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The Logic of Language and Philosophy

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Abstract

Language is a vital tool for communicating thoughts and ideas. The ability to think logically is of immense practical importance in our daily lives. Logic is important in human affairs because it helps us distinguish between acceptable and non-acceptable arguments. Logic also enlarges our capacity to formulate arguments and analyze them critically. It is important to understand that logic is an essential building block to our modern life style. Logic is a mere suppression of emotion and a collection of mental tools designed to help us understand the world. Life is filled with serious problems that affect all of us on a global scale, and we cannot expect to solve through brute intuition alone. Logical realism is a case wherein logic is treated as a singular force unto itself, existing objectively and independently of any human influence. Languages around the world mix and match the flow of nouns, verbs, adjectives, conjugations, and the like and no one complains about which arrangements are objectively 'real'. The relationship between logic and natural language are multiverse. On the one hand logic is a theory of argumentation, providing and giving reasons, and such activities are primarily carried out in natural language. On the other hand, logic has found it useful to develop its own linguistic means which sometimes in a sense complete with those of natural language. This has led to the situation where the systems of logic can be taken as interesting 'models' of various aspects of natural language.

Introduction

The relationship between logic and natural language are multiverse. On the one hand, logic is a theory of argumentation, proving and giving reasons, and such activities are primarily carried out in natural language. Logic has found it useful to develop its own linguistic means which sometimes in a sense compete with those of natural language. The alliance of logic and linguistics has flowered especially from the beginning of the seventies.

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Since that time, the interdisciplinary movement of formal semantics that associating not only linguists and logicians, but also philosophers, computer scientists, cognitive psychologists and others has yielded a rich repertoire of formal theories of natural language. Philosophers have long been concerned with the systematic way in which language carries information about the world. Philosophy of language investigates the nature of human language, its origins and uses the relationship between meaning and truth, and how language relates to human thought and understanding, as well as to reality itself.

Language constitutes interplay of levels, syntax, lexis, graphology, phonology and semantics. Languages, linguistics and communications must be added to the list of the allied challenges of humanity where there is a high increase in knowledge upon which philosophical thought is increasingly needed to deal with them. Philosophy and its insights have aided linguists to advance knowledge in the area of classifications of languages, theorizing on the best practices, clarification of concepts and investigating language usages within context and other canons of variations. Linguistic philosophy consist in the attempt to solve philosophical problem by analyzing the meanings of words, and by analyzing logical relations between words in natural languages. This may be done in order to solve such traditional philosophical problems as those concerning determinism, skepticism, and causation; or it may be done without special regard to traditional problems but as an investigation of concepts for their own interest, as an inquiry into certain aspects of the world by scrutinizing the classifications and distinctions we make in the language that we use. The philosophy of language consists in the attempt to analyze certain general features of language such as meaning, reference, truth, verification, speech, acts, and logical necessity.

Description

"The Philosophy of Language" is the name of a subject matter within philosophy, "linguistic philosophy" is primarily the name of a philosophical method. But the two method and subject are intimately connected. Philosophy of language investigates the nature of language and the relations between language users, and the world, within the field of philosophy. Investigations may include inquiry into the nature of meaning, intentionality, reference, the constitution of sentences, concepts, learning and thought. Philosophy of linguistics is the philosophy of science as applied to linguistics. This differentiates it sharply from the philosophy of language, traditionally concerned with matters of meaning and reference.

Philosophy of language is closely related to some other disciplines in philosophy like logic, epistemology, ontology and philosophy of mind. The questions about the justice, knowledge or being are of great interest and debate in the history of philosophy. Finding the

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appropriate answers is, in a sense, a problem of understanding the question. Is it the meaning of the word being, questioned or is it the content of the concept? For instance, Wittgenstein claims that the question of "What is knowledge?" is meaningless when considered as a philosophical question. Wittgenstein exemplifies this with concept of "family resemblance" and explains that when the word 'game' is taken into account and defined, it is impossible to find features shared by all games. The reason why we call them games each other in some or other ways like the members of a family. So, any kind of philosophical questioning may be relevant to the language used in our questions or in the definitions of concepts.

Logic is one field of philosophy that is concerned with philosophy of language at the syntactic level. Logic is an inquiry into the logical form of propositions which is the syntactic level of questioning language in philosophy. It displays a formal and artificial language which is often contrasted with human language. Philosophy of language is another field in philosophy whose path intersects with that of philosophy of language regarding the concepts of such mental processes as conscience, thought, belief, cognition and learning.

The philosophical analysis of an utterance like "I believe it will rain today" requires understanding the mental process involved. But in philosophical concept, it is the concept of mental representation which binds the field to language. There is a relationship between mental representation of something and referring to that thing. Hence, the concept of reference and mental representation of the thing being referred to, have a bond. Language is a questionable concept not only in philosophy but also in social and educational sciences. Language is the object of many sciences either directly or indirectly. Linguistics is the science that psychology of language, physiology of language, philosophy and literature are the other fields and sciences in which language is either a primary or secondary concern for research.

The propositions of philosophy are not factual, but linguistic in character that is, they do not describe the behaviour of physical, or even mental, objects; they express definitions, or the formal consequences of definitions. So the proponents of the linguistic turn argue. Philosophy can be nothing more and nothing else than a certain kind of analysis of language, "the pursuit of meaning", as Schilk (1932) puts it metaphysics is thus aufgehoben it is exposed as a worthless enterprise stemming from the failure to understand the true role of language. It boils down to expressing one's "life feeling." So philosophers became linguistics. Linguists have been in pursuit of meaning in their own way since the very time linguistics came into being, some of them, the semanticists, being even the specialists. It was only several decades after the linguistic turn of philosophy that something which could be

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called the 'model-theoretic turn' of semantics occurred. Many of the linguists who tried to get hold of meaning in an explicit way have come to appreciate the usefulness of Tarskian logical semantics and model theory.

The traditional logic with its extensional semantics was quickly deemed to be insufficient the range of natural language phenomena which could be directly captured by its means was only had to be found scanty. It was necessary either to develop a more sophisticated logical system, or to find ways how to capture the interesting aspects of natural language in an indirect fashion. The first such new way is inseparable connected with the name of Richard Montague (1974), who was the first to show that if we accept intentional logic with possible world semantics, we can account for many nontrivial problems of natural language which are beyond the scope of extensional logic. The main concept was that of 'possible world' a concept introduced implicitly by Rudolf Carnap and explicitly by Saul Kripke.

Some philosophers like Quine and Davidson, rejected intentional logic in favour of the good, old, austere classical first-order logic. Davidson tried to show how it is possible to analyze certain nontrivial natural language locutions if we let the first-order quantifiers range over what he called events. And so he rejected logic which would implicitly necessitate possible worlds in favour of logic which would explicitly necessitate events.

Realism can also be a view about the properties of reality in general, holding that reality exists independent of the mind, as opposed to non-realist views which question the certainty of anything beyond one's own mind. Philosophers who profess realism often claim that truth consists in a correspondence between cognitive representations and reality. Realist tend to believe that whatever we believe now is only an approximation of reality but that the accuracy and fullness of understanding can be improved. In some contexts realism is contrasted with idealism.

Philosophy, at least in its analytic variety, has in a certain sense come to rest on the analysis of language. It is hardly possible to base natural language semantics on metaphysics. It is futile to see the enterprise of semantics as secondary to that of some metaphysics, to think that we must first clarify and formally depict the structure of the word and only then to pair expressions with the elements of the word which depicted. Semantics is primarily neither a matter of relating words with things, or of words with thoughts, it is a matter of displaying a certain kind of structure of language. So semantic analysis is always ultimately a matter of translating the language that is to be analyzed into another language. And it makes sense if

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the latter is in some relevant sense more perspicuous than the former.

There is no absolute measure of what is or is not more perspicuous. Everything depends on the purpose and on the visual angle. Every structure we ascribe to language and to individual expressions is the result of our theoretical reconstruction, and every theory is guided by a purpose. A theory is like a scheme someone draws up to help us see the principles of operation of a complicated machine or to help us find our way through a town. It makes us see something which is otherwise obscured and this may be accomplished at the cost of purposefully neglecting something else.

Argument

The analysis of language is indeed, crucial for many traditional philosophical problems. Unfortunately not all the philosophers who have undergone the linguistic turn have really bothered to penetrate into the depths of the true semantic structure of language. Philosophical conception of language is empty if it does not reflect the facts of how language really works. The traditional logic with its extensional semantics was quickly deemed to be insufficient – the range of natural language phenomena which could be directly captured by its means was only had to be found scanty. It was necessary either to develop a more sophisticated logical system or to find ways how to capture the interesting aspects of natural language in an indirect fashion.

Conclusion

Philosophy is usually considered to be searching out the most general and hence also the most necessary and the most eternal truth; its central part, ontology, is often assumed to be fastening upon whatever might be "the form of the world.' Our world is the world as formed by the way we comprehend it and by the way we cope with it by means of our language. This is why many philosophers and analytic philosophers in particular, say that philosophy consists in the analysis of meaning. Our language can be seen as the stage we set up for the world to make its appearance; necessary truth is our setting up the stage, contingent truths are then the way world appears.

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