'S'

Of course, the idea of 'S' is familiar to me. We often exercise this idea in our daily life. The snake is always a very scary animal for me. I have had bad experiences with snakes since I was a child. For me, it is not just a real snake that brings out my feelings of fear. It is not even necessary to me to get close to a real snake in my courtyard or to get near enough to get bitten. Even just the picture of a snake can bring out that feeling in me, such as when someone draws an 'S' on a piece of paper and it looks similar to a snake. So my mind will input that symbolic label ('S') and look back to my mind and pick up the feeling of fear from my feeling stock, then match the snake label ('S') to it. I may act in the same way as when I see a real snake.

How about my own internal world inside me? My own internal feeling that only I can exactly know how it feels. The moment that I know from my professor that my essay has been uploaded to the essay cabinet. If I use signal 'Y' as representative of this feeling, can I explain this 'Y' feeling to anyone? Wittgenstein would say it is your own private language, not a public language. Only I really knows what the feeling 'Y' means. Why is it a private language? Why can't I able explain to my wife how proud, glad or confident feelings are combining to become this 'Y' for me? If I believe Wittgenstein's argument that I will never be sure that what I try to map the feeling when my essay been accepted with the 'Y' label will be the correct map. I may forget this feeling since it is nothing I can use to measure this feeling before mapping it with 'Y' label. If I the time passes and it three months ago that I ever have that feeling. Do I remember that feeling correctly? Can I recall one hundred percent of the feeling by not make mistake? No, I don't think so. And I also can't check or measure this feeling with anyone else, even myself. If can't be sure, it can't be used to map with a label and publish it to outside world as a public language.

Another reason is, what it is right it alway be right for me as mention before. I am the king in my own private world. I may have one hundred percent confidence that I have the 'Y' feeling today when I pass my English exam. I am very positive that it is the same feeling with the last three months feeling when I receive an email from the professor that my essay has been accepted. I may be confident enough to map this feeling of passing the English exam with the 'Y' symbol and write it on today's calendar. What it is right must always right for me. No one can help me or show me how wrong I am. So, it is untrustworthy and has to stay only in private world as private language? I think I agree.

If I think or believe that an idea is right, will it always be right for me? When I try to look into my memory, by looking for some of the wrong idea subject. After considerate this subject. I really already believe that it's wrong. For example, I remember that 'stealing is wrong' (the picture of a man taking a woman's wallet on the street from a scene in a movie). I even recall the content of a course in criminal law that I studied in the past. Yes, I register all of these ideas about stealing in my memory stock. On the other hand, I also think about a movie named Robin Hood. The movie is about a robber who steals for good reasons, and this character is the hero in the movie. But finally, I can insist that I have the feeling that 'stealing is wrong' and I believe that it is right. Do I map the 'S' label for stealing with my

feelings of 'wrong', 'prohibit' or 'penalty'? Yes, I suppose I do. I believe that what I think is right will become right for me. And what I'm not sure it will still not sure for me. So if a philosopher wants to have a correct opinion on any philosophical issue. We have to make sure that we have enough memory stock that connects well, and go debate with another philosopher. As a result, we will receive new information for our memory stock and possibly alter what we currently have.

When I use language for long time, I never closely look into it. The way I use language can change but I am not aware of it. When I see someone doing something neat, instead of saying 'neat' as I did in the past, I may say 'Pae' instead. If I see someone do some over action in some situation, I may say 'Arang' instead of 'over action'. I use it automatically because the culture around me has changed it. I realise how the world around me can change the way I use language. I change the label that is connected to the same emotion in me. I change the label 'neat' to 'Pae'. But both labels are connected to the same feeling in me.

Last week I chatted with some teenagers about a sports show on television. They said, 'Wow, the player who does it is so "Pang"'. I asked, 'What is "Pang"?' A teenager answered, 'Oh, it's both "Pae" and "Arang" at the same time'. After that, I learned to map this new label with an existing feeling. I have to consider the appropriate situation for using it. I have to make sure that the new language is widely used and accepted by society. So can the external world alter my language world or only my internal world ? I think both can affect my way of using language. I cannot rely on one of them alone. I have to receive from the external and considerate by my internal.

Philosophers use language as the term to put the considering topic into it. For example, the term 'philosophise': After the term raised, it is shared and debated. So then we accept and use that term. I cannot imagine how complex and difficult it would be to study philosophy if we had a problem with the language that philosophers use in philosophy society. We want to philosophise the world. The language that humans use is the golden tool to accomplish this philosophical goal.

When I read philosophy textbooks, I find that there are phrases that are very difficult to understand. What can I do? Can I just open a dictionary to find the meaning of that word or sentence? I have this new label (the difficult word) that does not yet have a connection to any feeling in me. My life would be easier if we could do that. But what I have to do is to find other information from another source to build my own background and create a network of knowledge so I can map a label onto it. So a philosopher must have the same or similar background and the same network of information to understand the language that we use in philosophy.