CONCLUSION
playwright, a novelist uses words usually in non-conventional ways. This endows words with profound meanings. Cognitive meaning is not the only meaning. There are non-cognitive meanings as well. The positivists tried to treat cognitive meaning as the meaning and decried non-cognitive meaning. But Wittgenstein is not a reductionist. He does not reduce non-cognitive meaning into cognitive ones.

Lastly, I would like to draw a lesson from what I call the idealistic strand in Wittgenstein's thought. And this has to do with our understanding of culture in general and cultures of other people's in particular. One may paraphrase Wittgenstein by saying that to understand a form of life is to understand the interconnectedness of ideas and to be able to bring the whole to bear upon one's appreciation of the part and likewise, to bring the part to bear upon one's appreciation of the whole. In order to follow the game of cricket one must understand what a bat, a stump, innings, onside fielder, a bowler, a wicket keeper, and a slip cordon are and what the game in which these things are elements all about. When a critic attempts to interpret Keats' "Ode on a Grecian urn," he does so by repetatively asking himself the alternating questions
"What is the whole poem about?" and "what exactly has Keats' scene depicted on the urn", emerging at the end of an advancing spiral of general observations and specific remarks with a reading of the poem as an assertion of the triumph of the aesthetic mode of perception over the historical? In the same way, when a person tries to find out what goes on in the mind's of people belonging to a culture quite other than one's own, he has to move back and forth between asking himself "what is the general form of their life?" and "what exactly are the vehicles in which that form is embodied?", emerging at the end of a similar sort of spiral with a whole set of insights. I would like to suggest that a proper understanding and handling of the Wittgensteinian notion of a form of life can mark the beginning of a revolutionary turn in the sciences of man.