


THE TEACHING OF PHILOSOPHY BASED ON WITTGENSTEIN'S LANGUAGE GAMES

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ABSTRACT

This article aims to identify what is the standard language game of high school students at La Salle Curitiba State School. Since, by being able to understand the standard language game that students are using, one can make this game the game that will be expressed in this context. Getting closer to the social reality of the student and thus giving greater possibilities for the philosophical understanding of the themes studied during training in basic education. The methodology for conducting the research was empirical qualitative, survey research, action research and participant research to be able to evaluate and answer the objective and to be able to identify what is the "standard language game" that the students use. Ludwig Joseph Johann Wittgenstein (1889-1951) was an Austrian philosopher who spent much of his life in England, where he ended up becoming a naturalized citizen. Wittgenstein's philosophical work is extremely complex and divided into two moments: the first with the work *Tractatus Lógico-Philosophicus*, focused on linguistic analysis by philosophy and logic, that is, its analytical moment; in the second moment, it is shared with the work *Philosophical Investigations*, very focused on the pragmatics of language and its use, having as one of the main concepts the "language games". It is from this last perspective that the research will be done. We must complete that philosophy according to Wittgenstein is an activity, and therefore it must be exercised in a technical-conceptual way within the standard language games of each one so that, for example, the prejudices they have are clear, as well as realizing that they increase the possibilities of the future is to increase the language of students and, that is, to give critical thinking and conditions to understand reality.

Keywords: Philosophy of Education. Philosophy of Language. Wittgenstein. Language Games.

INTRODUCTION

The research was carried out at the La Salle Curitiba State School, located in the Pinheirinho neighborhood. The research was aimed at students of the 3rd year of high school, due to the chosen theme and based on the legislation of the State of Paraná on the teaching of philosophy; reflecting the need to rethink the way of teaching philosophy, this was agreed upon in the disciplines of professional practice V and VI of the teaching degree course in philosophy at PUCPR, Curitiba campus. With this in mind, the way in which they, the students, communicate was analyzed to understand what their "standard language game" is, thus, so that it is possible to think of a contextual methodology from the linguistic point of view, therefore, getting closer to the social reality of the student and, thus, giving greater possibilities for the philosophical understanding of the themes studied during education in basic education. To this end, a class on biotechnology was given to try to understand this game.

The theorist who was used to support this research from a philosophical point of view is: Ludwig Wittgenstein. From the pedagogical point of view, it was: Henrique Nielsen Neto.

Brazilian education is at a level below expectations, according to IBGE data, even more so the teaching of philosophy, therefore, thinking of a way to teach and make philosophy more attractive to the student will consequently make, in addition to education itself, also philosophy. A class was given to three classes of the 3rd year, having the same theme, and having different results, using the same methodology, dialogued expository class, problem, conceptualization, argumentation, directed study and case study. However, different ways of communicating the content were used, namely, a class on biotechnology by Francis Fukuyama based on his book *Our Post-Human Future*, in the chapter entitled *A History of Two Dystopias*.

DEVELOPMENT

Ludwig Joseph Johann Wittgenstein (1889-1951) was an Austrian philosopher who spent much of his life in England, where he ended up becoming a naturalized citizen. Wittgenstein's philosophical work is extremely complex and divided into two moments: the first with the work *Tractatus Lógico-Philosophicus*, focused on linguistic analysis by philosophy and logic, that is, its analytical moment; in the second moment, it is shared with the work *Philosophical Investigations*, very much focused on the pragmaticity of language

and its use, having as one of the main concepts the language games. It is from this last perspective that the research will be done.

Language games are an extremely complex concept, which permeate the work of IF and had a great impact on the philosophy of later language, as well as on anthropology. However, these language games carry with them superstitions that are characteristic of the "players" who use them due to the "repetition of the spoken word" (WITTGENSTEIN, 1984, p. 12).

Language – says the "second Wittgenstein" – itself engenders superstitions that must be discarded, and philosophy must have as its primary task the clarification that allows it to neutralize the bewitching effects of language on thought (BRUNI, 1999, p. 13)

Therefore, the way in which one should analyze language games is always trying to clear these superstitions that are characteristic of games. We can understand this in another way: the games themselves do not have any kind of mythical trace as to what the game is representing, and can be from the most banal things to philosophical problems; What makes the game "defective" in terms of its representativeness are the players.

One can think of it this way, since in this phase of Wittgenstein's work, all that matters is the use given to language: "[...] what do they designate, how can I show it, except in the manner of their use?" (WITTGENSTEIN, 1984, p. 13). Therefore, the meaning of anything only depends on the way in which it is going to be used, and the way in which this use is defined is through the players of this game. This implies problems beyond the players, which goes to the system to which it is integrated. If we think that a culture, morals, values, and anthropology is what defines these values, it is nothing more than a language game. It is these perspectives that will define the value of the use of a word; It is also these values that limit what a player can do in the face of the meaning of a game.

Therefore, it is not possible to choose the game to which you are going to integrate, if you can just play. The way in which one plays is always unconscious. In sociolinguistics, there are variations for each moment, depending on schooling, gender, region to which it is part – all are part of the concept of language games, even if it is "broken in this game". According to Fishman (1972), the members of any community "slowly and unconsciously acquire the sociolinguistic skills regarding the appropriate use of the language". Therefore, we can only think that the way in which language games are thought, from the player's

perspective, is that one does not think, one just plays. Here is the question that must be taken into account, we are no longer producing people capable of thinking of the language game as a tool that helps to understand the context in which we live, we are only living it mechanically.

For usage and its meanings, Wittgenstein states that "[...] 'every word in the language designates something', with this absolutely nothing is said yet" (1984, p.13), this means that every language does not have a meaning in itself – including the language of the TLP – and that everything depends on language games; Therefore, even the way in which a game will be defined is a non-definition in its close relationship with the meaning of syrup and its interaction with its use.

We also have that "all tools are used to modify something" (WITTGENSTEIN, 1984, p.14); What we see of the world is actually what we change of the world. In short, we are ultimately unable to define what we call the world; we can only modify it in the way in which we are taught by language games. So, accordingly, it is the language games that teach us how to use the language games to which we are introduced and the way it is going to be signified.

Language games also define the construction of the subject, because the subject is only seen in a certain field from the way in which he fits into a game and, therefore, to understand how the subject is constructed, one must understand how "deep" he is in a given game. We cannot affirm what the subject is, because affirming what he is is something superfluous and does not define what he is, that is, to understand how the subject is constructed from language games, it is necessary to understand how he lives these games.

From this it is argued that the world is no longer considered a set of logical facts chained in time and space, but rather a construction operated by means of metaphorical language games that, according to Wittgenstein himself, imply a "way of life", a way of being, acting and understanding, under various figures and images, because language is in its erasure one and the same and a multiple (MACHADO, 2016, p. 848)

According to Gebauer (2013, p. 98), "in language games, corporeal and linguistic elements are intertwined". This defines that one cannot separate the game from the player, and the antagonistic can be said; However, it should be noted that they are not the same, there is only a correlation between their actions, or rather, intention. What will determine what is functional within each game is the game itself with its rules for each game that is

defined according to the players and even if "the production of the regulated action is not guided by rules, the agent is guided by the fact of playing in a certain regulated game" (GEBAUER, 2013, p. 110), that is, if we are in a language game, we will all follow its rules, regardless of whether we choose or are introduced into this game. Therefore, language games cannot be transferred to another game, rules that are respectively of a specific game.

This proposal seeks to review the understandings and, consequently, another way of understanding Wittgenstein's philosophy from his concept of language games, addressing principles that still serve as a guide for reflection on the being, language and metaphysics of language. And how, based on its concepts, one can think of a more effective philosophical education for the teaching of philosophy in Curitiba.

LESSON AT SCHOOL

The students of this school – La Salle Curitiba – have a great deficiency in terms of the most basic requirements for teaching philosophy, that is, reading and logic problems. But as it is intended to reach their social reality, it was necessary to take into account these problems to start thinking about a way to expose the class. From the moment of preparation, the main focus of the class was to take the greatest possible care not to vulgarize philosophy, using "less robust" language and at the same time trying to pass on the technical content to the students.

At first, one of the main problems was time, since the planning of what would be exposed and time for discussion was scheduled, however, there were some setbacks, such as, in one of the classes, the students had a theater at the school where they went to watch, in addition to several interruptions during classes, both from other students coming to the room and from notices from the pedagogical coordination, through the speakers, thus leaving a smaller amount of time for the development of the class.

In the first place, a study was planned to put the students in contact with a text that is a little "heavier" than they are used to, since the regent teacher does not usually bring texts by philosophers to the classes. The result of this directed study was that it failed, since among the 3 classes and 38 students only 1 student read the text, the same that was made available a week before the class. The time that was already short became even shorter, as it was necessary to make an introduction to the theme and the text so that one

could then begin to go beyond the text and think about the real problems that surround reality, both present and future. The problem of biotechnology and human improvement.

A case study was made from the *Universal Declaration of Human Rights* and the *Federal Constitution of 1988*, where the term "human person" appears. Therefore, from the text it was focused on some problems related to this term such as: why the use of this instead of being human, what is the influence of biotechnology on the concept of human being, how we define a human being, in addition to, how human enhancement is influencing what we call human and we become post-human. To exemplify such problems, reference was made to some pop culture films such as the saga of the avengers and the x-men.

RESULT OF ACTIVITIES

SURVEY

After a week, some activities were carried out with the students. A survey and an evaluative activity to see if there was a teaching/learning and if it was significant for the future experience, whether academic for those who will follow, professional or personal. With the survey, 7 objective questions were asked to determine how the class went. Questions consisting of 5 alternatives that are: (A) totally agree, (B) agree, (C) neutral, (D) disagree and (E) totally disagree. While the questions consisted of:

A tabulation of the survey data obtained from the students was made. Which served as a basis for the elaboration of a table to better understand how the result of their evaluation of the content was made.

1	2	3	4	5	6	7
The 15 39.47%	The 8 21%	The 11 28.94%	The 3 7.89%	The 16 42.10%	The 2 5.26%	The 9 23.68%
B 15 39.47%	B 21 55.26%	B 18 47.36%	B 4 10.52%	B 8 21%	B 7 18.42	B 15 39.47%
C 5 13.15%	C 7 18.42%	C 5 13.15%	C 8 21%	C 10 26.31%	C 8 21%	C 12 31.57%
D 1 2.63%	D 1 2.63%	D 3 7.89%	D 17 44.73%	D 2 5.26%	D 16 42.10%	D 1 2.63%

And 2 5.26%	And 1 2.63%	And 1 2.63%	And 6 15.78%	And 2 5.26%	And 5 13.15%	And 1 2.63%
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This shows us that in relation to the first question the result was positive, since almost 80% consider the theme chosen for their life relevant. Regarding the 2nd question, it showed that a little more than 75% considered that the class was clear and were able to understand the theme. Next, it is evident that 76% approved the methodology used. With more than 60%, students will not feel fatigue during activities. Taking into account what they had of perception about what philosophy was, there were 60% among them who considered it a change of view about what philosophy was. With 55%, the consensus was that there was not enough time for the elaboration of the activities and that there was not good planning by the teacher-researcher. Finally, it was found that most students thought that the activities were satisfactory for understanding the theme.

RESULT OF THE CONTENT ASSIMILATION EXERCISE

The activity that the students had to build was a simple argumentative text that went beyond the class and used the concepts used by Fukuyama and discussed in the classroom. Participation was also part of the evaluation, since all the methodologies used aimed at the participation of students as an evaluative activity. It lasted about 20 minutes.

Considering the proposal of the activity and remembering the problems presented by almost 100% of the students, that is, until then, reading and logic problems, which was added to writing. Since in almost all the works these problems were far above common mistakes. In addition to not understanding what was proposed, they were also unable to expose in a clear and conceptual way what they wanted to say.

Students cannot, in general, write more than 5 lines, nor defend a point of view in a cohesive way. They also showed that reading is not part of their academic daily life and that inefficiency from a philosophical point of view is at the base, that is, in addition to being educational, it is also cultural. The school community does not consider philosophy or studies a way to relate themselves socially. This reflects on the way each student treats school and their life in high school, as there has never been an adequate treatment of education.

METHODOLOGY

The methodology for conducting the research was empirical qualitative, survey research, action research and participant research to be able to evaluate and answer the objective and to be able to identify what is the "standard language game" that the students use. Therefore, with these methods it was possible to respond to the problems raised during the elaboration of the project and the objectives for a technical and conceptual philosophical education in Curitiba.

The research carried out to identify the "standard language game" is different from those used to teach a class, which would thus make it possible to get closer to the students, and, therefore, achieve more effective results regarding the materiality of its future use for philosophical education. The class itself was a research methodology, namely, participant research.

Four methodologies were used for the class, three of which – dialogued expository class, problematization, conceptualization, argumentation and case study – were easily applied and the results regarding participation were positive, despite the failures with regard to the use of the activity of application and assimilation of the content. The fourth E.D methodology could not be applied, since, as most students did not read the material made available, it was impossible to apply it in the classroom. Revealing that there is no custom of reading or doing activities at home, the text that was delivered contained 2 pages, being delivered 1 week earlier.

Based on what Neto tells us about the choice of the theme, at first, it was considered that it would be a class on Zeno and his paradoxes and his relationship with the question of time. However, taking into account the "archeology of the present" proposed by Neto, it was changed to the theme of biotechnology, because, in addition to aiming at what is happening at the moment, it was also thought of from the perspective that for the citizen of the future it was necessary to have some kind of theoretical framework on the subject, which would be of fundamental need in the near future.

STANDARD LANGUAGE GAME AS A "METHOD" FOR TEACHING PHILOSOPHY

First we must know what is "language play" which was proposed by Wittgenstein in his posthumous book *Philosophical Investigations*, he says: "and I will also call the totality, consisting in the language of the actions with which it is intertwined (1984, §7). Which means that it is not only what the speaking agent says is his language, it is also, or is part

of, the way he acts with the mother tongue. Therefore, the social behavior of the students is equally relevant to structure a "standard language game".

With all the data that were obtained about the linguistic behavior of the students, it was noticed that as speech agents, they are framed in some linguistic variations such as diastatic and diatopic, in addition to these variations carrying prejudices. Therefore, the way one should communicate with them is within these variations. The biggest problem that is found in this sense is to maintain the conceptual rigor of philosophy within these variations.

Taking into account the behavior of each one, being, so to speak, extremely similar, from the tastes – based on a previous work done by the regent teacher – to the way of studying. In this group of 38 students, only a few do not fit into the game. These are the students who are most likely to take a college degree, or who have at least expressed interest in taking it.

In this sense, what Wittgenstein says in *the Tractatus Logico-Philosophicus* "about the limit of my world being the limit of my language" (1994, p. 245), means that in this case, the less their language game is related to the perspective of the educational future, the less interest these members will be in seeking a way out in education. Thus, there is also the fact that they, because they are so immersed in this "language game" can no longer create rules of the game, they just live inside the game without having any kind of awareness about what it is and how their life is affected by it. That said, it is in accordance with what Gebauer (2013) argues that language games in *praxis* form constitute action through the standard language game, or the one that is most influenced. In other words, every human action is an action of language games.

If the learner is part of a language game that does not have a perspective for the future, through education all that will come is a disdain on his part for education.

FINAL CONSIDERATIONS

Finally, we can conclude that the classes were not a failure, because we have the survey to show that there was an understanding and due to the extensive participation of the students during the class. The problems before the class ended up influencing, not only their understanding, but also the way they argue, think and act within the school. As for the teacher-researcher, with his planning and his activity of assimilation of content, it is concluded that, in addition to the classes being poorly planned, the choice of the evaluation

technique was not the most correct so that the students could develop what was demonstrated during the classes and all the potential that they have.

We must complete that philosophy according to Wittgenstein is an activity, and therefore it must be exercised in a technical-conceptual way within the standard language games of each one so that, for example, the prejudices they have are clear, as well as realizing that increasing the possibilities of the future is increasing the language of the students and, that is, critical thinking and conditions to understand reality.

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