



Philosophy of Linguistic Analysis from the Point of View of Gadamer and Wittgenstein and Its Educational Implications

Akbar Rahnama¹, Ghasemabadi Karami Ranjbar², Mohammad Hasan Tajdary^{2*}

¹ Professoer of Shahed University, Tehran, Iran.

² Phd, Student of Philosophy in Education, Shahed University, Tehran, Iran.

***Corresponding Author**

Abstract: *Today, language has become the focus of attention in philosophy. Meanwhile, the perspectives of Gadamer and Wittgenstein are of special importance where we attempt in this research to investigate the philosophy of linguistic analysis and its educational implications from their point of view. The method of information gathering and findings analysis is descriptive-analytic. In this way, the main question and problem of the research is that what is the philosophy of linguistic analysis and its educational implications from the point of view of Gadamer and Wittgenstein? The findings imply that both Gadamer and Wittgenstein emphasized the importance of language. Gadamer considers it the requirement of human existence and Wittgenstein considers it the inevitable reality of community. Gadamer and Wittgenstein have similarity in axes such as the relation of language to Understanding, social aspects of language, linguistic play and its role.*

Keywords: *Gadamer, Wittgenstein, Educational Implications*

INTRODUCTION

When we look at contemporary philosophy, we find that the traditional philosophical issues like recognition and knowing are no longer the focus of attention. Rather, the focus of it is language. In contemporary philosophy, language plays an important role. Since the end of the 19th century, especially in the 20th century, philosophers have increasingly focused their attention on language. If the issue of cognition was at the center of philosophical attention, we were put at a linguistic turn with the emergence of the thoughts of Ferge, Niche and so on and those who spoke of language turn. Today in contemporary philosophy, epistemology is deficient without language. The linguistic turn is the common facet of all the philosophies of the 20th century. It is such that it has an evident presence in the thoughts of Heidegger, Gadamer, Huber mass, Austin and Wittgenstein. There are two main philosophical traditions in the contemporary philosophy continuing unto the present and their thoughts have always been confronting. One is the analytic philosophy and the other is continental philosophy tradition. The linguistic perspectives of Gadamer and Wittgenstein the second, have a special position in contemporary philosophy as the representatives of these two apparently contrasting traditions (Azadi and Ramadan 2012:2). In this way, we investigate the philosophy of linguistic analysis from the point of view of Gadamer and Wittgenstein and its educational implications.

Research background

Azadi and Ramadan (2012) in a research entitled the commonalities of linguistic perspectives of Gadamer and Wittgenstein, believe that Gadamer and Wittgenstein are considered the significant representatives of two main traditions of contemporary philosophy, namely continental philosophy and analytic tradition. The attitudes of the philosophers of these two traditions have always been confronting. It seems that similarities can be found, unlike the conventional imagination. In this research, three important similarities of their perspectives have been addressed, including 1- language nature, 2- game exemplar. 3- Criticizing the subject-oriented thought of modern philosophy.

Ziba Kalam and Bozorgi (2013) in the article (investigating the impact of the linguistic-hermeneutic perspective of Augustin on Wittgenstein and educational implications) investigate the impact of the linguistic-hermeneutic perspective of Augustin on Wittgenstein and its educational implications. It is qualitative in terms of data nature and it is fundamental (theoretical) in terms of purpose. In addition, it is descriptive in terms of data gathering and it is analytic, adjusting and deducting in terms of implementation method. In this state, the theoretical foundations of this philosophical theory in education can be utilized. That is because speech and language are the most powerful tools in teaching. As a result of analyzing this novel perspective, educational implications were identified and extracted that supervise the evolution of teacher and student perspectives in the educational system as well as the mutual relation between teacher and student.

in the Ph. D theses entitled (investigating the possibility of adjusting the opinions of Gadamer and Wittgenstein on language), Asadi and Jahromi (2010) believe that Gadamer and Wittgenstein are within the last loops of the chain of analytic and continental traditions. With two different philosophical systems, Wittgenstein has provided a two-faced account of his most fundamental concern, namely language. The importance and position being less evident in analytical philosophers. On the other hand, Gadamer considers the being and Understanding as linguistic and puts linguistic as the focus of his hermeneutic discussions on epistemology. Anyway, language can be considered the most focal concern of the philosophers of two analytic and continental traditions in the last two centuries and the best bridge for communicating between them. Language is the common concern of Gadamer and Wittgenstein. It is the interwoven nature of language with culture and community that provides the grounds for the connection of Gadamer and Wittgenstein.

in a paper entitled (adjusted investigation of the readings of Gadamer and Wittgenstein from the history of Understanding), Jahromi (2011) believes that the domination of the propositional logic over the philosophical tendency of Wittgenstein that is seen in such interpretations as picture, reflection, adjust and correspondence and the spirit governing the analytic flow with its science-oriented, metaphysical phobia and logic-based themes will challenge the history-orientation claim of Wittgenstein and his attention to the common hermeneutic account. In contrast, history is one of the key pillars of the hermeneutic system of Gadamer whose connection with tradition and timely-mannerism is evident. Finally, despite the inevitable content divergence, emphasizing the aspects of context-orientation mentioned, will cause the relative approximation of the thoughts of Gadamer and Wittgenstein in this context.

In a paper entitled (Wittgenstein, Hike, Gadamer: an introduction to a type of mixed methodology), Arvin (2011) stated that the objective of this paper is to give some principles of a kind of mixed methodology in social science that has been formed based on the reading of the opinions of Wittgenstein, Hike, Gadamer in the thought horizon of one another. Firstly, after the statement of the problem and the necessity of its investigation, the literature of the discussion has briefly been reviewed and the possibility of combining the opinions of these three thinkers have been discussed in total. It has been discussed by reviewing six important similarities in the form of finding the equivalent of the keywords of each thinker in the linguistic game of other thinkers. They have formed the fundamental principles of the proposed combined methodology at the same time. On the last part, these principles have been restricted and formed in response to the triple

questions of the nature of social science, how to study it and the objective of conducting a social study. On this basis, the subject of social science has been named as historical-linguistic orders where the order has been used as being linguistic by Wittgenstein and being historical by Gadamer, and the objective of conducting a social study is to explore these orders by Hedger as well as giving limited predictions based on this exploration.

Research Methodology

The present research is the library method in terms of information gathering. The means of information gathering in the section of library studies include the articles and books related to research subjects. It is initially necessary to investigate the previous studies on this issue.

Research conceptualization

Linguistic philosophy

The philosophy of language includes anything done by philosophers when thinking of language because of being philosophers. In fact, the philosophy of language is an attempt to clarify the basic concepts practiced when thinking of language (Aleston 2002:15).

The difference between linguistics with the philosophy of language is like the difference between science with the philosophy of language. That is, linguistics is one of the branches of sciences. Two styles of the philosophy of language analysis can be named. One is the Oxford style, the other is Wittgenstein style. The Oxford style was mainly rough. Following the narrow distinctions and surveying, it is considered a kind of virtue (Magi 1985:218).

Hans George Gadamer

Gadamer is one of the pioneers of philosophic hermeneutics. Gadamer made hermeneutics philosophical and completed it. He distinguished it from literary theory. If the literary theory is to regulate interpretation in a general sense from literature, in this case, the hermeneutics of Gadamer is not theoretical (InsHeimer, Joel, 2002:53).

Wittgenstein

He was the famous Austrian philosopher of the 20th century. Both applications of language are formed in the philosophy of Wittgenstein. In the logical-philosophical theses published in 1921, he speaks of the pictorial theory of language. However, in the recess period when he abandoned philosophy, he was thinking of the second theory and established philosophical researches by returning to the philosophy that was published in 1953, two years after his death (Pour Hassan, 2006:129).

The philosophy of linguistic analyses from the perspective of Gadamer

Language is one of the human specifications. In Gadamer opinion, the term logos that became reason with Aristotle was actually the language. The necessity of language for a human being is like the necessity of air for breathing. Humans perceive the world and themselves within a linguistic framework. Humans are always surrounded by language in their cognition towards the world and themselves (Gadamer, 1994:62).

Language is the existence perceivable for Gadamer and the Understanding being the fusion of languages has a historical and cultural aspect. In general, language is also placed in the hermeneutics thoughts focus of Gadamer (Asadi and Jahromi, 2010:17).

Gadamer believes that we do not need to focus on the individual subject- nature of players to understand the game. What is required is considering the dynamic connection between the play and player. Gadamer achieves several important objectives in similarities he sees between the artistic work and the game (Azadi and Ramadan, 2012:18-19).

The educational implications based on the philosophical hermeneutics pattern and the manner of self-understanding, otherness-Understanding, and together understanding within education are as follows from the point of view of Gadamer:

1. Education as a context is the production of self-understanding, otherness-understanding, and together understanding as well as the place of growing self-understanding skills.
2. The educational document drafted by this process requires a comprehensive plan both for educational courses and in content.
3. as the perfection in philosophical hermeneutics is always dynamic, the pattern presented is an endless cycle and is considered dynamic that can be endless in the way of growth.
4. in the education, the group work based on three Understandings begins with awareness of the idea of self. For example, in this activity, a group of active people in the educational context, make notes of their taught materials. They can also write the opinions of the others and will eventually observe its output after dealing with the opinions of others. Such a group activity causes awareness of our assets, the opinions of the others and the eventual production of horizons mixture.
5. the person tangibly perceives the ideal of the self and the other in the output of the activity and how the result is beyond the horizon of me and others. It should be noted that the last step of the proposed pattern is again entered into the process and will arrive at the process of Understanding in the role of the self-assets (KhanjarKhani et al 2016:17).

Table 1. Summary of educational implications taken from the philosophical hermeneutics of Gadamer

Education elements	Educational implications derived from philosophical hermeneutics
Education and its goal	Education is the same as self-education. Self-education refers to the presence and function of mankind in the perfection process. The perfection called Bildung by Gadamer is gradual, evolutionary, endless, and depends on the interpersonal interactions with the other one.
content	Human achievements are based on the level of the horizons of thought. Which achievement has educational prioritization will be selected in the process of interactions of specialists. But the hermeneutic message is more the non-absoluteness of the selected content. Content, like other elements of education, is always open and in the process of improvement, and content Understanding is not like a monopoly commodity that the learner is forced to consume. Limiting the truth to the proposed texts (originating from the particular horizons) is limiting and summing up the truth, and this puts a distance between education and a mission such as learning modesty, interaction, and cognition.
Teacher-student	The message of the philosophical hermeneutics is that these two are not absolute; the teacher is not the absolute Educator and the student is not an absolute learner, although one should not ignore the richness of the teacher's horizons compared to the learner.
Teaching	The teacher makes the ground for prosperity in the interaction context so that a coherent and inclusive relationship is established between learner and content, other learners, society and the environment. With my imagination and Gadamer's, the possibility of learner learning depends on these relationships and interactions.
Evaluation	Evaluation is an individual's ability to judge whose sub-dimensions include consistency with reflection, participation in arbitration, self-assessment, question and answer, production rather than reproduction of educational content, feedback and not judging individuals in the evaluation. Thus, evaluation is not only a means to measure one's success in an area, but also empowerment in judgment and expression; this ability is considered an important criterion in the diagnosis of a well-educated person.

(Khanjarkhani et al. 2016: 17-20)

The philosophy of linguistic analysis from the point of view of Wittgenstein

In the latter philosophy of Wittgenstein, language game is not of fundamental importance regarding the practical theory of language. The usual concept of language established in the first course of his language philosophy implied a set of signs. However, the theory of language game that is considered at the beginning of researches, considers language the foundation of Understanding and emphasizes the practical approach of language (Magi 1995:173).

The bases of the linguistic theory of Wittgenstein is based on language games. In this perspective, he abandons his previous theory based on totally scientific language and whose only task was to describe and depict the world and considers language like social actions, each of whose applications imply a specific intention. He provides two definitions of game in the third clause. The first one implies the usual sense of game where it includes moving objects on a plate according to a special regulation (Wittgenstein, 2001: 30).

In Wittgenstein opinion, the meaning of a word is not perceived by theoretical definition, but by knowing how to apply the word. Perceiving the meaning of a word depends on its various applications, though the meaning of the word is a kind of its application (Wittgenstein, 1969:61). Not every aspect of application suites meaning. Meaning is application per grammar. For this reason, there is a correspondence between the concepts of meaning and regulation (ibid 61-62). He asks us to compare the words of a language to the tools of a toolbox: think of words like tools specified by their application (Wittgenstein, 1958:67). In this way, language for Wittgenstein is a set of tools used for various intentions (MahdaviNejad, 2005:74).

It is the art of Wittgenstein to remind us this note and even accepts that he has stated the logical language spoken of in the conventional language. For this reason, Wittgenstein has not mentioned any examples of the initial proposition (Aire, 1983:90).

Language is a public and regular and forming of life form and culture of its speakers. Therefore, each language is associated with a style of the life and culture of the human community. From the point of view of Wittgenstein, the expressions of a language might be used correctly or incorrectly. If they are used according to accepted descriptions, they are correctly used. Otherwise, they are incorrect. The meaning of any expression is also associated with the description. The meaning description is a criterion for recognizing the correct application of expression. Namely, it is a regulation of its application. In addition, in Wittgenstein opinion, the variation of language applications- linguistic game- leads us to the point that no meaning is considered necessary without seeking to justify the uncertainty of meaning. Totally, for Wittgenstein, Understanding, and meaning are associated with language and its cultural, social and historical aspects (Asadi and Jahromi, 2010:28).

The educational implications obtained from the hermeneutics view of Wittgenstein

The higher the knowledge of student on the subject and the more robust his dominance in using the speech, the teacher can use language as a communication tool. The role of the teacher in determining the educational procedure regarding the linguistic and verbal features of students and their dominance on language must set educational objectives given the individual and social intentions of the student. They must be defined in the form of short-term and long-term objectives so that the student can achieve them and can enrich his cognitive bases. The speech plays a key role here. In the book philosophical researches, Wittgenstein introduces treating students as guaranteeing the 4 actions of accepting, rejecting, expecting and encouraging. Using these actions while teaching can cause student dynamicity in discovering and internalizing content and educational objectives will also change. Wittgenstein describes educational content proper to previous knowledge of student, his individual needs and social, political and cultural needs and speech is considered the bases of interaction (ZibaKalam and Baqeri, 2012:76).

The student has the task of knowledge absorption as an important educational pole. One of the most important impacts of using the method of active teaching is the growth of creative thinking in the student. The imagination power of student in light of distancing from the mere repetition of subjects and using linguistic games displays the indefinite nature of human sciences (ZibaKalam and Baqeri, 2012:77).

What is important is that communication means information transferring and meaning transfer. One of the elements of the communication process is that of impact resulting from communication and is the objective to

be considered by the sender from the beginning of communication. The teacher can be considered the factor of guiding the student behavior and the effective force of communication and its usefulness in the classroom within educational communications. That is because it can improve the conditions and factors effective on communication, type of quality and the usefulness of Understanding given student feedback, hence improving the learning level. The familiarity of a teacher with language and its function in the process of education will help him considerably (ZibaKalam and Bozorgi, 2013:37-41).

Summary and Conclusion

From the point of view of Gadamer, language is the necessity of human existence. Humans perceive themselves and the world within a linguistic framework. From his perspective, Understanding as a hermeneutics experience is the result of mixing languages and forming a common language. Understanding for him is like a game. Understanding is an endless action caused by a conversation between interpreter and text. The higher the knowledge of student on the subject and the more robust his dominance in using the speech, the teacher can use language as a communication tool. The role of the teacher in determining the educational procedure regarding the linguistic and verbal features of students and their dominance on language must set educational objectives given the individual and social intentions of the student. They must be defined in the form of short-term and long-term objectives so that the student can achieve them and can enrich his cognitive bases. The speech plays a key role here. In the book philosophical researches, Wittgenstein introduces treating students as guaranteeing the 4 actions of accepting, rejecting, expecting and encouraging. Using these actions while teaching can cause student dynamicity in discovering and internalizing content and educational objectives will also change. Wittgenstein describes educational content proper to previous knowledge of student, his individual needs and social, political and cultural needs and speech is considered the bases of interaction. What is important is that communication means information transferring and meaning transfer. One of the elements of the communication process is that of impact resulting from communication and is the objective to be considered by the sender from the beginning of communication. The teacher can be considered the factor of guiding the student behavior and the effective force of communication and its usefulness in the classroom within educational communications. That is because it can improve the conditions and factors effective on communication, type of quality and the usefulness of Understanding given student feedback, hence improving the learning level. The familiarity of a teacher with language and its function in the process of education will help him considerably. It is in conversation that language is formed. The consideration of the latter Wittgenstein from language is that language is intrinsically public and social. Gadamer also highlights the general nature of language. He believes that human communities are linguistic and language is the jewel of communication. Language must be considered as space where humans belong to one another.

References

1. Alston (2002) *Philosophy of Language*, Translation by Iranmanesh and Ahmad Reza Jalili, Sohrevardi Publishing.
2. Arvin, Bahareh (2011) Wittgenstein, Hayek, Gadamer: An Introduction to a combined Methodology in Social Sciences Article 1, Volume 5, Issue 2, Summer 2011.
3. Asadi, Mohammad Reza; Jahromi, Mohammad Reyat (2010) A Study on the Possibility of Adapting Wittgenstein and Gadamer's Thoughts on Language, Ph.D. in Philosophy, the Faculty of Persian literature and Foreign Languages, AllamehTabataba'i University.
4. Ayir, A. (1983) *Language, Truth and logic*, Translation by ManouchehrBozorgmehr, Tehran: Sharif University of Technology Publication.

5. Azadi, Alireza; Ramezani; Goli (2012). Common Interpretations of Gadamer and Wittgenstein II, Philosophical Researchesjournal, University of Tabriz, 6, spring and summer, 2012, No. 01.
6. Gadamer, Hans George (1994): Truth and Method, Continuum Newyork.
7. Isenheimer, Joel (2002) Philosophical Hermeneutics and Literary Theory: A Review of Godammer's Views in the Spread of Hermeneutics, Translated by Massoud Aliya, Tehran: Ghughnus Publications.
8. Jahromi, Mohammad Reyat (2011) Comparative Study of Wittgenstein's and Gadamer's Readings on the History of Understanding, Two quarterly journals of Philosophical Recognition, Human Sciences Research, Autumn 2011.
9. Khankharjani, Masoud; Safayyamghaddam, Masoud; Pakseresht, Mohammad Jafar (2016) Gadamer's philosophical hermeneutics and its implications for self-understanding, otherness-Understanding, and together understandingin the field of education, Research Journal of Principles of Education, Vol. 6, No. 2, Autumn and Winter.
10. Maggie, Brian (1995) Men of Thought, translated by EzzatollahFooladvand, Tarh Now Publications.
11. MahdaviNejad, Mohammad Hussein (2005) Wittgenstein Meaning, Application and Religious Belief, Research Journal of the Philosophy of Religion (Letter of Hikmat, No. 5, 104-69.
12. Pourhassan, Qasim (2006) Wittgenstein: From Visual Language to compiled Language, Human Sciences Journal: Spring 2006, Issue 49 (Philosophy Release).
13. Wittgenstein, Ludwig (1958) The Blue and Brown Books, Oxford: Blackwell.
14. Wittgenstein, Ludwig (1969) on Certainty, ed. G.E.M. Anscombe and G.H. von wright, trans. D. Paul & G.E.M. Anscombe, Oxford: Blackwell. (References and sections).
15. Wittgenstein, Ludwig (2001) Philosophical Research, FereydounFatemi Translation, First Edition, Tehran: Nashrmarkaz.
16. Zibakalam, Fatemeh, Bozorgi, Azadeh (2013) The Effect of Augustine's Hermeneutic-linguistic Look on Wittgenstein and Educational Implications, Research journal of Principles of Education, 42-27.
17. Zibakalam-Mofrad, Fatemeh, Bagheri No'Parastat, Mohammad Zahir (2012). An analysis of following the rules in Wittgenstein's Thought and Its Role in Education, Journal of Psychology and Educational Sciences, University of Tehran Magazine, Volume 42, Issue 2.