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CHAPTER 11

WITTGENSTEIN: EDUCATION AS A FORM OF LANGUAGE GAME IN MODERN CAPITALISM

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INTRODUCTION

Education is an institution that is very important for educating the nation's children both in knowledge, behavior, and social status. Education is an agent of social change for individuals and society (Martono, 2011, pp. 265–270). The understanding of education experiences a distortion in its function so that two contradictory things occur. First, education has a role in legitimizing existing social structures and positions, resulting in an unfair social reproduction (Bourdieu, 1991). Second, education should be an agent of change and better social transformation so that education prepares individuals and society for the changes that occur. These two contradictory things are consciously and unconsciously influenced by the two main currents in the current era, namely globalization and capitalism. At the globalization level, education is expected to have the ability to change itself as an institution that dares to overhaul the current system in order to achieve educational goals (Schneider & Makszin, 2014). The other current is educational capitalism which forms and creates injustice caused by the high cost of improving educational facilities (Jessop, 2018). These two main currents form an understanding of the shift in the meaning of education in modern capitalism. The evolution of online dating might best be described as an insurgency. On the other hand, it had issues that, if they had been neglected for any length of time, may have resulted in disastrous outcomes. The usage of online dating services may have repercussions on many aspects of your life, including your habits, routine, and the way you organize and manage your time. It is important to read this in connection with the following caution to those who use online dating services: Remember that avoiding a problem is always better than trying to cure it, and act accordingly by being cautious (Al-Rousan et al., 2020).

Globalization is a factor for changes in educational institutions in balancing the needs of the industrial market with knowledge and practice for human resources (Fathoni & Rohim, 2019). The penetration of globalization transforms the educational culture into change for individuals and society to gain knowledge, behavior, and social status. The globalization of education provides institutional opportunities to prepare human resources with competitiveness and innovation for the industrial world (Jessop, 2017). Therefore, the globalization of education builds bridges for human resources to overcome social inequalities in society and forms skilled human resources in their work (Wiryadinata & Rumbay, 2020). It causes educational

institutions to build curriculum, organizations, and pedagogy adapted to society's needs and domestic and foreign markets. Globalization unites the world of education with financial power so that expanding education that relies on technological power penetrates national borders (Hutagalung et al., 2022). The concept of globalization in education is interpreted as a change toward educational progress. Its reason is for the increase in the cost of education. Increasing the cost of education allows many educational institutions to develop and compete in marketing excellence to obtain human resources. Education costs also make educational institutions experience difficulties and bankruptcy to maintain their existence.

This cost increase provides an opportunity for educational capitalization to seek profits for educational institutions. Educational institutions prepare modern equipment and up-to-date technology to create superior and highly competitive education by increasing the cost of expensive education (Hwang, 2020). Capitalism also provides an opportunity to make the social selection for individuals and society, thus widening the gap between those who can afford it and those who cannot. Therefore, the capitalization of education creates a process of social reproduction in which education can only be enjoyed by human resources who have only capital (Martono, 2011, pp. 292–293). The concept of social reproduction has a mechanism for placing human resources with the financial capacity to get good services and education, and vice versa. It creates an exclusive selection for people who have capital and creates social reproduction within society (Vertakova et al., 2019). This social gap has created educational institutions that have experienced a shift to prioritize and fulfill the needs and desires of stakeholders.

The components of globalization and capitalism in education have abandoned educational values to pursue economic gains. The essence of education is to teach and educate social values to younger people and, at the same time, improve human destiny, and civilization has become contradictory in pursuing the economics of educational institutions. It invites Ludwig Wittgenstein's point of view to examine the concept of education as a language game to achieve profits in the era of modern capitalism. The purpose of this study is to understand how Wittgenstein sees education as a form of language in translating the essence of education in this era of modern capitalism. Previous research raised capitalism to be the cause of changing the educational paradigm (Bischof, 2019), globalization provides an opportunity

to change the direction of education (Yusra, 2018), cultural penetration (Emawati, 2018), and religious values in education (Octaviani et al., 2019). Previous research has yet to answer about education, so this research takes from the perspective of Wittgenstein's philosophy in viewing language as a language game to reap benefits in education in the era of modern capitalism.

METHOD

In answering the research question above, this study uses a descriptive qualitative method to explain educational problems in the era of modern capitalism (Hamzah, 2020). This research also invites the sociology of religion approach to open emic perspectives in analytical thinking through academic sources such as journals, books, academic writings, and credible sources (Okutan, 2020). Therefore, data processing is arranged neatly and logically so that this study has systematic writing to answer the research question above. The first is to present Ludwig Wittgenstein's philosophy as the logic of the language game in reading and translating understanding sentences and meanings. Wittgenstein sees that language is the beginning and end of a debate in philosophy and forms opinions in understanding. Second, the essence and meaning of education is the transformation of knowledge in educating and instilling noble social values to shape good social behavior. Third, the meeting of education and capitalism forms a shift that emphasizes the economy as the ultimate goal of education. Negative social reproduction forms social inequality so that education becomes modern capitalism under the pretext of educating the nation's children. Then, this research provides an opportunity for Wittgenstein to examine education from the philosophy of language as a form of language to achieve economic value for educational institutions. In the end, the conclusion will answer the research question to state the results of Wittgenstein's binoculars on education in the era of modern capitalism.

WITTGESTEIN AND PHILOSOPHY

One of the philosophies developed by Wittgenstein **2** about language games. The term language games used by Wittgenstein is **that language is a component of an activity or way of life depending on how reality is used** (Vrahimis, 2012). **This grammar game covers the whole process of using simple words and language as a kind of entertainment.** The word language game emerged from a confession made by Wittgenstein of an

acknowledgment of the diversity of languages he encounters daily (Vrahimis, 2021b). In other words, what is meant here is not about the diversity of languages such as Indonesian, English, Portuguese, and so on, nor diversity such as literary language, medicine, philosophy, etc. This language game can later form thoughts and intentions and bring certain consequences in social media interactions by producing or changing word forms which can later help in understanding and translating these word forms.

Wittgenstein uses the phrase "language game" to describe how language is a component of an activity or way of life in reality. Every language game has its own set of rules that represent a uniqueness or a distinct quality (Hacker, 2003). As a result, every aspect of human life uses a certain language with certain norms. Each language game has unique rules that should be distinct from the rules of other games. The use of language in certain situations (variety) may not be combined with the use in other varieties (Lurie, 1989). Chaos ensues when we mix the rules of language games with one another.

In addition, Wittgenstein also said that language is not a logical structure but many. Moreover, language does not have a single essence because language is a collection of uses with their own logic and logical structure, which means that a language can create an opinion about something from an existing understanding (Vrahimis, 2021a). The relationship between sound and matter does not depend on propositions or living arrangements. However, the meaning of one statement implies the use of a different language that comes through the effects of many sources of language, so Wittgenstein has given the motto "do not look for meaning, look for use." Based on this theory, Wittgenstein initiated two other well-known theories: "Use meaning theory" and "language game theory." Through this language game, Wittgenstein teaches us that utterances must be seen in terms of the activities in which they are used (Lowney et al., 2020). Wittgenstein uses this idea of language games in a way that regards the nature of language use as fundamental.

Wittgenstein claims that confusion in language games occurs when grammar is misunderstood, in other words, when word meanings are interpreted according to different language game rules. As he elaborates on his concept of language games, it becomes evident that this concept is much bigger than just games and their rules (Koval & Kryukova, 2018). He

discusses that the emphasis of all of this is the meaning of the language we use as the thing that governs our behavior and interactions. It does not mean that language is a portal of meaning, but that language is what constitutes our "reality". He wrote that several criteria must be met from the boundaries of every successful language game: factual evidence about what corresponds in a language game, namely what is known and known as facts (Watson, 1997). He explained that language games could have complex rhythms and no set order. Therefore, it can have many different ways of relating and proceeding because the important thing is that with this, it is said that there is no one order. There is no set order for correspondence, but it comes back to agreement because truth in language games is agreement about meaning (Shiva Zaheri Birgani & Mahnaz Soqandi, 2020).

Wittgenstein's concept of language games is an enlightening theory because he argues that there is no meaning outside language, and going out of language means going out of meaning (Cimatti, 2016). That seems extreme. Nevertheless, in the context of this statement and how it applies to the concept of language games, it becomes abundantly clear that it is still very logical in that it explains why certain language games fail or, rather, do not succeed. Wittgenstein's concept of language games is an interesting depiction of how we can develop more through language and life (Kimble, 2010).

Examining the history of philosophy, it is found as follows. The emergence of analytic philosophy as a reaction to dissatisfaction with the development of modern philosophical thought, is debatable. Moreover, when the adherents of modern philosophical schools, the true nature of everything, and the analytic philosophers of language saw that philosophical problems could be solved, explained and elaborated (Nails, 2015). Using an analysis of philosophical expressions or through an analysis of language, it is stated that language is the beginning and end of a debate to make an understanding opinion by making a solution. Wittgenstein saw that the descriptions made by earlier philosophers regarding propositions and problems were not wrong but incomprehensible. That is why it is necessary to use language that meets logical requirements (Ottuh & Idjakpo, 2020). There needs to be a clear benchmark to determine whether a philosophical expression is meaningful. The benchmark offered by Wittgenstein is image theory, which is a view that assumes there is an absolute relationship between language and reality or facts. Wittgenstein is obsessed with finding an ideal language for the

philosophy that can be generally accepted and has a level of certainty that can be scientifically justified.

According to the concept of Wittgenstein thought in his work entitled *Philosophical Investigations*, the meaning of a word is its use in language, and the meaning of language is its use in life (Dufresne, 2017). Wittgenstein's work emphasizes the pragmatic aspects of language, which places language in its function as a means of communication in human life. Language does not only have one logical structure but aspects of its use in human life that are complex and cover various areas of life (Hommen, 2022). It develops continuously so that new types of language always appear. In connection with this fact, Wittgenstein also put forward a term, namely language games, in the sense that according to its use, language is part of an activity or is a form of life.

EDUCATION AND ITS PURPOSE

Education is an effort to increase the knowledge he gets from various existing institutions, both formal and informal, whose goal is to obtain quality human beings (Genç, 2018). The quality referred to here is a human being with great abilities, good behavior, and a high social spirit so that he can be relied upon in various ways to advance the nation to be better to create something new useful for many people (Hutagalung et al., 2022). In order for the quality in question to be achieved, it is very necessary to determine the right educational goals, which require a mature, careful study and, of course, must be thorough in order to avoid problems in the future. This educational objective will later determine the success of forming a quality human person without putting aside the role of other elements in education. According to the law in force, education aims to form children into good citizens. Because education is a bridge to guide human development towards certain ideals.

The lexicon "educate" is far deeper in meaning and philosophy than "teach." It is because educating is not just transferring information from the teacher to students (Clayton & Stevens, 2018). However, the process of personal and character formation influences the mind and soul to love noble and positive values, trains and familiarizes students to be independent and believe in their abilities so that no longer completely dependent on others, in this case, he is responsible for himself so that when he is released far away, he will be able to adapt himself to other people and to the environment in which he is (Demirel Ucan & Wright, 2019). Through education, it is possible to

increase the knowledge obtained from formal and informal institutions to obtain quality human beings. For the expected quality to be achieved, it is necessary to determine the right educational goals that will determine success in forming quality human person without putting aside the role of other elements in education.

Education is a universal aspect that is very important in human life because, without education, humans cannot develop and be cultured. Besides that, life will also become static without any progress or experience setbacks or extinction (Wiryadinata & Rumbay, 2020). Therefore, it is undeniable that education is necessary for human life. Throughout its history throughout the world, education has essentially had two goals, namely helping people to become intelligent and smart and helping them to become good human beings (Teräs et al., 2020). Making someone smart and smart may be easy to do, but making a human being a good and wise person seems much more difficult or even very difficult to do.

Generally, it is proven that the more educated a person is, the better his income level. It is possible because educated people are more productive than those who are not educated. A person's productivity is due to having technical skills obtained from education (Schofer et al., 2021). Therefore, one of the goals that must be achieved by education is to develop life skills. The direction of competency-based curricula, life skills education, and broad-based education has been developed in Indonesia recently.

As education is essential in human life, as its effort is to educate the nation's life, improve people's welfare, and build national dignity, it is proposed as follows. The government is trying to pay serious attention to overcome various problems in improving education starting from the elementary, middle, to high levels (Wittmer & Waldhoff, 2019). This attention is addressed, among other things, by providing meaningful budget allocations and making policies related to improving education quality. Moreover, education is important as it can develop potential in humans and improve careers and jobs, whereas, with education, humans can gain the skills needed in the world of work and help realize career development so that it helps realize future dreams (Kim, 2015). In addition, highly educated people will usually be wiser in solving a problem, this is because they have studied education in life.

EDUCATION AND CAPITALISM

Current educational practices have been trapped in the world of capitalism. Education is implemented by selling offers as big as possible so that many prospective students buy them. Valuation for a school's offer is capital, so high-cost education is often considered correct. The high cost of education in schools recently, including public schools, has become something that scares some people.

The concept of early education explains that education for all (education for all) is a concept that contains the spirit of fulfilling society's sense of justice in education because true education is a basic right that absolutely everyone has (Klees, 2020). Everyone has the right to get higher education according to their abilities. Education is not only enjoyed by certain groups of people or elites. However, reality shows a different situation in that education is often a heavy burden for the community. Many community members need more funds to obtain education fully (Klees, 2019). Education is a very expensive luxury item, so it is challenging to reach with the capabilities of the capital. Capitalist culture has penetrated the world of education. The world of education is not spared from the cruelty of capitalism which tends to only talk about money and material gain. Money owners control education (Chen et al., 2018). The rich become an elite group in the world of education. Meanwhile, the poor are marginalized groups who are only spectators in education. The culture that appears in education today is a culture that tends to teach attitudes of materialism, pragmatism, instantaneousness, and hedonism.

Education is not free from interference by trade or political interests, and education has deviated from what is stated in the 1945 Constitution: education aims to educate the nation's life. The existence of capitalism in education today reflects that educational liberalization will only make schools graduate students, which will add to the endless poverty population or what we often know as social reproduction.

Capitalism has penetrated the world of education and monopolized schools for reasons that have little to do with improving the quality of schools and much to do with a desire to assert political control over the education of citizens in the future (Kim, 2021). Rebuilding the private school system would restore the national education system to the original democratic values many of capitalism's critics celebrated. The plight of the poor and the

suitability of competition reflect outdated ideological reflexes that can readily be dealt with by observing how markets and schools work in the real world (Hwang, 2020).

There are three impacts of capitalism on education: 1) The relationship between capitalism and education causes schools to be more supportive of economic control by the elite classes. 2) The relationship between capitalism and science has encouraged the development of science, which only aims to gain material profit rather than to create a better global life. 3) the marriage between capitalism and education and capitalism and science has created a foundation for educational science that emphasizes corporate values at the expense of social justice and human dignity values. The problem of the high cost of education as a result of the commercialization of education is no longer new, starting from the cost of enrolling in schools at the junior high school level to tertiary education (Jessop, 2017).

This problem is a classic problem that is always present from year to year, especially before the new school year begins. However, the issue regarding the number of education costs that arise cannot be considered a small problem because this problem concerns justice and the right for all members of society to receive quality and quality education jointly (Wei & Peters, 2019). As a result, people with below-average incomes cannot continue higher education. The lack of opportunities for the community to continue their education to a higher level has indirectly proven that it is increasingly impossible for the chain of poverty to be broken by education. In simple terms, the poverty chain can be described as poor people not going to school because they do not go to school, someone cannot get a good job because they cannot get a job, so they become poor (Wei & Peters, 2019).

EDUCATION AS A FORM OF LANGUAGE GAME

In the current era of postmodernization, an explanation is difficult to prove, resulting in the possibility of additional explanations about science. By denying both the form of narrative unification as speculative and emancipatory, the legitimacy of knowledge cannot rely on one grand narrative (Stickney, 2020). Hence, current education is best understood in terms of game language game theory. According to Wittgenstein, language games show that there is no one scientific concept or explanation, or theory that can completely explain reality in its totality. Therefore, language games cannot be

expected to be able to explain reality as it is because it is one game among a variety of other language games (Glendinning, 2018). The language conveyed differs from the reality that occurs, so a discussion room will not get a resolution. So it is emphasized that justice comes from awareness. If viewed from Wittgenstein's point of view, education is understood explicitly following theatrical motives. That humans can play a role shows evidence of uncertainty and the reality of the evidence. In other words, the meaning of Wittgenstein's statement shows that humans are inherently available for pretense and deception in various aspects.

15 In the educational aspect, Wittgenstein's philosophy paved the way for more positive contributions. 15 Much has been written to show a better conception of education in knowledge and understanding, language and philosophy of mind, and ethics which means to be human, meaning that the initial concepts were only discourse, and different from the current reality (Synytsia, 2020). Currently, there is division and differentiation between the rich and the poor. It occurs due to intrinsic bargaining that occurs. It is not a conceptual confusion in education, but it is part of a game we all hold dear as fundamental in our society. Healthy capitalism equals healthy human education (Miguel & Tamayo, 2020).

4 According to Wittgenstein, there is no posited truth in the use of language. In everyday life, words take on a variety of complex meanings in different contexts and have subtle meanings that limited logical principles cannot grasp (Winch, 2019). It does not imply that logic was worthless to Wittgenstein but that its influence on language could have been stronger than logic would have us believe. Logic does not serve as the underlying metaphysical structure of language but is a tool we use in the various language games (Peters, 2020).

6 In the new capitalism, words are taking on new meanings, language and communication are being recruited for new purposes, and much literacy is being distributed in new ways. The new capitalism puts us face to face, at a fundamental level, issues of goals and objectives, culture and core values, and the realm of language, learning, and literacy in and outside school (Koval & Kryukova, 2018). The existence of capitalism in education gives rise to educational liberalization, which will make schools graduate the unemployed, ultimately increasing the population of endless poverty. Education has experienced a shift in meaning towards economic value. Modern capitalism

creates the language of education as a camouflage to educate the nation's children to take advantage of achieving the goals set (Watson, 1997). Education should be direct⁴ towards improving the mindset of the people. This conception makes the concept of reason and reason very different from its classical sources, in which philosophy in the modern era is associated with the search for certainty in a set of unquestionable propositions.

The game of capitalism⁵ is a real impact on people. They start and end, start to penetrate education, have clear rules, and are different from real life⁵ (Shiva Zaheri Birgani & Mahnaz Soqandi, 2020). Besides that, certain games in capitalism may only last for a certain period. For capitalism itself⁵ there is no end point, no final winner. The game continues, and even though it is possible to opt out of some of the domains and activities of capitalism, given how entangled countries are with global economic practices, it is difficult to escape the game of capitalism completely (Kimble, 2010).

At every political moment, a leader in education is busy looking for a network to strengthen his position. It is not uncommon to give dowries so that the position remains in his hands (Nails, 2015). This then destroys our world of education. Therefore, the awareness of students and observers of education must be imprinted so that our education is no longer oriented towards capital and places to seek profit in it. Education should be humanist, not dehumanizing, on the contrary.

CONCLUSION

Wittgenstein sees the shift in the essence and meaning of education in the era of modern capitalism as a language game to achieve the desired goals. The shift in the meaning of education in the era of modern capitalism creates economic value as the ultimate goal of an educational institution today. The need for increased equipment, human resources, and technology allows educational institutions to become profitable and continue their vision and mission. Therefore, Wittgenstein answered the research question in two important ways.

First, language empirically brings and creates good meaning for listeners to understand. The concept of language as practical and logical provides an opportunity for educational language has experienced a shift in meaning toward economic value. Modern capitalism creates an educational language as camouflage to educate the nation's children to take advantage of

achieving the goals set. Therefore, empirically and practically make educational language an ontological for reading, translating, and establishing educational ontology as the present reality.

Second, education pragmatically in analytical philosophy forms an educational language to communicate the values of today's life. With the development and growth of modern capitalism in the globalization of education, the language game creates education as a modern capitalist capital to gain economic value through present-day services and equipment. Language makes education a pragmatic way to seek capital by educating the nation's children and equipping human resources with skills and abilities in digitalizing technology.

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