How do we practise philosophy? How can philosophy speak from within practice itself, without objectifying it? What does it mean to understand philosophical propositions, if the latter do not state matters of fact, which can be true or false? This paper addresses these questions through a comparison between Heidegger’s phenomenology and Wittgenstein’s late philosophy of language. The paper claims that both Heidegger’s formally indicative language and Wittgenstein’s language-games embody philosophical practices which entail a performative dimension, since they address the reader and require the enactment of a number of practices on her/his part. From this perspective, the paper claims that philosophy embodies a transformative practice, which makes readers sensitive to the opacity and openness of their own life-practices, so as to awake a transformation of their attitude toward themselves, others, and the situation in which they find themselves.

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