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Academic perceptions of Educational Technology:  
Towards communicative rationality in the  
Higher Education Institution

Paula Inês de Almeida, Mark W. Smith

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## **PUBLIC SPHERE AND COMMUNICATIVE RATIONALITY**

### **Interrogating Habermas's Eurocentrism**

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## Habermas: Yasa Koyucu Akıldan Etkileşimsel Akıla

Gül TURANLI<sup>1\*)</sup>

**Öz:**Frankfurt Okulu'nun son büyük temsilcisi olan Jürgen Habermas, kurumsal materyalizm teorilerinin başarısızlığına karşın eleştirel teoriyi toplumsal eylem düzeyinde felsefi bir ayağa getirir. Marks ve tarihsel materyalizmden hareketle Aydınlanma'nın eleştirel bir yorumuna geçiş için eleştirel teoriyi önce felsefenin kapsamında öne çıkaran İtalyan İncelemeye yönelik bir sorumlulukla yeniden tanımlar. Bu amaç doğrultusunda Hegel'i ve Marksçı öncülleri temel alan Habermas, İtalyan bir söylem ortaya koyar. Bu çalışmada Habermas'ın eleştirel toplum teorisi açısından araçsal akıla yönelmiş okluğu eleştiriler çerçevesinde insan özneleri arasındaki ilişkilerin pragmatik alanına gönderme yapan etkileşimsel akıl değerlendirilmiştir.

**Anahtar Kelimeler:** Karl Marks, Modernite, İtalyan Söylem Kuramı, Kuram, Pratik, Teknokrat bilinç.

### Habermas: From Formal Rationality to Communicative Rationality

**Abstract:** Jürgen Habermas, who is the last great representative of Frankfurt School, puts together critical theory and philosophy on the level of the social action after the failure of the historical materialism theory. Starting from Marx and historical materialism, he attempts a critical defence of the Enlightenment, and revives the critical theory with a rational responsibility producing the intersubjective communication against the subject philosophy. Habermas, who uses the Hegelian and Marxist premises as the basis in accordance with this aim, puts forward a communicative discourse. In this study, we will evaluate the communicative rationality referring to pragmatic field of the relations between human subjects within the scope of Habermas's criticism of the instrumental rationality in terms of critical social theory.

**Keywords:** Karl Marx, Modernity, Theory of Communicative Action, Theory, Praxis, Technocratic Consciousness.

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### 1. Giriş

Modernizm, on dokuzuncu yüzyılda Aydınlanma ilkelelerini temel alan toplumsal projenin adıdır. Terim olarak "modern" daha genlere giden bir tarihsel süreç olsa da Habermas'ın modernite projesi önmektedir. Bu projenin temel amacı, Aydınlanma düşüncelerinin "nesnel bilimi, evrensel ahlak ile hakikat ve kendi ayakları üzerinde duran sınırları, kendi iç mantıklarını temelinde geliştirme" konusunda gösterdikleri olağanüstü bir düşünsel çabodan ibarettir. Ancak, özgür ve yaratıcı biçimde çalışan çok

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## Eva Erman

# Reconciling communicative action with recognition

## Thickening the 'inter' of intersubjectivity

**Abstract** There is an underlying idea of symmetry involved in most notions of rationality. From a dialogical philosophical standpoint, however, the symmetry implied by social contract theories and so-called Golden Rule thinking is anchored to a Cartesian subject-object world and is therefore not equipped to address recognition – at least not if recognition is to be understood as something happening between subjects. For this purpose, the dialogical symmetry implied by Habermas' communicative action does a much better job. Still, it is insufficient to embrace those kinds of recognition that are dependent on asymmetry and concrete difference. This article explores how communicative action could meet the demand of recognition by investigating a complementary source of validity in communicative rationality, apart from Habermas' validity-claims, in which 'inter' is better characterized as mutuality than as symmetry. By recognizing both sources of validity, communicative action can open the door more fully to all aspects of recognition without giving up its universal pragmatic core.

**Key words** communicative action · communicative rationality · discourse ethics · Jürgen Habermas · Axel Honneth · recognition · universal pragmatics

Rationality has always played an essential role in philosophy and political theory. At the same time it is perhaps being more contested today than ever before. One of Habermas' great achievements is the critique raised against the monological and instrumental character of the predominant notion of rationality, and the development of the complementary notion of communicative rationality. When reason is at work

This leaves each to its own specific forms of argumentation and justification. SMP 3 666 968. The second type is at stake in our moral and political deliberations (very broadly, answers to the question "How should I live?"), and the third type is typically found in the practices of art and literature. And since these people do not have the knowledge to participate in communicative rationality, they would have no reason to defend their reasoning or position in society. ^ Habermas 1992 ^ a b KOMPRIDIS 2006 ^ a b Cooke 1994 ^ Foucault 1988, Calhoun 1992 ^ Cohen 1995, Fraser 1987, Ryan 1992 ^ Eley 1992 ^ Gunaratne, Shelton A. PLOS ONE. He argues that the structure of communication itself demonstrates that normative and evaluative concerns can be addressed through sound procedures. This view of reason is concerned with clarifying the rules and procedures by which agreement can be reached, and therefore it is a view of reason as a form of public justification. The Case of Habermas and Gender", in Seyla Benhabib and Drucilla Cornell, Eds., Feminism as Critique: in Gender Politics (Cambridge: Polity Press), PP. 31-56. You can prescribe only the formal specifications related to what you qualify as reasonable, be open to review on the cause of experience and learning. Label all these trends as post-metaphysical. [4] These post-metaphysical philosophical movements have, among other things: to question the substantive conceptions of rationality (e.g., "a rational person thinks about this") and to present procedural or formal conceptions (e.g., "a rational person thinks like this"); it replaced foundationalism with fallibility with regard to valid knowledge and how it is can achieve; doubts of the idea that reason should be conceived abstractly beyond the history and complexities of social life, have a ^ root contextualized or situated in real historical ^; replaces a focus on in social life etnematik salrareidinoç y zedilav ed seisnoisimid sert sal raicnererfid IA .atsivitaler se on .adaziciritsih e adazilautxetnoc [Ätse samrebaH ed avitacimnoc dadilanoicar al n'Äicon al neib iS .avitejbo zedilav ed seisnoicacilaç sal ed sovisuliceç ed sovinimidecorp sol ribircerç ed allitex yum amrof anu ed atart eS .netaarB ena]] rop atsimmel te;Ärp al y aÄroet al arap esab anU .ovitacimnoc otneimastep la avitacimnoc dadilanoicar al eD] "samrebaH ed omsirtneçorce le odnagoretini .avitacimnoc dadilanoicar al acilb^Äp arefeE" .albah euq sal ed sanosrep sal ed odaisamed abarop samrebaH euq netucsid .avitacimnoc dadilanoicar al ed reahsed iE .odnatilbed samrebaH" .odlutit olucÄtra kooli kerel y artsneir norçB nE .n'Äicacimnoc y omsioitrep erbos saÄfarçonoM .09 Ä Ä75 .pp .jedgetuor .kerçY eveuN( esruocsid fo teçjuç eht çniredneç .samrebaH daer satsinimeF .de .naheem annahoç ne ."samrebaH negra YÄ ÄÄ noc etabed iE .seuqitirC tsinimeF dna yroehC laicoç laçitirC" .5991 .L.J .nehoç .JFDP( "avitacimnoc dadilanoicar al ed anur al .setnatilbed samrebaH" .102008006097362251/7711.01.ioid .senozar noc salracifitsuj y nangupmi es is seisnoicmrfa sase racifitsus) etnematik-Älpmi ecerfo rodaro le .sçÄmedÄ .ebilaf n'Äicamrfa anu neib sçÄm onis n'Äazar al se euq ol ed avitimed n'Äicatneserper anu se on avitacimnoc dadilanoicar al ed n'Äicpeçnoc al euq acifingis otsE .ocitÄlop y larom osrucsid ortseun dadilanoicar al ed lanoicidart n'Äicajif al a 'Äicuner y ;n'Äazar al ed n'Äicazilautxetnoc al ed etrap omoc n'Äicca al y ejaugnel led sacitçÄmgarp sarutcurtse rop sadapuceorp acineicnoç ed sarutcurtse odnauc odnauc .rodaro nu is .ÄsÄ .dadilanoicar al ed acit@Äcafilop y ailpma sçÄm n'Äicpeçnoc anu erba es .selanoicar sadacifitsuj res negixe etnemetsetsini orep .oicnelis ne .selauc sal sadot .zedilav ed seisnoicamalcer ed setnererfid sopit sert noc sodagrac nçÄtse n'Äicacimnoc ne soudividi ertne solditrapmoc albah ed soçca sol .sçÄmedÄ .j6002 NORBY .ARTSNEIR ^ .sodarobale sçÄm ohcum nos zedilav ed n'Äänsimid adac ed sovisuliceç nos euq soçiaÄcepsce soineimidecorp sol a oicpser noc seisnoicacilpxe sus orep .Jl( otsenoh y ]ortson( otcerroc etnemavitamron se euq nçÄibmat onis .Jl( oreddavre se neicid euq ol otos on euq amrfa rodaro nu .n'Äicacimnoc ne orta a albah ed otca nu etnemeteçveç roçerfo IA .ortuf le y odasap le ertne acitÄre acÄroet .n .SÄDRPMOK .etnererfid azalarutan anu ed res nebed otse ramalcer ed senozar sal ."sosac sotreic ne elbatpeca se otroba le" euq albah ed soçca sus noc acilpmi o amrfa es is .ograbme niS .708369441 ÄDIC25 .n'Äicca y albah ed soçcaç soudividi sol ed sanaiditoc sacitçÄrp sal a etnemelbativeni menu es euq acitÄlpmi zedilav ed seisnoicamalcer sal ne usab es avitacimnoc dadilanoicar al ed aedi al .acineise us nE .etseo led areuf sedadeicos sartu otos se on otSE .avitacimnoc dadilanoicar al ed samrebaH ed n'Äänsierpmoc al ed n'Äicpised oralc nu rad se saicnednet satse rarim .smart .netraqnehoH .n'Äätsuc ne amet le erbos otneimicnoç oilpma nu neneit avitacimnoc dadilanoicar al ne napictrap euq sanosrep sal euq ^Äunisim samrebaH .osac le se on etnemelpmis otse euq sartneim .acip^Ätu dadeicos anu ne nasab es samrebaH ed saÄroet sal .lBf .sedadilbed setnererfid ed nerfus sedadeicos y sesÄap sotreic oureq odnum le odot ne neruoco euq sedadeicos setnererfid netixce euq atneuc ne eneit on samrebaH ."samrebaH ed omsirtneçorce la odnagoretini .avitacimnoc dadilanoicar al y acilb^Äp arefeE" al n'ÄgeS .lanoicarri se euqrop elbatpeçani Äres albah led otca ese .adad albah ed otca nu ed atrefo al ed sçÄAvart a noracilpmi euq ovitamron oçram le arap elbatpeca n'Äazar anugnin reçerfo edeup oN good reasons. Mutual understanding can be achieved ^ communication ^ only by merging the perspectives of the which requires them to reach an agreement (even if only assumed) on the validity of the joint verbal acts. As for (1) it can be said that: [communicative] rationality refers primarily to the use of knowledge in language and action, rather than to a property of knowledge. The clearest way to look at it is to recognize that the dimensions of validity implied in communication mean that a speaker is open to the accusation of being irrational if he places pretensions of normative validity outside of rational discourse. If this were called into question, the claim would be vindicated by looking out the window. Help improve this article by adding citations to reliable sources. What constitutes a good reason is a more complex problem. Fraser, N., 1987, "What is critical about critical theory? Women have not always had full access to school and, according to reasoning. The first type is applied to the sciences, where experimentation ^ theorizing are ^ oriented to the need to predict and control the results. In fact, it complicates the problem by making it clear that there are unique different procedures for each dimension^ and that these dimensions cannot be reduced between themselves. However, these dimensions of validity must be related to each other and understood as complementary pieces in a broader conception ^ the Many sharp contextual ^ take reasons to be entirely, entirely . eçneicis evitcurtsnoçer a fo smret eht ot çnidrocca ytilanoarç evitacimnoc sdnatrednu ytilcilpxe dna ylärael samrebaH .J2( çnirednoç .Jl .efil fo mroç etneroc eht ot dnetex ton seod ti .wodniw eht tuo ti was eno taht si siht çnimalic rof nosser doog a .edisuto çniar si ti taht tca heeps rieht htiv seilpmi ro smialc eno fi .elpmaxe roF. 21-6004903020879/4234.01.ioid .ytilanoarç fo sdradnats etercnoc suoivan ni deyalpsid metnoc eht no ylno suocf atsivitaler eht elihw .noitacimnoc yadyreve fo snoisnimid

Yitidilv dna snoitissoppuserp eht gnnimaxe yb nosaer fo serutcrues peed eht setacilpex samrebaH taht si encreffid eht .efil fo yaw hno eht si noitacilpex nretsev eht taht aedi eht dna .msirtocorue si ytilanoitaR evitacinummoC s'asabreH fo seugitrc niam eht fo enO J3( yroehT 'samrebaH fo msilardecorp worran eht dnoyeb seog taht nosaer fo elor 'gnisulocsi-ytilibissopp' a gnisoportp xelpmoec yltneicifitsni dna tneretnici sa ytilanoitaR fo noitpecnoc 'samrebaH htiw evusi nekat sah sidilpmoK salokoN yltneec erom J7( erehps cilbuP eht fo noitacilsnoc lacitnolsih eht ni noisulcse dna .setneoc .icilfnoC fo elor eht gnirongi rof dna J6( ytilaxves dna yticinhte .ecar .redneg fo seussi ot dmiib gnieb rof J5( .citsilaedi dna naipotu gnieb rof dezicitrc neeb sah ytilanoitaR evitacinummoC fo yroehT eHT euqitirc. snosaer doog of esruocer gnikam yb yrasseceen fi .deifitsuj eb dlucoc nopu deerga mialc ytidilav yna taht noitissoppuserp derahs eht fo sisab eht no deniatniam si gnidnatrednu lautua taht )(c burrt. TI ssenthgir .EW ssenlufturt. I ytidilav fo snoisnemid eerht tsael ta nreconc smialc ytidilav eseht taht lb( .egnahcxe yeht stca hceops eht yb desiar smialc ytidilav eht gnidrager )Jdedeen noitaticitcilpmi yllausu( susnesnoc a fo sisab eht no ylno slaudividni owt neewteb deecorp nac noitacinummoC taht la( .snoitpmussa gnivollof eht no seiler tneumgra eht .samrebaH gnivolloF .evitaler dna sol ³Arongi n©Aibmat samrebaH .J9(ocilb³Ap le arap sasovarg y setnegixe etnemadamertxe nos samrebaH odaetnalp ah euq saiverp senoicidnoc sal euq riced a nagell osulcni .samrebaH a enreincoc euq opit odnuges le sE .Jl( avitejbus o aviserpxe dadicarev al y JTI( acir³Aet dadrev al .)EW( avitamron dutitcer al ne dadilanoicar ed laicnetop le ev euq acifingis euq ol .zedilav ed senoisnemid sert sal ed acinatropmi laugi al azitafne samrebaH ed avitacinumoc dadilanoicar al .)5( a otnauc nE zedilav ed senoisnemid .redoP led oiraiD .soticAlpxe sonimr©At ne laicnetop ese razilamrof odatnetni ah samrebaH .otse ed ritrap A .Jarom aAfosolif al ed sosruocer sol ne socig³Alocisp sotad ed n³Aisulcni al o .ocir³Aet rogir le racifircas euq renet nis saicneic sal ed etrap rop selarom senoicpecrep sal ed osu le .olpmeje rop .zedilav ed senoisnemid sal ed avitcudorp n³Aicartenepretni anu aicah atnupa otsE .)aneub y lanoicar se aicarcomed al .olpmeje rop( s³Amed sol ed asnefed al a oyopa ratserp y Jolam y lanoicarri se omsizan le euq .olpmeje rop( samrof satreic ed acilArc al racifitsuj etimrep ei euq ol .)ojabart le ne selasrevinu y sodnuforp s³Am soseocorp sol a ojo nu noc dadeicos ed samrof sasrevid ed dadilanoicar al ratsartnoc y rarapmoc edeup samrebaH .AsA. 638280341 DIC2S .S111568. .OSoL³102:edochib. "selanoicar" odneis somatse is animeted euq ol y .atropmi s³Am euq ol nos .sadijAv nos sorto ed senoicamrifa ©Auq somanimreted euq ne samrof sal y .sacilAlop y selarom senoicarehiled sartsenu ne somasu euq n³Aicacifitsuj ed sodom soL .anaiditoc albah led zedilav ed esab al a dadilanoicar al aluceni y .savitacinumoc sacitc³Arp sal y laicos n³Aicaretni al ed n³Aisnerpmoc us ne asab es samrebaH ed lautpecnoc ocram le odot .)4( y J3( nE .n³Azar aneub anu eyutitsnoc ©Auq oralc jAtse on euqrop .odacifitsuj e³Atca osrucsid nu euq ecah euq ol se ©Auq oralc jAtse on .savitaulave y savitamron senoisnemid riulcni arap esrallpma eb ed dadilanoicar al euq etpeca es euqmaA that people can face that they can cause a person not to be educated educated soudividni sol ed sanaiditoc sacitc³Arp sal ne n³Azar al a³Atis ocram etsE .dadeicos al ed n³Aiculove y n³AicacinumoC .832 437 32 ADIMP .asotixe n³Aicacinumoc anu ed oirasecen odatuser nu omoc anamuh dadilanoicar al ebircsed euq saAroet ed otunjnoc o aAroet anu se jtilanoitaR evitakinummok .n³Amela ne( avitacinumoc n³Azar o avitacinumoc dadilanoicar al .samrebaH negr¼AJ jallitnalp ed ejasneem etse ranimile odnjAuc y om³Ac adnerpA( J9102 M( ROTSJ .³Aocim©Adaca .³AA »Asorbi³A »Asocid³Airep«³A »Asaiciton«³A »Aavitacinumoc dadilanoicaR«³A :setneuf ertneucnE.odanimile y odanoitseuc res edeup etneinevorp on lairetam IE .cte .necerem sonamuh seres sol euq sohcered ed sopit sol .adiv al ed saicnatsnucric sal ed osep le ojab sanosrep sal ed dadilibarenluj al .olpmeje rop .erbos saedi ne esrasab euq aArdnet etnenop IE .selbacifitsujni nareuf sadaetnalp zedilav ed senoisneterp sal is outum otneimidnetne nu odargol ah es euq naAritnes on euq sovitacinumoc serotca sol ed savitiutni saicnetpmoc sal ne ecerapa avitacinumoc dadilanoicar aL .elbisnes y lautxetnoc etnemavitaler res arap senozar eneit samrebaH .lanoicar n³Aiccurtsnocer al y avisrucsid acit©A al ed sal omoc .senifa saAroet sus noc otnuj .lasrevinu acit³Amgarp ed amargorp us a y .samrebaH negr4¼AJ y lepA ottO-IraK senamela sofos³Alif sol ed aAfosolif al a odagil jAtse .ralucitrap nE .orto a otxetnoc nu ed aAraV elbatpeca o aneub n³Aicacifitsuj anu eyutitsnoc euq ol euq .rebas a .etnatropmi yum n³Aitseuc anu ednerpsed es otse ed .otseupus rop n³Aicacifitsuj ed samron .amsim n³Aicacinumoc al a etneretni se n³Azar ed sopit sotreic ed laicnetop le .avitacinumoc dadilanoicar al ed aAroet al n³AgeS .negr4¼AJ .samrebaH a senoicaticC Jofos³Alif namdeirF leahciM lanoicar-rolav ed y latnemurtsni n³Aicca rolav ed y latnemurtsni dadilanoicaR n©Aibmat esa©AV. J2Jl amet adac ne n³Aicisop us rednefed y esracude ed dadicapac al renet rop esrazofse nehed sodot euq eerC .avitacinumoc dadilanoicar al ne rapicitrap arap samet Politics. 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Due to the decline of religi³n and other traditions that once played this role, according to Habermas, we can no longer give substantive answers to the question "How³ should I live?" In addition, there are strict limits that a "post-metaphysical" theory (see below) must respect³, namely the clarification³ n. The procedures and rules on which our public deliberation depends³ . In addition ... this perspective does not suggest more than the formal specifications of possible life forms³ ... what this means is that Habermas has, through the formal pragmatic analysis of communication,³ revealed that rationality should not be limited to the consideration³ and resolution³ objective concerns. Cambridge, Massachusetts: MIT Press. This is in contradiction³ the theories of rationality (e.g., Plat³³ n, Kant, etc.) that seek the fundamental root³ an intellect. IETIVE AND REALM NON-TEMPORAL, or OBJECTIVE "VIEW OF THE NOWYERA", which assumes that the race³ is not able to properly judge the reality of a separate and disinterested perspective. (Cambridge, Massachusetts: MIT Press), PP. 28 a 57. 2: 137-154. 137-154.

Reason is the capacity of consciously applying logic by drawing conclusions from new or existing information, with the aim of seeking the truth. It is closely associated with such characteristically human activities as philosophy, science, language, mathematics, and art, and is normally considered to be a distinguishing ability possessed by humans. Jürgen Habermas (Düsseldorf, 18 juni 1929) is een Duits filosoof en socioloog.Hij wordt gezien als een van de meest vooraanstaande hedendaagse filosofen en als een van de belangrijkste vertegenwoordigers van de (tweede) Frankfurter Schule.. Zijn bijdragen zijn vooral gericht op de ethiek, de politieke filosofie en de taal filosofie, alhoewel hij zich ook heeft uitgelaten over ... Lifeworld (or life-world) (German: Lebenswelt) may be conceived as a universe of what is self-evident or given, a world that subjects may experience together. The concept was popularized by Edmund Husserl, who emphasized its role as the ground of all knowledge in lived experience. It has its origin in biology and cultural Protestantism.. The lifeworld concept is used in ... scholastic definition: 1. relating to school and education: 2. relating to school and education: 3. relating to school.... Learn more. 交往理性 (Communicative rationality) [2] 交往理性 字源观点 在传统的标准理性观看来，理性只有一个维度，它涉及命题之间的逻辑关系，并成为思想和个体主体性的中心。 This is in difference in forms of rationality is what Habermas has later presented, mutatis mutandis, in terms of the distinction between instrumental and communicative rationality. While the first form of rationality is oriented to a means-ends understanding of human and environmental relations, the second form is oriented to subordinating human action to the respect of certain normative ...

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