



## Foundations and principles of intellectual education on rational communicative rationality in Habermas's thought

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### Abstract

**Aim:** The main purpose of this study was to explain the foundations and principles of intellectual education and educational implications on Habermas's thought. The main questions of this research are what principles for intellectual education can be deduced and inferred based on Habermas's thought, and which can be considered applicable in intellectual education. We used Frankenna's analytical approach and inferential method to answer these questions. First, the concepts related to the research subject were described. Then, Habermas's thoughts were analyzed and placed in different categories. categories and then with the help of Frankenna's inferential method, realistic philosophical propositions were extracted. Finally, the principles of intellectual education were extracted from Habermas's perspective. The results of the research show that the principles of intellectual education that can be deduced from Habermas's thought include: a) providing a platform for collective understanding, b) cultivating a will to understand, c) laying the groundwork for the development of critical thinking, and d) creating a balance of action and responsibility.

**Keywords:** Habermas, Principles of intellectual education, Communication rationality, Value-communication rationality

## Introduction

People's participation in the conversation as well as their tolerance of opposing opinions and ideas is currently low, and according to Habermas, rationality comes directly from the nature of language (Filipak, 2017; Winter, 2020); therefore, empowering students in terms of linguistic communication can create a generation without such problems. Therefore, it appears that the basic issue for such a community is the development of rationality based on dialogue and a comprehensive rationality. Such rationality can be obtained only through education. Therefore, what increases the necessity of this research day by day is the challenges that education is facing. Furthermore, one should consider the fact that theoretical multicultural communities of Iran need to properly address and strengthen collective understanding and conversation skills in students. Education experts should address such cultural differences to maintain and improve social cohesion and peaceful life through the skill of understanding dialogue. Therefore, Habermas can be considered the best option to start such research. Murphy, Fleming (2012), Winter (2020), Liu Heslab (2001), Han, (2002), Nowrozi (2007), Mohammadi Chahbaki (2016), Mohammadi et al., (2016) have conducted research on Habermas' communication theory in relation to education and society, and have highlighted the importance of communication and dialogue in different dimensions of education and society. Accordingly, communicative rationality is a suitable resource for educational activities, and Habermas's thoughts are appropriate for teaching the fundamentals of education and to establish rational dialogue and collective understanding to students.

## Methodology

The main question of the research is what principles can be understood and deduced for rational education based on Habermas's perspective that can be used for the rational education of students. We used analytical-inductive method to extract the relevant themes in each stage of the study. For the principles of rational education deduced based on Habermas's view regarding epistemology, anthropology, and axiology, certain descriptive statements were used regarding knowledge, human and values. These descriptions are called principles, and include 'beings' from Habermas's perspective. Explaining each of these principles, we showed what Habermas means using his perspective, for instance, what he meant by knowledge's being social.

For the principles of rational education deduced from Habermas's view, Frankenna's reconstructed progressive inference model (Bagheri, 2008) was used. Therefore, based on a combination of normative propositions with realistic propositions from Habermas's perspective, conclusions are drawn, which lead to the principles of rational education from Habermas' perspective (examples of all extracted principles are specified in the form of three introductions for each principle).

The second part of the introduction explains the propositions based on Habermas's epistemology and anthropology. Then, we explained each of the principles of education (stated in the third part of the introduction) separately in the form of "educational explanation resulting from deduction" such that it is clear to education experts what the requirements rational education are.

## Results

In fact, Habermas's introduction of the concept of action- especially communicative action- along with concepts such as system and lifeworld, opens a new chapter for the field of education. The analysis of Habermas' theory of communicative action includes applications for social education, which should be considered for rational education. For this reason, we can talk about social rationality, which goes beyond the subject world and eventually extends to the entire system and the lifeworld. This is why this type of rationality ultimately affects the principles, as well. On this basis, the educational rationality inspired by the theory of communicative action does not support monologic and monologue relationships in the communication between trainers and trainees, but gives both the trainer and the trainee an active and decisive role such that learning and education are only possible through two-way communication.

In line with the results of the literature review (Winter, 2020, Fleming, 2012, Everett, 1995, Blake, 1995, Han, 2002, Mohammadi, et al., 2013) regarding the implications of Habermas's perspective on education, this point was also emphasized in this research. According to Habermas, the best way to be productive in intellectual and social education is to provide opportunities for participation and equality in accordance with the ideal conditions of dialogue and the principles governing the lifeworld, such that their rationality enjoys optimal growth conditions. In this way, the principles corresponding to Habermas' thought were deduced for the rational education of students, such that we can provide them with the optimal development of communication rationality.

## Discussion and conclusion

Given the intersubjective and collaborative nature of communication in principles extracted from Habermas' perspective, it causes the growth and development of critical thinking and increases the frequency of creativity among students. In such an environment, educators can also mutually strive for their own growth and excellence, through which they can get help from the students to overcome the obstacles and challenges in the advancement of education and training. Taking advantage of such strategies and general strategies will eventually emerge the hidden potentials and talents in people's rationality and ultimately create dynamism in the educational system. Since the theory of communicative action is related to the method of obtaining knowledge and the certain way to obtain it is dialogue, accepting Habermas's idea helps education achieve a wonderful transformation. To this end, examples from the deduced principles are presented throughout the manuscript for teachers and students.

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