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ЦЗЮНЬЧЭН ЧЖОУ
Түндүк-батыш педагогикалык университети, Колледж марксизма,
Ланьчжоу, Ганьсу, Китай
ЦЗЮНЬЧЭН ЧЖОУ
Северо-Западный педагогический университет, Колледж марксизма,
Ланьчжоу, Ганьсу, Китай
JUNCHENG ZHOU
Northwest Normal University, College Of Marxism, Lanzhou, Gansu, China

ЮРГЕН ХАБЕРМАСТЫН КОММУНИКАТИВДИК АРАКЕТ ТЕОРИЯСЫ ЖӨНҮНДӨ ТАЛКУУЛОО
ДИСКУССИЯ О ТЕОРИИ КОММУНИКАТИВНОГО ДЕЙСТВИЯ ЮРГЕНА ХАБЕРМАСА

DISCUSSION ON JUERGEN HABERMAS' THEORY OF COMMUNICATIVE ACTION

Аннотация: Юрген Хабермастын коммуникативдик иш-аракет теориясы адамдардын бири-биринин ниетин түшүнүүсүнө жана баарлашуу аркылуу консенсус түзүүсүнө белгилүү шарттарды түзөт. Анын негизги мазмунуна коммуникативдик рационалдуулук, коммуникативдик аракет, лингвистикалык байланыштын эффективдүүлүгү, инструменталдык рационалдуулук жана социалдык сын, кайра куруу рационалдуулук

теориялары кирет. Коммуникативдик аракет теориясы кандайдыр бир мааниде утопиялык болгону менен азыркы коомдун ар тараптуу өнүгүүсү үчүн чоң мааниге ээ.

Аннотация: Теория коммуникативного действия Юргена Хабермаса создает определенные условия для того, чтобы люди понимали намерения друг друга и формировали консенсус посредством коммуникации. Его основное содержание включает теории коммуникативной рациональности, коммуникативного действия, эффективности языковой коммуникации, инструментальной рациональности и социальной критики, а также рациональности реконструкции. Хотя теория коммуникативного действия в некотором смысле утопична, она имеет огромное значение для всестороннего развития современного общества.

Annotation: Juergen Habermas's theory of communicative action provides certain conditions for human beings to understand each other's intentions and form a consensus through communication. Its main contents involve the theories of communication rationality, communication action, effectiveness of language communication, instrumental rationality and social criticism, and reconstruction rationality. Although the theory of communicative action is Utopian in a sense, it is of great value to the all-round development of today's society.

Негизги сөздөр: коммуникативдик жүрүм-турум, рационалдуулук, жашоо

дүйнө, жалпы прагматика.

Ключевые слова: коммуникативное поведение, рациональность, жизненный мир, общая прагматика.

Keywords: communication behavior, rationality, life world, general pragmatics.

Juergen Habermas is a very influential philosopher, sociologist and thinker in the contemporary western world, and also a representative of the second generation of Frankfurt School.The theory of communicative action, which he spent his whole life creating, has built a solid theoretical foundation for critical social theory.Analyzing and studying the essential significance of Juergen Habermas ' theory of communicative action is of great reference value for solving some problems in modern society.

I. Basic connotation of communicative action theory.

In the logical system of communicative action theory, Juergen Habermas initially defined the concepts of action and rationality in theory. With the gradual deepening of theoretical analysis, the ideas about action and rationality are presented in detail.

1. Action: the basic category of communicative action

Communicative action is the basic category of communicative action theory. Juergen Habermas' s comprehensive elaboration of the concept of communicative action is based on the distinction of behavior categories. In his theory, social behavior can be summarized into four types.

The first is purposeful behavior, also known as instrumental behavior. This is a goal-oriented social behavior. After evaluating various possible ways, actors adopt an optimal way to achieve their goals. This kind of behavior follows "the technical rules based on empirical knowledge"[1] and is an instrumental choice behavior. In instrumental behavior, after the rationality of purpose is determined, means and technology serve the purpose. In essence, it is the expression of instrumental rationality.

The second is normative behavior. This is the behavior of members of a social group under the constraint of common values. Normative behavior requires members of social groups to strictly abide by the collectively owned values, and the recognition of norms by group members is

concentrated on implementing those behavioral requirements that have been popularized. Normative behavior is a collective stipulation, which occurs within the group with agreement and can take action according to common value standards. Therefore, it cannot be produced in an independent individual.

The third is dramatic behavior. This kind of behavior refers to the behavior of the actor to show his subjectivity in front of the audience or society to create his own image. This behavior does not involve individuals or group members, but involves interactive participants, who become each other's audience and make their performances appear to other audiences. Juergen Habermas believes that the actor shows himself to the audience through certain means. "Because the actor shows his subjectivity, he hopes to get the attention and acceptance of the audience in a certain sense"[2]. In fact, the focus of drama behavior is self-expression, which is to attract the audience through self-expression.

The fourth is communicative behavior. Communicative behavior is a kind of interaction between actors with the ability of behavior implementation and speech expression through symbol coordination. Generally speaking, communicative behavior

takes speech as the medium of communication, and realizes the understanding and recognition between the actors through dialogue and communication. Therefore, communicative behavior has significant characteristics different from other behaviors. It is based on the norms of communication between behavioral subjects, and these norms express the potential behavioral requirements of the behavioral subject to the other party. In other words, the subject of communication behavior needs to take the socially recognized norms as the premise, and on this basis, communication behavior can produce practical effects. In short, the focus of communication behavior is to achieve mutual understanding through verbal communication or other forms of symbolic interaction, so as to establish the expected interpersonal relationship between the two sides.

In the process of analysis, Juergen Habermas divided the world of human activities into three different components, namely, the objective world, the subjective world and the social world. The four behaviors discussed above focus on different aspects of the world. The purpose behavior is mainly related to the objective world, and the purpose of its relationship with the objective world is to realize the plan of the behavior subject. Normative regulation behavior points to the social world. From the ontological point of view, although this world is composed of individual actors, the sum of the relationships between individuals established on the basis of legal norms is the most important, because normative regulation behavior correspondingly constructs the requirements of effectiveness in the connection with the social world. The dramatic behavior is related to the subjective world, which leads the behavior to the subjective world to realize the expression of its own views. Communicative behavior is indirectly related to the subjective world, the objective world and the social world. When the actual communicative behavior occurs, the actors will reflect in these three worlds, get a new understanding of the related things, and finally reach a coordinated view in the common view of things and relationships in the three worlds. Through Juergen Habermas's discussion on the division of the world and the relationship between different behaviors and the three worlds, we can know that the purpose behavior, normative behavior and dramatic behavior can only be related to different parts of the three worlds, while the communicative behavior can be related to different parts of the three worlds through the "life world", so as to systematically understand and express different behaviors and meanings in social activities and comprehensively grasp the communicative content of the three worlds. Therefore, as far as the relationship between different behaviors is concerned, communicative behavior is broader and more

reasonable than the other three behaviors. That is to say, the rationalization of communicative behavior has structural characteristics, and the rationalization of human behavior is only communicative behavior. The rational behavior of human beings is not only embodied in the instrumental rationality with reasonable purpose, but also in the rational structure, so that the rationalization is embodied in the concrete media, operating mechanism and world outlook of communication behavior. Therefore, Juergen Habermas, on the basis of the division of the three worlds and the corresponding behavior analysis, highlights the important value of communicative behavior and leads out the concept of communicative rationality, which has become the basic topic for the further development of communicative behavior theory in the later period.

2. Rationality : the key content of the theory of communicative action

There is no doubt that communicative action is the basic category of Juergen Habermas's theory of communication, which constitutes the basis of the theory. The central content of the theory of communicative action is the rationality of communication contained in communicative action, which is regarded by Juergen Habermas as the starting point of human rational behavior. Therefore, the norm of communicative rationality is the most basic norm of human rationality. Max Weber criticized the deviation of technical ideology from the perspective of technical rationality. Juergen Habermas's point of view is obviously different from Weber's, so he does not agree with Weber's critical theory from instrumental rationality. Therefore, Juergen Habermas tries to establish a new "rationality", which is the basis of constructing rationality from the interaction between subjects in order to solve the social rationalization problem discussed since Weber. Juergen Habermas put rationality in the relationship field of human interaction activities to analyze, and rationality is manifested in the compound of communication relations, so it transcends the narrow view that rationality is simplified as a means to obtain truth and achieve goals in the epistemological sense. On the whole, communicative rationality is both objective rationality and rationality based on the subject of behavior. It not only has the requirements of universality, but also has the requirements of individuality, so it is the unity of generality and individuality. The rationalization of communicative behavior unifies the rationalization of purpose and the rationalization of value, and constructs a code of conduct system that meets the requirements of both purpose rationality and value rationality, which makes it possible to realize practical rationality and provides support for the realization of the ideal model of the future society.

The rationality of communication behavior occupies an extremely important position in Juergen Habermas' communication theory, and it is also a difficult concept to grasp. For its understanding, we need the following important points.

First, the rationality of communication is linguistic. In communication behavior, symbols or language inherently contain the possible conditions for reaching a consensus among subjects, and it is to construct interpersonal relationships through language communication or symbolic interaction, and realize the purpose of behavioral rationalization in the process of relationship construction.

Second, the rationality of communication is subject interaction. Communicative behavior is the behavior with the basic purpose of mutual understanding between communicating subjects, which can construct the prerequisite for further developing the relationship between subjects. According to Juergen Habermas, the interaction between actors is one of the most direct differences between communicative rationality and one-dimensional expressive rationality.

Third, the rationality of communication is a process. The rationality of communication is not an entity, it is the expression of process, and it is the formal stipulation of the operating principle of behavior in the process of communication behavior. Therefore, there is an essential difference between the procedural rationality of communicative behavior and the rationality of those behaviors that only focus on motivation.

Fourth, the rationality of communication is relatively normative. The

communication behavior between subjects is a social activity under the guidance of a certain social norm, so the rationality of communication is different from the rationality of behavior realized by technical means and the rationality of behavior achieved by functions or methods such as strategic planning. It is based on certain feasible social communication norms to realize the rationality of behavior by sincerely communicating each other 's communication intentions between actors.

Fifth, the rationality of communication is repeatable. The main ways of communication behavior are communication, dialogue and persuasion, which rely on language communication to form a consensus, and the formation of this communication consensus has the characteristics of process and repetition, which itself is incomplete and non-one-time. Because the discussion between actors is based on specific goals, it is the consistent result of argumentation supported by both sides with sufficient reasons, and the communication itself can be repeated and criticized many times.

Through the above analysis, we can briefly summarize the connotation of communication rationality. The rationality of communication is a rational social behavior with language communication as the basic behavior mode, feasible social behavior norms as the basic communication basis, mutual understanding between actors as the basic communication requirement and the formation of communication consensus as the basic purpose. Therefore, the key to the realization of communication rationality lies in the understanding between subjects and the subjects' compliance with social communication norms when communication behavior occurs.

II. The internal component of communicative behavior theory

Juergen Habermas' theory of communicative behavior contains very complicated and detailed contents. However, the presentation and demonstration of life world and general pragmatics have irreplaceable significance in the process of continuous improvement of the theoretical system of communicative behavior.

1. Life world and system: the supplementary concept of communicative behavior theory

The transition concept from communicative behavior theory to social theory is life world and system. Communicative behavior occurs in the life world. Based on this, Juergen Habermas put forward "life world" in order to further clarify the theory of communicative behavior. As a supplementary concept, "life world" first refers to the background world in which the actors engage in communication activities, "As a participant in each communication activity, it must be in this context, which provides the resources of knowledge and significance accumulated by predecessors"[3], and the communication behavior of the communication actors and actors can not exist without the life world. Secondly, it refers to the "original knowledge repository" in which the actors understand each other in the process of communication. It is the resource of knowledge and meaning categories precipitated by predecessors in the process of social practice, and it stores the "interpretation achievements" completed by predecessors in communication. In Juergen Habermas's view, as the background world of communication, the life world is mainly composed of the individual's behavior ability, social practice and intuitive knowledge. It is also under the joint action of social practice and intuitive belief that the communication actors can fully understand and explain the operating environment of communication behavior and carry out communication activities between subjects. It is not difficult to find that the life world, which is different

from the objective world, the subjective world and the social world, reflects an interactive rule that can

regulate human communication behavior. From the process of communication behavior, the "original knowledge repository" can be said to be the knowledge background of mutual understanding between subjects and an indispensable part of communication activities.

"System" is a concept closely related to "life world". In Juergen Habermas's social theory, the concept of system can be understood from two aspects. First, it refers to the way of thinking to deal with problems, which regards society as an organism with a specific structure and corresponding functions. Secondly, it mainly refers to the economic and political mechanism running in society, which can also be called system mechanism. Generally speaking, the influence of economic mechanism on human life is mainly reflected in the fact that monetary-centered financial instruments restrict human social behavior or life world. The influence of political mechanism on actors is mainly reflected in the use of public power by state administrative organs to manage social activities. Currency and political power are the main factors that affect human social behavior. With the economic and political mechanisms increasingly embedded in various interpersonal relationships in the life world, the destroyed life world has lost its original characteristics. In Juergen Habermas' theory of communicative behavior, this phenomenon is called the colonization of life world. So far, the rationalization of communication has become a possible way to overcome the problem of modern society-the colonization of the life world. In other words, it can be seen from the discussion that the life world and system are important conceptual supplements to the more reasonable communication theory.

2. General pragmatics: the argumentation factor of communicative behavior theory

As described above, from the logic of social and historical evolution, the process of rationalizing the life world will promote the improvement of people's understanding ability, and make the relationship between people constantly improved and understanding constantly enhanced. However, modern society is caught in the dilemma that scientific and technological rationality dominates and interpersonal relationship is weakened, in other words, it is the so-called "colonization of life world"[4]. In Juergen Habermas's view, it is the core of the problem to let those who are in a specific situation and dissatisfied with the situation freely participate in the communication about a specific problem, so as to discuss a consensus. Therefore, if human beings want to overcome the social crisis, it becomes an indispensable path to change the status quo through discourse and communicative behavior. For this reason, Juergen Habermas put forward a general theory related to communication, that is, general pragmatics.

General linguistics constitutes the key method of theoretical criticism and reconstruction. Juergen Habermas believes that general linguistics studies the degree and possibility of mutual understanding between actors by analyzing the communicative function of discourse and the language expression behavior of actors, and it also describes how actors achieve mutual understanding and consensus through language. In the process of constructing communicative pragmatics, Juergen Habermas designed four dimensions to test the "basis of speech effectiveness": sincerity, comprehensibility, accuracy and authenticity. These four dimensions of language validity conditions are

regarded as the key to the substantive results of communicative behavior. If the logical argumentation process of communication theory and the important category of communication behavior exist at the same time, then the central concept of communication behavior category is borne by communication rationality. In Juergen Habermas' view, the most fundamental reason for communicative behavior is that it can be oriented towards mutual understanding. However, the mutual understanding between subjects is an interactive thinking activity based on rationality, which is formed by the unanimous opinion of both parties. In fact, the

process of understanding is also the process of language communication, and the interactive inherent characteristics of language make language have the intermediary function of promoting understanding between subjects. It is not difficult to find that Juergen Habermas "demonstrates the rationality of communicative behavior"[5]by putting forward the concept of general pragmatics, so it is a crucial factor in the theoretical demonstration of communicative behavior.

3. Rebuilding rationality: the value goal of communicative behavior theory

From the logical perspective of the evolution of the history of thought, modernity contains a historical consciousness different from the past, which is the embodiment of a new beginning. Generally speaking, researchers often regard the Enlightenment, which is characterized by human rationality and subjectivity, as the starting point of modernity, so modernity is intrinsically related to the expression of human rationality and the establishment of subjectivity from the beginning. Since Descartes, western philosophy has taken grasping the world through rationality as an important goal, thus making rationality mainly manifested in the form of instrumental rationality in modern society. However, "the rationalization process in the field of communication or interaction can neither be equal to the rationalization process in the field of production, nor is it the direct result of the latter."[6] Instrumental rationality cannot completely replace the existence of other forms of rationality, and its extreme development constantly exposes the dilemma derived from modernity itself from another level, that is, the division of rationality and value as Max Weber said. Faced with the dilemma of rational division, western philosophers criticized and deeply reflected on the traditional rational form in various ways, trying to eliminate the sequelae caused by modernity by rebuilding rationality.

In the process of overcoming the dilemma of rational division, Juergen Habermas, unlike other western philosophies, takes a different path to rebuild rationality, emphasizing the adoption of the achievements of modern linguistics research. In the life world, based on language communication and communication activities, the disharmony between subject and object, consciousness and existence is eliminated, and the theory of communication behavior is established by relying on general pragmatics, "so that the communication rationality characterized by intersubjectivity can drive away the alienation of communication caused by the one-dimensional purpose of instrumental rationality in the life world"[7], thus realizing the rationality of human communication behavior. In short, Juergen Habermas "tried to overcome the current situation of rational division in modern society with his communicative rationality"[8], which is one of the value goals of his theory of communicative behavior.

On the whole, Juergen Habermas showed his unique views on the diagnosis of

modern social crisis under rational division. Deeply criticize the alienation phenomena such as freedom and loss of meaning in modern society, rebuild rationality to promote the development of modern society in a more diversified and reasonable direction, etc. In a specific sense, the theory of communicative behavior has certain practical value. However, this social theory is based on formal rationality, so the explanatory power of the theory needs to be further verified.

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