

HABERMAS' *THEORY OF COMMUNICATIVE ACTION*: A TOOL
TOWARD RECONSTRUCTION OF THE PHILOSOPHY
OF PHILIPPINE HIGHER EDUCATION

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DOCTOR OF PHILOSOPHY IN PHILOSOPHY

by

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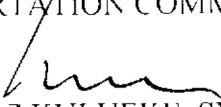
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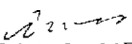
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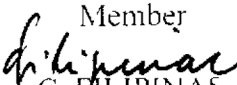
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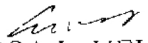

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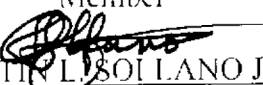
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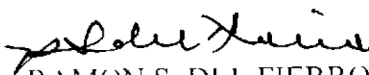

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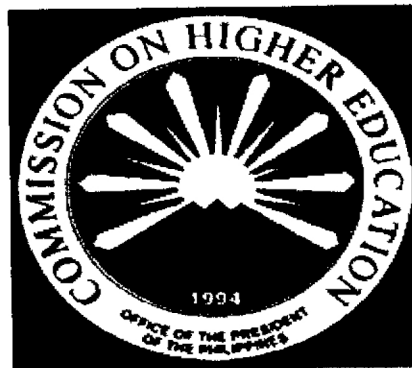
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ABSTRACT

Habermas' *Theory of Communicative Action* encompasses the four types of social actions. (1) teleological, (2) normatively-regulated, (3) dramaturgical and (4) communicative action. In this theory, Habermas uses language as the medium for "uncurtailed communication," universal pragmatic approach and lifeworld, i.e. objective, social and subjective worlds to arrive at rational agreement through discourse. Generally, the aim is to emancipate individuals from all forms of domination. Inspired by Habermas, this paper analyses the philosophy of Philippine higher education and the tool for its reconstruction.

The philosophy of Philippine higher education is assessed here based on the. (1) objectives, (2) curriculum and (3) method of instruction. Excessive emphasis on professionalism, pure pragmatism and bureaucracy limit proper implementation of the objectives. The curriculum is inconsistent with the practices. The problem on what language to use in instruction further complicates the situation. Teachers employ traditional method which encourages passivity and indoctrination. Applying Habermas' work in the reconstruction of the philosophy Philippine higher education is not an easy task. There is a need to identify other problems that limit the process of communicative action and to discuss them precisely for discourse to blossom.

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Chapter 1

INTRODUCTION

Rationale of the Study

Nothing is permanent in this world. Everything is in flux.¹ This means that the world undergoes constant changes. The world changes when a flower blooms in spring, when the grass dries during summer, when the leaves turn into gold during fall, when the land in the north hemisphere will turn into white during winter.

Everything is changeable in this world. Man makes changes in himself as well as in the things around him.² Changes occur when man is born, lives, and dies; when he ages and matures; when he changes from being ignorant to being knowledgeable, from being uneducated to educated. Man makes changes of his environment through his inventions and discoveries. He has made and discovered many things to change the world for the better. With his inventions and discoveries, he has transformed the world into a better place to live in. For instance, he has improved the system of transportation and communication. Today, man can view events as they happen in

¹ Heraclitus, one of the early Greek philosophers, claimed that "everything is in flux." This idea is opposed to Parmenides' who contended that "being is." It means that everything in this sensible universe is changeless and perfect.

Although Heraclitus and Parmenides differ in their points of view, scholars believe that Parmenides and Heraclitus are basically in agreement. It is because they both agree that the sensible universe is in constant flux as viewed through the senses of man. Moreover, both Heraclitus and Parmenides concede that the unity of things and permanence can be seen only through the aid of "logos" or reason. See, Leo Albert Foley, *Cosmology: Philosophical and Scientific* (USA: The Bruce Publishing Company, 1962), 33.

² The word *man* used throughout this research investigation refers to human being. Thus, the term *man* includes both male and female individuals.