


2008 年中央研究院「年輕學者研究著作獎」得獎人簡介

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得獎著作名稱：(請以申請時之格式填入)

1. Providence and Progress: The Religious Dimension in Adam Ferguson's Discussion of Civil Society, in Eugene Heath & Vincenzo Merolle (eds.) *Adam Ferguson History, Progress and Human Nature* (London: Pickering & Chatto, 2008), pp. 171-86.
2. William Lothian and the Belles Lettres Society of Edinburgh: Learning to be a Luminary in Scotland, *British Journal for Eighteenth-Century Studies* 27:2 (Autumn, 2004), pp. 173-87.
3. The British View of Chinese Civilization and the Emergence of Class Consciousness" *The Eighteenth Century: Theory and Interpretation* 45:2(9.2004), pp. 193-205.

得獎著作簡介：(2000 字左右)

本人研究以蘇格蘭啟蒙運動(The Scottish Enlightenment)為核心，循而向外擴及廣義十八世紀(the long Eighteenth Century, 1668-1832)的思想史。此次所提交三篇著作，代表本人對蘇格蘭啟蒙研究的個人關懷與特殊研究取徑：(1)重新審視蘇格蘭思想的新發展與歐洲既有傳統之間的關係，以及(2)建構蘇格蘭啟蒙思想與英國世界觀之間的密切關係。蘇格蘭啟蒙研究自一九七〇年代起，從英語世界向德語、義大利語、法語、日語、乃至東歐地區擴展；持續吸引包括文學、史學、哲學、神學、政治經濟學、社會學、政治學，甚至人類學者的高度興趣與關注。儘管英語世界學術如此深厚與精細，本人卻發現歐美蘇格蘭啟蒙研究依然有其不足之處，有待年輕學者進一步發微、建構。本人所提三篇論文，正是從上述兩大面向，提供研究觀點與世界先進商榷。在重新審視蘇格蘭思想發展與歐洲既有傳

統的關係上，本人著力於探討傳統宗教思想與十八世紀商業或現代文明之間的關係。在建構蘇格蘭啟蒙思想與英國世界觀之間的關係上，本人特別注重蘇格蘭啟蒙如何受到英國與亞洲互動所帶來的刺激。蘇格蘭啟蒙之為形塑「歐洲現代性」的重要時代與內涵，已是學界共識。本人的主要貢獻，在於強調這個「歐洲」「現代性」其實是與「東方」及「傳統」辯證融合的結果。

第一，歐美學界普遍相信，思想與政治世俗化是蘇格蘭啟蒙的重要特質。相對於此世俗化論述，本人研究認為，學界必須更嚴肅面對宗教信仰、神學論述在蘇格蘭商業或現代社會中所扮演的積極角色，以免將十八世紀這個信仰的時代，單向而過度地渲染成思想上以及政治上的世俗時代。例如 David Kettler 以及 William C. Lehmann 等重要社會學史家認為 Adam Ferguson (1723-1816，蘇格蘭啟蒙第二代思想家中的重要人物；有社會學之父的美稱)思想具有經驗主義與世俗化的特色。而以思想史名家 John Pocock 為首的 civic virtue 歷史解釋，則常常將 Ferguson 視為從 Machiavelli 以降，西方共和精神與公民德性傳統的發展。本人代表作中的“Providence and Progress: The Religious Dimension in Adam Ferguson’s Discussion of Civil Society”一文則指出這兩種歷史解的不足與缺陷。該文強調，我們必須將 Ferguson 所有著作與未出版作品，無所偏廢地一起考察。如此，我們乃能得知 Ferguson 的重要概念- 文明(公民)社會 (civil society)- 不惟提倡公民德性。Ferguson 其實提出了同時包含神意與人類意志兩層歷史現象的進步史觀；並希望在這兩層歷史現象的緊張中，點出人的集體歸宿與個人責任。Ferguson 認為，人類的社會發展必然有其宗教與神學上的淵源。從神學的角度來看，文明或公民社會只是人類發展過程的一部分，而非目的。此外，造成人類進步的原因是上帝既與的德性與能力；因此，維持人類歷史進步而不墜的德性，其實是原初德性(primordial virtues)，而非公民德性。考量 Ferguson 思想的宗教因子，所謂世俗化與公民德性的歷史解釋，都必須加以限定，甚至重新考慮。

本人代表作中的 William Lothian and the Belles Lettres Society of Edinburgh: Learning to be a Luminary in Scotland”同樣探討神學系學生、神職人員如何積極參與蘇格蘭啟蒙運動。相較於 Ferguson 一文，本文是一篇具有社會史趣味的思想史作品。本人在上述有關 Ferguson 文章中，利用 William Cleghorn 的學生所留下的手稿，首次論證 Ferguson 的史觀與道德哲學如何深受 Cleghorn 影響；從而厚實了 Ferguson 的歷史脈絡。同樣的，本人在 Lothian 論文裡，利用他所留下的手稿，第一次為(英語)學界勾勒 Lothian 的思想傳記與社會活動。Lothian (1740-1784) 是蘇格蘭啟蒙第三代的人物。從他的手稿，我們得知他從二十歲起活躍於 Belles Lettres Society of Edinburgh 的相關活動。他與 Ferguson 一樣，批評正統新教的文化觀與宗教觀，同時批評 David Hume 的自利論與世俗主義。他的宗教溫和主義，其實是在參與辯論社團、與商業社會裡的斯文文化接觸、寫作出版等等社會實踐裡逐步形成。透過 Lothian 個人的歷史，我們清楚看到宗教與商業社會如何在個人與制度的層面上，相互滲透。此類研究相信，社會與思

想交涉的研究能幫助我們更精細掌握蘇格蘭啟蒙的特質及其運動的實際過程，並了解現代與傳統、變化與延續、思想內在理路與社會變遷之間的關係。

本人另一篇代表作“The British View of Chinese Civilization and the Emergence of Class Consciousness”則企圖標示，研究蘇格蘭啟蒙，甚至英國思想者，必須注意到英國與亞洲之間的互動與回饋關係。此文前半部以馬嘎爾尼使節團回憶錄為主要分析對象。後半部則討論蘇格蘭啟蒙的第三代作家- 如 John Millar，以及第四代作家，如 Francis Jeffrey，James Mill 等人的輝格以及激進政治思想的公共討論- 與這次英中接觸所激起的意識形態辯論有密切關係。英國旅遊觀察者從歐洲作家，如 Montesquieu 與 John Millar 處，學習了一套世界觀，藉以觀察、論述其它文明。而這些產生於歐洲內部、已先被部份框定的他國文明觀，在遠東加進一些新經驗資料後，回輸到英國公共論壇，又轉而成為新一代理論家或作家形成自己世界觀的依據。本人同意學術界的通解，認為蘇格蘭啟蒙運動與英格蘭暨蘇格蘭的合併(1707)密切相關；因此研究蘇格蘭啟蒙不能忽略英格蘭這個重要的背景。可是誠如本文所示，十八世紀蘇格蘭既已成為英國積極拓展其海外世界的重要成員，研究蘇格蘭思想就必須認真思考海外經驗對於蘇格蘭啟蒙的影響。歐美學界對於亞洲如何影響十八世紀英國與蘇格蘭啟蒙運動此一重要議題的研究明顯不足。本文與其它系列研究的正是要彌補此一缺憾。

評審簡評：

陳正國博士致力於蘇格蘭啟蒙運動(Scottish Enlightenment)研究經年，此次申請的三篇英文代表作從不同角度針對此一啟蒙運動進行深入研究，頗具焦點與累積性。此三篇論文維持一貫的研究方法與寫作風格，問題意識明確，文字流暢，架構清晰，妥善運用史料，恰切解釋文本，尤其能注意到以往西方學者所忽略的問題，提出新穎而且具有說服力的發現與論證，因而得以在國際一流學術期刊或專書發表，顯見陳博士的研究成果深受國際學界肯定，就一位在台灣從事歐洲思想史研究的年輕學者而言，誠屬不易。

2008 Academia Sinica Research Award for Junior Research Investigators

<p>Name: Jeng-Guo S. Chen</p> 	<p>Education: B.A. (Fu Jen Catholic University) M.A. (University of Sussex, England) Ph.D. (University of Edinburgh, Scotland)</p> <p>Employer(s)/Job Title(s): Academia Sinica/ Assistant Research Fellow National Tsing Hua University/Concurrent Assistant Professor</p>
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Award publications :

1. Providence and Progress: The Religious Dimension in Adam Ferguson's Discussion of Civil Society, in Eugene Heath & Vincenzo Merolle (eds.) *Adam Ferguson History, Progress and Human Nature* (London: Pickering & Chatto, 2008), pp. 171-86.
2. William Lothian and the Belles Lettres Society of Edinburgh: Learning to be a Luminary in Scotland, *British Journal for Eighteenth-Century Studies* 27:2 (Autumn, 2004), pp. 173-87.
3. The British View of Chinese Civilization and the Emergence of Class Consciousness? *The Eighteenth Century: Theory and Interpretation* 45:2(9.2004), pp. 193-205.

Summary of the Award publications (around 2000 words) :

The publications demonstrate two approaches in my studies of the Scottish Enlightenment. Firstly, I reassess intellectual changes of the Enlightenment by looking at continuity of traditional or religious institutions. Secondly, I endeavour to construct a history of other worlds in the Enlightenment. In the first approach, I examine how moderate thinkers adjust religious orthodoxies in conviviality with a commercial society; while in the second I focus on the understudied issue of Asian impacts on the Enlightenment. It is commonplace that the Scottish Enlightenment constitutes much in the core of modernity. My contribution, if any, is that I reveal the fact that that European modernity results from its encounters, transmissions, fusions, accommodations, and, even, manipulations of tradition and things Orient.

Many modern critics maintain that secularization is one of principal characteristics of the Enlightenment. In contrast to this opinion, I argue that it is necessary to reconsider the constructive role of religion in reshaping modern Scottish society, to avoid an unqualified attribution of secularization to it. For instance, prominent sociologists, such as David Kettler and William C. Lehmann tend to portray Adam Ferguson (1723-1816) as a secular thinker. Besides, the great historian, John Pocock and many of his associates treat Ferguson as a major inheritor of Western tradition of civic or republican virtue, handed down from the Italian Machiavelli. My “Providence and Progress: The Religious Dimension in Adam Ferguson’s Discussion of Civil Society” is a significant complementary study for the secular and political interpretations of Ferguson. It argues that we have to resituate Ferguson’s key concept of civil society into the context of theological and historical thinking. Only by so doing can we appreciate that what Ferguson truly concerns is not civil society *per se*, but humans’ duty in face of the tension inflicted between providence and free will. Human society, in Ferguson’s view, has its determinant theological moment of origin. Civil society is only a stage of the whole process and progress of destined history. Accordingly and more importantly, the merits that keep human society or nation in progress are not civic virtues- a term qualified only in the political sphere and a certain stage of human history, but primordial virtues that are already endowed in humans at the time of creation.

The second article submitted for the Award, “William Lothian and the Belles Lettres Society of Edinburgh: Learning to be a Luminary in Scotland”, shares the same concern and approach of the previous one. It, a piece of intellectual history with interest of social history, discusses how young students of Divinity and ministers play positive and enthusiastic part in the Enlightenment. In “Providence and Progress”, I use a student’s notes of William Cleghorn’s lectures on moral philosophy to picture Ferguson’s theological view. Likewise, this article, probably the first ever substantial essay on Lothian, is a result of thorough investigation and deciphering of Lothian’s manuscripts. From the age of twenty, Lothian (1740-1784) had been frequenting debating societies, especially Belles Lettres Society of Edinburgh. Like his mentors, Hugh Blair and Adam Ferguson, Lothian is dejected on Christian orthodoxies and radicalism. Like them, he also dislikes Humean egoism and secular-materialist view of the world. This article elucidates that Lothian’s moderatism is incubated in various experiences of the polite culture, participating in learned societies and communicating his opinions of religion and culture both in oral and written forms. Though a somewhat biographical study of Lothian, the article reveals how religion and commercial society accommodates each other both at

individual and institutional levels. This genre of, social-intellectual, study helps us understand in depth the nature and characters of the Enlightenment, the change and continuity of tradition, and the relation of idea and society.

The third article, “The British View of Chinese Civilization and the Emergence of Class Consciousness”, manifests that it is fruitful for historians of the Enlightenment and British intellectual history to pay due attention on the encounters and mutual feedbacks between Britain and Asia in the period concerned. Starting from an analysis of various diaries of delegates on Macartney’s mission to China, this article discusses how the knowledge of Asia, or China in this case particularly, provides the third and fourth generations of the Scottish Enlightenment, including John Millar, Francis Jeffrey and James Mill with nutrition to shape and reshape their worldviews and Whiggish ideology. Many British travelers go to Asia with an embedded view of civilization taught by Montesquieu and others in Europe. The prescribed, as it were, worldview ships, like a cargo, and transmits new data and knowledge back to the public forum in Britain, serving for young theorists or critics ammunition for their radicalized views of politics and civilization. It is commonly agreed that the Act of Union in 1707 is a seminal context of the Scottish Enlightenment. In other words, one cannot fully appreciate the Enlightenment without proper understanding of the role that English social, political and economic institutions play in its inception. It is equally important, however, to note that one of immediate consequences of the Union is that Scotland participates extensively in British Empire in Asia. Unfortunately, it remains opaque that how British experiences in Asia affect the social and intellectual life in eighteenth century Scotland. The *terra incognita* certainly deserves qualified investigations and explorations. This article is one of a series of studies of mine meant to answer that emergent need.