



林遠澤

國立政治大學哲學系特聘教授

得獎專書：

《從赫德到米德—邁向溝通共同體的德國古典語言哲學思路》，臺北：聯經出版社

得獎簡評：

本書是德國語言哲學傳統研究的里程碑之作，甚至可說是一部結合哲學、語言學與心理學，在中外學界中，「首度為德國古典語言哲學的理論發展，建立一個有系統性、有整體脈絡發展性的解釋架構」的劃時代之作。

在面對當代哲學的「語言學轉向」、語言分析哲學已成顯學的情況下，作者將語言哲學的源頭追溯到柏拉圖、尤其是亞理斯多德，並論證：哲學之「語言學轉向」並非始於 19 世紀末的 G. Frege (1848-1925)，而是始於 18 世紀的赫德、尤其是其《語言的起源》(1776) 一書。因為，當代分析哲學的語言哲學，走的還是亞理斯多德以來的「思有一致性原則」的老路，只是「擺脫了探討主體機能的心理學與對象建構的存有論，而只專注於思想判斷的邏輯學」而已。然而作者認為，語言是以詞構句的言說活動，但在構詞學與文法學中、尤其是在語言溝通的使用中的「世界之意義的建構與行動協調之規範建置的基礎」，卻並未在這條語言哲學道路中受到專題化的討論。直到從赫德到米德的這條德國古典語言哲學的道路中，這些問題才得到詳細的討論。

為了「重新發現」此一德國古典語言哲學的思路，作者不但直溯古希臘，一探亞理斯多德傳統「語言工具觀」的形成，更深入哲學史的「荒煙漫草」中，以令人佩服的毅力、分析與綜合能力以及淵博的哲學史知識，開闢出一條極為明確的思想道路。這是一項高難度的學術工作，也是了不起的學術成就。尤其難得的是，作者的論述架構清楚、層次分明、條分縷析，層層推進，節奏順暢。整本書讀起來儘管因知識含量高而須聚精會神，但因適當的複述與對照性的表達，而使得可讀性大為提高。我相信，本書不僅對於讀哲學者將有極大的啟發，對於語言學家、心理學家、社會學家亦將大有裨益。

得獎人簡歷：

1965 年出生於宜蘭羅東。1999 年獲教育部公費留學獎金赴德國柏林自由大學，在先驗語用學學派的代表性學者 Dietrich Böhler 的指導下，於 2003 年以博士論文：《責任倫理學如何可能？論科技時代之對話倫理學的先驗語用學奠基》獲得哲學博士學位。返國後，先後任教於南華大學哲學系、中央大學哲學研究所，目前擔任國立政治大學哲學系特聘教授兼系主任暨華人文化主體性研究中心主任等職務。

我的哲學研究方向是在先驗語用學的基礎上，進一步探討溝通理性與責任意識的問題。以由此一方面拓深語用學在德國古典語言哲學上的基礎，另一方面則探究哲學理論在實務及文化詮釋上的應用可能性。我的研究領域因而包括「批判理論」、「德國古典語言哲學」、「倫理學」與「中國哲學」等。歷年的研究成果包括：《關懷倫理與對話療癒－醫護人文學的哲學探究》(2015)、《儒家後習俗責任倫理學的理念》(2017)、《從赫德到米德－邁向溝通共同體的德國古典語言哲學思路》(2019) 等專著，以及其它學術期刊論文數十篇。曾獲中研院「第七屆人文及社會科學學術性專書獎」(2018)、「科技部傑出研究獎」(2018)、科技部「2020 最具影響力研究專書獎」與「中山學術著作獎」(2020)。

Yuan-tse Lin was born in Yi-lan, Taiwan, in 1965. Under the sponsorship of Ministry of Education Scholarship for overseas study, he went to Freie Universität Berlin, Germany, pursuing his doctoral degree. Advised by Dietrich Bohler, who is representative of the school of transcendental Pragmatics, Lin received his Ph.D. in philosophy in 2003 with a dissertation entitled “How is Ethics of Responsibility Possible?” After graduation, Lin returned to Taiwan and started teaching in Nanhua University and National Central University respectively before he began his position at National Chengchi University (NCCU). Currently, he is the chairperson as well as Distinguished Professor of the Dept. of Philosophy at NCCU. He also assumes the position as the director of the Research Center for Chinese Cultural Subjectivity in Taiwan.

Based on transcendental pragmatics, Yuan-tse Lin’s philosophical research has been concerning and tackling with issues related to communicative rationality. On one hand, he hopes to more solidly found the pragmatic basis on classic German philosophy of language; on the other hand, he wants to develop the possibilities where we are able to apply the philosophical findings to the practices in the real world. Lin’s research ranges from critical theory, classic German philosophy of language, ethics to Chinese philosophy, all of which contribute to his research production, mainly including: *Care Ethics and Therapeutic Discourse* (2015), *The Ideas about Postconventional Confucian Ethics of Responsibility* (2017), *From Herder to Mead* (2019), and many other periodical papers. Yuan-tse Lin has been awarded the 7th Academia Sinica Scholarly Monograph Award in the Humanities and Social Sciences (2018), Ministry of Science and Technology’s Award for Outstanding Research (2018), Ministry of Science and Technology Award for the Most Significant Monograph (2020), and Sun Yat Sen Academic Publication Award (2020), among others.

得獎著作簡介：

民主的生活必須建立在公民的理性溝通之上，本書嘗試在德國古典語言哲學的思想發展過程中，挖掘出一種過去在哲學史上經常被忽略的溝通理性構想，借以克服西方近代主體性哲學與個人主義的局限。相對於近代西方哲學的獨我論傾向，赫德、哈曼、洪堡特、馮特、卡西勒與米德等德國古典語言哲學家則都非常有意識地，想透過批判亞里士多德以來的語言工具觀，闡釋語言的真正本性與作用。他們試圖透過論證世界或理性的語言性，以求最終能在溝通共同體的交互主體性構想中，說明為何吾人應在符號結構化的文化世界中，才能理解世界的真理性，並從而得以回答「人是什麼？」的哲學基本問題。透過德國古典語言哲學對於語言起源、範圍與界限的研究，本書的研究目的因而在於說明人類得以建構文化世界的基本法則，並使哲學不再僅局限於為自然科學的世界觀奠基，而是能轉向為人文社會科學奠基的哲學人類學研究。

本書的研究內容，共分兩部分六章以及一個附錄。在包含前三章的第一部分(I)中，我主要說明在赫德與哈曼關於語言起源論的爭議中，一種不同於亞里士多德語言工具觀的語言哲學觀點如何產生出來，以及這種觀點如何影響了洪堡特。以致於他會主張做為建構思想的器官，語言不應是成品而是活動。洪堡特最後透過語言的交談結構，解釋在語言世界觀之意義多元主義下，吾人的世界理解如何具有客觀性，他從而開創了語用學之溝通向度的討論。

包括第四至六章的第二部分(II)，則探討德國古典語言哲學在二十世紀初期的發展過程。它始於馮特的研究，因為在青年語法學派將歷史比較語言學轉向語言心理學的研究之後，馮特首先針對語音之語意表達的普遍可理解性問題，深入研究了人類的語言如何能從動物的身體姿態表達，轉

化成以表意符號進行溝通互動。一旦人類的思想活動惟有透過語言符號才成為可能，那麼對於思想機能的心理學研究，就應進一步建立在形構語言之民族精神的交互主體性之上。馮特的這個觀點，一方面影響了卡西勒，他試圖在建構神話、語言與科學等文化系統的符號形式中，闡釋人類建構文化世界之精神形構力所依據的基本原則，以取代康德以先驗邏輯學為自然科學的知識基礎所做的哲學奠基；另一方面則影響了米德，他嘗試透過動物的姿態會話，追溯人類語言溝通的起源，從而說明人如何借由意義理解的規範建構活動，創建人類社會獨具的自由整合模式。

本書附錄討論的則是漢字思維的問題。在德國古典語言哲學傳統中，洪堡特主張語言結構的差異即是世界觀差異，因而特別針對漢語與漢字的世界觀，做出開創性的研究。這不僅能使西方哲學本身基於語音中心主義的局限性被意識到，也能使中國人的思維形態與世界觀重新得到重視。

A democratic life has to be established on the rational communications among the citizens. Setting off from the discussion of German classic philosophy of language, this book, *From Herder to Mead*, aims to unearth and present to the reader the idea of communicational reason that had been long neglected in the history of philosophy. Only with the emergence of the idea, is it possible for us to go beyond the limit of subjectivism and individualism. In contrast to the western tradition of solipsism, German classic linguistic philosophers, such as Herder, Hamann, Humboldt, Wundt, Cassirer, Mead, have revealed to us the true nature and function of language by wittingly criticizing instrumentalism of language set forth by Aristotle. They tried to argue for the relationships between language and the world or reason, attempting to explain, under the construction of intersubjectivity of communicational community, why humans should be able to understand the truth in the world which has been structuralized through the

symbols, and therefore, to answer the very fundamental philosophical question, 'what is man?' Through German classic linguistic investigation into the origin, the scope, and the boundary of language, the purpose of this book is to clearly display the principle that is used to establish our world of culture. Also, it helps to release the philosophy from solely being the basis of the natural science, and turns it into a discipline of philosophical anthropology that serves as the foundation of the liberal arts and social sciences.

This book consists of two parts, six chapters in total, and one appendix. In Part I, also the first three chapters, the author explains how a view different from Aristotle's instrumentalism of language arose out of the debate related to the origin of language made between Herder and Hamann and how the said view influenced Humboldt so he made the claim that, as the organ constructing the thought, language was not supposed to be deemed as a product but an activity. With the linguistic structure of communication, Humboldt has eventually explained how an objective understanding of the world could be possible even if one adopted a worldview of linguistic pluralism. This has opened a discourse about the pragmatic dimension of language.

In Part II of this book, Chapter four to six, the author looks into how German classic linguistic philosophy was developing in the early twentieth century. This development started with Wundt. After the focus of Historical-Comparative Linguistics was relocated by Neogrammarian school at linguistic psychology, Wundt, in order to unveil the universal comprehensiveness of semantic expression of voice, dived into the question of how human being's way of communication had been transformed from the animal-like gesture of body into the significant symbol. Once it is established that human being's thinking could

only be possible by way of linguistic symbol, the psychological research centering on the faculty of thinking should be built on the intersubjectivity of folk spirit that forms the language. On one hand, Wundt's view had affected Cassirer, who established the symbolic form of cultural system, such as myth, language, science, etc., by explaining the principle upon which human being constructed formulation-capability of cultural world. On the other hand, Wundt's view had also influenced Mead. He explained how human being constructed the norm by making sense of the meaning, hence, set a freely-combined mode that was exclusive to the human society. Last, the appendix of this book focuses on thinking mode of Chinese script. The discussion in the appendix not only highlights the limit of phonocentrism that intrinsic in the western philosophy but also helps unveil the importance of Chinese worldview and its mode of thinking.

得獎感言：

本書雖是我長期思索西方哲學發展的一個結果，但它的完成對於我的研究而言，卻只是一個開始而已。我不無挑釁意味地把這本書命名為《從赫德到米德》，其實正是要相對於「從康德到黑格爾」的主體主義哲學，尋求另一種既能避免知識論的獨我論危機與實踐哲學的個人主義侷限，又能不回退到社群主義僅著重脈絡證成與習俗倫理的理論思考模式。我認為當代哲學惟有能闡發一種建基在溝通理性與責任意識之上的哲學思考方式，吾人才能解決西方現代性所帶來的人類生存危機。這樣的理論工作當然不會是容易完成的，而我第一步的嘗試，即是先在本書中借助德國古典語言哲學的思想資源，清理出一條能邁向「溝通共同體」的哲學思路。

我曾戲稱這本書的研究，是在德國人的故紙堆裏打滾。誰只要去翻閱一下哈曼那些神啟般的著作，或是把馮特塵封在圖書館的十卷本的《民族

心理學》拿來瀏覽一番，還是曾真正去查考過卡西勒新近才被出版的十幾冊遺著，都應該會感受到那種彷彿已經被遺忘在過時理論中的迷惘。我前後花了十多年的時間寫出這本書，其間也猶如身處在「不知有漢、無論魏晉」的桃花源中，尋幽訪勝而不斷得到意外的驚喜。對此，我最應該感謝的是我的博士論文指導教授 Dietrich Böhler，他引領我走入這個領域的研究。另外，我得特別感謝楊儒賓教授，他比我自己更相信這本書的研究價值，他兩度邀我在中文學會開設與漢字思維有關的讀書會，使我能在他的時時關注的監督下，堅持到底把這本書的後半部完成。

惟一慚愧的是，我把時間都非常沒有效率地用在研究的工作上，對於我應該付出更多關心的家人與朋友，完全沒有負起應盡的責任。希望這一本書的完成，如果它還算有一點點貢獻的話，能夠稍許做為我對他們的虧欠無以彌補的藉口。