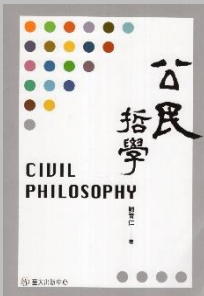


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鄧育仁

中央研究院歐美研究所特聘研究員



得獎專書

《公民哲學》，臺北市：國立臺灣大學出版中心。

得獎簡評：

《公民哲學》以方法論角度切入政治哲學，建構了一種能為現代民主理論奠基的公民社會溝通模式。本書承認民主社會中價值的多元性與深度歧見，目標則是刻劃出一種不同意義的公共理性，透過核心概念的「深度對話」，重新設定問題、調整視角，產生可相互理解的新框架，使得深度歧見的多元情境，得以在故事地位中得到調節。在切入實際社會情境上，本書主張從在地的實踐智慧出發，基於公民身分展開對話溝通，可裨益於民主制度的實踐和公民社會的建立。在哲學的議題開發上，本書能為中國哲學的現代詮釋提供新的思考方向，也能介入西方學者向來爭議不決的倫理及道德哲學、法政哲學、形上學問題，發展出獨到見解，兼具深度和廣度，在華語哲學世界中難能可貴。

得獎人簡歷：

鄧育仁來自臺東，在臺灣東部山海間長大，通過大學聯考，就讀天主教輔仁大學哲學系。系裡有著神父的教誨，老師及同學之間友善對待和自由探索的氛圍。王弘五老師領他走進邏輯和科學哲學的研究，林正弘老師則拓展他在碩士階段邏輯和科學哲學的視野。在留學美國期間，由姜森（Mark Johnson）和雷科夫（George Lakoff）教授引領其走進隱喻和認知科學的研

究，讓他見識了新研究典範如何在跨領域合作中建立起來的部分過程。回國後，鄧育仁先在中正大學哲學系任教，後在中央研究院歐美研究所長期專心從事學術研究工作。後來於國科會、科技部擔任學門召集人、處長和司長，從事學術行政的公共服務。目前則在歐美研究所兼任所長。行政服務讓他親身體驗了公共領域裡各種歧見紛爭和價值衝突的情況。由這些學術研究經驗和行政服務歷練，他試圖從中打造一種哲學研究的新作法，其稱之為「公民哲學」的研究。

Norman Y. Teng is from Taitung, a place in the eastern part of Taiwan with beautiful mountains and a remarkable coastline. He passed his college entrance exam and studied philosophy at Fu Jen Catholic University. He appreciates the teachings of the priests in the department, the friendly atmosphere among teachers and classmates, and the freedom to explore. Professor Henry Wang introduced him to logic and philosophy of science, and, during his master's studies, Professor Cheng-Hung Lin expanded his understanding of these fields. While studying in the United States, Professors Mark Johnson and George Lakoff guided him in the study of metaphor and cognitive sciences and showed him how new research ideas and, especially, how an emerging research paradigm,

can develop through collaboration across different fields. After returning to Taiwan, Dr. Teng initially taught philosophy and critical thinking at National Chung Cheng University. Later, he engaged wholeheartedly in academic research work for an extended period at the Institute of European and American Studies, Academia Sinica. Subsequently, he had the opportunity to serve in various academic administrative roles in Taiwan's National Science and Technology Council and Ministry of Science and Technology, including positions as convener and director general. He is currently serving as the director of the Institute of European and American Studies. Through his administrative roles, he has seen disagreements and value conflicts in public spheres. Drawing from these academic research experiences and administrative service, he has been trying to create a new way of doing philosophy, which he calls "civic philosophy."

得獎著作簡介：

臺灣位在美國主導的和東亞傳承的文明邊緣交會的位置。這給予臺灣一個特殊的哲學研究的定位：從兩大文明邊緣交會的位置，由邊緣看文明的格局，也由邊緣去打破既有的思考慣性，藉由重新框設的方式，去發掘哲學新觀點和新典範。

這樣的哲學期許，以歐美哲學傳承為準來說，可以這樣來敘述。古典時期，在神話開始退位時，哲學追求一種神性般的智慧，形上學是古典時期的第一哲學。啟蒙運動起，在人人開始要享有人的身分以來，哲學追求拓展人性智慧的種種可能，知識論是這段時期的第一哲學。來到二十一世紀，在大多數人不必爭取就擁有公民身分且價值觀點多元紛爭的時代裡，我們需要打造一種由公民視角出發去追求公民智慧的哲學，即作者倡議的公民哲學。

在此描述定位裡，公民哲學是為了建立屬於我們這個時代的第一哲學的新典範所嘗試做出突破的哲學探索。本書提出的公民哲學方案，由三個原創性觀念組成：以重新框設作為一種哲學方法、以心智多樣性作為哲學探究的立足點，以及以公民視角定位屬於我們時代的哲學研究方向。其中最核心的突破是：提出並以選擇自由與因果關係連動展開的觀點為核心，說明我們政治文化裡多元價值的政治理念和命運共同體的政治想像，如何得以在公民視角中融貫整合在一起。

值得補充說明的是，在當代，已經有愈來愈多的學者由公民視角提出哲學論述，其中最著名的有羅爾斯（John Rawls）、德沃金（Ronald Dworkin）、霍耐特（Axel Honneth）、佩蒂（Philip Pettit）。羅爾斯的政治自由主義、德沃金的自由主義、霍耐特的

批判理論，以及佩蒂的共和主義，都不約而同地強調公民視角的重要性，而且，也在各自的論述脈絡當中展現重新框設的特點，即使這些哲學家沒有明確地把重新框設作為一種哲學方法來發展，也沒有把心智多樣性作為各自哲學探究的立足點，而公民哲學是立足在這些哲人的研究上，向前再跨出一步的哲學嘗試。

Taiwan sits in a special place where the US-led Western civilization and the classical civilization inherited from East Asia collide. The position is also where one may hope to build a theoretical model for civic and philosophical discourses by breaking the existing cognitive inertia from the fringe and, consequently, reframing ways of doing philosophy that are worth developing. The author calls any philosophy developed from a cobbling together of insights from civic and philosophical perspectives a “civic philosophy,” or “civil philosophy” when he wishes to emphasize the civilizational aspect of it.

Civic philosophy, the author ventures to say, may be briefly characterized as follows. When mythology gradually faded in the classical period, philosophy pursued a kind of divine wisdom, and metaphysics was the first philosophy during this time. Since the

Enlightenment, when people began to enjoy the identity of a human being, philosophy has sought to explore every possibility of human wisdom, and epistemology became the first philosophy of this period. In the 21st century, in an era when most people do not have to fight for citizenship, but have been embroiled in intractable value conflicts and deep political disagreements, we need to create a philosophy from the civic perspective and pursues civic wisdom.

Thus characterized, civic philosophy is an ambitious approach to what a new paradigm for the first philosophy in our era should look like. The civic philosophy that the author proposed comprises three core ideas: the idea of *reframing as a method of philosophizing*, the idea of *cognitive diversity as a foothold for philosophical inquiry*, and the idea that *civic perspective is constitutive of the emerging first philosophy in our era*. This civic philosophy shows a possible and intelligible way of crafting an empirically grounded theoretical and practical explanation of how the ideal of value pluralism and the political imagination of community with a sense of common belonging and shared future, which are implicit in our political culture, can be integrated into a coherent whole from the civic perspective. The theoretical model of

the coupling between causality and freedom of choice that he proposed is crucial to this integration.

It is worth noting that in contemporary times, there are increasingly more scholars who present philosophical discourses from a civic perspective. The most famous among them include John Rawls, Ronald Dworkin, Axel Honneth, and Philip Pettit. Rawls' political liberalism, Dworkin's liberalism, Honneth's critical theory, and Pettit's republicanism all emphasize the importance of the civic perspective, even though they have not explicitly developed reframing as a philosophical method, nor have they made cognitive diversity a foothold for their respective philosophical inquiries. Civic philosophy is a philosophical exploration that builds upon the research of these philosophers and take a further step forward.

得獎感言：

本書為國科會人文行遠專書寫作計畫「公議與公德：儒學作為一種公民哲學立下的觀點」(2016-2021年)的研究成果。除了要感謝國科會的經費支持外，也要感謝本案匿名審查人對本計畫的評論與結構調整的建議。本計畫初稿完成後，於2019年9月16日在中央研究院歐美研究所舉辦「追尋公民共同體：

人文行遠專書寫作計畫主題研討會」，感謝與會學者的參與。

在我考慮將本書定名為「公民哲學」時，便趁當時廖俊智院長提出關鍵突破理念與規畫的機會，藉由申請中央研究院關鍵突破種子計畫，邀請學界同仁參與，試著由公民視角討論問題。關鍵突破種子計畫讓本書第二部分得以更細緻更嚴謹地展開。感謝中央研究院的經費支持，同時感謝「公民哲學」關鍵突破種子計畫（2018-2021 年）共同主持人及應邀參與的學者們。

本書初稿完成後，我藉由各種學術和人文普及活動的機會，檢驗觀念及其表達方式，並汲取意見，以修訂書稿。受限於篇幅，無法在此一一表示謝意，僅在此感謝發起公民道家對話的賴錫三和林明照、國科會「人文創新與社會實踐計畫」主持人陳東升、歐美研究所諮詢委員戴華，以及當時臺大出版中心臺大哲學叢書主編林正弘和兩位匿名審查人。最後要感謝玉成本屆專書獎所有學者和行政同仁的付出和貢獻。