

# 意義理解與行動的規範性

## 試論對話倫理學的基本理念、形成與限度

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對話倫理學代表一種哲學語言學轉向後的普遍主義倫理學。透過先驗的意義批判，對話倫理學把在意義理解的語言行動中必須遵循規則的規範性，理解成一種規範人際互動關係的理想化結構。這些做為伴隨吾人在生活世界的溝通行動中必須遵守的語用學預設，具有判斷行動規範之正當性或有效性的最後審理機構之地位。這個觀點使得對話倫理學能在語言哲學的基礎上，重新證立德德規範的普遍理性基礎。

對話倫理學透過對於語言行動理論的先驗語用學解讀，一方面能抗衡當代的相對主義意識，確立德德規範的客觀有效性要求；另一方面使得道德判斷不能侷限在獨白的內心領域，而是必須在實踐討論的共識形成中進行。對話倫理學的構想能否成立，端視它是否能在意義理解與行動的規範性之間，建立一種內在的關聯性。本文將透過重構阿培爾與哈伯瑪斯的理論發展來回答這個問題，以同時展示出對話倫理學的基本理念、形成與限度。

關鍵詞：對話倫理學、語用學、規範奠基

# Communication and Normativity: On the Fundamental Idea, the Possibilities and the Limits of Discourse Ethics

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## ABSTRACT

The fundamental idea of discourse ethics is to reconceive the basis of ethical universalism after the pragmatic turn in philosophy. For it, all communicative action pragmatically entails adherence to an idealized structure. This entailment makes for moral obligations and is discovered by means of a transcendental analysis of the normativity of rule-following behavior as it is found in speech acts.

The moral obligations implied are to the building of practical consensus on moral matters. This is a break with Kant's "monological" form of ethical universalism. The universality of moral obligations holds back the contemporary threat of moral relativism. The success of discourse ethics depends on whether communication is inherently normative. I portray Apel's and Habermas' answers to this problem and look into further possibilities.

**Key Words:** discourse ethics, pragmatics, moral justification