

RESEARCH CENTER FOR
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成大人文創新與社會實踐計畫 整體論述與實作經驗之間的反思

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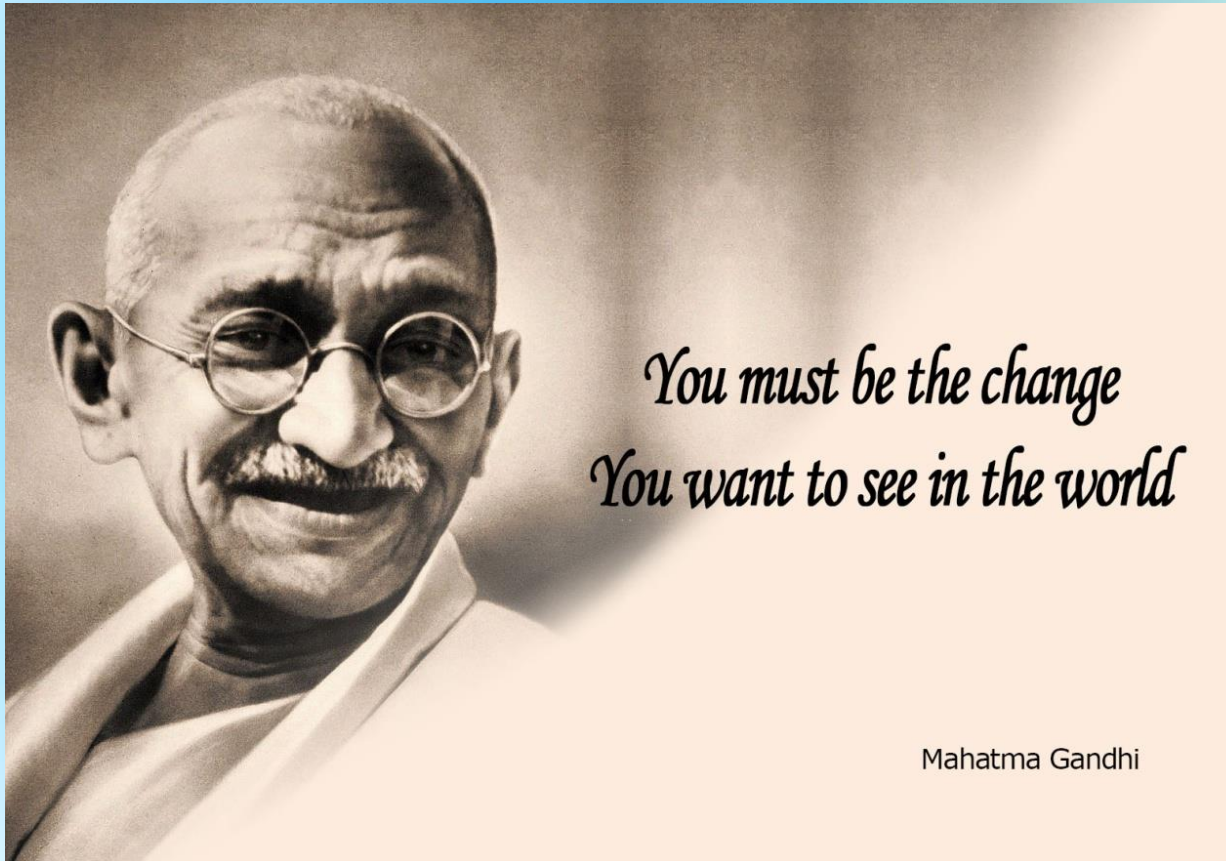


論述的最初基礎點

- Amartya Sen's idea of **human development** as extension of positive freedoms or capabilities for “beings and doings” that are conducive to leading a life that one finds valuable or worthwhile.
 - AGENCY of the empowered, and respect for them as spontaneous sources of actions, are all-important.
 - Disadvantage (or poverty) comes from lack of OPPORTUNITIES to develop and exercise capacities, not from lack of adequate wealth or commodities for the good life.
 - A university can do much to assist a community in creating such opportunities and, more importantly, in making them sustainable.



My Motto after Engaging in Social Practice: 我們想促成的社會改變必須從我們自己開始！



實踐後的理論認知 (1/3)

- Human-rights approach to **sustainable development** (e.g., Richard Hiskes, 2009).
 - Human rights are not only (basic moral) rights we have as **individual human beings**, but also rights we have as **members of a society** which owes its members the protection of such rights through institutions and policies.
 - The claim to such rights is a claim of social justice, not a matter of beneficence or sympathy.
 - Such rights include social or welfare rights the protection of which, when relevant resources are insufficient, requires actions by organizations from civil society, and the burden is on the government to encourage and promote such actions.



實踐後的理論認知 (2/3)

- J. K. Gibson-Graham, et al., *Take Back the Economy: An Ethical Guide for Transforming Our Communities* (2013): **Reframing the economy and reframing OURSELVES.**
 - The prefix “eco-” means “house” or “household” and the suffix “-nomy” means “law”; what “economy” includes is not exhausted by activities in the market.
 - Improvement on community economy is a chief concern for all the disadvantaged rural communities with which we have established relationship of partnership, and this new conception of “economy” may point to novel ways for these communities to find competitive edge in the market.



實踐後的理論認知 (3/3)

- Beyond hedonistic, subjective accounts of well-being, and toward a **“value-based life-satisfaction” account** (e.g., Valerie Tiberius, 2012).
 - Hedonistic, subjective accounts **tie well-being to personal, private preferences**. Focus on private preferences is a feature shared by the market economy and “voting” or aggregative (as opposed to deliberative) democracy.
 - The promotion and improvement of community economy understood in a more comprehensive way **ought to be measured according to an account of well-being that goes beyond purely subjective accounts**.



計畫主題的演進

第一年

健康平等與社區
增能

第二年迄今

營造待轉型社區居民
實現自主生活所需的
社區能量與支持體系

構想中的第二期

邁向綠活大台南：建構
大學與社區共學、共作、
共創社會力的行動網

關於本計畫第二年起修改後的主題

- 「自主生活」：按照自己在公平條件下所發展的capabilities、並且參考自己所處之自然和社會環境中不可改變的條件，自己所願意選擇的生活方式。
- 「社區能量」指的大致是：社區經過組織化之後所具備的一些與發揮集體決策和行動力相關的能力。
- 「支持體系」指的大致是：Networks of material or non-material resources that help to sustain a community in its survival and growth.



從嶺南社區到大東原地區

- 從協助嶺南社區舉辦龍眼節開始的社區實踐工作：
堅持合作而非服務
- 以社區產業發展、朝向友善耕作之轉型為主要目標
“After using the chemicals for decades, the soil is no good now. You have no choice but continue using fertilizers and pesticides.” 嶺南里長（蕭惠中博士英譯）
 - 從CSA到UCSA：引進學生團隊來推動生態倫理、農食教育等課題的實作方案
 - 組織與經營「大東原生態家族共學共作團」
 - 東山龍眼農業文化資產之盤整與保存



城中歷史社區：銀同社區

▣ 問題意識：

舊市中心區隨著都市化的快速變遷，早期發展的都市形態不敷現代化生活的使用需求；富含文化資產的歷史區域，在公部門與專業者主導、文化觀光導向的發展策略下，空間環境與生活者的生活關係隨之改變，在地居民的日常生活逐漸與傳統生活空間失去連結，從鄰里巷弄退守在家中。

- 實踐主題一：社區組織推動可增進老人意義幸福的社區內空間與社會支持體系
- 實踐主題二：社區組織參與市中心商業區的生活內涵與生活環境營造



公館社區：散居的西拉雅部落

▣ 發展條件極為不利的社區：

因為地理區位關係，過去十年來，以經濟規模來決定資源分配的思維，使得衛生室、派出所、小學相繼被撤除，資源分配因此而惡化、不公平。這個含有西拉雅原住民生活文化的社區，其基本人權（健康、教育、安全）嚴重受損，所屬行政區被健保局、行政院研考會列為高度資源匱乏的地區。

▣ 這樣的社區亟需各種資源，可是資源的投入如何持續？畢竟這不是我們團隊本身可以做到的。我們如何在這樣的社區中找到可做為切入點的實踐主題，以啟動我們想要促成的「社區增能」？

▣ 契機：學伴計畫

▣ 背後驅動力：社會正義感

