

## 「民族主義的民主神學：中國與臺灣」期末報告

本計畫執行的成果有下列作品，包括 1 篇期刊論文，1 本專書，1 篇書章，四篇研討會論文，以及一本完成過半的專書書稿。

### A. 期刊論文

Cheng-tian Kuo. 2011. "Chinese Religious Reform: The Christian Patriotic Education Campaign." *Asian Survey*, 51:6 (November/December): 1042-1064. SSCI.

Abstract: The Chinese Christian Patriotic Education campaign demonstrates that the party-state has adapted itself to the religious politics among various public and private institutional actors, pivotally coordinated by the relatively liberal State Administration for Religious Affairs. Consequentially, religious freedom in China has made slow but significant progress in the past decade.

### B. 專書

郭承天。2012。《末世與啟示：啟示錄解析》。台南：臺灣教會公報社。

摘要：《末世與啟示》是基督教聖經《啟示錄》書卷的解經書與釋經書。主要內容分為六部分：啟示錄解經原則、啟示錄 1-3 章、啟示錄 4-10 章、啟示錄 11-18 章、啟示錄 19-22 章、以及現代七教會的故事。此書為解經書，因為它使用正統神學方法，重新翻譯啟示錄的希臘原文，並且使用大量的註腳討論經文的各種解釋以及本書所主張的解釋。此書也是釋經書，因為作者採用「民主神學」釋經法，根據個人信仰經歷與神學主張，將啟示錄經文與當代華人教會議題對話，形成本書的正文。最後，本書使用「故事神學」方法建構了「現代七教會的故事」，讓讀者更明白啟示錄的時代意義。本書同時使用解經法與釋經法，使得神學專業人士和一般讀者都可以瞭解本書的創意。

### C. 會議論文

1. 郭承天。2012。"State-Religion Relations in Taiwan: From Statism and Insulationism to Checks and Balances." 論文發表於「第三屆華人學者宗教研究論壇」。北京大學哲學系主辦，北京，2012 年 11 月 16-19 日。

Abstract: The history of state-religion relations in Taiwan from 1949 to the present can be divided into three stages. The first stage lasted from 1949 to 1987 during which the Leninist state, for the first time in Chinese history, effectively exercised tight control over religion. In the second stage, from 1987 to 2000, the democratizing state gradually withdrew its control over religion while most religion tended to refrain from involvement in politics. From 2000 to the present, the democratic state and various religions have developed constructive relations with checks and balances to maximize religious freedom, ensure non-discrimination of religions and expand democratic participation of religion in politics. This paper explores the ideology, laws and regulations and consequences

of state-religion interactions in these three stages. In conclusion, Taiwanese state-religion relations may provide an alternative model of the state's proper intervention in religion and the religion's proper involvement in politics in transitional democracies.

2. Cheng-tian Kuo. 2012. "State-Religion Relations in Taiwan: From Statism and Insulationism to Checks and Balances." Paper presented at the "First World Conference of Taiwan Studies," Taipei, TAIWAN, April 26-28, 2012.  
此為初稿，內容大致同上。
3. Cheng-tian Kuo. 2011. "Religious Liberalization in China: Mirage or New Age?" Paper presented at the 40<sup>th</sup> Taiwan-US Conference on Contemporary China, sponsored by American University, Washington, DC, December 8-9, 2011.  
Abstract: In recent years, signs of improvement in China's religious freedom have caught the eyes of domestic and foreign watchers. Are these signs of temporary nature that are subject to the whim of new political leadership? Or could they mark a point of no return for further religious liberalization? This paper adopts an optimistic view and argues that significant religious liberalization is likely during the next communist leadership, although a routine minor setback in religious freedom is also likely around the turnover of leaderships. This optimism is based on three levels of institutional analysis: First, an analysis of various religious policies promulgated from 1982 to the present reveals a consistent trend toward religious liberalization at ideological and policy levels. Second, an analysis of the internal politics of the religious patriotic education campaign reveals a consistent support for religious liberalization at institutional level, i.e. the relatively liberal State Administration for Religious Affairs. Thirdly, at the religious community level, it not only poses little security threat to the communist regime but has become a collaborator of regime stability. Therefore, religious liberalization becomes Pareto optimal for both religion and the state. This paper will use materials mainly about Christianity, which has carried the "original sin" of being an instrument of Western (neo-) imperialism. The conclusion will briefly discuss implications for Catholicism, Chinese Buddhism, Daoism, Tibetan Buddhism, Uighur Islam, and Falungong. The main lesson of religion-state relations in communist China is that religious liberalization is most likely for those religions that do not pose political threat to the regime stability.
4. Cheng-tian Kuo. 2011. "Religious Participation in Taiwanese Democracy." Paper presented at the "A Spectacular Century: The Republic of China Centennial Democracy Forums" sponsored by the Institute for National Policy Research, Taipei, June 24-25, 2011.

#### D. 專書篇章

1. Cheng-tian Kuo. 2011. "Religious Participation in Taiwanese Democracy." In Hung-mao Tien and Wen-cheng Lin, eds. *A Spectacular Century: The Republic of China Centennial Democracy Forums*. Taipei: Institute for National Policy Research, pp. 258-289.

Abstract: 宗教在臺灣民主制度中扮演重要角色，候選人經常去拜訪宗教領袖，某些宗教團體更是固定支持某些政黨。隨著勝選票差越來越小，臺灣民主制度中，宗教的政治角色就更顯重要。本文首先探究臺灣政治與宗教之間的關係。其次討論 2000-2004 年，宗教參與臺灣民主的現象，並分析 2004 年臺灣社會變遷調查數據。第三部份探討宗教跟政治保守主義之間的關聯，並分析「2009 年宗教經驗調查」。最後我們比較 2000-2010 年，各宗教是否持續，或改變所支持的政黨。結論是在臺灣，宗教跟國家間沒有明顯分離，但宗教跟國家間存在健全的制衡關係。

#### E. 未完成專書

1. 郭承天。2013。《國族神學》。目前完成約 10 萬多字，全書預計 20 萬字。  
摘要：本書的第一章從觀察現有中國國族神學與臺灣國族神學的衝突中，提出本書寫作的目的。第二章追溯國族主義的內涵從十七世紀以來，受到國際政治、國際規範演變的影響，而有所變動。從國家主權到民族自決到最新的「民主補償分離」。第三章研究聖經中關於國族主義的經文，其原文意義以及歷史背景。主要發現為中文聖經的翻譯者受到國族主義的影響，導致許多經文翻譯的偏差。而聖經的歷史背景說明聖經作者的立場應該是反對國族主義。第四章以第二章和第三章的政治與神學理論，研析臺灣國族主義，並建構符合民主與神學原則的臺灣國族主義。第五章以同樣方式，研析中國國族主義，並建構符合民主與神學原則的臺灣國族主義。第六章為結論，提出協調中國國族主義與臺灣國族主義的方法。