

MASTER'S THESIS

國家與信仰：一九二零年代中國基督徒對國家主義的回應

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Date of Award:
1996

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國家與信仰——一九二零年代中國基督徒對
國家主義的回應

(Nation and Faith -- A Study on the Responses
of Chinese Christians towards Nationalism
in the 1920s)

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哲學碩士學位課程

香港浸會大學
一九九六年三月



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8-9-97

14245⁸⁶⁴論文提要

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本論文寫作目的是在於探討國家主義在中國的發展，看它如何在一九二零年代時帶來中國教會挑戰，及教會領袖們對該等挑戰的回應，最後我們以西方倫理學家尼布爾的基督教現實主義思想，去評論教會領袖們的回應。

我們發現中國的民族主義思想有很長的歷史。到了十九世紀中葉，由於西方列強對中國的侵略，加速了中國民族主義轉變為帶有現代國家意識的國家主義。到了二十世紀初，以國家主義去救中國，成為了國家主義者在社會上發出的一個強烈的呼聲。由於基督教會與西方國家有緊密關係，加上其他因素，她便成為了國家主義者在宣傳自己的思想過程中的打擊對象。教會在當時不單受壓力要放棄來自不平等條約的一些特權，和在教育工作上交出監管權，她面對更深層的挑戰，是要表明是否願意為救國出力。

教會領袖們回應挑戰時，大都願意放棄特權及將教育監管權交與政府，並且提出積極發展本色化教會。但在是否參與以國家主義救國行列這問題上，就出現了不同的立場。有的贊成，有的主張以國際主義去平衡國家主義可能會轉變為帝國主義的問題。

當我們以尼布爾的基督教現實主義去評論教會領袖的回應時，發現他們對國家自我中心的本質並不了解，以致在回應國家主義的挑戰時，無論贊成或反對的一方，都有不足的地方。贊成的一面由於對國家認同，會介入了國家出於自我中心而有的不道德行為。反對的一方雖然主張國際主義，但由於國際主義本身是理想主義的產物，對解決現實問題無甚幫助。

在總結時我們認為在二十年代中國受西方列強侵略的處境中，以帶著警覺的心去參與以國家主義救中國的行列，是一個較佳的選擇。對於教會領袖們曾積極回應挑戰，特別是願意放棄特權及建立本色化教會，我們認為應予以肯定。

Summary of the thesis

The aim of this thesis is to study the development of Nationalism in China, to see how it challenged the Chinese Christian Church in the 1920s, and how the Church leaders responded. At the end we would use Reinhold Niebuhr's Christian Realism to comment on leaders' responses.

We discovered that nationalism has had a long history in China. Due to the invasion of China by the Western world in the 19th century, Chinese nationalism transformed into a modern one quickly. In the early 20th century, the nationalists raised a strong appeal for using nationalism to save China. Since the Church had had a strong relations with the Western countries, and with other factors, she had faced the attack from the nationalists. The Church was urged to give up the privileges gained from the unequal treaties, and to surrender the supervisory authority of the Christian schools and universities. The most important challenge the Church had faced was what role she would take in the nation-building work.

In responding to the challenges, the Church leaders mostly agreed to give up the privileges and the supervisory authority of schools, and they also proposed to build up indigenous Church. But the leaders had disagreement on the issue of using nationalism to save China. For those on the opposite side, they proposed to use internationalism rather than nationalism to save China.

When we used Reinhold Niebuhr's Christian Realism to comment on Church leaders' responses, we found that they had not good understanding on the self-interest of nation, and this made them to have inappropriate responses towards nationalism. For those on the pro-nationalism side, they might involve in the evil acts of nation. For the internationalism favorites, they were using idealism to solve realistic problems, and it will fail according to Niebuhr. Although the Church leaders had weaknesses in their proposals, their positive response towards challenge is appreciated.

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