
性別、靈恩與教會
以二十世紀台灣基督長老教會
兩個族群的靈恩女性為例
Gender, Charismatic and Church
Two Groups of Twentieth–Century
Presbyterian Church in Taiwan as a Case Study

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Abstract

This paper studies two ethnic groups, Amis and Atayal, of the Presbyterian Church in the twentieth-century Taiwan, concentrating on the relation between charismatic spirituality and gender roles and characteristics. When converting to Christianity, diverse charismatic groups appeared under the impact of the global movement of Pentecostalism and charismatic movement. Two mainstream charismatic phenomena happened in the Presbyterians of Amis and Atayal; one appeared in the 1960s–80s, and the other after the 1980s. The former was led by laywomen, who because of social confirmations about female spirituality were able to perform gender reversals in charismatic gatherings and to achieve charismatic revivals. The latter was led by male ministers who, as a result of accepting the charismatic spirituality of the global Pentecostal movement, turned the charismatic spirituality into a Western Christian–male characteristic orientation. In these charismatic phenomena, the change of gender roles and characteristics in “encountering deity” is intimately tied to power relations, kinship system, religious imagination, and other factors.

The concerned aboriginal women were the subalterns in Taiwan society. In the case of the charismatic revival in the 1960–80s, the spiritual accomplishment of the charismatic women of Amis and Atayal showed that the religious culture in traditional Amis and Atayal society is closer to the biblical teaching on the female spirituality (Acts 2:17–18). Moreover, the charismatic spirituality of these laywomen was not in opposition to the institutional order because the charismatic exercise was in line with the social and religious operation of these two aboriginal groups.

Keywords: gender, Amis, Atayal, charismatic spirituality, the Presbyterian Church in Taiwan

摘要

這篇論文探討二十世紀台灣基督長老教會的阿美族和泰雅爾族的靈恩現象，聚焦於靈恩靈性和性別角色、特質的關聯。長老教會的原住民信徒在改宗過程中，因著全球靈恩現象的盛行，產生不同的靈恩團體，逐漸形成靈恩靈性之性別特質的轉變。兩族主要的靈恩團體大致可以區分為二，一是1960-80年由平信徒女性主導的靈恩團體。由於過去傳統宗教對女性靈性的肯定，這兩個族群的靈恩女性，均展現性別倒置的過程，達成靈恩復興的現象。二是1980年後由男性牧者主導的靈恩團體，其接受五旬宗的靈恩靈性，使得靈恩靈性轉為西方基督教的男性特質。在這些靈恩現象中，「與神聖會遇」的性別特質和角色的轉變，其實與權力關係、親族系統、宗教想像等因素緊密相關。

二十世紀台灣的原住民女性屬於台灣社會的底層，特別是1960-80年的靈恩女性。她們在靈恩復興中所展現的靈性優勢和成就，透露出傳統的宗教性別文化，其對女性靈性的肯定，更接近經文的教導（徒2:17-18）。另外，這些平信徒女性所呈現的靈恩靈性，並未與體制形成對立的狀態。對這些靈恩女性而言，靈恩與體制從來就不是對立的，因為在其傳統宗教文化中，靈恩與體制從來就不是對立的。

關鍵詞：性別、阿美族、泰雅爾族、靈恩靈性、台灣基督長老教會