

戰後初期台灣儒教的意識型態調適與建構

——以黃贊鈞的出版事業與《人海回瀾》的論述 為中心

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摘要

本文分析了戰後初期，以黃贊鈞為中心的台灣儒教出版與思想論述。1946年，台北崇聖會復興主持孔廟活動，後又於1951年被改組為台北市孔子廟管理委員會；同時期，儒教刊物的出版中心，也從台北孔廟轉移到一般民間寺廟。從這些事態的發展過程中，可以看到當時官方在儒教意識型態方面的轉變，影響了黃贊鈞的儒教出版事業。因此，黃贊鈞等台籍人士的儒教論述，也因應戰後時局變遷而調整，試圖重新獲取共同建構儒教意識型態的正當性。從黃氏主編的《人海回瀾》來看，主要有三種論述模式：第一、「對抗或矯正」，就是以「道德」對抗「科學」，以澄清「迷信」的貶抑觀點，或是揉合戰後台灣社會「去日本化」的訴求，試圖與主流意識型態整合。第二、「勸進或協力」，就是強調儒教對社會治理的實用傾向，表達自己與政府站在同一立場，並確立儒教的存在價值。第三、「借道論述」，就是利用國族主義的文化論述，替換自身的宗教立場，附和於主流意識型態；這種論述模式，最能表現台籍儒教人士宣揚儒教信仰的迂迴用意。

關鍵詞：台灣儒教、黃贊鈞、《人海回瀾》、大同要素、意識型態

The Ideological Adaptation and Construction of Early Postwar Taiwanese Confucianism:

Center on the Publishing Career of Huang Zan-Jun and the Discourses of *Ren-hai Hui-lan*

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Abstract

This article centers on Huang Zan-jun in order to analyze Taiwanese Confucian publications and discourse during the early postwar period. At that time, the Taipei Confucius Worship Association (崇聖會) which was in charge of Taipei Confucius Temple, was reorganized as the Administrative Committee of Taipei Confucius Temple (台北市孔子廟管理委員會); meanwhile, the publishing center for Taiwanese Confucian journals was moved from the Taipei Confucius Temple to a regular folk temple. Through these developments, the ways in which changes in official attitude towards Confucian ideology impacted on Huang's publishing career become apparent. Thus, in response to the postwar climate, Huang and his comrades re-formulated their discourse with the purpose of re-establishing the legitimacy of Confucian ideology. According to the contents of *Ren-hai Hui-lan* (人海回瀾), edited by Huang, they had three main modes of discourse: first, the opposition of "scientism" with "moralism" as a way to address belittling views of Confucianism as "superstition", or using the trend of "de-Japanalization" to integrate it into the official ideology; second, the emphasis of its

alignment with the government vis-a-vis political policy in order to attest to the value of Confucianism in Taiwan society; third, the replacement of their own religious views with discourses of nationalism so as to parrot official ideology. This final mode best illustrates the roundabout nature of Taiwanese Confucians' discursive strategy in the early postwar period.

Keywords: Taiwanese Confucianism, Huang Zan-Jun, *Ren-hai Hui-lan*, Da-Tong Yao-Su, Ideology

