

專題講座5: 從牧養神學看教會新形勢







有關網絡的論述



工具說

邪惡說



危機論



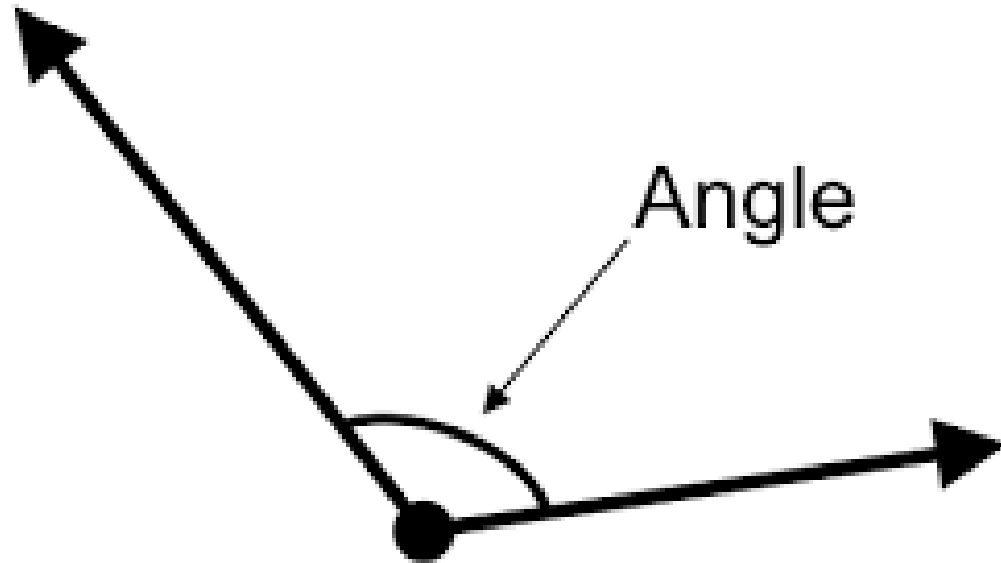
危也

機也



# 知識社會學

發  
展  
國  
際  
社  
會  
學





**這到底是什麼？**



**這又是什麼？**

# 到底哪個是“真”相？

## 一個畫皮姊 + P 圖的網上 姻緣



# Internet/ Computer-mediated Construction of Reality (CMCR)





# The Medium is the Message

McLuhan, Marshall. 1964. *Understanding Media: The Extensions of Man*. 1st ed. New York: McGraw-Hill.

McLuhan, Marshall, and Quentin Fiore. 1967. *The Medium Is the Message*. New York: Bantam.

e.g., 網媒新聞: 很快看完 (100字文章、三分鐘 tube...)



想一想: 好新聞的定義, 是媒體特色決定的

## Berger & Luckmann:

日常生活的現實是在此時此刻的人際互動間叢生的。

Berger, Peter, and Thomas Luckmann. 1966. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Garden City, NY: Doubleday.



# 社交媒體

## 時空結構的變遷

- Here & now → there & now



## 語言的變遷: 聊天室電子語言

- 在 orality 與 literary 之間
- 共時與延時的唯我選擇
- 在真與修辭之間

## 電子社群社教化

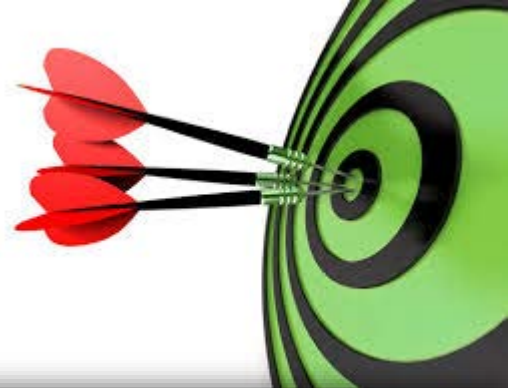
- 隨時隨地
- 同質性社群招聚
- 異質性社群共時參與
- 多元身份認同同時生成與成長

# (CMCR) 生產過程

## 結晶化 Crystallization

1. Mainstream media, alternative media, and social networks are sources of information
2. An individual's access to information will be determined by his or her communication patterns with the sources
3. An individual's judgment about the *salience* of the information will be a function of the quantity of source(s) and the individual's relationship(s) with the source(s).
4. Attitude towards the content of the information will be affected by others' attitudes and the individual's relationships with those people.
5. Over time, individuals will develop a sense of reality
6. At a macro level, reality formation will crystallize in groups.
7. The process of Crystallization will be moderated by attributes of the individual's social network and the attributes of the individual

# (CMCR) 各領域的生產



## 宗教與網絡：研究世界的焦點主題

1. 社群、教會、團契
2. 宗教身份
3. 真理、權威、神學形成
4. 宗教生活、儀式實踐
5. 宗教運動





visual user preferences and connection over traditionally tightly bounded relations established through hierarchies. **Networked community** suggests communities function as loose social networks with varying levels of religious affiliation and commitment. This transforms notions of membership in fixed, geographically bound community to highlight the fact that people live simultaneously in multiple social networks that are emergent, varying in depth, fluid, and highly personalized. **Storied identity** offers an understanding of the religious self that is malleable rather than fixed, yet unified through connecting to a select narrative. Individuals are able to assemble and perform their identity online in new ways through digital resources that are also used to connect this identity to a common group or experience to solidify meaning. This reflects changing perceptions of the nature of the self within wider society. **Shifting authority** notes that there is a shift occurring within traditional religious power structures through the institution of new gatekeepers and authority roles and structures online. This means authority within a networked structure creates challenges between new and old authorities, as offline leaders seek to solidify their position and control in the face of newly empowered sources, raising issues of legitimacy, authenticity, and status within the social sphere. **Convergent practice** outlines the blending of religious rituals and information from multiple sources in ways that build a self-directed form of spiritual engagement online. Here networked interaction creates new possibilities for highly individualized and hybridized traditional-innovative forms of practice and modes of knowing. **Multisite reality** suggests that the online world is consciously and unconsciously imprinted by users' offline values; so online ways of being are informed by patterns of life offline. This means that there is a strong interconnection and potential movement between online and offline contexts, expectation, and behaviors. This ideological overlap guides individuals' network interactions.

It is important to note that these traits of religious practice online

Campbell, Heidi A. 2012. "Understanding the Relationship between Religion Online and Offline in a Networked Society." *Journal of the American Academy of Religion* 80 (1): 64-93.

# 1. 社群、教會、團契

## 社群

Consociated  
Contemporaries

以個人為本  
的聚散式社群

一人同時隸屬多群體，  
同時接受不同的社文化

### 有異於實體社群的規範

- 於實體友好同時於網絡unfriend (tendency of disinhibition), 兩者皆真
- 友誼新理解: e.g., “like” 不等於真like也不是虛偽, 而是...; “happy birthday” 沒有固定所指; 遠親如近鄰; “相遇” 而非 “長久” 定義友誼;
- “wants”、“marketability” 決定社群的價值;
- 共時出現於多個社群 (e.g., 小組時whatsapp)
- Web 2.0 → 共同喜好的小社群; Web 3.0 → 被無微不至服務的社群中的 “一個都不能少” 的個體 + 無限展延的無邊社群的來臨 (=優質社群)

## 重思牧養

1. 面向新社群和友誼定義, 重思教會論、團契觀
2. “like” “share” “group” etc 的社群文化下, 如何理解 “弟兄姐妹 (interpersonal authenticity)”
3. 如何數點團契人數、什麼是教會增長、聚會在哪個時空
4. 如何在實體/網絡 “多重人格” 的想象裡重思牧養
5. 如何成為眾多宗教社教化群體中的一個去建立牧養實踐

## 2. 宗教身份

身份越發由  
**performance** 所構成

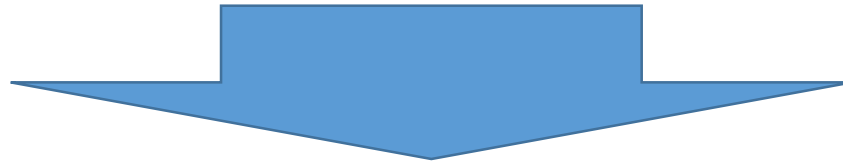
'[internet as a] social laboratory for experimenting with the constructions and reconstructions of self that characterize postmodern life' (Turkle 1995)

(P) 圖像化的自我  
為自我填寫樣板  
的形象  
“ID as market-valued”

多個、多變的身份  
(多個、多變的社群歸屬)  
“choice in spiritual market”

身份越發由  
他人的重視與否  
所構成與變化  
“co-constructive”

身份越發由生活瑣碎  
細節的敘事所構成  
“trivial narcissism”



實體教會再不是塑造宗教身份的具效率的場所



哪裡是基督徒這身份的打造地？

### 3. 真理、權威、神學形成

Web 2.0: collaborative & egalitarian 精神

‘everyone is a publisher and everyone is a critic.’

易於策動反對黨

日常生活神聖化 & 神聖日常生活化

對信仰的認識高速變化  
“Theology becomes ‘a form of continuing seminar,’ a process that foregrounds dialogue, accountability, and self-correction.” (Myers, Benjamin. 2010. "Theology 2.0: Blogging as Theological Discourse." *Cultural Encounters* 6 (1): 47-60.)

‘everyone knows everything.’

真理  
= 50 posts/blogs + 300 likes + 98 shares  
= 短、形、趣、感動、適時

自由選擇進出  
“真理群體”



屬靈權柄去中心化



唯我獨尊？唯神獨尊？唯群組獨尊？唯趣獨尊？無所謂 lah？



# CONCLUSION

## 當牧者面對網絡時代...

唉！接受啦！  
林前9.22向甚麼樣的人，我就作甚麼樣的人。無論如何，總要救些人。

善用它而  
牧養之；畢竟信  
息不變，只是媒  
體不同  
(media AND msg)

撥亂  
反正

e.g., 做人要真誠，不要網上一個人，網下另一個人。

or<sup>®</sup>

e.g., 網上一個人，網下另一個人，都真的。

向前看的  
牧養

羅12.2心意更新而變化，叫你們察驗何為上帝的善良、純全、可喜悅的旨意。

更新我們對  
世界的認識

