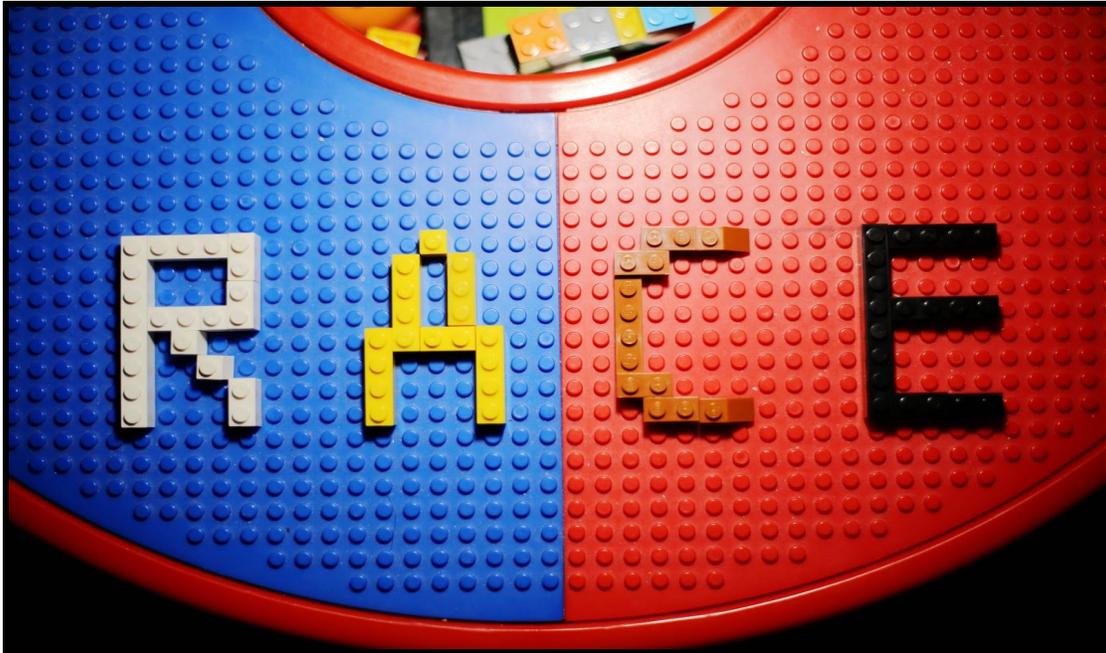


On The Race Issue_1

种族问题浅谈（一）

胡晟宇

编者注：最近因为乔治·弗洛伊德的死，美国的种族问题凸显。生活在美国，我们很关注这个问题，但毕竟对美国文化不够了解，常常有种雾里看花的感觉。还有，我们很想知道孩子们怎么看这问题，担心他们被洗脑多了，看问题只凭满腔热血。这几周，胡晟宇传道给年轻人讲了几堂涉及种族问题的信息。作为一名中国出生美国长大的千禧一代（90后），他了解同龄人的想法；作为教会的牧者，他有责任教导年轻人如何对待种族问题。编辑组请他就一代移民关心的几个问题发表了一些看法。请见以下英文原稿及中文翻译。



The killing of George Floyd on May 25, 2020 has set in motion a series of political and cultural movements that have sparked intense debate in America about race-relations and social justice. A comprehensive examination of these topics would take far too long than I have time for, but I will seek to address some of the major issues that in my assessment pertain to Asian American Christians (AAC).

2020年5月25日乔治·弗洛伊德（George Floyd）的死在美国引发了一系列政治和文化运动，激起了有关种族关系和社会公正的激烈辩论。这些问题并非三言两语能说清楚，但是我想指出一些我认为与美国亚裔基督徒（AAC）有关的重要问题。

Racial tension has always run deep in America. But in the past decade or so, beginning with the death of Trayvon Martin, followed by that of Mike Brown, Eric Gardner, Philando Castile, and ultimately George Floyd, the issue of police brutality has seen the most public discussion and scrutiny. And while Latinos, Asians, and Jews are certainly part of the larger discussion of racial injustice, the center of mass seems to lie between whites and blacks, and particularly between white cops and black young males.

种族间的紧张关系在美国根深蒂固。从特雷冯·马丁 (Trayvon Martin) 的死开始, 到迈克·布朗 (Mike Brown), 埃里克·加德纳 (Eric Gardner), 菲兰多·卡斯蒂利亚 (Philando Castile), 最后是乔治·弗洛伊德 (George Floyd), 近十几年来警察的残暴执法成为公众关注和议论最多的问题。在更广范围内, 种族问题当然也涉及拉美裔, 亚裔和犹太裔, 但问题的重心似乎位于白人和黑人之间, 尤其是白人警察与年轻黑人男性之间。

There are many questions that need to be addressed from the perspectives of AAC's.

1. What is the real issue, with respect to American history and politics?
2. What is the current milieu in the church among young, mostly second-generation, Asian Christians?
3. As AAC's, where should we stand on this issue politically and spiritually

In this article, I will address the first and second question: What is the real issue? (for first-generation immigrants who do not feel knowledgeable in American politics and history). Furthermore, where do most AAC's stand?

让我们从美国的亚裔基督徒的角度来讨论以下几个问题：

1. 从美国历史和政治角度来看此事件的实质是什么？
2. 目前在教会众多第二代的年轻的亚裔基督徒中, 他们的观点是什么？
3. 作为美国的亚裔基督徒, 我们在政治和属灵立场上对此事应该持什么态度？

我在这里先讨论第一个和第二个问题：真正的问题是什么？（适用于对美国政治和历史不太了解的第一代移民）。此外, 大多数美国的亚裔基督徒持什么观点？

From a historical-political perspective, everything that has happened in the past few weeks have been in response to the death of George Floyd. I won't belabor the event itself; I recommend you read the news for yourself with the accompanying video, I think it speaks for itself. The police officer has been charged with murder and is awaiting trial. The GF's death is really just the straw that broke the camel's back. The protests that have occurred are not only in response to GF, but as a response to the cumulative anger within the black community over other incidents including the death of Trayvon Martin, Mike Brown, Philando Castile, Freddie Gray, and others. The most vocal noises have claimed that the American police force are inherently racist against blacks.

This then is an example of social injustice in America, at least in regard to race. The argument can be broadened to include other areas of economics, education, healthcare, politics, etc. The overall premise vocalized is that America as a nation is fundamentally racist and her institutions are dominated by white supremacy. Therefore, we need to restructure the institutions of America so that it is less racist and unjust for people of color (blacks, but also Asians, Latinos, Jews, etc).

从历史政治角度来看，过去几周发生的一切都是对乔治·弗洛伊德（George Floyd）被警察跪杀事件的回应。对此事件我不再做描述；建议大家亲自查看新闻及相关视频，我认为那段视频录像已经将事件说明的很清楚。该警察已被控谋杀罪，正在等待审判。弗洛伊德的死实际上只是压垮骆驼的最后一根稻草。发生的抗议活动不仅是针对这一事件，更是针对黑人社区一系列事件（包括Trayvon Martin, Mike Brown, Philando Castile, Freddie Gray等人死亡）所积累的愤怒的回应。其中最激进的声音认为，美国警界骨子里对黑人有歧视。这至少在种族问题方面成为美国社会不公正的一个典型，其他方面包括经济，教育，医疗保健，政治等。总体上，抗议者认为，美国这个国家根子里有种族歧视，她的制度无处不体现着白人优越。因此，美国的制度体系需要重建，方能消弭种族主义和对有色人种（黑人，还有亚裔，拉丁裔，犹太裔等）的不公平待遇。

Critics of the protests have raised concerns about the riots, looting, and unreasonable demands for reform. For example, in Seattle, protesters have actually taken over 6 squares of downtown and declared themselves to be a separate nation called CHAZ (Capitol Hill Autonomous Zone). As well, Minneapolis has officially voted to dismantle their police department altogether, with other cities (including Tucson) having similar discussions. It is worth mentioning that not all protesters agree with the developments of CHAZ or dismantling the police. However, the voice calling for such measures seems to out-sound the more conservative voices. I think it is fair to say that most Americans, no matter what political persuasion, seem very worried about the political-cultural future of America.

抗议活动的批评者对骚乱，抢劫和无理的改革诉求提出了担忧。例如，在西雅图，抗议者实际上占领了市中心的6个街区，并宣称成为一个独立的政府，称为CHAZ（国会山自治区）。同样，明尼阿波利斯市也已正式投票决定完全解除其警局，其他城市（包括图森）也出现类似的争论。值得一提的是，并非所有示威者都赞同类似CHAZ的做法或解除警局。但呼吁采取此类措施的声音似乎胜过保守的声音。客观地讲，无论属于何种政治派别，大多数美国人似乎非常担心美国的政治文化的未来。

Most ABC's in my estimation seem very ill-informed on these issues. Albeit, it is a very complicated issue, I have noticed that the degree of political-cultural literacy is quite low on average. Most college students just seem to regurgitate what they hear from their professors and friends. Most social media posts are very liberal in their political persuasion. Dissenting voices

are usually silenced, ignored, or cancelled. And this pattern trickles down by age. The younger they are, the less they care and less informed they are.

据我观察，大多数美国出生的华人似乎对这些问题知之甚少。尽管这是一个非常复杂的问题，我注意到，大家的政治文化素养普遍偏低。大多数大学生似乎只是照搬他们从教授和朋友那里听到的信息。大多数社交媒体政治上都属于自由派，与其不同的观点往往被淹没，被无视或被消失。这种对种族问题不甚了解的趋势随着年龄的增长逐渐下降。所以，越是年轻人，就越不在乎，也就越不了解情况。

I find that within the church, younger pastors tend to be pro social justice, while older, first-generation immigrants tend to just not get involved at all. I myself do not subscribe to the ideology of social justice, and I find it inherently dangerous to both the church and society at large. However, most of my millennial peers do not share this sentiment. Among millennial Asian pastors, in my experience, most are pro social justice. Lay AAC are thus mostly pro-SJ. However, this is mostly due to the fact that they trust their pastors and go along with what they say. They often have not spent too much time studying the issue for themselves. The downside to this is that, by implication, most 2nd generation AAC's will tend to be pro-SJ. The upside to this is that, when they are presented with new information, their worldview can be more easily challenged and their minds swayed to the other persuasion. Church leaders are harder to change, for various reasons, both institutional and personal. I won't go too much into details on this point, for fear of depreciating the authority of the pastoral office.

我发现年轻的牧师倾向于社会公正运动，而年长的第一代移民往往根本不参与。我本人不赞成社会公正运动的思想观念，认为这对教会和整个社会都是危险的，但大多数千禧一代的同辈们不认同我的观点。在我的印象中，千禧一代的亚裔牧师大多数亲社会公正运动。因此，没有经验的年轻亚裔基督徒大多也亲社会公正运动。这主要是因为他们信任自己的牧师且听牧师的话，自己没时间去弄清问题的本质。这种状况有利也有弊。不利的是，不知不觉中，大多数二代美国亚裔基督徒倾向于社会公正运动。乐观的是，当他们接触到新的信息时，世界观更容易受到挑战，思想更容易被说服转向另一派，因为他们原有的观念并不根深蒂固。相反，无论出于体制还是个人原因，教会领袖的观念都很难改变。这点，我不做过多的解释，唯恐冒犯教牧的权威。

Interestingly enough, one issue I find quite odd is that even among conservative evangelical AAC's, they cannot see the underlying ideologies that the SJ movement poses. Oftentimes these AAC's are very personally devoted to the Lord. They oppose gay marriage and abortion. They are conservative in their daily lives. But then when it comes to the particular issue of race, they subscribe to abstract principles that are very inconsistent with their Christian beliefs – principles, which, if taken to their logical extremes and implemented in real life, would lead to outcomes that would hardly find acceptance anywhere. I do not say this to blame anyone – after all, discerning God's will take time and practice (Rom 12:2). I say this as an encouragement,

because I believe that most AAC's are reasonable, and with enough teaching and information, will be able to form coherent worldviews that are consistent with biblical values through and through.

有趣的是，我发现一个很奇怪的现象，美国一些保守的福音派亚裔基督徒也不能认清社会公正运动所标榜的潜在的意识形态。通常，这类基督徒都非常忠于主，反对同性恋婚姻，反对堕胎，日常生活很保守。但是，当涉及到特定的种族问题时，他们会接受与基督教信仰非常不一致的抽象原则——这些原则，如果逻辑上走到极端并且运用到现实生活中，将导致无法接受的结果。我不想责怪任何人，毕竟，分辨神的旨意需要时间和实践（罗马书 12：2）。我只是想鼓励大家，因为我相信大多数美国亚裔基督徒都很理性，只要有足够的教导和信息，都能形成与圣经价值观相一致的世界观。