



**Selected Abstracts of PhD Dissertations from China on
Religions: 2020–2022**

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* This section is dedicated to sharing abstracts of PhD dissertations from China on religions with the academic community.

** This issue primarily features PhD dissertations from China on religions published between 2020 and 2022.

Published by JSRH

Received Date: 05-10-2026; Published Date: 06-11-2026

2026; ISSN: 3068-4803; CCSpub.ccl/jsrh

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Title: A study on the vīthicitta and the bhavaṅgacitta in the Abhidhammatthasaṅgaha

Abstract: The Abhidhammatthasaṅgaha is an important work of the Theravāda school, written by a Sri Lankan monk named Anuruddha sometime between the 11th and the 12th century. Concepts of mind found in this text are inherited from prior canon and works of literature, such as the Paṭṭhāna and Buddhaghosa's Visuddhimagga, yet it is represented in a more systematic way which builds up a clearer stratified map of the mind. As a result, this work has become one of the most influential texts of Theravāda Buddhism and has been the standard primer for abhidhamma studies of the Theravādin. This dissertation focuses on the analysis of the "vīthicitta" (process consciousness) and the "bhavaṅgacitta" (stream consciousness), the two concepts in the Abhidhammatthasaṅgaha, divided into two parts: its development in the Pāli scriptures and the comparison study with the *Mahāvibhāṣāsāstra* 大毗婆沙论 of the Sarvāstivāda school, also with the *Vijñāptimātratāsiddhi* 成唯识论 of the Yogācāra school. The comparison has been separated into two frameworks, epistemology and the continuity of mind, to establish the position of the Theravāda Buddhism in the philosophical concept of mind.

The analysis of Pāli literature reveals that although the concepts of the vīthicitta and the bhavaṅgacitta did not appear in the Nikāya (or the Āgama), they are based on the theory of paṭiccasamuppāda (dependent arising), related to the two meanings of viññāṇa: viññāṇa as cognition and its role in the continuity of saṃsāric existence (viññāṇa enters into the womb at the time of conception). Theravāda abhidhammika systematized it by developing two meanings of viññāṇa into the theories of vīthicitta and bhavaṅgacitta, and comprehensively elaborate on the relationship between mind and the world. These relationships are emphasized in the Abhidhammatthasaṅgaha by using vīthicitta to clearly explain as to how the mind function in choosing an object to be cognized; while the

concept of bhavaṅgacitta has been used to show that it is the mind that results in the destiny (gati) to which a sentient being belongs.

The explanation in the second part is based on the theories of the vīthicitta and the bhavaṅgacitta, compared to the Sarvāstivādin's realist doctrine of "sarvam asti" (everything exists) and the "vijñaptimātra" (thought only) of the Yogācāra school, to show that although the Theravāda Abhidhamma affirms the existence of rūpa (form), it still believes the outside world to be functioned by the mind, which means that for the Theravādin, the mind is the major cause of existence. The Sarvāstivādin interprets the epistemology by endorsing the existence of the twelve āyatanas at which the six forms of consciousness arise. However, Theravāda Abhidhammika states that the mind in three states: cakkhuvīññāṇa (seeing), sampaticchana (receiving) and santīraṇa (investigating), are the result of past action (vipāka) as its kammic status, thus a being's experiences on either good or bad environment are due to their past kamma which is related to their minds. That is to say, the Sarvāstivāda sees the existence of objects as the major cause of perception, while Theravāda sees the mind as the main factor that affects the experienced object of a sentient being. Sarvāstivāda and Theravāda, therefore, have different points of view in elaborating the epistemology theory. While the Sarvāstivāda and Theravāda accept the realist of the external world, the Yogācāra school completely denies the existence of it. Vijñaptimātratāsiddhi base its explanation on the theory of ālayavijñāna and the four bhāga (divisions of consciousness), explaining the cognitive process of mind, as well as maintaining that the object of cognition is not an external real world, but the phenomenal world that arises in dependence upon the activities of the mind.

In explaining the continuity of beings in saṃsāra, the Sarvāstivāda is the only school that need not explain the continuity of personality, since its realist doctrine of sarvam asti already gives the view that past, present and future dhamma all exist. This school also accepts the existence of the intermediate-state or antarābhava to illustrate the connection of the five aggregates between the

previous and next birth. The Theravādin and the Yogācārin both believe that only nāma could be transferred from the previous life; they cite bhavaṅgacitta and ālayavijñāna respectively, as the subject to be reborn in the cycle of birth and death, and say that they are the major factor of rebirth. The difference between the two schools is while the Theravāda explains the nature of the bhavaṅgacitta as the result of kamma that causes the destiny of sentient beings, the Yogācāra further says that the world in which the sentient beings exist is the product of pure ideation.

Through the analysis of the epistemology and the continuity of mind in saṃsāra of the three schools, the Theravāda's concepts of mind tend to see the mind as the major cause of existence. The way it explains the cognition and continuity of mind is different from the other two schools which maintain the realist of the external world or completely deny its existence. By using the vīthiccita and the bhavaṅgacitta theories, the Theravādin interprets the importance of mind than of that the external world, which expresses its special view on the activities of the mind.

Keywords: Abhidhammatthasaṅgaha; Anuruddha; Vithiccita; Bhavangacitta; Buddhist epistemology

Author: Cheng, Mingzhen

Institute/University: Peking University

Date: 2020

Title: Power discourse and faith identity on the idea of “superstition” in the view of comparative religious study

Abstract: “Superstition” is a basic concept in the field of religious studies. This term is mainly used to criticize the others' beliefs in intellectual history. This article does not pre-determined one or several phenomena as superstitions, but explored the idea of superstition included in religious criticism in the way of comparative religious study. This article discovered and describe how the

conception and idea of superstition was shaped, and why specific phenomena were judged to be “superstitious” in different historical period which including Roman-Christian period, late Ming and early Qing periods, enlightenment period, and modern China.

Briefly, Greek philosophers’ critique of Athens’ beliefs essentially based on their metaphysical judgment of “God does not do evil”; Confucianism’s recognition or exclusion of folk sacrifice based on its classic principle of rites. The reason why Confucianism and Christianity criticize each other as “superstitious” rooted in the contradiction between non-monotheistic and monotheistic; and the criticism of religion from science actually only proves the ineffectiveness of miracles in explaining nature, but do not dispel religion itself.

By analyzing the criticism in the relationship between “philosophers and the populace”, “Chinese religion and Western religion” and “science and religion”, this article indicated that the conflict manifested by using “superstition” as the key word is not a conflict between “rational” and “irrational”, but a conflict between different metaphysical foundations or different customs. The word “superstition” actually represents the connotation of faiths that are irreducible and difficult to reconcile between different religions or between different faiths. In these conflicts, the idea of “superstition” has a dual aspect of destruction and construction.

As far as the aspect of destruction is concerned, it represents a kind of discourse power in religious effects, which is mainly reflected in the intellectuals’ critique of others’ faiths in a rational way, making this discourse a source of power that destroys and depreciates popular religions or heterogeneous beliefs because of the intimate relationship between religion and politics. And at the aspect of construction is concerned, the idea of superstition not only shows that the subject of critical behavior declares his belief boundary in a negative way, but also shows the connotation of the criticized person in a derogatory narrative. Therefore, the issue of “superstition” actually expressed faith in the differences between the contradictory parties. And the ultimate formation of idea of superstition does not

depend on reason, but on power. This power is not only embodied as political power, but also as the discourse power of the intellectual elites.

Keywords: Superstition; Yinsi; Religion; Power Discourse; Faith Identity

Author: Yang, Jialun

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Date: 2020

Title: Spatializing popular religion in the Song-Jin-Yuan dynasties in southeast Shanxi: evidence from architectural remains

Abstract: The southeastern region of Shanxi Province, China, is composed of relatively independent geographical units of Changzhi and Jincheng Basins, and its administrative divisions were relatively stable during the Song-Yuan Periods. A large number of ancient buildings in the Song, Jin and Yuan dynasties are preserved in this area, and they are mostly located in temples. These relics have always been valued by the academic community. There are constantly new discussions especially on building structure and technology by architectural historians, and on popular belief by Chinese historians.

This research attempts to understand the ancient architectures from the perspective of the nature of the religions. Combined with material remains and written historical records, we could discuss the related space issues created by the temples, which were built and used by local people, including specific architectures, the lay-outs and the sites of the temples, the networks between the temples, or the sphere of a certain belief or of a certain temple. Meanwhile, these spaces are places where people practice their worship.

The space of architectural remains in the temples relates to its nature, function, the strategy of its development and so on. Thus, this study sorts out the typical cases according to different categories of religions, such as popular local beliefs, state sacrifices, Buddhism and Taoism. The research has found that the Erxian Temple series, which is one of the temple series for local belief, had a

certain hierarchical structure in the Song and the Jin dynasties, and it was consistent with the sphere of belief of a particular temple. The lay-out of Eastern Marchmount (Dongyue) Temples in local villages was similar to the characteristics of the temples of local belief, which reflected the local feedback when the government promoting the state sacrifice nationwide. The Quanzhen Taoism that flourished in the early days of the Mongolian Times embodied the appearance of the Taoist temples that had not yet been fully regulated. In the Zezhou area, the lecture halls of the Buddhist temples were generally expanded during the Jin Dynasty, which reflected the popularity of Zen in this period there. As to the geological sites, it could be seen from the research that the main temple and the branch temples of local beliefs have different features. The former focuses on the answer of praying for rain, thus was always located near the water, and the latter focuses on the worship needs of people, thus usually stood on higher places. Temples with official backgrounds could be constructed inside the city wall, but temples of local belief were difficult to obtain such “honor”. The construction of Buddhist temples in the area has had a long history, and they had been located everywhere, including cities and villages, or in the mountains. The Quanzhen Taoist temples built after the Jin-Mongol war, faced with the fact that there were already temples of other religions, chose to build their temples in the village or close to the village, rather than being away from any settlement.

The sphere of a certain temple or religion and the networks of the temples are the spatial expression of people’s religious behavior. In southeast Shanxi during the Song-Yuan Periods, the specific influential belief in praying for rain could cover an area of 70–100 kilometers. Within the same belief, the different levels of distances of certain temples’ belief spheres were: within 10 kilometers; 10–20 kilometers; above 20 kilometers, and the average distance was basically further than 5 kilometers. Within religious organizations, temples were not isolated ones, they supported each other by establishing a network within a certain area. This kind of network appeared in the form of “main temple” and “branch temple” (“Xing

Ci”) in local belief temples, while in Buddhism and Taoism it mainly appeared in the form of mentorship or “Dharma brothers”. For the people outside the religious organization, their belief was relatively simple, could participate in different types of religious activities at the same time.

Keywords: Southeast Shanxi; the Song-Jin-Yuan dynasties; architecture; temple, religion

Author: Su, Bai

Institute/University: Peking University

Date: 2020

Title: Science, religion and modernization: a study of the Catholic apologetic thoughts of Li Wenyu in late Qing China

Abstract: Focusing on Li Wenyu (1840–1911), a famous Jesuit priest in late Qing China, as well as an erudite theologian, philosopher, educator and pioneer of modern newspapers, this dissertation tries to sort out and classify his biography and works, thereby analyzing and discussing his apologetics from three aspects: science, religion and society. Among the 78 works Li wrote or translated, those related to Western Studies met the social need of modern China to learn from the West, and therefore objectively promoted China’s modernization.

Concerning the spread of the Western science, Li’s works present his selective position: on the one hand, he actively introduced the natural science knowledge and technology that he considered to be beneficial to the social life; on the other hand, he criticized the theory of evolution that he suspected to threaten the orthodoxy of the Catholic doctrines. From a free and flexible theological point of view, he adjusted the interpretation of Genesis with reference to stratigraphy, demonstrating that there was no conflict between science and the basic Catholic doctrines. To him, science itself was a creation, a tool created by God for human beings to know the world. As for the theory of evolution, he grasped its theoretical vulnerabilities – the lack of discussion on the origin of the “elementary matter”

and the absence of transitional fossils in the strata. By incorporating the elementary matter into the sequence of creations, he formed his own unique “theory of evolution”.

After encountering each other in modern China, Catholicism and Protestantism were engaged in a variety of competitions and polemics in order to gain more power of discourse and market for mission. These polemics deepened the public suspicions concerning Christianity. The polemic topics mostly focused on the issue of “which is the ‘true religion’”. In the debates, Li paid more attention to the controversial issues that had persisted after the European Protestant Reformation than to the relationship between Catholicism and Protestantism in contemporary China.

Concerning the preaching of the Catholic doctrines, Li inherited the missionary strategies of “restoring Confucianism and replacing Buddhism” from the Jesuits in Ming and Qing dynasties, trying to demonstrate the basic Catholic doctrines with reference to Revealed Theology. As for Chinese traditional Buddhism and Taoism, Li criticized them mainly as folk beliefs without engaging in any doctrinal arguments.

Because of the natural relationship between the missionaries and colonialism, the Chinese populace had been doubting the real purpose of the Catholic missionaries to China. By introducing the Catholic commandments about patriotism and loyalty to the throne, the history of Catholicism in China and the fact that some missionaries had helped to suppress the Taiping Rebellion, Li tried to illustrate that the missionaries were not colonists. According to him, the wars that the European countries had waged against China were by no means due to any Catholic Pope’s intention, but out of the necessity of protecting their native missionaries and merchants, or because of the commands of their national leaders. The frequent missionary cases, in his opinion, were mostly caused by the public ignorance of Catholic doctrines and rituals. Facing the public accusations that some missionaries had interfered with litigation, he still defended them by

claiming that they had intended to protect the Chinese Catholics. Having neglected the facts that some missionaries had actually been involved in aggression or interfered with the administration of justice, these apologetic methods and ideas should not be deemed rational apologetic methods.

Concerning the social thoughts, Li believed that the Catholic thoughts were helpful to the enlightenment of Chinese society. On the basis of Catholicism, he criticized the absurdities of dream-interpretation, physiognomy, geomancy, divination, fortune-telling and glyphomancy in terms of Chinese ancient classics and the words and deeds of saints. He advocated the equality for everyone, freedom of marriage and monogamy; on the other hand, he opposed some Chinese traditional teachings, such as “lack of talent for women is a virtue” and “having no male heir is the gravest of three cardinal offenses against filial piety”. He proposed to establish social charities and improve public infrastructure facilities, such as orphanages, girls’ schools, asylums for the blind, public libraries, etc. These suggestions contributed to the social enlightenment and, to some extent, promoted the development of the modernization of the social thoughts in modern China.

Given Li’s double identities as a Chinese scholar cultivated by the Confucian traditional Private-School education and a Catholic priest with the systematical theological training of Jesuit Education, it is probable that his apologetic method was not only a strategic attachment to the ancient Confucians, as had been applied by the Jesuits in Ming and Qing dynasties, but an organic combination of Confucianism and Catholic doctrines. To a certain extent, his apologetic thoughts promoted the localization of Catholicism in China.

Keywords: Li Wenyu; Apologetics; Science; Religion; Social thoughts

Author: Guo, Jianbin

Institute/University: Peking University

Date: 2020

Title: A study about construction and narrative of Sanmao Religion

Abstract: The following paper expresses views that Sanmao Zhenjun 三茅真君 is a key topic of discussion, characteristics of both Taoism and Folk Belief are conveyed. The story regarding Sanmao Zhenjun in these two religious systems are extremely contrasting from one another. In order to clarify these reasons, this paper selected a different circulation range, user and instructions of the Sanmao narrative coincided together to discuss the story form of the gods in these concise literatures.

The first chapter is organised within the scholars' previous study results, from which it can be discussed further and used in a variety of ways.

The second chapter explores the narratives appearance of Sanmao's deeds in common literature, which is not limited by time and space. This part of nature within the literature is more complex, in which the difficulty of Taoist's content also added folk tales and legends. Therefore, depending on the user identity of the literature, this study divides them into "Taoism internals" as well as "Common public" talking. "Lord Mao", *Shenxian Zhuan* 神仙传 as the starting point chose to represent content of the dynasties, analyzing changes in their narrative patterns, as well additionally focusing on the analysis of six main operational aspects such as: "Time course" and "Ancestral information".

The third chapter primarily focuses on the most important shrine regarding Sanmao: Mao Shan, in Jurong City, Jiangsu Province. Beginning with classifying the evolution of Sanmao's religious ceremony in modern times, using oral history to record the restoration of Mao Shan's Taoist temple and temple fair. Following this, certain texts were utilized discussing content used by Taoism throughout the ceremony regarding the narrative of *Sanmao Baochan* 三茅宝忏. Observe the "Shanghai" (abbreviation) *Sanmao Baochan* used. "Add titles to ancestors" and "Elevate title for self" to create faith of the god, were generated alongside with the creation of an institution of the god by many of the god's names. These methods

spread the knowledge of Taoism in Mao Shan. In addition, the analysis of the Sanmao narrative focuses certain parts by observing the combination of texts and rituals. The baochan 宝忏 of Taoism and the baojuan 宝卷 belong to the Folk Belief. We find baochan with a stable ritual, with its narrative content relatively simple. In contrast, the ceremony of the baojuan is not fixed, so it needs to use a significantly increased amount of the plot to help raise the sanctity of gods.

Chapter four analyses the version about the fifteen Sanmao Baojuan, balancing between Taoism and Folk Belief. Content of the Sanmao Baojuan was identified to have two crucial systems, consisting of “Name of Mao” and “Name of Jin”, there are three micro-different versions of each complex. After analyzing the form of the narrative, it is evident that the Name of Mao’s volume is from Taoism, and the Name of Jin’s volume is from the Folk.

To conclude the fifth chapter discusses the Sanmao Baojuan in Jingjiang, which is a combination of Folk Belief and local ceremonies. The ceremony with Sanmao as the protagonist displayed to us that there are three Sanmao Baojuan belonging to Jingjiang, their same and different narrative form was once again analyzed. The “Name of Zhao’s book” Sanmao baojuan was used as an example to discuss ritualized narrative content. Although we were unable to see the live context regarding Sanmao Baojuan in Jingjiang, we still attempted to reproduce the context in other telling scriptures.

Throughout this study I attempted to analyze Sanmao’s narrative text to calculate and come to a conclusion on how to develop two religions concerning Sanmao Zhenjun.

Keywords: Sanmao Zhenjun; Folk Belief; Baojuan; Narrative; Form

Author: Chen, Pei Hsuan

Institute/University: Peking University

Date: 2020

Title: A study of Yaoxiu keyi jielü chao

Abstract: Yaoxiu keyi jielü chao (Summary of Important Ceremonies, Rules and Codices to be Practiced), edited and wrote by Zhu Faman (Zhu Junxu) in 8th century of Mediaeval China. It is also an encyclopaedia of Taoist Scriptures, many Taoist Scriptures of the Six Dynasties' period were well preserved in this book. The editor and writer, Zhu Faman, had the panoramic image view of Taoism in the early period of the Tang dynasty. Many evidences which can promote studies of Taoism in the early period of the Tang dynasty had hid in Zhu Faman's book. This paper is the first paper for the researching topic of Yaoxiu keyi jielü chao, it also clears the way for the analysis and use of the extensive Taoist scriptures in the book.

Chapter One is the basis for all chapters of this paper, this chapter explains the theoretical and practical significance of the topic, and summarizes the research methods and theories. This chapter also have the textual research about editor and writer, Zhu Faman. The sacred geography of Dadi Mountain is the focus of research. At the end of this chapter, the specific questions in the whole topic were created by the review of academic history about Yaoxiu keyi jielü chao.

Chapter Two is the keystone of this paper, This chapter provides enough philology basis for the whole topic. Based on a detailed analysis of the structure of the eight parts of Yaoxiu keyi jielü chao, this paper was separated Zhu Faman's critical text from the main body of the Yaoxiu keyi jielü chao, no longer mixed with the original text of the Taoist Scriptures of the Six Dynasties' period. The two religious dimensions in the Yaoxiu keyi jielü chao, one is the dimension of practicing of Taoist religious system, from Taoist Scriptures transmission in Taoist groups, to the conception of death and funeral practice in Taoist groups; the other one is the dimension of the individual Taoist religious life cycle, from receiving the Taoist Scriptures and Taoist Lu (Taoist Registers) as a religious child, to the completing religious and social death as a high rank Taoist (Just like Guanzhu the administrator of Taoist temple in the early period of the Tang dynasty).

Chapter Three and Chapter Four have great importance for this paper's whole topic, basis on the formation of Taoist Rules and Codices System under the background of "Chinese Monasticism", Centered on Text Study of Taizhen Ke, the related conclusions were came out: Taizhen Ke is of great significance to the initial formation of the Taoist Rules and Codices System. The Rules and Codices that were lacking in the Six Dynasties' Taoism for a long time to regulate the practicing, temple life and temple economy began to be supplemented by Taizhen Ke, and the Taoist Rules and Codices system of Mediaeval China Taoism began to form; one volume edition Taizhen Ke, the basis edition of three volumes edition, which have most possibility created between A.D. 437 and A.D. 627. Basis on three chapters above, Chapter Four was specified "Chinese Monasticism" interacts with the formation of Taoist Rules and Codices System, and drew the conclusion that Yaoxiu keyi jielü chao made an essential role in integration and completion of Taoist Rules and Codices System, this system was perfected and formally formed in the early period of Tang dynasty.

Chapter Five was related to Taoism interacts with the Secular World of Yaoxiu keyi jielü chao in the early period of Tang dynasty. In this issue, the core of Taoism interacts with the Secular World of Yaoxiu keyi jielü chao is Zhai yi (The Taoist priests' ritual practice); the way about specific is maintaining the temple economy; the core rule for regulating the interpersonal relationship between Taoist and Layman (The man from secular world) is preserving the Transcendence of Taoism.

Yaoxiu keyi jielü chao is the milestone during the development process of Taoist Rules and Codices System. It is not only the summary of Taoist tradition of Six Dynasties' period, but also the rectification of Taoist rules and codices in the Tang dynasty which unified and continuous improving period in the Mediaeval China. By this paper, the blank of the academic research of Yaoxiu keyi jielü chao was been filled, and the relevant research on the history of Taoism was been enriched.

Keywords: Yaoxiu keyi jielü chao; System of Taoist Rules and Codices; Taoism Interacts with the Secular World

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Institute/University: Peking University

Date: 2020

Title: **The Journey to the West, Monkey King, folk beliefs, discourse construction**

Abstract: This doctoral dissertation takes the Monkey King belief in Fujian as a field case, using literature analysis and fieldwork methods, focusing on the narrative and belief, the interactive propositions of supernatural novels and folk beliefs, to explore how supernatural novels have become a discourse resource for the construction of folk beliefs, and serve for the construction of the narrative of faith, the field of faith, the expansion of faith, and the ancestral land of faith.

This doctoral dissertation first regards the belief of Monkey King in Fujian as a homogeneous whole and studies its historical context of survival, development and stereotypes. Since ancient times, there have been many simian animals in Fujian. The ancient people gradually developed simian worship when they ran calamities and avoided disasters. Before the Ming dynasty, there were still some stories about The Journey to the West in Fujian, and the monkey image in the stories also influenced the evolution of the ape worship in Fujian. The spread and acceptance of The Journey to the West by the Ming dynasty finally contributed to the stereotypes of the belief of Monkey King in Fujian.

The influence of The Journey to the West on the belief of Monkey King in Fujian continues to the present age. Based on contemporary fieldwork, this doctoral dissertation focuses on how the Journey to the West is used to construct the belief of Monkey King in the contemporary context, and analyzes the narrative resources in The Journey to the West transform to the belief of Monkey King narrative system. The specific ways of life experience narrative, efficacious

narrative, temple building narrative, namely, The Journey to the West by intercepting, grafting, derivative, conversion into the local belief narrative discourse. On the spatial level of sacred temples, the original narration of The Journey to the West becomes the image of gods and the symbol of sacred space in the form of “materialization”. In the aspect of ritual behavior, the source narrative is transformed into specific ritual performance activities in a “ritualized” way, and becomes the “script” of ritual performance, endowing ritual with symbolic meaning. In short, after entering into the sacred narration, sacred space and sacred ritual behavior of folk belief, The Journey to the West is transformed into the sacred discourse resources of belief, serving to play the function of belief.

In terms of the application of faith discourse, this doctoral dissertation further discusses the different ways of using faith discourse resources among heterogeneous groups in the belief circle of Monkey King. One is a marginal, weak local monkey god attached to the dominant, powerful belief in the divine. Among them, the Great Sage of Danxia, a monkey in Fuzhou, adopted the ways of “transforming” and “tying the knot” to adhere to the belief of Monkey King. The nine Fairy rock Monkey King, on the other hand, obtained the resources of the heavenly Sage belief by means of “naming”, so as to obtain the living space. The motivation for the weak gods to attach themselves to the strong gods mainly comes from the folk elite group composed of sorcerers, deacons and folk intellectuals. Taking the holy land of Baoshan in Shunchang, and Pingshan in Fuzhou as examples, both of them used the faith discourse resources of The Journey to the West to trace and reconstruct the “tradition” of their holy land. In terms of construction motivation, the folk elite group composed of government officials, folk intellectuals and cultural others in Baoshan of Shunchang, mainly constructed the landscape narration of The Journey to the West and the relationship between the “Double Holy Tomb” and The Journey to the West. The construction motive force of Fuzhou Pingshan mainly comes from the folk elite group spontaneously formed by sorcerers and deacons, among which sorcerers play a leading role in the

narrative construction of holy land. Believers in Fujian province, Taiwan, Southeast Asia and other regions also choose the holy land according to different interests. The game between these two holy lands also presents the difference between rural and urban in the dynamic of discourse resources.

In short, after the classic narrative The Journey to the West of animals becoming gods entered the folk faith, it became the discourse resource of the Monkey King through narrative transformation, materialization and ritualization. Discourse construction services such as contemporary construction of beliefs, expansion of beliefs, and games between the holy land of beliefs. Supernatural novels can construct sacred beliefs through grafting and transformation. This case is helpful to advance the study of the interactive relationship between literary narration and folk beliefs.

Keywords: The Journey to the West; Monkey King; Folk beliefs; Discourse construction

Author: Lai, Ting

Institute/University: Peking University

Date: 2020

Title: A study on the legend and belief of the Lin Guniang Goddess in Thailand

Abstract: The objects of study in this thesis are the legend and belief relating to the Lin guniang (Lim Koniao) Goddess in Thailand. The purposes of the thesis are: 1) To collect and compare the different versions of the Lin Guniang legend and analyze its plot structure. On the basis of written sources in both Chinese and Thai, in combination with the information obtained from fieldwork in Pattani, Thailand, the study discusses the origins, evolution, historical and cultural meanings of the Lin Guniang legend, as well as its relation to local legends in China. 2) To conduct field research at the Ling Ci Gong temple (Lin Guniang temple) in Pattani, and three recently emerged temples in the central region of Thailand: the Zi Zhu Lin temple in Nakhonpathom, the Lin Guniang temple of Ratchaburi, and the Lin Guniang

temple of Pattaya. The study first compares the four temples in different aspects, including their background and history, architectural style, structure and layout, management, worshipping methods, rituals and ceremonies, then proceeds to examine the historical and cultural importance of the Lin Guniang belief.

Through comparison of the different versions of the legend, it is found that the plot structure of the Lin Guniang legend can be summarized as: 1) Lin Daoqian (Lim Tokhiam) arrives and settles down in Pattani; 2) Lin Guniang comes to Pattani in search of her brother; 3) Lin Guniang appeals to her brother to return to China, but he refuses; 4) Lin Guniang dies by suicide. The legends are told differently by the Chinese and the Malay Muslims. While the Chinese endeavor to embellish the characters of Lin Guniang and Lin Daoqian, thus elevating them to the status of cultural heroes, the Malay Muslims place more emphasis on the significance of religious faith in both the development of the story and the relationship between the two ethnic groups. The study suggests that it is highly possible that the Lin Guniang legend shares its origin with the “hero and his sister bury treasure” type story from China. The hero and his sister bury treasure type story has as its main character one of the four historical figures from the Ming and Qing periods: Lin Daoqian, Wu Ping, Zheng Chenggong, and Lin Shuangwen. The main plot of this story is: 1) The hero (or the hero and his sister) buries his treasure at a certain location; 2) The sister dies; 3) The sister becomes the object of remembrance or worship of local people. The study argues that the Lin Guniang legend of Thailand and the Lin Daoqian legend of Taiwan were developed through interactions between people from both places, and the Minnan (Hokkien) Chinese in Pattani played a crucial role in the development of the characters and plots of both the Thai and Taiwanese legends.

Relying on data gathered through fieldwork, the thesis discusses the transformation of Lin Guniang from a fictional character to a worshipped deity, and the relationship between the legend and the folk belief. The author then explores the historical and cultural significance of the Lin Guniang belief by

focusing on the four following topics. 1) Relationship between Lin Guniang belief and Minnan-Chaoshan (Teochew) cultures. The author first examines the role of the Minnan Chinese in Pattani in the creation of the Lin Guniang story and belief, then analyzes the influences of the Minnan and Chaoshan cultures on the types of deities worshipped in the Lin Guniang temples and the rituals surrounding the Goddess, such as the annual celebration of Lin Guniang and the birthday of Lin Guniang. 2) Lin Guniang belief and ethnic relations in Thailand. It is found that while the ethnic Chinese have continued to preserve their Chinese cultural identity, they have also actively assimilated into the Thai cultural mainstream and established close ties with the Thai authorities, through the belief and practices related to Lin Guniang. The study argues that the emergence of the new Lin Guniang temples in Thailand is in part a consequence of the South Thailand insurgency that erupted in 2004. 3) Characteristics of newly created deities of ethnic Chinese in Thailand. After comparing Lin Guniang with such deities as Princess Soidokmak, Zheng He, Chaopo Yi Go Hong, Khunpu Sriracha, Chaopo Nu, and Chaopo Ko Chang, the author finds that they share the following characteristics: the new deities are usually regarded as cultural heroes by the ethnic Chinese; the related legends and beliefs originated in the coastal areas of Thailand, and the stories revolve around the relationship between the Chinese and the native people; the new deities are a reflection of the mergence between the Chinese folk religion and the Thai Buddhist culture; the new deities draw influences from other deities which have long existed in Chinese culture. 4) Relationship between Lin Guniang and folk beliefs in Thailand. The study first analyzes the unique position of Lin Guniang in the context of the Thai folk beliefs, then explores the ways in which the newly emerged Lin Guniang temples display many of the same characteristics as the “spirit medium cult”, the distinctive cultural phenomenon in contemporary Thai society. Those similar characteristics are: being centered around the spirit medium; emerging in the urban areas;

creating a sense of belonging and community for the believers; emphasizing the role of females; displaying a tendency towards commercialism.

Keywords: Lin Guniang; Thailand; Legend; Belief

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Date: 2020

Title: Friedrich Max Müller’s idea on mythology and its reception in Victorian Britain

Abstract: “Myth” is a word with rich intention and wide extension, attracting lasting attention of scholars and writers. Friedrich Max Müller (1823–1900) was a pathbreaker in making the study of mythology a discipline in Victorian Britain. He was also the most well-known mythologist at his time. Müller’s theory of mythology is notoriously labeled as “solar mythology” and “mythology as a disease of language”. This dissertation studies the making of Müller’s idea on mythology, its gist, development, and reception in Victorian Britain, by analyzing Müller’s original works in English and contextualizing his works in the intellectual context in the eighteenth- and nineteenth-century Britain and Germany.

“Comparative Mythology” (1856) presents the rudiment of Müller’s theory of mythology. This book-length essay both follows and transcends Müller’s predecessors in four aspects—its research question, approach, materials, and its intellectual concern—making the study of mythology “the science of mythology”. By combining comparative philology and his first-hand study of Rig-Veda, Müller quests for the origin of Greek mythology and other Indo-European myths in the Early Indo-European civilization and thus illustrates “solar mythology” and “mythology as a disease of language”. Müller also breaks through Christian apologetics’ frame of mind. All these features were epoch-making contributions in Victorian Britain.

Müller deepened and broadened his theory of mythology in his works since the 1860s. He goes further to give an insight into the metaphoric nature of language, highlights the dialectic relation between language and thought, and concerns for degenerations (for example, “disease of language”) in the evolution of language. Moreover, Müller, using his poetical sympathy and rational philosophical thinking, also understands the incomplete inter-relation between the religious sentiment and its expression in language. In Müller’s eyes, ancient people in the Mythopoeic age have genuine religious sentiment evoked by natural phenomena such as the sun, but they can’t fully express this unspeakable sentiment, owing to the limits of their language and their cognition as human beings. Consequently, they have to resort to metaphor featuring personification, which is vivid yet has the germ of generating misunderstandings and (mis)leading to the birth of personified gods and their stories.

The reception of Müller’s idea on mythology among Victorian writers is diverse. George Eliot continually pays attention to Müller’s works. Her novel *Middlemarch* has multi-dimensional dialogues with Müller’s study of mythology. The fictional mythographer Mr. Casaubon is a contrast with Müller in the real life. Meanwhile, they share certain similarities. Will’s image as a “sun god” both echoes Müller’s solar mythology and differs from it. To some extent, Dorothea’s interrelations with nature—such as the dawn and spring—echoes Müller’s solar mythology and dialogues with it: both emphasize nature’s intimation of divine spirit and man’s agency in perceiving nature. *Middlemarch* cares more for man’s sympathetic feelings, words and actions which have sunlike, divine, redemptive power on man, while Müller’s solar mythology concerns more for the interrelation between man and nature.

Müller’s idea on mythology has a multi-dimensional relation with Victorian anthropology. The relation between Andrew Lang’s view on mythology and Müller’s is complex and subtle. Lang shares the similar research question with Müller, questing for the origin(s) of primitive myths. Different from Müller’s

argument that the origin of mythology incorporates the ancients' religious sentiment, Lang emphasizes that savage mind of the primitive is the source of mythology. However, towards the end of the Victorian era, Lang, in line with Müller, also acknowledged primitives' religious sentiments. Although Müller is surpassed by Victorian anthropologists, he cautiously criticizes Lang and other contemporary anthropologists for their speculations on primitive mind and their inadequacy in knowing the native tongues of primitive tribes. Müller' insightful criticism anticipates some of twentieth-century scholars' critical reflections on Victorian anthropology.

Keywords: Max Müller; Victorian Britain; Mythology

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Date: 2020

**Title: Construction of modern state power and ethnic and religious society—
a case study of Turpan (1884–1949)**

Abstract: At the end of the 19th century and the beginning of the 20th century, from the preparatory constitution of the Qing government to the establishment of the Republic of China, China also began the process of building a modern country. In the process of building a large-scale state power and system, they also began to reconstruct grassroots society. In this process, the state power encountered many obstacles and difficulties in the rural society in the mainland, while in the frontier ethnic and religious society, the expansion of state power faced more complex challenges. Studying the reasons why state power had failed to sink effectively in ethnic and religious societies is helpful for us to deepen our understanding of modern China's transition issues.

The research on the interaction between modern state power construction and grassroots social changes has three main perspectives: one is to observe the impact of the sinking of state power on grassroots society from the perspective of

the expansion of state power; the second is to explore the adaptation of the grassroots society, especially the changes in the adaptability of the gentry class to state power; the third is to directly discuss the interaction between the state and society from the relationship between the state and society.

Different from the existing research that focuses on mainland society and the simple “from policy to effect” and “shock-change” models, this paper takes Xinjiang Turpan Uyghur society as a case, and uses the process of modern state power construction as a clue, enlarges the horizon and lengthens the time, and conducts a systematic study on the efforts made by the Central Government and the Xinjiang Provincial Government in the Turpan Uyghur grassroots society, the difficulties encountered, and the responses and changes of the grassroots society in the process of modern state power construction from a comprehensive perspective.

This study shows that from the establishment of the province in Xinjiang to the end of the Republic of China, the Central Government and the Xinjiang Provincial Government had been in constant contact with the grassroots society in Turpan. Different levels of efforts had been made in the fields of reconstructing grassroots political power, rectifying fiscal and taxation, reforming the judiciary, implementing government-run education and national education, and finally made the Turpan Uyghur society present changes different from those before the establishment of the province.

But overall, the above efforts of the Central Government and the Xinjiang Provincial Government failed to effectively achieve the sinking of state power. The reason for this is that, since the establishment of the province, in order to strengthen the direct rule of the Turpan Uyghur society, the state power had established state and county officials on the one hand, which had weakened the political power of the princes of Turpan and other traditional nobles; on the other hand, in order to maintain the political stability of the grassroots society, and in the face of the objective language and religious barriers, the state power had to

rely on the princes and grassroots ethnic religious leaders to rule the local society. However, because the state failed to establish a coherent administrative system, the grassroots society had formed a double power network composed of government officials, ethnic and religious leaders, and between the leaders. Due to the lack of economic and social resources, the state could not properly arrange the economic foundation of local officials and grassroots leaders, nor could it smoothly promote education and judicial construction to train new-type talents, coupled with the state's adaptation and maintenance of grassroots religious power, this dual power network was gradually consolidated without innovation, which hindered the effective sinking of state power during this period.

Keywords: Construction of state power; Turpan; The establishment of the province in Xinjiang; Uyghur society

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Date: 2020

Title: Research on Bernard of Clairvaux, a western European monastic reformer of the 12th Century

Abstract: This dissertation focuses on the research of the famous spiritual master and religious leader of the 12th century, Bernard of Clairvaux, aiming to investigate the relationship between Church and secular world and the development of monasticism and Christian Humanism. In the 12th century, monasticism entered a new phase of development. The existing Benedictine monastery system failed to meet the religious need of the expanding western Europe feudal society. The church, which just had undergone a series of reforms, needed powerful figures to grease its relationship with feudal lords ever expanding their power. Monastic reform therefore became pivotal to furthering the church reform. Bernard of Clairvaux was one of the leading figures in the monastic reform. He tried to regulate the entire Christendom with monastic ideals.

Rebuilding moral standards and order was his instrument with which he tried to advance his concept of ideal Christendom.

Bernard's mystic monastic theology lays emphasis on the initiative of man and perceptual experience. However, he also realizes the importance of reason in human history. Meanwhile he combines personal piety and social practice, stating that the love for God must experience "acting love" to reach the higher level of "contemplative love". Love is no longer limited in the ethic sphere. It can be transformed into a cognitive behavior of practical value. Under the direction of Bernard, Cistercian Order and monastery of Clairvaux demonstrate a unique dualism of retreating from the world and intervening in secular affairs.

With his unique monastic theology of both acting and contemplative love, Bernard established a system of 160 monasteries. Also, he made efforts in dealing with the schism of 1130, defending the papal authority effectively and supporting further church reforms in the 12th century from the monastic perspective. He managed to regulate the behavior of feudal lords with Christian ideologies. The establishment of new religious and social order in these times owed much to his thought and practice. However, from the perspective of modern society, he also contributed much to the suppression of heretics and pagans in the high Middle Ages.

As a monk in the Middle Age, Bernard glows with the light of Christian Humanism unique to the 12th century, embodying historical sense, literature tradition, high moral standard, educational heritage. His thought and action represent a trend in Western culture of combining heavenly perfection and earthly pursuit. To some medieval and modern critics, Bernard of Clairvaux is always a monastic giant and also a powerful dangerous figure.

Keywords: Bernard of Clairvaux; Clairvaux monastery; Cistercian Order; Monasticism; Christian Humanism

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Date: 2020

Title: A study on doors in ancient Egyptian funerary texts and religious rituals

Abstract: The long tradition of ancient Egyptian funerary culture offers a rich collection of funerary literature, which served as guidebooks for the afterlife. These include the Pyramid Texts of the Old Kingdom, the Coffin Texts of the Middle Kingdom, the Book of the Dead of the New Kingdom, as well as the Books of the Netherworld. Within these compositions, the door is a significant symbol of the trials and difficulties faced by the deceased individual during the journey to the afterlife. The different treatment and representation of doors in the funerary literature of each period reflect hierarchies and restrictions in afterlife beliefs.

In architectural contexts, doors have the dual functions of imposing separation and granting access. By engraving or painting false doors and images of doors on tomb walls, stelae, and coffins, the significance of architectural doors was mobilized in an afterlife context, supplying passage for the deceased between this world and the beyond. The funerary literature indicates that several doors were encountered during the journey to the afterlife. Of obscure significance, these include “the sky’s door”, “the cool waters’ door”, and “the horizon’s door”. Various rituals related to doors are also attested in tomb, temple, and domestic contexts.

The development of the imagery of doors between the Old and New Kingdoms is complex. On the one hand, there were differences between the king and non-royal people with regard to “entering the door”, reflecting the position of kingship in afterlife beliefs as well as the gradual secularization or “democratization” of these beliefs. On the other hand, rituals related to doors in tombs, houses, and temples developed simultaneously at both official and private levels.

During the Old Kingdom, the king monopolized access to the door to the afterlife, and acted as an intermediary between humans and gods. The political fragmentation of the First and Second Intermediate Periods, as well as

Akhenaten's religious reforms, loosened these hierarchical restrictions. This process of the "democratization of the afterlife" culminated in the New Kingdom. Meanwhile, collections of cosmological knowledge dedicated to pharaohs, such as the Book of Gates, were inscribed in the royal tombs in the Valley of the Kings. These 'Books of the Netherworld' demonstrate the pharaohs' efforts to reconstruct the religious and political order, and reveal social stratification in afterlife beliefs. This stratification between pharaohs and non-royal people in the New Kingdom did not conflict with the trend of the secularization of afterlife beliefs. Their co-existence reflects the complexity of the development of theocracy in ancient Egypt.

The ancient Egyptian tradition of funerary culture is closely related to social cohesion and the rise and fall of kingship. Surrounding this tradition are the parallel systems of text, image, and ritual, which shared a common set of symbols and shaped daily life through political culture, temple economy, and funerary industry. Studying this symbolic system and its development can provide insight into the ancient Egyptians' spiritual and material life. Through an investigation of doors, this thesis aims to open new doors for the interpretation of ancient Egyptian funerary culture and afterlife beliefs.

Keywords: Ancient Egypt; Doors; Funerary Literature; Rituals

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Date: 2020

Title: The evolution of Chinese Islamic thought and education system

Abstract: Since the introduction of Islam to China, it has been continuously adapted to the Chinese society on the basis of keeping the core of the Islamic faith and the basic doctrines and rules unchanged. Islam, which from the beginning was a foreign religion with Muslims from abroad as its main body, has gradually become a localized religion with the Hui nationality born in China as the main body.

Little by little, Chinese Islam has formed its own thought and educational system with Chinese characteristics.

The emergence of the Chinese Islamic education system in mosques started in the period of the Ming and Qing dynasties, which was also the infancy period of the Chinese Islamic thought. For fear of the situation about the shortage of Muslims' knowledge and the lack of Islamic scholars at that time, Hu Dengzhou had established education in mosques which took Chinese old-style private schools as examples. After the development of Islam during Ming and Qing dynasties, a complete set of the education system in mosques had been formed, and this education system prepared the soil for the formation of the system of Chinese Islamic thought. On the basis of the education in mosques, the activities of merging Islam with Confucianism developed vigorously, as is represented by Wang Daiyu, Liu Zhi, Ma Zhu, Ma Dexin and etc. In the nearly-three-hundred-year period, Chinese Islamic scholars had explored and practiced various ways to integrate Islam into the Chinese society, like recognizing and interpreting Islam by Chinese language, Chinese cognition and Chinese thinking mode. Due to that, they had translated the original Islamic doctrines and Fiqh into Chinese language. Also, in accordance with the situation of the Chinese society, they had complied and explained the Islamic scriptures selectively. Among which the most typical were Muslim scholars whose expertise were in 'four different religions'. They explained the theories of Islam using concepts of Chinese traditional cultures, and interpreted the theories and concepts of Chinese traditional cultures in conformity with similar theories and concepts of Islamic cultures. From the perspective of the confluence of Islam and Confucianism, the system of Islamic thought with Chinese characteristics had been formed preliminarily in the aspects of Kalam, social norms, ethics and morality, and so on.

From late Qing dynasty to early Republic of China, the Chinese nation had faced severe challenges from home and abroad. At the moment of saving and safeguarding the country, Muslims of Hui nationality awakened their patriotic

consciousness just as other Chinese nationalities did. They proposed to set up modern education, founded various newspapers and magazines, and established the “HUIMIN” primary and secondary schools. Some clergies and secular elites began to write books, and interpreted the thought of Islamic doctrines according to the social situation at that time. They proposed some concepts and thoughts, such as “Patriotism is a part of the faith”. They also gave “Jihad” and “Watan” new explanations which were not only quoted from the Qur’an and Hadith, but also met the requirements of the times. The spirit of loving the country and religion, with which the Chinese Muslims’ hearts were tied to the fate of the country when they strived to make the country strong, had become the main characteristics of the Chinese Islamic thought in that period.

In modern times, Chinese Muslims devote themselves to the construction of the socialism. Meanwhile, in order to achieve social development, they interpret relative problems according to the needs of the new era as well as by the Qur’an and Hadith. Taking the socialist core values as the guide and leading Islam to be adapted to the socialist society are the main characteristics of the modern Islamic thought.

Taking the development of the Chinese Islamic thought and the education in mosques as the focus point, this article has made a historical retrospect on the interaction and development of the Chinese society and Islam after the latter’s introduction to China. It also provides an analysis on the studies of the confluence between Islamic thought and Chinese traditional culture, and thus it has explored and studied on the ongoing and ever-changing process of Islam in Chinese society. It can be said that the changes of the Islamic thought and education in different times reflected the characteristics of the Chinese society at each time respectively, and this process of historical evolution also embodied the localizing adaption of Chinese Islam. Today, based on the demands of the development in the new era, guided by the socialist core values, and taking the mainstream values of Islam as the core, we need to construct the modern Chinese Islamic thought system which

not only meets the requirements of Chinese society development but also conforms to the real development situation of Islam in China and absorbs the Chinese cultural connotations into Islam, and to improve the Chinese Islamic education system perfectly. These are the tasks of the healthy development of Chinese Islam in our time.

Keywords: Chinese Islamic; Islamic thought; Education system

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Date: 2020

Title: The interaction and integration between Christianity and Miao Culture—A Case Study of Hei Miao in the Bala River of Southeastern Guizhou and Hua Miao in the Wumeng Mountain of Northwestern Guizhou

Abstract: Since Protestant Christianity was introduced into China in the early 19th century, it has continuously interacted with Chinese society and culture, eventually achieving different forms of co-existence and interaction. What does the interaction between Christianity and Chinese culture look like today, two centuries after Robert Morrison? How can we assess the relationship between the “alien” religious culture and Chinese native cultures? Considering the general historical backdrop of increased communication between East and West over the past 200 years, there are many reasons to examine the past and present interactions between Christianity and Chinese local cultures more closely; overall, this study is part of ongoing research into the Sinicization of Christianity.

Early on, the Protestant missionary endeavor was generally concentrated in the towns and cities, mainly targeting Han Chinese. At this stage, the missionaries had made few converts. In order to achieve the aim of missionary work, and turn the adverse tide of their initial in their favor, the missionaries adopted a strategy of indigenization aimed at adapting Christianity to local societies. The strategy of “cultivating the Miao region” adopted by the China Inland Mission in southwestern

China constituted such a practice of local Christian indigenization. The present study discusses the status Christianity has attained among two particular people groups in southwestern China, focusing on the past and present interaction between Christianity and these minority cultures and its impact on local cultural development. This is the theme of my doctoral thesis.

The two communities selected as case studies for this research are the Black Miao (Hei Miao) in southeastern Guizhou and the Flower Miao (Hua Miao) in northwestern Guizhou. Although these two communities belong to one “nationality”, they are separated by a vast distance, and differ from each other in terms of their natural environments and socio-economic conditions. The Black Miao in southeastern Guizhou were ruled and oppressed by the Han bureaucracy. This community lives by the central waterways of Guizhou. They have access to convenient transportation, a superior living environment, rich natural resources, good economic conditions and enjoyed early trade relationships with the Han. The original culture of the Black Miao was passed down from generation to generation and survived in a self-sustaining way. The region inhabited by the Flower Miao in northwestern Guizhou is filled with natural dangers and ill-suited to human settlement. In addition, the Flower Miao were politically subjected to the Han feudal ruler as well as to Tusi, the noble of the local Yi people, while being economically exploited by the Tusi. As the culture of the Flower Miao remained stagnant and their ancient culture withered away, which caused by the reality of their suffering, the Flower Miao were unable to uphold their community spirit when they faced with reality of suffering. These differences in environment and socio-economic standing resulted in different reactions of the two communities when faced with the introduction of Christianity. The former had rejected Christianity for a long time, even reverting to violent conflict. The latter launched a large scale of converting movement. To explain this kind of interaction phenomenon and its complicated condition in the real life, we can use three different theories in this area: Impact-Response Theory, Deprivation Theory and

Religious Market Theory. Impact-Response Theory is certain kind of description to the form of interaction of the initial encountering among cultures, it explains a passive response of weak culture to strong culture. Deprivation Theory focuses on the real root of religious actions and religion choices. Religious Market Theory focuses on the rational choice to religion which is based on the assumption of 'Economic Man'. We found these theories above are effective when they are used to explain the different reaction of two communities in the same nationality to the same religion, but it is not enough to describe the real condition of the culture interaction and integration. Therefore, it become a main problem to solve in this thesis. Only through a detailed analysis on the history of Christianity introduction into the two communities and through an investigation on its real condition, can we confirm the interpretative effectiveness and shortages of those theories. Then we can find a new theory to explain the culture interaction between Christianity and Miao community nowadays. By combing the historical materials, analyzing the introduction history, and investigating the reality, this thesis attempts to make a response to these theories and explore a new one.

As a lifestyle and system of belief, Christianity has not only changed the beliefs of the Miao, but also affected their living conditions. Christianity has exerted significant influence on Miao Christians, changing their ways of life, rituals, customs and habits. At the same time, Christianity also adapted itself to the local culture (for example, by appropriating or "reforming" some of the original folk customs and selectively adopting certain aspects of the culture), so as to address the inevitable tensions with regard to native traditions and culture, and Christian got the real rationality in the Miao regions.

In recent decades, the Black Miao in southeastern Guizhou and the Flower Miao in northwestern Guizhou have also been affected by urbanization and the commodity economy. With changing means of livelihood, the spiritual lives and belief systems of the Miao have been subject to major transitions. Miao Christians have to face the new challenge of reconciling their Christian and ethnic identities.

By making relevant adjustments, they have come to accept their dual identities as Miao Christians.

From the perspective of interaction and cultural fusion, this thesis synthesizes methods of religious historiography, religious sociology, and religious anthropology to investigate the Christian development in the two ethnic communities of Guizhou, using the research approaches of literature research and field research. The study explores the lives and beliefs of the two ethnic communities by observing the present situation and past changes to their beliefs, as well as discussing the challenges and difficulties that Miao Christians are currently facing, their efforts to solve these problems and its result.

The thesis is divided into seven parts, including an introduction and six main chapters. The introductory part introduces the significance of the subject, the research content, secondary literature in Chinese and other languages, as well as the research methods. The first chapter, entitled “Gui fang and the Miao area,” it discusses the natural environment and cultural habitat of the Miao in order to explain the cultural customs and beliefs when Christianity was introduced into the Miao communities. By investigating the situation economic, political, cultural and spiritual milieus of the two communities, it explores the root causes of their differing reactions to Christianity.

The second chapter, entitled “Christian Cultivation of the Miao Region,” It summarizes the basic historical facts relating to the introduction of Christianity into Guizhou and the strategy of “Cultivating the Miao Region,” adopted by the missionaries in the ethnic minority regions of Guizhou. It discusses the reaction of different ethnic communities in Guizhou to Christianity. Moreover, it examines the successes of the missionary endeavor and what led to these.

The third chapter is entitled “The Mission and development of Christianity among the Black Miao in southeastern Guizhou”. It recounts the mission strategy of the China Inland Mission in southeastern Guizhou. This thesis provides detailed historical account of Christian missionary activity among the Black Miao in

southeastern Guizhou. From the perspective of ecclesiology, this thesis draws the conclusion that the missionary endeavor failed in the Black Miao without marked effect. In this chapter I claim that although the actual number of Black Miao Christians remains rather small, Christianity has still been an influential belief for them, deeply impacting their living world and spirit area. With the background of a new environment caused by modern commodity economy today, the thesis further discusses the changing of lifestyle and beliefs that the Black Miao are facing with the acceleration of urbanization.

The fourth chapter is entitled “The Missionary Effort and Development of Christianity Among the Flower Miao in northwestern Guizhou.” It is based on the foreign missionary archives, missionary diaries and related literature, as well as local chronicles. It systematically investigates the mission history of Christianity among the Flower Miao in northwestern Guizhou. Through the investigation of the missionary histories of two missionary societies working among the Flower Miao in northwestern Guizhou, it analyzes the effectiveness and causes of their missionary work, and examines how Christianity has affected the local culture of the Flower Miao based on daily customs and rituals such as courtship, marriage and funerals. How the commercial economy has affected Christian beliefs among the Flower Miao is also discussed here.

The fifth chapter, “Mutual Accommodation and Symbiosis” analyzes the secularization and contextualization of Christianity among Miao, vividly describing the interaction between Miao culture and Christianity, and further analyzes the indigenization of Christianity among Miao. It shows how Christianity has become a kind of ‘local knowledge’ and achieved mutual accommodation and symbiosis in Miao people’s concrete lives. It compares the Miao culture with the Christian culture, Miao Christians with Miao non-Christians on equal terms, showing the role of Miao Christians in the progress of Christian indigenization. It discusses the tensions of integration between ethnic identity and Christian

identity, as well as highlights the efforts that Miao Christians have made in terms of constructing their dual identities.

The sixth chapter is entitled “Conclusion and Discussion.” It recalls the three theories—Impact-Response theory, the Deprivation theory, and the Religious Market theory—and analyzes their effectiveness and limitations in turn, further confirming the persuasiveness of the theory of “mutual accommodation and symbiosis” in trying to understand and interpret the cultural phenomenon of the Miao Christian communities of Guizhou.

Keywords: Christianity; Black Miao in southeastern Guizhou; Flower Miao in northwestern Guizhou; Culture integration; Mutual accommodation and symbiosis

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Date: 2020

Title: Research on the Tang Buddhist palace chapels

Abstract: This dissertation, which is based on the textual research of the Tang Buddhist palace chapels in the western capital called Chang’an and the eastern capital called Luoyang, expounds the definition, historical evolution, and religiopolitical functions of the palace chapels, does research on the palace chapels and the saṃgha of the palace chapels formed under the influence of royal Buddhist beliefs in different periods of the Tang dynasty, conducts some special researches on the special Buddhist system formed and miraculous monks lived in the palace chapels, in order to comprehensively investigate the historical status and religiopolitical values of the palace chapels from a variety of perspectives, and conduct detailed academic discussions on its impact at that time and later generations.

This dissertation is divided into six parts:

The introduction part mainly elaborates the reasons for selecting the topic, the research significances, the relevant research literature reviews, the research methods, the chapter structures and the basic contents. In addition to using common historical materials, official edicts and articles of conferring titles of nobility, the materials of Buddhist history and monk biography, the author also pays attention to collecting and using unearthed materials of inscriptions, collections of poems and essays in the Tang dynasty and fictions(etc.), in order to construct the palace chapels which are closest to the historical truth and the vivid images of the saṃgha of the palace chapels as much as possible.

The first chapter “The Definition and Origin of the Tang Buddhist Palace Chapels”, defines the Tang Buddhist palace chapels as the Buddhist activities with political purposes and religious nature held in the royal palaces of the Tang dynasty (that is, “nei-zhong-seng-shi”), or it is officially recognized as a ceremonial place within the palace or a Buddhist temple and a nunnery which are separately established (that is, “nei-si”). Regarding the question about the origin of the Tang Buddhist palace chapels, it first denies the statement about the origin of the belief of Huang-Lao in the Han court and does textual research on the statement about the origin of the palace chapels of the Eastern Jin Dynasty (317–420), the Northern Wei Dynasty (386–534), the Northern Zhou dynasty (557–581), Emperor Liang Wu (464–549) and Emperor Sui Wen (541–604). Combined with the three elements of the establishment of the palace chapels that the author believes-specific areas, the saṃgha of the palace chapels and the system, Emperor Liang Wu’s ChongYun chapel can be regarded as a relatively complete palace chapel.

The second chapter “Textual Research on the Functions of the Tang Buddhist Palace Chapels”, divides the functions of the Tang Buddhist palace chapels into six aspects: translation of scriptures, Buddhist rituals(including the worship of Buddha’s bone relics), placement of Buddhist nuns of the palace chapels, discussion and “the ten bhadanta-monks”, sorts out the existing historical literatures, and does textual research separately on the palace chapels installed

during the reign of the emperors of the Tang dynasty and their specific functions. It should be emphasized that the Tang Buddhist palace chapels play multiple complex religious and political roles. They are set in response to the Tang emperor's own political purposes and religious needs in each period. Their different locations and different functions are their distinctive features, because they are always exclusive institutions serving the royal family.

In the third chapter “The Ten bhadanta-monks and the Palace Chapels”, the author first does textual research on “the ten bhadanta-monks” of Gaozu in the early Tang dynasty and “the ten bhadanta-monks” in the outer chapels, and then focuses the research on “the ten bhadanta-monks” of Emperess Wu's Da-Biankongsi chapel and “the ten bhadanta-monks” of Zhongzong's Linguang chapel. It is believed that the system of “the ten bhadanta-monks” is a special product because it originates from the Tang Emperors' use and restriction on Buddhism. It is impossible to obtain fixed positions in the national religious management system, and it can only choose to be set up or abolished according to the needs of the emperors.

The fourth chapter “Tang Miraculous Monk Called Wanhui and the Palace Chapels”, mainly does textual research on Wanhui's family background, religious and political roles and religious relations, constructs Wanhui's image as a miraculous monk, and does research on the internal reasons about the formation of the belief of Wanhui as a miraculous monk from the palace chapels to populace, with a view to explaining as clearly as possible the connotation of the inseparable political and religious relationship between the Tang miraculous monks and the palace chapels.

The conclusion part points out that, in the final analysis, the Tang Buddhist palace chapels are exclusive institutions and sacred spaces which are placed in the imperial palace to serve for the religious and political needs of the royal family. The close relationship between the samgha of the palace chapels and the emperors has a profound influence on the political trend and historical development of the

Tang dynasty. The Tang Buddhist palace chapels are a form of tentative practice formed by the relationship between managing religion through politics and serving politics through religion in the process of the sinicization of Buddhism.

Keywords: Palace chapels; Ten bhadanta-monks; Miraculous monks; Belief of Buddha's bone relics; Buddhist nuns of the palace chapels

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Date: 2020

Title: **The Kharakhoto Bodhicittotpādasamādānavidhi collection and its origins**

Abstract: Due to its special geographical location and political history, the Tangut Buddhism, which prevailed in the territory of Tangut, was also deeply influenced by the Sino and Tibetan Buddhism, showing the characteristics of both Sino and Tibetan Buddhism. Huayan thought, especially the Liao Huayan Sect has profound influence on Tangut Buddhism. A set of Tangut bodhicittotpāda rituals excavated in Heishui City. The fundamental work is the Tangut translation of the Bodhicittotpādasamādānavidhi and its commentaries. It also includes some recitations. These texts have printed and transcripts, which are numerous and form a text group with slightly different contents. It is conceivable that the bodhicittotpāda spread wildly in Tangut, which is also very unique in the Tangut Buddhist. At present, the research on this series of bodhicittotpāda texts is still in its infancy.

I do my research on this set of Tangut text bodhicittotpāda rituals and find that the bodhicittotpāda is closely related to “Puxian Xingyuan / Seven Branches”, that is, these texts belong to the system of Huayan thought. In the religious practice, bodhicittotpāda maybe also use the rituals of Tibetan Buddhism. The ritual of bodhicittotpāda is actually a link between the Bodhicitta precepts and esoteric

teachings, and the bodhicittotpāda is a necessary prerequisite for pedestrians to engage in any dharma practice.

Bodhicittotpāda is an important concept of Mahāyāna Buddhism, and as Mahāyāna Buddhism tends to tantricism, this concept has become more and more important, and its special rituals became the first widespread popularization in the Liao Dynasty where tantricism flourished. One of the reasons for the widespread popularity of Tangut rituals of bodhicittotpāda should be that its thoughts are related to the emphasis on Puxian in Huayan religion. In addition, according to my analysis, the introduction of this series of texts into Tangut may also be related to the Kadam and Ningma factions. This article will also briefly discuss the possible relationship between the “awakening of faith” and the bodhicittotpāda in the Tiansheng Law Code in the Tangut Reign.

Keywords: Bodhicittotpādasamādānavidhi; Puxian Xingyuan; Tangut; Sino-Tibetan buddhism

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Date: 2020

Title: On the new mythology theory of the early German romanticism: focusing on Friedrich von Schlegel's study

Abstract: “We must have a new mythology, but this mythology must be in service of the ideas. it must be a mythology of reason.” These words come from the Oldest Systematic Programme of German Idealism. Although the author of this paper, whether is Hegel or Hölderlin or Shelling or anyone else, has always been speculated and questioned by scholars, there is no doubt that this article embodies the most central ideas of the Early German Romanticism. the slogan “New Mythology” has also become the symbolic theoretical conception of the Early German Romanticism.

Friedrich von Schlegel is the core figure and theoretical founder of the Early German Romanticism. He had been pursuing the ideal of “New Mythology” during his lifetime. This study focuses on Schlegel’s texts to explain the “New Mythology” in various dimensions, including classics, poetics, philosophy, socio-politics and oriental studies. This study finally unveils the theoretical blueprint of the “New Mythology” as a “Poetic Utopia” that Schlegel strives to build in the modern context of Enlightenment.

This paper is divided into eight parts:

The introduction part mainly introduces the background and theoretical characteristics of the early German romanticists who put forward the slogan “New Mythology”. It also offers a general overview of relevant international and domestic studies as well as the organization of this paper. In my opinion, there is no doubt that Schlegel’s poetics and the early German romantics’ poetics in general are mostly influenced by Plato’s aesthetics and poetics. His thought and exploration of love and beauty in “The Symposium” deeply influenced the Early German Romanticism. This paper also presents a “Symposium” of the new mythology theory of the Early German Romanticism.

The first chapter first clarifies a view that the Early German Romanticism is not anti-enlightening, but a part of the enlightenment spirit. It is the aesthetic enlightenment, a re-enlightening of rational enlightenment. Its purpose is to truly realize the individual spirit of independence, integrity and freedom. This chapter mainly analyzes two texts (The Oldest Systematic Programme of German Idealism and Schlegel’s Essay on the Concept of Republicanism occasioned by the Kantian tract ‘Perpetual Peace’) in order to show the social, cultural and political ideals of the new mythology theory of the Early German Romanticism.

Focusing on Schlegel’s classical study, the second chapter analyzes his theory of the ancient Greek mythology, comedy, poem, etc., with a view to explore the ancient Greek thoughts as the sources and spiritual homeland for the Early German Romanticism’s new mythology conception.

The third chapter discusses Schlegel's philosophical view of Early German Romanticism from the perspective of feminism. In his discussion of Diotima, an important figure whose idea was referenced in Plato's *The Symposium*, Schlegel examined the knowledge and social status of ancient Greek women to show his progressive view of valuing women's freedom of thought and liberation of behavior. In a sense, the Early German Romanticism represented by Friedrich Schlegel can be regarded as the forerunner of feminist philosophy. It is well known that women in the early German romantic circles such as Karolina, Dorothea, Norvalis' girlfriend Sophia, and even Mrs. Stael who had a close relationship with the early German romanticists, were crucial to the formation and creation of romanticism. In his *On Philosophy: To Dorothea*, Schlegel re-interprets the oldest concept of "Philosophy" as "love wisdom", which means the unity of the myth of love and the supreme wisdom of life that the early German romantic philosophy tried to re-embrace. This chapter focuses on exploring Schlegel's view of women.

The fourth chapter is a multi-level and multi-dimensional interpretation of the definition of "poetry" by Schlegel and the Early German Romanticism. In the view of the early German romantics, "poetry" is a metaphorical expression: all the literary genres pointing to the highest spirit behind them can be called poetry. Therefore, not only "poetry" is Poetry, fragment is also Poetry. Poetic theory is also Poetry, as long as they conform to the creative and spiritual nature of "Poetry". "Poetry" can of course be divided into different types due to its different emphasis on means and operation methods, such as character poetry, transcendental poetry, teaching metaphor poetry, etc. The historic, philosophical and poetic (divine) theory is also "Poetry".

The fifth chapter further explores the connotation of "Poetic", the core concept of the Early German Romanticism's poetic theory. "Poetic" is also the most intrinsic spirit of the new mythology. If "poetic" refers to the soul of individual and human nature as well as the spirit of creating works of art, then "New Mythology" is more concerned with the external attributes of social politics, religious culture,

aesthetic education and so on. Furthermore, this chapter also discusses the “poetic” people—the characteristics that Schlegel considers to be true geniuses and poets.

Chapter six discusses the characteristics of the theme of this paper, “New Mythology”, as well as novel, which is regarded by Schlegel as the most typical new myth genre in modern literature and art. Furthermore, it also explores the requirement of the New Mythology: people need to receive cultural upbringing. Cultural upbringing (Bildung) can be treated as a core idea of Early German Romanticism, which can be seen from their extensive discussion and enormous praises of the growth novels (bildungsroman) in the Enlightenment era. Only if people receive cultural upbringing through education can they really have complete human nature and noble spirit. Only then is it possible for the world of new mythology to come.

Chapter seven describes in detail Schlegel’s late research focus: Oriental Studies. This chapter mainly introduces Schlegel’s Oriental thoughts in a comprehensive way by focusing on his Chinese cultural studies and comparing them to his Indian cultural studies. The reason that Schlegel devoted to studying Oriental thoughts in the later period was that he expanded the New Mythology theory and traced the origin of mythological theory from ancient Greece to the older oriental civilization. In this way, the New Mythology theory of Early German Romanticism has become a bridge across the wisdom of eastern and Western cultures. This chapter offers the most original contribution of this study.

The appendix includes my translation of “The Oldest Systematic Programme of German Idealism” and the “Essay on the Concept of Republicanism occasioned by the Kantian tract ‘Perpetual Peace’” for readers’ reference.

Keywords: New Mythology; Poetic; Enlightenment; Love; Orientalism

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Date: 2020

Title: The development of socialism religion theory with Chinese characteristics

Abstract: The socialism religion theory with Chinese characteristics, is the latest achievements of the chinization of Marxist View of Religion. As an important component of the theoretical system of socialism with Chinese characteristics, the theory is a guide for us to understand the nature of religion, deal with religious issues and do religious work well. It is a theory that we must insist for a long time, and the development of this theory has experienced four stages: creation, framework, enrichment and latest achievements.

Since the Third Plenary Session of the 11th Central Committee of the Chinese Communist Party, the second generation of the party's central collective leadership with comrade Deng Xiaoping at its core, had formed a theory that including the nature and developmental law of religion, as well as the five basic characteristics of Chinese religion; including freedom of religions belief and legal restriction of religions behavior; including the united front of the party and the religions circles. These contents constitute the party's basic views and policies on religious issues in the new period, which have become the theoretical pioneering stage of the religious theory of socialism with Chinese characteristics.

Since the Forth Plenary Session of the 13th Central Committee of the Chinese Communist Party, the third generation of the party's central collective leadership with comrade Jiang Zemin at its core, had formed a theory that including some scientific judgments on the basic characteristics of Chinese religious, that is to say, Chinese religious issues are long-term, mass and complex issues; including a systematic summary of the basic principles of the party's religious work; including specific requirements for strengthening the party's centralized and unified leadership over religious work, that is to say, we must attach great importance to religious issues, resist the infiltration of religion by foreign forces, and focus on strengthening the party's leadership over religious work. These contents constitute the party's "three natures" and basic principles of religious work in the

new stage, which have laid a basic framework for the religious theory of socialism with Chinese characteristics.

Since the 16th Central Committee of the Chinese Communist Party, the CPC Central Committee with comrade Hu Jintao as its general secretary, had formed a theory that including the basic guide of building a harmonious socialist religious relations, the main approach of giving full play to the positive role of religion, the important guarantee of administration of religious affairs in accordance with the law, the fundamental guarantee of resisting foreign infiltration forces and strengthening the party's leadership of religious work. All policies and practices has established strategic objectives, adhered to positive guidance, resolutely stopped illegal and firmly defended the position. These contents constitute the party's theory on constructing harmonious social religious relations in the new century, which is the enrichment and development of the religious theory of socialism with Chinese characteristics.

Since the 18th Central Committee of the Chinese Communist Party, the CPC Central Committee with comrade Xi Jinping at its core, had formed a theory that including basic views about systematical interpretation of religions attributes, accurate analysis of religions issues, top-level designs of religions work, scientific summaries of historical experiences; including basic strategies about maintaining a guiding attitude, a chinization direction, a legal approach and a harmonious target; including strategic deployment over traditional and non-traditional religions issues; including systems and mechanisms about strengthening and improving the leadership of the party. These contents constitute the religious theory of socialism with Chinese characteristics in the new era, which has become the latest achievements of the religious theory of socialism with Chinese characteristics.

Each leadership group has its own innovation and development in religious theory. It is necessary to extract the core content of each period, so as to show the relationship between its inheritance and development, and present its historical

logic of continuity. This “combination” of theory and practice not only profoundly expresses the fundamental connotation of Marxist theoretical logic, but also highlights the internal unity of historical logic and theoretical logic of the religious theory.

Keywords: Socialism religion theory with Chinese characteristics; Development; Chinization of Marxist view of religion

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Date: 2020

Title: *Kingship, church and Christian political community: a study of Richard Hooker's Of the Laws of Ecclesiastical Polity*

Abstract: Richard Hooker is a theologian and political thinker in England in the 16th century, and the theoretical founder of the Church of England. In the 16th century, the Tudor Dynasty of England carried out a unique religious reform and founded Anglican Church, which made the Church of England independent from the control of the Vatican. However, at the same time, the forces of Puritanism in England are gradually increasing. They oppose the institutional arrangement of the state religion and demand more radical reform measures. In this historical background, Hooker systematically expounds his political thoughts through the book *Of the Laws of Ecclesiastical Polity*, and defends the church system of England. This dissertation will study Hooker's political thoughts in the context of the British political and religious crisis, analyze Hooker's criticism on the Puritan movement and even the European Reformation tradition, and focus on the idea of Hooker's restoration of the Christian civilization order, as well as the enlightenment of Hooker's political and religious thoughts for the modern world.

Keywords: Richard Hooker; Anglicanism; Reformation; Kingship

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Date: 2020

Title: Between God and the Man: a historical study of Erasmus' Humanism

Abstract: Desiderius Erasmus is an important figure in the history of Western thought. During the transition period from the Middle Ages to modern times, his humanistic thought had a huge impact on the Christian society. However, Erasmus is also a controversial thinker, and his evaluation in the academic world has been mixed for nearly a century. Generally speaking, Erasmus' educational thought has been generally praised by the Western academic circles. To a certain extent, he can be regarded as the founder of modern classical disciplines. His theological and socio-political thoughts have been interpreted by scholars; it is often barren and complicated. In the eyes of assertive modernity scholars, Erasmus is often regarded as a conservative, which is sympathetic to Catholicism, while in the eyes of contemporary medieval historians, church historians, and theologians, Erasmus is instead defined as a radical Reformation leader. In addition, there are many scholars who only regard it as a mere writer, poet or linguist. The reason for this is because the academic community recognizes that Erasmus lacks systematic thinking on socio-political issues, and they are more inclined to study the achievements of Erasmus in a certain area and a certain field and refused to make a overall approach. However, the early authors of his biography provided some inspiration for this research. Whether Huizinga, Zweig or Bainton would not deny the life element of Erasmus's humanistic thought and the eclecticism of his intellectual stance; But what does life mean to Erasmus, and how does the idea of eclecticism permeate the inner texture of his thought, They did not provide a clear and persuasive answer.

However, through some basic research and analysis work in this study, the author believes that the basic path of Erasmus's humanistic thought is to gradually seek a certain Christian lifestyle. This lifestyle is based on the moral training system *Bonae literae et Sacrae literae* in his educational thoughts, which is represented as rhetorical theology in methodology, and is called *philosophia Christi* in the field of special metaphysics and moral philosophy. In fact, they will

implement the religious reforms of Erasmus in the socio-political field. In general, both the ruling class, the intellectual elite, and the secular Christians have an obligation to seek Christian lifestyle with virtue and piety. As long as they fulfill such lifestyle, the Christian community will be in God's Guided to the peace, harmony and order.

This study is divided into six parts. The introduction of the first part will provide some in-depth ideological foundations for the in-depth study, that is, the definition of related issues will trace the concepts of Humanism and Scholasticism. The author believes that both Humanism and Scholasticism tend to place God in a higher position when dealing with the relationship between God and man, that is, the divinity will overflow to human nature, that is, before human nature lacks divine presence, people will fall into a kind of nihilism. In other words, during the Renaissance, the vast majority of humanists and even theologians were committed to advocating for the well-being of the Christian community, rather than destroying and dismantling the old system.

In the first chapter, the author will explain that this humanistic tradition has influenced Erasmus. Especially in two aspects, the humanistic lifestyle and the humanistic rhetoric tradition. Through the analysis of several texts and related experiences, it is found that Erasmus in his youth understood the above tradition deeply and merged it into a lifestyle based on *imago Dei*. The second chapter will further extract the educational concept that this lifestyle relies on *Bonae literae et Sacrae literae*. Erasmus, by establishing the intrinsic link between language and reality, compared the process of studying ancient literature and the text of the Bible to the necessary path to cultivate his own morals, piety, and other qualities. The letters, proverbs, and fables in *Bonae literae* all have a certain degree of moral education, and the words and experiences of Christ and the Apostles in *Sacrae literae* have actually become Christians' moral life practice guides. As a result, the third chapter of the humanist political thought is in fact explaining the moral qualities of the ruling class and the priesthood of the church, and its reverence for

God largely determines the governance of the Christian kingdom. Unlike Machiavelli, this good state rationality is ultimately implemented in the universal peace of the Christian community. The interpretation of the social thought in Chapter fourth also depends on the deepening and spreading of this lifestyle. Unlike the first chapter, the social life in *Moriae Encomium* is deeply connected with Plato's allegory of the Cave. From the perspective of behavioral philosophy, Erasmus provided a social process of sublimation of Neo-Platonism for his social thought. The experiences and texts of the above youth, his views on education and politics are all contained in this masterpiece. To exhort the world to return to the root of social life. Subsequent views on death and marriage are also manifestations of this concept. In the final chapter, the debate between Erasmus and Luther will reveal the essential distinction between Humanism and the idea of Reformation, that is, the different approaches to the free will and the relationship between man and God determine the choices facing crisis of faith are also different.

The conclusion of this research is that Erasmus's humanism is based on some kind of Christian eclecticism. He wandered between rhetoric and philosophy, Humanism and Protestantism, Church and Lutheran, in fact all because of his idea between God and man. Such eclecticism determines that his attitude is at a loss when facing the Reformation. Between radical and conservative, he also chose a paradoxical path, and the huge gap between reality and ideal forced his path eventually join Mohr's Utopia turned into a floating shadow wall.

Keywords: Renaissance; Erasmus; Humanism

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Date: 2020

Title: Inter-construction and symbiosis: research on Christianity in the local society of Jingpo nationality in Yunnan

Abstract: Since the 1980s, with the revival of the religious conversion wave, the religious research in academia has entered a period of rapid development. Whether it is in theoretical research, empirical research, or methodology, it presents a prosperous scene. One of them, the localization research of Christianity is the most prominent. In the localization research of Christianity, the development of empirical investigation research has gradually surpassed that of theoretical research. With the continuous expansion of its research coverage, Christianity in Yunnan minority areas has gradually developed into an important part of Christian empirical investigation research. The academic circles' empirical investigation and research on the localization of Christianity in Yunnan's minority areas comprehensively covered 23 ethnic minorities with varying degrees of Christian beliefs, including the Miao, Yi, Lisu, Jingpo, Hani, Wa, Lahu and Dulong ethnic groups, and Almost all of them adopted the dualism paradigm of "impact-reaction" by John King Fairban.

This paper attempts to jump out of the universal inherent paradigm of the empirical investigation and research on the localization of Christianity in Yunnan ethnic minorities, and explore the inter-construction and symbiosis relationship between Christianity and Jingpo local society in the specific life situation of Jingpo local society, which was originally only an abstract conceptual framework. Christianity is placed in the living world of Jingpo people, which gives Christianity a more concrete local expression. Different from the "subject-object" interaction mode in the previous research paradigm, this paper defines the interaction between Christianity and Jingpo local society as a dynamic generation process of "subject-subject-(New)subject". In this process, Christianity and Jingpo local society went through four stages of reverse conflict, heterogeneity correspond, syntropic inter-construction and positive harmonic transformation, and finally

achieve inter-embedding, and contributed to the formation of Jingpo local Christianity, that is Glocalization of Christianity in Jingpo local society.

The study of Christianity in the local society of Jingpo nationality in Yunnan is based on the theory of social inter-construction of Mr. Zheng Hang Sheng, the context and clues of the daily life practices of the Christian believers of Jingpo nationality, and the pointcut of the evolution process of the relationship between the Christian believers of Jingpo nationality and the society of Jingpo nationality. This paper analyzes the characteristics and regular patterns of inter-construction between Christianity and the local society of Jingpo nationality, and explores the question of “how is Christianity possible in local society”. Therefore, this paper first expounds the three aspects of the breaking up of Jingpo and Jingpo society, the rebuilding of the relationship between Jingpo and Jingpo society, and the inter-embedding of Christianity and Jingpo daily life, then this paper analyzes and discusses the reconstruction of Christianity and Jingpo local social order, which is promoted by previous three chapters, and finally summarize the characteristics of the interaction between Christianity and the Jingpo local society, and discusses the relationship between Christianity and the modern adaptability of Jingpo local society.

Keywords: Inter-constructio and symbiosis; Jingpo nationality; Christianity; Local society

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Date: 2020

Title: A study of the theological mutual intelligibility of Christianity and early Islam: centered on John of Damascus

Abstract: Judaism, Christianity, and Islam are collectively referred to as “Abrahamic religions”. Although many stories about Jewish prophets and Christ Jesus are reproduced in the Qur’ān, the basic Islamic Holy book, it is not a simple

restatement, but a reinterpretation exclusively based upon Islamic religious narrative. Although Christianity and Islam share the same root, they have major differences on some key doctrines. Since the 7th century, the history of the Byzantine Empire, the Arab Empire and the Sassan Empire, had been intertwined together, and there had been a frequent, comprehensive and in-depth interactions between Christians and Muslims. In the 7th -8th centuries' Damascus, and the 9th-10th centuries' Baghdad, the Melkite, Nestorians, Monophysite, Monothelitism, Qadariyah, Mu'tazilah, Islamic Traditionalism, Ash'arites, as well as Jews and Manichean, lived together in a mixed way, expressing their opinions and arguing about some theological issues. In this historical context, Christian theology and early Islamic kalām cannot develop independently, but must be in a state of collision and interaction with each other. In this series of collision and interaction, John of Damascus, a Christian Melkite theologian who lived in the Arab Empire, occupied a decisive role. As far as the materials found so far, John's account about Islam is considered as the earliest and most comprehensive one in Christian world.

This dissertation focuses on John of Damascus' account about Islam, and combines the discussion of Muslim and Christian thinkers who were the John's contemporaries and the late-comers, then selects three theological issues that are the most controversial in Christianity and early Islam respectively. That is, the issue of "predestination and free will", "humanity and divinity of Christ" and "trinity" in Christian theology, and the issue of "predestination and human ability", "the creation of the Qur'ān" and "divine attributes" in Islamic theology, these six issues formed three groups of comparison objects. The detailed discussion and comparative research of these three groups theological issues constitute the main content of this dissertation. Through comparative research, it is found that there can be some correspondence or close relationship between Christian theology schools and Islamic theology schools. This is not to say that their specific theological views are close, but that the philosophical foundations under their

theological views are close. In other words, only from the perspective of philosophy can we understand this correspondence and close relationship better.

From a philosophical perspective, the three groups of theological issues enumerated in this dissertation can be reduced to three more essential and general issues. In particular, the Christian debate on “predestination and freedom” and the Muslim’s debate on “predestination and the ability of people” both essentially embody the tensions between the God’s “just” and “almighty” in the monotheism. The dispute about “humanity and divinity of Christ” in Christianity and the “creation of the Qur’ān” in Islam both essentially reflects the conflict between the transcendence of creation and the experience of salvation in religion. The argument about the trinity in Christianity and the divine attributes in Islam both can be explained by philosophical debates on “Nominalism-Realism” and “One and Many”, which further embodies the tensions of two philosophical tradition’s idea of “substance”, which I mean Platonism and Aristotelian philosophy. It is under this philosophical reduction analysis that this dissertation defines the relationship between Christian theology and early Islamic theology as “Mutual Intelligibility”, that actually is, a relationship between languages or dialects in which speakers of different but related varieties can readily understand each other without prior familiarity or special effort. Obviously, it’s an appropriate definition if we consider Christian theology and early Islamic theology as two related varieties of languages.

The research of theological “Mutual Intelligibility” of Christianity and early Islam finally reveals that some essential and general questions may be commonly faced by all human beings. The answers to these questions are also similar among different nations and cultures, but just presented by different cultural languages. The research of “Mutual Intelligibility” of different religious thoughts will help eliminate misunderstandings and estrangements between different religions and help establish a harmonious interreligious relationship. In a broader sense, enhancing the study of “Mutual Intelligibility” between different civilizations will

help promote civilizations exchanges and mutual learning, and provide a cultural basis for building community with shared future for mankind.

Keywords: Christianity; Islam; Theology; John of Damascus

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Date: 2020

Title: Between reason and revelation—research on Lessing’s theological-political thinking

Abstract: This article is devoted to combing and analyzing Lessing’s “Theological-Political” works from four aspects: writing style, historical context, close reading of text, and comparative research.

The introduction of the paper contrasts and analyzes two manuscripts on the issue of “reason and revelation” written by Leo Strauss in the middle of his philosophical inquiry. Strauss clearly stated that the speculations in these two texts fully benefited from Lessing. In these two manuscripts, he pointed out why reason and revelation could not refute each other, and suggested a possible path for reason to refute revelation.

The first chapter reviews Lessing’s lifetime and after. Since his youth, Lessing has devoted himself to “theological-political” thinking. Lessing at his maturity was independent of Lutheran orthodoxy, pietism, neology, enlightenment rationalism, or other sects and trends of thought. After his death, his ultimate position became an open case. Since the 20th century, Lessing scholars have disputed whether Lessing has established a philosophical system and its nature, but the profound aspect of Lessing’s thought seems to be lost in the debate.

The second chapter explores Lessing’s understanding of esoterism and its differences from Strauss. Lessing reveals Leibniz’s esoterism in his two articles “Leibniz on eternal punishment” and “Andreas Wissowatius’s Objections to the Holy Trinity”. Different from Strauss’ emphasis on esoterism transmitting two

kinds of teachings (exoteric and esoteric) at the same time and exoteric teachings being lies, Lessing 's esoterism emphasizes its two ways of presentation (exoteric and esoteric) and exoteric expressions having their truth. Lessing used esoterism as a mean of education, and its fundamental purpose is to lead different sects to the truth or opinions approximate to the truth.

The third chapter reveals the direct context of Lessing's "the education of the human race" by combing the origin of "The fragments controversy" and carefully reading Lessing's "Counter-propositions of the editor". The author of "Fragments" Reimarus carried on Spinoza's biblical critique. By the miracle critique and falsification of the biblical history, he tried to refute revealed religion and advocate deism. Lessing noted that this trend of biblical criticism provided support for the neology movement within Protestantism. Lessing was dissatisfied with these two trends of thought and even orthodox theology. He published "Fragments" in order to arouse a higher level of debate between revelation and reason.

The last chapter proposes that "The education of the human race" is a "fable" Lessing used to respond to Spinoza's theological-political theory. The first section starts from the "fable" problem pointed by the inscription of text, combs the young Lessing's understanding of fable, and points out how Lessing's fable theory helps to understand "the education of the human race". The second section analyzes the overall "presuppositions" which "the education of the human race" as a "hypothesis" based on, pointing out that its presuppositions are different from orthodox theology and also Spinozism; from these presuppositions, Lessing intends to respond to the latest biblical critique, and at the same time carry out an exoteric education. The third section is devoted to excavating the "hidden dialogue" between "the education of the human race" and Spinoza's "Theology-Politics Treatise". Spinoza desanctified the "history of revelation" based on a completely new biblical hermeneutics. His interpretation of Bible served his political ideal of democracy. In this regard, "the education of the human race" is an attempt to maintain the sacredness of "history of revelation" under the premise of accepting

Spinoza's many assertions, in which Lessing also put forward an understanding of the moral nature of common people different from Spinoza.

Keywords: Conflict between reason and revelation; Exoterism; Fragments controversy; Biblical critique; History of revelation

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Date: 2020

Title: A study of Stanley Hauerwas's Christian Pacifism

Abstract: The relationship between Christianity and virtue is one of the core issues in the study of Christian ethics and also an important part of the system of Christian ethics. Since the Enlightenment, the research approach of normative ethics in terms of "universal rationalism" has been interesting in accommodating to the trend of modern demands. Aristotle's moral-ethical tradition, which once played an important role in the moral life of human beings, has been gradually eliminated from the moral lifestyle of modern people. The Enlightenment has wide influence and is the cornerstone of the modern western cultural spirit and western moral values. Man, as the only rational being, has been endowed with the ability to customize his moral code and to make it a universal rule of life. Modern society with emphasis on rationality, improving the social system and moral norms, putting the discussion of the actor in ethics into the dimension of "ought to be", however, ignoring the inner virtue of the actor as the moral subject. This process leads to ethics becoming an assembly line of rulemaking, while the actor is either lost in the face of numerous optional rules, or goes his way, or actively participates in the formulation of new rules, which makes moral authority lose its binding force and moral belief fragmented. Christian virtue ethics is not spared by such changes. Secular studies on religion are impacted by the scientific field brought by the Enlightenment, which has made Christian ethics shift from the study on the normative nature of theology to the study on religion in the fields of humanities

and science, and the focus of the research changes to how religious belief can be trusted by modern society. Because of this, a revival of moral ethics should be advocated.

Stanley Hauerwas (1940–present), a famous American Christian theologian, is one of the representative figures in the field of post-liberal theological studies in the United States. At the time of the revival of the western protestant moral ethics, his reflection on the protestant moral life with the outset of “virtue” and “character” became a force in parallel with another theologian who was committed to the revival of the moral thought of Thomas Aquinas in the 1970s. Hauerwas’s ethics of character is based on the criticism of the North American protestant ethic. He emphasizes that the mission of the church is not simply to participate in social activities but to witness the possibility of the peaceful kingdom of God, which is clearly shown to the audience in the narrative of the bible. Hauerwas argues that the church is a group called to testify to the peaceful character and peaceful state of Jesus Christ, which have been realized in the life, suffering, and resurrection of Jesus Christ. The life of Jesus has been fully presented in the church instead of the world, so Christians need to be followers of Jesus and faithfully witness of God’s peaceful kingdom.

Therefore, “pacifism” becomes the core doctrine of Hauerwas’s Christian ethics, which is the factor for his ideas to spread widely beyond the mainland of the United States, and become one of the theoretical bases for countries that were suffered from invasion to think about the issue of “reconciliation”. Based on this, Hauerwas, who believes that the significance of the existence of church groups is not to use external ethics rules or doctrine for reference to change the society accordingly, but to imitate the character of Jesus Christ, internalize it in their own words and deeds and apply it to social practice, in this way, the moral character of Jesus Christ is presented, making the church a virtuous community. The reason why “character” is especially used to express and discuss virtue ethics is that Hauerwas believes that character has a broader denotation and connotation than

virtue because the word “character” comes from Aristotle and mainly refers to the moral character, which means that a person can decide to become the people contrary to their natural nature. Starting from this definition, Hauerwas, rejected the “ambiguity” response of general ethics to the liberal ideology popularized in the American society in the 1960s, believing that such uncertainty can only lead to a decline of traditional morality, and the Christian church gradually lost its social function of moral restraint. Hauerwas argues that Christian ethics should return to the Aristotelian moral tradition. That is, the main concern of Christian ethics is not “how do I make the right decision?” but “what are we supposed to be?” What we can do is to create a situation that helps us make decisions in one way rather than another. According to Aristotle, human virtue can be formed by teaching and habits. Hauerwas believes that teaching and habits need to include two elements: apprenticeship and community. The former refers to the apprentice who points out the right and wrong by the wisdom of the master. The latter refers to the apprentice who becomes a member of a group and learns from the group life to achieve the virtue of goodness. For Christians, this group is the church. Because they are called to be disciples of Jesus, they must live and learn to be disciples in the church community. In short, Christians are people who look at their lives according to the textual narrative of the bible, and their character and behavior need to be shaped in a community like the church. Therefore, the special moral reason that Jesus presents in Christian ethics through the narrative meaning of the story, such as the interrelation between narrative, character, virtue, and tradition, jointly achieves the core connotation that Christian ethics is committed to building peace. Among them, the narration is to understand how to practice the important concept of imitating God, and to obtain the multi-layered connotation of peace in the history of the bible by interpreting the ethical significance of the life, death, and resurrection of Jesus. And the church’s responsibility is strived to connect with the grand narrative of God. The so-called “connection”, in addition to relying on the church to preach and interpret the truth of the Bible, also requires Christians to

know the connotation of the doctrine, these are not from a certain regional system of “Christian culture”, but from the traditional inheritance of Christians through common practice in the church group, and make the group they serve and the grand narrative of the Bible can be blended into one in this practice process.

Because Hauerwas’s thoughts are the masterpiece of many philosophers and theologians, readers may have a lot of interpretations or even misinterpretations of his pacifism thought of Christian ethics. This paper hopes to sort out his ideological tradition and explore the unchanging core part of his thought, that is, what Jesus Christ has done is to set an example for “peace”, so that the disciples will know and manifest the peace of God in their lives. And this paper tries to clarify Hauerwas’s ethical thoughts on his pacifism.

Keywords: Hauerwas; Christian ethics; Character; Pacifism; Narrative theology

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Institute/University: Renmin University of China

Date: 2020

Title: Study on the history and protection of hierarchic and folk culture and religious architecture in Southern City of Beijing from the field view

Abstract: Under the background of the national “cultural confidence” initiative and the capital’s “cultural center” positioning, given the importance of research of medium scale regional history and culture and heritage conservation in Beijing old city, in addition to the present stage of the insufficiency of the perspective and method, this paper taking the Ming and Qing dynasties, and nowadays the southern area of Beijing old city as the range of time and space, with the help of GIS, GeoDa technology platform, using multi-source big data combined with spatial quantitative analysis, as well as qualitative analysis method, based on field theory framework, studies the regional hierarchic and folk culture history and protection, including monograph of religious architecture culture history and protection. The Main contents and conclusions include the following: first, on the

spatial correlation of religious belief change and the location, mainly taking the western part of Beijing outer city of the Ming and Qing dynasties as there presentative area, deducting to the northern cities of the corresponding time, based on analysis of road network centrality, it is found that from the Ming to the Qing dynasty, the overall distribution of temples in the city was “by the center to the edge”; the location advantage of Sian (Buddhist temple) and Cimiao (temple of folk belief) “shifting”. It respectively projects that the importance of the religious belief in the northern city function experienced a significant decline; in the time, the decline of Buddhism accelerated, whereas the folk belief became more and more developed. Second, on analysis of the historic causes of the harmonious coexistence and development of multiple religions, selecting Niujie and Huashi as two representative districts, from the angle of historic culture comparison within multivariate religious architecture, including the four aspects of overall distribution, building named/gifts, layout form, social function, “ seeing from the small”, it explains and proves that the harmonious development of multi-religious beliefs in contemporary China is a continuation of history. Third, in the study of the spatial field of hierarchic culture in the Beijing outer city of the Qing dynasty, the core area of hierarchic culture was defined as the “double-kidney” area in the middle and middle north of the western part of the outer city. It had well-developed transportation, and was close to the folk culture area which it had no absolutely clear boundary, reflecting the exclusion and dependence, infiltration and complementation between the both cultures. The spatial correlation inside the subfield of the core region is characterized by the hierarchical spatial structure of “chain type” and “center - transition center” with “three elements and two clusters”. It is quantitatively verified that “the feeling of hometown” was the driving force of celebrity residences and guild halls gathering. Fourth, on the spatial field correlation of hierarchic and folk culture in outer city of Qing dynasty, based on the model of “three-layer theory of culture”, it is elaborated the relationship structure between the hierarchic-folk culture and culture, emphasizing the

concept of hierarchic-folk culture from a dialectical perspective. The spatial relation types between hierarchic culture and hierarchic-folk culture of temples are summarized. The scope of the commercial culture area in outer city, and the spatial correlation characteristics between the hierarchic and the folk culture area are clarified. Based on the theory of cross-cultural adaptation, it is also discussed the contact and relationship between western religious culture invasion and the local hierarchic-folk culture in the late Qing dynasty. Finally, by using the network big data of cultural heritage and business formats combining with GIS spatial analysis and data statistics, as well as qualitative methods. Firstly, it is promoted the conception of traditional Hierarchic and folk culture protection, analyzed the spirit and physical space, clarified the architectural carrier and the value of the remaining block. It is also given four method logic of the field reconstruction, and the practical strategy of physical space field and its mutual construction from the perspective of field subject, as well as established the field reconstruction model. Secondly, it is introduced field research information, classifying the status, and expounding the value of cultural heritage of the religious architecture in south of the old city. Then on the principle basis, the protection and utilization strategies are put forward from the perspective of location.

Keywords: Beijing old city; Hierarchic and folk culture; Field; GIS; Religiousarchitecture; Cultural heritage protecti

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Institute/University: Tianjin University

Date: 2020

Title: The sound of Buddha and revolution: a study of Zhang Taiyan's Buddhist thought

Abstract: As a major part of his philosophy, Zhang Taiyan's Buddhist thought has always been known for its complexity and depth. The activation of Buddhism as a universal religion by the new scholars of the late Qing dynasty is a necessary

context and foresight for understanding Zhang Taiyan's Buddhist thought, of which Yogacara appeared on the intellectual map of the late Qing dynasty mainly as a 'specialized science'. Shen Zengzhi's approach to Yogacara was based on that of the Qianjia school of simple learning, and thus Yogacara was treated as one of the new schools of Daoxian and became a continuation of the Qianjia school of 'specialised learning'. Xia Zhenyou, on the other hand, treated Vaisnava as a counterpart of Western philosophy and adopted a 'scientific' approach of analysis and synthesis, also treating Yogacara as a 'specialised study' similar to Western philosophy and logic. The influence of Huayan, on the other hand, was mainly concentrated on the Xinwei thinkers, where the doctrine of the origin of the Dharma world, which emphasised one as everything and equality, was replaced by a utopian imagination that emphasised the evolution of the three worlds and the interconnection of human beings and the self, while the doctrine of Buddha nature, which had originality as the core of reality, was replaced by a call for the political subject's. When the two were superimposed into real political action, they were expressed as "bodhisattva actions" that were courageous and fearless, with "all beings" in mind. It was under the influence of the intellectual circles of the late Qing dynasty that Zhang Taiyan assimilated Yogacara and Huayan and applied them in two different directions: deconstruction and construction. In his deconstructive critical philosophy based on Yogacara, Zhang Taiyan developed a theory of occurrence based on a critique of the ontological thinking of the Reformist thinkers, with "fungus-delusion" at its core, and then transformed it into the anti-purpose theory of "all-divide evolution" of the period of the People's Daily. The philosophy of history. Another important component of Zhang Taiyan's deconstructive critical philosophy is his philosophy of language, which highlights the prerequisites of language for human cognitive structures and the finiteness of language itself through the use of 'name for name'. On this basis, Zhang Taiyan criticised the modern discourses of 'civilisation' and 'ism', and ultimately criticised and deconstructed all political orders based on linguistic nominalism, using the

framework of the three natures of Yogacara. In his constructive thinking based on Huayan Buddhism, Zhang Taiyan developed a philosophy of “Tattva” about the revolutionary subject and the historical nation. In the philosophy of subjectivity, which is based on self-knowledge, the True Reality, as the ultimate essence of the existential dimension, provides the universal basis for the revolutionary subject to support his bodhisattva practice. In the philosophy of “equality of all things”, “the true essence” provides a transcendental point of view to settle differences and particularities. Ultimately, Zhang Taiyan’s ideal order of ‘equality in all things’, based on Huayan, is on the one hand a resistance to and a critique of the imperialist expansion of the nineteenth century, and on the other a solution to and a settlement of the national question on the basis of a modern national-state order, which is Zhang Taiyan’s ‘historical nation’. This is Zhang Taiyan’s vision of the ‘historical nation’.

Keywords: Zhang Taiyan; Yogacara; Huayan; Modern Buddhism; Critical Theory

Author: Hao Yingting

Institute/University: Peking University

Date: 2021

Title: A study of Chinese religious ethics in contemporary Taiwan

Abstract: The Chinese culture traditionally lays emphasis on morality and ethic. Religious ethics is an indispensable part of Chinese traditional culture, and has an important impact on social development. This paper has chosen Taiwan as the study object of the contemporary development of Chinese religious ethics. Based on the relevant literature and data, we first understand the development process of contemporary society and religion in Taiwan, and then focus on three religious categories: institutional religions, soteriological religions and folk beliefs to develop our study. Buddhism, I-Guan-Dao and Mazu belief has been chosen as the representative religions to study their development of ethics. Through the study

of Chinese religious ethics, we can further understand their development in modern society and interaction with society.

Specifically, the development of modernization and industrialization in Contemporary Taiwan transforms the traditional social structure, and then changes the traditional belief concepts. The secularization of religion in Taiwan is a process of decline, transformation and rise, and it is also a process of reinterpretation of religious ethics. In the process of modernization, some traditional elements have not been completely eliminated, but carried forward in other ways.

In the aspect of institutional religion, contemporary Buddhism has taken Humanistic Buddhism as the main core of the development of ethics, which is to break the traditional Buddhism's thought to practice of salvation into the world instead of pursuing the redemption of afterlife. Overall, the development of contemporary Buddhism in Taiwan has become a more inner worldly and international religion.

Regarding the soteriological religion, I-Guan-Dao has experienced many ups and downs in the past century, and the special process shows the result of its self-transforming. Syncretism is the foundation of soteriological religions which develop their unique ethics through combining different religious doctrine and teachings. The strong motivation of salvation and redemption has led every disciple to be self-cultivation and helpful.

Concerning folk belief, Mazu belief has transformed from a sea goddess to a high-level protection god during the past thousand years, which is formed by both authority and public. The great tradition and little tradition have created a boundaryless belief. Folk beliefs not only provide comfort to the spirit of modern people, but also carry on the remain of traditional patriarchal clan.

The study supports that Chinese religions in contemporary Taiwan are continually developing and transforming their ethics and doctrines to adapt to the changing society. The common and distinctive ethics are generated. The

distinctive ethics are developed depending on the traditions, structures, and doctrines of the religions. The common ethics are mainly expressed in four aspects: the spirit of equality and mutual help, the improving of moral quality, the responding of social needs, and the combining of individual and group.

Through the analysis and interpretation of Chinese religious ethics in contemporary Taiwan, it is supported that the traditional virtue of Chinese religions is remain in modern society. The tolerance and communication of Chinese religions are in accord with the trend of global religion dialogue. It is believed that the ethics of Chinese religions could bring great benefit to our society and the world.

Keywords: Chinese religion; Religious ethic; Institutional religion; Soteriological Religion; Folk belief

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Date: 2021

Title: **The relationship between religion and state in the Republic of China—A study based on “Huijiao”**

Abstract: The period of the Republic of China was the transition period of Chinese traditional society from a feudal country to a modern country, and the religion-state relationship also evolved from the relationship between the feudal monarchy and religion to the relationship between the modern state and religion. In the Republic of China, Islam was called “Huijiao” (in 1956, the State Council of the People’s Republic of China required it to be called “Islam” and no longer called “Huijiao”). The controversy over the concept of “Huijiao, Huimin, and Huizu” can be described as a complicated theoretical and political issue. The issue of “Huijiao” is an important problem in the religion-state relationship in the Republic of China, and it is also an important part of the issue of ethnic minorities in the country’s political construction. Taking “Huijiao” as a model to explore the religion-state

relationship has important theoretical value and practical enlightenment for a deep understanding of the relationship between “religion and state, state and ethnicity, religion and ethnicity” during the Republic of China.

In the Republic of China, under the premise of establishing the principle of separation of religion and state, it also inherited the tradition of the religion-state relationship in the past dynasties of China, and maintained close interaction between religion and state. Muslims in the Republic of China combined patriotism with love for religion, and constantly strengthened their national consciousness. Especially after the entire Chinese Nation’s mobilization during the Anti-Japanese War, “Huijiao is China’s Huijiao” and “Huizu is a member of the Chinese Nation” as an ideological identification and theoretical construction, has been accepted by Muslims. However, the ethnic consciousness of the Huizu was also growing and fought for the political rights of the Huizu becoming an important activity in the politics of the Republic of China. The government of the Republic of China did not recognize the legitimate ethnic status of the Huizu and pointed the issue of Huizu to the issue of Huijiao, which led to the involvement of religions in national political activities and complicated the religion-state relationship. The Communist Party of China recognized that Huizu is an ethnic group, and divided Huizu and Huijiao into ethnic and religious issues, and put them into practice in the Anti-Japanese Base. This theory and practice laid a solid foundation for the ethnic and religious theories and policies in the People’s Republic of China.

This article mainly discusses the management of Islamic affairs (including mosque management, pilgrimage affairs, diplomatic relations between China and Islamic countries, translation of the Quran, etc.), the relationship between Huijiao and education, and Muslims’ participation in politics in the Republic of China, recognizing that the Republic of China government gave more support and funding to Huijiao. The reason is that Huijiao has a strong ethnic character. The government’s implementation of differentiated policies was not to support the development of Huijiao, but to strive for the support of the Muslim society for the

national government. At the same time, although the Communist Party of China distinguished Huizu and Huijiao into ethnic and religious issues, it had adopted policies that were different from other religions in specific practices, such as mosque construction, Muslim groups, and Muslim education. It shows that the ethnic character of Huijiao is an issue that every political group has to face and pay attention to.

This article believes that to properly handle the religion-state relationship in modern countries, it is necessary to adhere to the principle of separation of religion and state, the equality of all religions, and the principle of separation of religion and education. At the same time, the state power should adopt practical and realistic approaches to the specific problems of different religions, and the governance policy should reflect the organic unity of principle and flexibility. In particular, it is necessary to attach great importance to the religions of ethnic minorities, firmly grasp the characteristics of minority populations, and accurately understand the boundaries of their ethnic consciousness, religious sentiment, and identity, and understand their status and demands in the political life of the country. The purpose is to continuously enhance the national identity and Chinese Nation's identity of all ethnic groups and religions, and better safeguard the overall interests of PRC.

Keywords: Religion-state relationship; Republic of China; Communist Party of China; “Huijiao”; Ethnic group/Ethnicity

Author: Wang Yanming

Institute/University: Peking University

Date: 2021

Title: The depiction of mythical beings in the tombs of the Northern Dynasties

Abstract: This thesis systematically analyses the images of deities and mythical beasts in the tombs of the Northern Dynasties (386–618 CE), in order to

investigate the changing form and function of the religious motifs in the tombs of the Han Tang Period. This has been done in order to examine the role of foreign culture and the rise of new customs and rituals in the transformation of traditional culture. By combining archaeological and art historical research methodologies, this thesis catalogues the depiction of mythical beings found in tomb murals, on burial utensils and epitaphs, and the figurines. These depictions can be divided into three systems of motifs: the protection of the tomb, the depiction of the cosmos and representations of mythological personages such as spirits and immortals. This thesis starts by presenting detailed thematically and chronologically structured catalogues of each of these systems.

Protective figures emphasize physical power, there are three main types lishi, lions or tigers, and animal headed figures. This proliferation of forms appears to have peaked in Pingcheng period of the Northern Wei (398–494 CE). During this period, the strong influence of Buddhist culture led to the development of many new forms of protective motifs. Meanwhile, the combination of two types of tomb guardian figurines became standardised.

Those images which depict the cosmos are intended to provide a physical representation of the abstract concepts of time and space. Those themes include Fuxi and Nüwa, the spirits of the four directions and the twelve animals of the Chinese zodiac. During the Luoyang Period of the Northern Wei Dynasty (494–534 CE), depictions of the cosmos can be most clearly seen in the decoration on epitaph stones with slanted sides, the box-formed coffins and the domed tomb chambers. From the late Northern Dynasties to the Sui Dynasty (534–618 CE), the use of the spirits of the four directions as the primary motif and twelve creatures of the zodiac as secondary motifs through which to depict the cosmos becomes more popular.

The representation of spirits and immortals are either used to depict life in heaven or as decorative motifs. The most commonly themes are depictions of ‘immortals’, Wei-shou ‘Grotesques’ and other animistic spirits. These themes

follow on from the image system of immortals in the Han dynasty (206 BCE–220 CE). The Wei-shou ‘Grotesques’ are a traditional form of defense against mythical creatures, but which came to hold new forms of significance in the Northern Dynasties. The depictions of animistic spirits are drawn from a variety of traditional and foreign sources. The process of cultural change is most evident and complex in the spirits and immortals theme. is the most complex, and the difference in the connotations of the interaction between different images reflects the depth of foreign cultural influence.

Figures of mythical beings that appeared during the Northern Dynasties are formed of a mixture of elements of both local and external origin. This is manifested in the creation of hybrid forms. The funerary art shows that aesthetics changed a couple of times during the Northern Dynasties, reaching two apexes: the first during the Luoyang period of the Northern Wei and the second during the Sui Dynasty. During the Luoyang period the art form was delicate and the themes consisted predominantly of immortals and spirits. This was the birth place of many motifs which later came to be considered archetypal. Following the fall of the Northern Wei and through the Sui a large number of foreign themes start to emerge, this change in aesthetics indicates a shift in the interaction between Chinese and foreign peoples.

One key element that led to the transformation of the mythical repertoire was the spread of Buddhist culture. Not only did it enrich the style and the meanings of protective representations, but it also boosted the progress of artistic techniques and the spread of foreign decor and motifs. These changes greatly impacted traditional depictions of immortals and spirits, which moved from being the primary focus of art within the tombs to form elements in the protective and cosmological systems. Moreover, following the spread of geometrical border decorations, the dynamic and undisciplined images of spirits and immortals came to be more and more constricted, with a secular value of the décor becoming

increasingly present as the function of the tomb art moved away from its original religious function.

Although belief in immortals and Buddhist teachings formed an important role in day-to-day religious life, they did not form a fundamental part of the religious content of Northern Dynasties tomb art. Although there were significant changes to the burial customs during the Han Tang Period, only those figures intended to depict the cosmos were preserved their ancient forms. Together with protective figurines, they became part of the standardised elements of tomb art. Both of these themes were born from the popular tradition of the yin and yang numerology. This demonstrates the way in which these key ancient core elements give local Chinese culture its identity and reflect the continuity of the basic Chinese models of thought.

Keywords: Northern Dynasties; Archaeology; Tomb art; Religious art; Intercultural interaction

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Date: 2021

Title: Comprehensive study on Taiyi belief during the Warring States, Qin and Han dynasties

Abstract: Taiyi belief was the most important element in national religion and folk beliefs during early ancient China. Since the middle of the Western Han dynasty, Taiyi became the highest god of supreme state sacrifice, and had a profound impact on folk beliefs. The first three chapters of this thesis analyze the changes in characteristics of Taiyi belief in chronological order. Chapter four divides the images related to the Taiyi into three categories for research, and reacts the development of the Taiyi belief in the Han dynasty from the side.

The first chapter discusses the reason why the “Tai” recorded in the slips of divination and sacrifice was also known as “Taiyi”, and Taiyi was not the supreme

god in Chu region according to the standard of sacrificial supplies. Meanwhile, putting the name “Taiyi the Eastern Emperor” in the context of the Han dynasty to understand, and comparing it with concepts such as “Two Emperor”, “Three Emperor” and “Western Emperor”, concluding that “Eastern Emperor” was referred to Taihao (also known as “Fuxi”). On that basis, proposing that although Taiyi was not the supreme god in the state sacrifice of the Qin Dynasty, Taiyi belief still deeply influenced the society of the Qin Dynasty.

The second chapter introduces Xianyang City in the Qin Dynasty with archaeological materials, summarizes its architectural pattern as “imitating the astronomical landscape to build the capital”, and divides this pattern into two stages. In the early stage, Xin Palace was the symbol of the celestial pole; in the late stage, Epang Palace replaced Xin Palace’s position, and Xianyang Palace Group as a whole continued to develop to the south. Besides, putting forward a statement that there were similarities between the Tianqi sacrifice in north of Chang’an city during early years of the Western Han dynasty and the Taiyi sacrifice during the mid-late Western Han dynasty. Combing the process of Taiyi became the highest state sacrificial god during the Emperor Wudi of the Han dynasty. On that basis, pointing out that Taiyi had the attribute of a spiritual being, and this feature was closely related to the witchcraft of the Chu region.

The third chapter demonstrates from the perspective of Confucian classics, and makes a point that the Celestial Emperor belief during the Eastern Han dynasty and the Taiyi belief during the Western Han dynasty were in the same line. Not only that, but the religious reformation in the mid-late Western Han dynasty was a game between Confucian scholars, alchemists and official priests. This thesis expounds that divination and variation of pole star in astronomical observations led to changes in the structure of beliefs and state rituals. For these reasons, the mid-late Western Han dynasty and the middle Eastern Han dynasty were two important time nodes for changes in the persona of Taiyi. On that basis, analyzing the body-god system in early Taoist literature, and clarifying that its source of

thought was related to the differentiation of Taiyi's persona. Besides, listing the table and counting the word examples of "Celestial Emperor" and "Yellow God" found in the burial documents of the Han dynasty, and illustrating that since the period of Emperor Xuan of the Western Han dynasty, the Celestial Emperor belief had been spread among the people. According to the Taoist documents in the Wei and Jin period, "Yellow God" and "Yuezhang" were two different gods, and "messenger of the Celestial Emperor" was referred to the human sorcerer possessed by a spirit.

The fourth chapter starts from the handed down documents, and points out that it was a popular theme to depict the travel of Taiyi in poems and images during the Warring States, Qin and Han dynasties. Then according to the image and inscriptions of the silk painting named "Taiyi is going to travel", demonstrating that the main god in the center of the image was Yu the Great, the whole painting was related to "Yu's quick spell", and depicted the vanguard of Taiyi's traveling team. In the meantime, listing the table and summarizing the number of known bronze mirrors with animal patterns and the "Taiyi is on the edge" inscription, and once again confirming that Taiyi was the Celestial Emperor. Besides, proving that the main god on top of the T-shaped silk paintings unearthed from Mawangdui Han Tomb was the soul of the tomb owner by comparative research. Finally, listing the table and summarizing the number of known bronze mirrors with animal patterns and the "Five Emperors and Celestial Emperor" inscription, and explaining that these bronze mirrors were the products of the Taoist Taiyi belief.

Keywords: Taiyi; State sacrifice; Folk beliefs; Divination and alchemy; Early Taoism

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Date: 2021

Title: A study on the thought of “insentient things possess Buddha-nature” from the perspective of Buddhism exchange between China and Japan

Abstract: “Insentient things possess Buddha-nature” is an important proposition in the history of Chinese Buddhism. For a long period of time, various Chinese Buddhist schools focused on the issue of Buddha nature. Zhanran’s interpretation in the Diamond Scalpel is regarded by many modern scholars as the most systematic, comprehensive and clear demonstration in the history of “insentient things possess Buddha-nature”. At the same time, it is also one of the important contents for Japanese monks to go to China to seek Buddhist scriptures and solve questions, which runs through the whole process of buddhism communication between China and Japan.

With Saicho’s entering China to seek Buddhism, the thought of “Insentient things possess Buddha-nature” was introduced into Japan. Later, it deviated from the tradition of Tiantai Sect in China and went on the road of independent evolution. Japanese Tiantai monks’ understanding of “Insentient things possess Buddha-nature” has changed with the passage of time. The interpretation of “Insentient things possess Buddha-nature” by Saicho’s and Yizhen is still based on the core meaning of Tiantai. They regard “Insentient things possess Buddha-nature” in the realm of Zen practice. But Yuancheng, Guangding, Deyuan and others changed their understanding of “Insentient things possess Buddha-nature” from the perspective of specific things, and changed the realm originally in the practice of Zen into the realm of plants are all Buddha.

In China and Japan, the thought of “Insentient things possess Buddha-nature” presents two different ways of development. In Japan, the thought of “Insentient things possess Buddha-nature” of Tiantai Sect develops along the path of Esoteric Buddhism, emphasizing that plants are all Buddhas. In China, Tiantai Sect always adheres to expounding “Insentient things possess Buddha-nature” from the standpoint of meditation. Plants have never been given the status of Buddhas, and

the establishment of Buddha nature is always inseparable from people's Zen practice.

Keywords: Insentient things possess Buddha-nature; Plants are all Buddha; Tiantai School; cultural exchanges between China and Japan

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Institute/University: Peking University

Date: 2021

Title: Research on the Naqshbandiyya Sufi Order in Ottoman Empire

Abstract: The Naqshbandiyya Sufi Order is one of the most numerous and widely spread Sufi order in the world. Today, the Naqshbandiyya Sufi Order is mainly distributed in Anatolia, Central Asia, South Asia and Western Europe. It was founded in Central Asia and Khurasan in the 14th century. It was deeply influenced by the Sufi thought of The Malāmatiyya and Ibn `Arabī's "waḥdah al-wujūd" theory. After it was introduced into Anatolia from Central Asia in the 15th century, it gradually took root in the Ottoman Empire. After adapting to the social and political ecology of the Ottoman Empire, the order gradually integrated the characteristics of the Sufism atmosphere of the Ottoman Empire, but still inherited the traditional doctrines and became an inseparable element in the traditional culture of the Ottoman Empire.

The Ottoman Empire was a military country with the unity of religion and politics. Because of the long history and vast territory of the Ottoman Empire, this dissertation discusses the order in the territory of the Ottoman Empire in today's Turkey. Based on the relationship between the order, the branches, the society and the state, this paper explores the historical origin and development of the Naqshbandiyya Order from the perspectives of orthodoxy, ideology, religious rites, imperial society and politics, and discusses the offshoots of the order in the Ottoman Empire: the Ahrāriyya, the Kāsāniyya, the Urmawīyya, the Mujaddidiyya and the Khāliidiyya. The Ottoman Empire as research background, this paper

explores the interaction between these branches and the imperial government and society. The main arguments are as follows: first, the Naqshbandiyya Sufi Order was founded in Central Asia and developed in India. In the 19th century, the Ottoman Empire became the main development and communication center of the order. Secondly, the system and doctrines of the Sufi orders are not immutable but are constantly developing and updating according to the different times and places, and new branches are constantly emerging. The same is true of the Naqshbandiyya Sufi Order, but the traditional doctrines are still “continuous”. Thirdly, the change of social structure affected the Sufi orders, which objectively required the Sufi orders to achieve timely transformation according to the change of social structure. The Naqshbandiyya Sufi Order has successfully achieved this kind of adaptation in the more than 500-year history of the Ottoman Empire, so it became one of the most influential Sufi orders in the late Ottoman Empire and the Republic of Turkey. Fourth, although the Ottoman Empire attached great importance to Sunni Sufism, to maintain the central power and national security, it also took strict precautions against the Sunni Sufism, including the Naqshbandiyya Sufi Order.

Keywords: Sufism; the Naqshbandiyya Sufi Order; Ottoman Empire; Turkey

Author: Ai Wendi

Institute/University: Peking University

Date: 2021

Title: A study of Rappaport’s ritual theory

Abstract: The thesis focuses on Rappaport’s ritual theory. It is selected because of its great influence on religious ritual study society and of its ideological affinity to Taoism, the main ideology of Chinese native religion.

He applies a comprehensive formal study on religious rituals and explores the domain of holy, including occult, numinous, sacred, divine. It is demonstrated in the thesis that such experiences are acquired from the structure of the liturgy which unites the ever-change and never-change.

Ritual is regarded as meta-communication, meta-performance, meta-order, and meta-frame. The occult is a feeling of certainty of the future produced by the credibility of the social message from ritual communication; the numinous is an experience of the *tempos* mingling of change and changeless in ritual performance; the sacred is meta-order inherent in the liturgy, the divine is the substantiation of sacred, the holy is a meta-frame which united the consciousness and unconsciousness. The homeostasis of society is acquired by the regulation of hierarchic sanctification which is established in the ritual performance. He takes holy as a better substitute epistemology, compared to that of discovery from science and of money from capitalism.

Rappaport enjoyed the benefit of ritual theory development in the last century, especially the legacy of Durkheim, who attempted to found epistemology on ritual. Inspired by cybernetic, Rappaport indicates that ritual is meta-communication, the construction of common sense, the root of humanity, and the foundation of social conventions. Influenced by the idea of adaptative, he found that it is the presence of the stylized ritual that encumbers the flexibility of language, which makes good use of language possible. His theory is a combination of ritual theory, cybernetic, and adaptationism.

Rappaport suggests that ritual is the basic social act which mainly basic on his observation of fieldwork, and the Jewish tradition. However, it is still under doubt, whether the claim is applicable in the complex modern society. It will make his discussion under the tension of scientific verification and theology discourse, if the ritual is taken as a fundamental epistemology different from and superior to that of science. Besides the definition of religion by its form instead of the substance, will blur the boundary of religion and finally dissolve the religion as a specific institution.

As for Chinese native religion study, the profit is not only on his unique theoretical frame on the ritual study but also on the methodology he proposed. A

comprehensive formal analysis is conducive to catch the inner frame of complicated religious phenomena in Chinese native religion.

Sacrifice (祭祀) is the basic form of Chinese native religion, on which other religious elements accrete, such elements can be categorized into three classes, Heaven (天), Earth (地), Human (人). There is a triad among them, the human is in the center. Using Rappaport's phrase, sacrifice is the basic social act in China, it is a performance of relation construction with burning joss stick as a root metaphor.

Keywords: Rappaport; Ritual theory; Epistemology; Chinese native religion; Sacrifice

Author: Guo Hancheng

Institute/University: Peking University

Date: 2021

Title: *In Aeternitatem Praes Ens: A aetaphysical study on Augustine's doctrine of creation*

Abstract: The myth of creation, as a general sort of primitive memory and collective subconsciousness to mankind, is indeed the primary thinking method and universal psychological structure of human beings on tracing the origins for their own existence in both individual and collective aspects. With this being the case, the entire ontological and metaphysical exploremet in Augustine's theology thence found its very base and premise within the biblical account of creation: As the created beings who had been created in the ontological principle of Being, through the affirmation and confession to this metaphysical foundation that constructed in the first place within the divine creating action, by which the whole universe is brought forth into being, whence the human is able to be and to think on his ontological and metaphysical being.

From the articles that are currently existing, we can find basically five of Augustine's interpretation-works on the biblical account of creation in Genesis I-

III, which are the two books of *De Genesi contra Manichaeos*, the uncompleted task of *De Genesi ad Litteram Imperfectus*, the tenth to thirteenth book of *Confessiones*, the twelve books of *De Genesi ad Litteram* and the eleventh to fourteenth book of *De Civitate Dei*. This paper hence is mainly composed of a metaphysical study to Augustine's doctrine of creation based on these five pronounced works.

The introduction in the first chapter will be a problematic setup, which consists of the problem proposal, the historical issues, the aim, concern and theoretical method of Augustine and the methodology of this paper. The following second and third chapters will be focusing on Augustine's metaphysical doctrine of creation and theological ontology, which mutually discuss on the theological and philosophical approach to each other regarding the problem of creation. Based on the above metaphysical grounding, the following fourth, fifth and sixth chapters will respectively discuss within the realm of Augustine's doctrine of creation on his theological and philosophical anthropology, his metaphysics of good and evil, so as his theology and philosophy of history. Last but not least, a brief review for entire discussion is summarized in the seventh chapter.

Keywords: Augustine; Creation; Ontology; Metaphysics; Christian Philosophy

Author: Huang Jingzhe

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Date: 2021

Title: Thomas Aquinas on cognition: the problem of species

Abstract: In Aquinas's epistemology, there are two dominant principles, one is "every agent produces its similitude (*omne agens agit sibi simile*)", another is "what is received is received according to the mode of the receiver (*unumquodque recipitur in aliquo per modum sui*)". In the aspect of the cognized natural reality, the process of the cognition follows the principle *omne agens agit sibi simile*; in the aspect of the cognitive subject, the process of the cognition obeys the principle *unumquodque recipitur in aliquo per modum sui*. It is also what Aquinas defends

as the interplay of spontaneity and receptivity; for in the process of cognition on the natural reality, the natural reality spontaneously diffuses its similitude, and the cognitive subject receives this similitude according to its existence mode simultaneously. In consequence, the cognized object in its natural reality exists in the natural existence mode (*esse naturale*), in the sensitive soul the sensible existence mode (*esse sensibile*), in the rational soul the intellectual existence mode (*esse intelligibile*); the sensible existence mode of the similitude of the natural reality is sensible species (*species sensibilis*), the intellectual existence mode of the similitude of the natural reality is intelligible species (*species intelligibilis*); in this sense, soul cognizes the natural reality in a simultaneous cognition immediately and without falsehood.

Keywords: Thomas Aquinas; Epistemology; Problem of Species

Author: Xu, Ke

Institute/University: Peking University

Date: 2021

Title: From Taoist idea to vulgar deities: a study of secularization of Sanguan God

Abstract: Narration and faith coexist, just as the two wings of a bird, driving the continuous evolution of the whole faith activity, whether in orthodox religion or folk faith. From the beginning of the establishment of Taoism, the Taoist system contains a rich interpretation of the Sanguan beliefs, including some broadly narrative materials, while the narrative material of the folk Sanguan belief is vaster. The main focus of this paper is to investigate the changes of the Sanguan beliefs in Taoism and folk belief system, compare the similarities and differences between the Sanguan deities images in Taoism and folk belief system, and try to outline the process of the transformation from Taoist worship to folk deity.

This paper adopts the HTF research method (History, Texts, and Fieldwork) proposed by Overmyer, a scholar of religious history. Through the combination of

literature search and Fieldwork, this paper grasped kinds of documents, including local records, literati writings, folk literary works, folk legends and stories, etc. On this basis, combined with case study to carry out the work.

Under the three officials of the ministry, there are two kinds of officials: “water government officials” and “heaven and earth water officials”, and the latter one can be regarded as an absolutely mainstream “Sanguan” theory. In this paper, “heaven, earth and water” is taken as the main research object, and at the same time, it will also take into account the intersection of “the gods of Sanguan”.

The second chapter investigates the system of Taoist classics related to Sanguan Gods. The concept of “sanguan” in Taoism firstly appeared in the “San Guan Shou Shu”, which was the core of the concept and ritual of the early Heavenly Master to solve sins. The Lingbao school born in the Six Dynasties continued and reshaped the belief concept of the three officials, transformed the three officials from the virtual concept to the physical form of the divine officials, and established the fixed operation mechanism and functions of the divine authority. However, the Sanguan Jing, born in the Yuan and Ming dynasties, not only simplified the functions of the Sanguan, but also transformed the identity of the Sanguan into a mortal who cultivated the Tao. From the beginning of Taoism to the Ming and Qing dynasties, this system of Sanguan classics shows the sequence from the virtuality to the entity, and from the respect for gods to the fairy.

Associated with heaven, earth and water gods in the third chapter focus on the efficacy of narrative, through combing the text and category, can clearly see the extend of Sanguan’s abilities, accompanied by the Sanguan gods’ image shift for many times, that is, from primary Taoism is god to record the supervision of the human good and evil, as the three gods is further popular in China, the Sanguan accept localization transformation and become god of the localization.

The fourth chapter focuses on the narrative texts related to the legends of three gods’ life experiences. These texts reflect the increasingly complex social identity network of Sanguan, and several narrative texts all appear new characters

related to Sanguan. This chapter will use the method of refining the form of legend and analyzing the context of belief to continue to enrich the process of shaping the image of three officials among the people. The newly developed narrative structure of life experience represents the further deepening of the commonness of the Sanguan gods' identity and reflects the folk belief of Sanguan gods reinforcing.

The fifth chapter focuses on the evolution of the Sanguan beliefs since the Ming and Qing dynasties. The nature of Sanguan gods' worship places can be basically transformed in the Ming dynasty. Firstly, the emergence of Sanguan Temple built by the people after the Ming dynasty; Secondly, the monks participated in the construction and management of the Sanguan Temple. The Sanguan gods was no longer the exclusive deities of Taoism but also the god of the Buddhist temple. The expansion of Sanguan-faith groups corresponds to the rich levels of the Sanguan narrative texts, which highlights the popularity of Sanguan.

Keywords: Folk belief; Folk narrative; Taoist gods; Sanguan gods; Noble deities; Local god; Legendary morphology

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Date: 2021

Title: **The parallax view—on missionaries' writings of the Ming-Qing transition**

Abstract: Missionaries are important participators and recorders of the Ming-Qing transition. This dissertation purports to discuss the texts about the Ming-Qing conflict written by Johann Adam Schall von Bell, Martino Martini, Michel Boym and Domingo Fernández Navarrete, who were in China during the late Ming and early Qing period. Through the analysis on their unique writing styles, modes of interpretation, their textual dialogues as well as the religious, political, historical and cultural context revealed in their books, compared with the writings of the

same topic by Chinese historians, the dynastic changeover from Ming to Qing that took place in China during the seventeenth century will be re-examined.

Through a comparison between the four missionaries' works on the Ming-Qing transition with that of the Chinese historians in the early Qing dynasty, the first chapter summarizes three writing styles of the missionaries. Michel Boym's *Briefve relatione de la notable conversion des personnes royales, & de l'èstat de la religion chrestienne en la China*, and Adam Schall's *Historica narratio, de initio et progressu missionis Societatis Jesu apud Chineses, ac praesertim in regia Pequinensi*, place the Ming-Qing transition in the narrative framework of Chinese missionary history. With a focus on the wars during the transition, Martino Martini's *De Bello Tartarico Historia* describes how the Manchu conquered the Ming dynasty step by step. Domingo Navarrete's *The Author's Travels*, from a personal point of view, records his own experience of touring in China during the wars. These three different writing strategies, provide readers with three different types of narratives of the Ming-Qing transition, representing the missionaries' unique observations of that complicated history from three perspectives of "religion", "war" and "travel".

The second chapter explores how missionaries interpret the Ming-Qing transition. On the one hand, they use religions of the western world as a reference and consider the Ming-Qing conflict as a part of God's Plan and the fall of Ming as God's punishment. On the other hand, using the history of the West, especially war history, as a reference, they compare Zhu Changfang (Lovangus) with Codrus, the collapse of the Ming dynasty with the fall of Troy and the Roman Empire, the Ming-Qing wars with the contemporaneous Thirty Years' War. These interpretations bring us new knowledge, recognizing the significance of Zhu Changfang's turning point in the history of the South Ming dynasty, as well as the comparison and the interaction between the Ming-Qing transition and European history.

The parallax not only means differences in writing styles and modes of interpretation between the missionaries and the Chinese authors, but also in

understanding of the Ming-Qing transition within the missionaries. The third chapter is centered on the conflict of opinions among Adam Schall, Martino Martini, Michel Boym and Domingo Navarrete. It reveals that their disputes are related not only to the turmoil in China, but also to the intricate political and religious struggles among European countries and Catholic orders at that time. All this can be taken as an indication of the complexity of the Ming -Qing transition.

The fourth chapter probes more deeply into how the writings of missionaries expand our scope to observe the Ming-Qing transition by putting it in the Sino-European interactive relationship. The missionaries intervened in the dynastic change and started political and military cooperation with the Ming and Qing regimes. Portugal, Spain, the Netherlands and other countries were also involved in this turbulence in order to compete for the privilege of free trade with China. The missionaries' written records have also been widely disseminated, translated and adapted in Europe. The role that missionaries' writings of the Ming-Qing transition play in China-Europe relations is further demonstrated through an analysis of changes in narrating the transition images as well as a comparison with the writings from the perspective of global history.

Re-examining the Ming-Qing transition from different perspectives of the missionaries, on the one hand, can complement the traditional Chinese historical narratives, further deepen our understanding of the link between the Ming-Qing transition and Europe or even the world at that time. On the other hand, we must also be clearly aware that the mission of "the Christian Occupation of China" and the complicated religious and political struggles in Europe severely affected the writing of missionaries, so that prejudices coexist with insights in their texts. The different perspectives of the missionaries constitute the particularity of the world's understanding of China, also constitutes the possibility for us to reflect on the Ming-Qing conflict.

Keywords: Missionary; Ming-Qing transition; History writing; Seventeenth-century Europe

Author: Xu, Shuang Shuang

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Date: 2021

Title: *Fu Jen University and Chinese-Western cultural exchange (1925–1952)*

Abstract: Fu Jen University (the Catholic University of Peking) is a typical case of Chinese- Western cultural exchange in the first half of the 20th century. Its establishment and development not only benefited from cultural exchange, but also enhanced the mutual understanding between China and the West. Accordingly, this dissertation examines the idea exchange, knowledge transfer, personnel mobility, academic production, and artistic creation in this institution. It tries to explore how the academic ideas, systems and methods were introduced into China, also how Chinese traditional culture was preserved and promoted, and then transmitted to the West through university's press, Catholic organizations, and personal linkages.

The rise of Fu Jen originated from three driving forces: Chinese intellectuals, the Vatican, and American Benedictines. In early Republic of China, Chinese Catholic intellectuals claimed to inherit ideals of Jesuits in the late Ming and early Qing dynasties. The Vatican soon emphasized on Christian education in the Far East and the policy of indigenization. Later on, the Benedictines utilized historical experience of restructuring the cultural order in the Middle Ages. The entanglement of various ideas formed the academic style of this Catholic university which placed emphasis on liberal arts, especially Chinese studies, making it different from other Christian universities.

The evolution of discipline system reflects both the integration of academic resources at home and abroad and the intersection of modern Chinese and Western knowledges. In this process, the interaction between Chinese and Western factors was permeated. On one hand, Chinese scholars embraced western

academic system and integrated modern methods to develop traditional scholarship. On the other hand, western missionaries cooperated closely with Chinese to transplant the discipline model that Western orders advocated and featured. This process was also affected by relationship among university, government and the church, as well as various practical conditions.

The experiences of foreign teachers show how Chinese and Western cultures are extended and expanded through personnel mobility. Many missionary scholars were sent by the Western orders to serve in this university. While bringing new perspectives and approaches to Chinese higher education and academic development, they were in turn influenced by these experiences. After leaving Fu Jen, foreign scholars carried on previous research projects in other institutions, or brought back the knowledge and materials accumulated in China, or told Western public about Chinese history and reality, therefore continued to promote the dialogue and communication between the East and the West.

Academic publications, especially those of high standards reveal Fu Jen's international orientation and integration with Sinology across the world. For instance, *Bulletin of the Catholic University of Peking* gradually developed from school bulletin to academic journal; *Monumenta Serica* was published as one of the most important sinological journals in the 20th century; *Folklore Studies* reflected anthropological accomplishments of Society of the Divine Word. The common interest of Chinese and Western scholars could be found in the purposes and contents of these journals, meanwhile, the degree of internationalization of this university could be seen from the succession of them and their connection with other domestic and overseas journals.

Fu Jen University is also the birthplace and proving ground of Chinese Catholic art. The design of main building integrated thinking and exploration of Sino-Christian architectural style of western architects. Department of Fine Arts later gathered a group of Chinese and foreign painters to create a series of

Christian paintings by absorbing Chinese and Western expressions, which opened a new field of Chinese religious art and had a lasting impact at home and abroad.

In summary, the history of Fu Jen University as a Catholic cultural and educational institution demonstrates the tension between missionary and cultural missions, the two-way flow of Chinese and Western culture in the 20th century, and the mutual construction of globalization and indigenization.

Keywords: Fu Jen University; Chinese and Western exchange; Catholic Church; Indigenization; Sinology

Author: Li, Le

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Date: 2021

Title: Study on the modern Islamism in Sudan: 1949–2010

Abstract: The modern Islamism is an important phenomenon in the development of modern Middle Eastern politics and societies. It is one of the main thoughts and political movements emerging in the Middle Eastern societies in response to modernization. It advocates that politics and social affairs of Muslim countries should be guided by Islam, criticizing political systems and laws introduced from the West. Islamist movements are usually in tense relationships with the regimes of Middle Eastern countries, but details of that relationship vary from country to country. In regard to this, the case of Sudan is one worth studying, where the Islamist movement successfully took power by filtrating state institutions, which is the only case in the Middle East. A study on it is helpful to understanding modern Islamism in a better way, and contributes to broadening and deepening the country study on Sudan.

This dissertation studies the origin and development of modern Islamism in Sudan, as well as the interaction between the Islamist movement and the ruling political and military elites of Sudan. The modern Islamism emerged in the era of nationalist struggle in Sudan, supporting the cause of nationalism—ending the

colonial rule and achieving self-determination, but further asked for establishment of an “Islamic” social and political order after that. The Sudanese political and military elites who inherited state power from the colonialists were not interested in establishing an Islamic order, focusing on maintaining their own political and economic hegemony. The leftist officers taking power by a coup in 1969 tried to reform the structure of economy and society radically, and clashed with the modern Islamist movement. However, the reform of the military regime didn’t produce positive results as planned. It had to adopt the Islamist discourse and policies of Islamization to strengthen its legitimacy. Taking advantage of this opportunity, the modern Islamist movement enlarged its social influence and managed to infiltrate the army.

Through its constituency in the army, The Islamist movement took power by a coup. The design for political expedients made the regime established by the coup flawed from the first place. The institutions of the Islamist movement were weakened after establishment of the regime, which made it incapable to command the regime in an institutionalized way. The Islamist regime was no different from the previous authoritarian regimes in the structural perspective, failing to solve the structural problems of Sudan. On the issue of nation building of Sudan, the Islamists’ longing for an Islamic constitutional order cannot reconcile with building a national identity which embraces diverse ethnicities and religions.

The modern Islamist movement failed to achieve its goal of reforming the politics, economy and society of Sudan systematically. The regime it established left a situation of political fragmentation, economic deteriorating and social disorder. The movement itself divided into factions fighting against each other. However, partly due to endeavor of this movement, a large number of political and military elites accepted Islamist ideas, and the Islamist discourse is widely used in the public space. The modern Islamism still enjoys some influence as a thought in the Sudanese society in the current time.

Keywords: Modern Islamism; Sudan; Shari‘a; Islamic state; Nation-state building

Author: Zhang, Jin

Institute/University: Peking University

Date: 2021

Title: A study on the relationship between scholar-officials and Buddhism in the Northern Song dynasty

Abstract: This paper mainly focuses on the general picture of Buddhism and scholar-officials in the Northern Song dynasty (960–1127) and the change of their relationship, since this period has witnessed a new developmental stage of Chinese Buddhism.

The academic world, from the standpoint of Buddhism, has long believed that this religion fell into decline after the Song dynasty. However, Chinese Buddhism, after experiencing social changes between the Tang and Song dynasties, took on some new characteristics. For example, Buddhism penetrated almost all aspects of daily life; Buddhist historiography flourished unprecedentedly, with more biographies of monks, excellent recording of inheritance, and detailed general history; Various sects, Zen, Tiantai, Pure Land Buddhism, etc., became inclusive and integrated with one another; Buddhism also communicated with Confucianism and Taoism deeply, and, together with them, provided important sources for School of Principle in the Song and Ming dynasties. During this period, the most typical literati politics in Chinese history was fully formed. The evolution of Buddhism relied on the participation of this scholarly community, while the latter's thoughts and views were in turn profoundly impacted by the former through their close contact. Therefore, their relationship serves as a critical clue for interpreting the exchange and interaction of politics, ideology and religion in this period.

This paper first reviews the formulation and development of Buddhist policies in the Northern Song dynasty. At the beginning, the emperors adopted

supportive and manipulative religious policies, establishing a harmonious relationship between political regimes and Buddhism. This relationship generally remained stable throughout the dynasty, except for a temporary resistance to Buddhism and appreciation of Daoism by Emperor Huizong. Then, the changes of scholar-officials from the end of Tang dynasty to the Northern Song dynasty are presented in later chapters. Free from the turmoil of the Five Dynasties (907–979), the literati group gradually gained political and cultural dominance at the beginning of the new dynasty. Hence a new type of scholars represented by Fan Zhongyan and Ouyang Xiu, and a typical political structure dominated by scholar-officials.

At the beginning of Song dynasty, as rulers advocated Buddhism, the scholars, deeply involved in religious affairs, became the direct executors of religious policies and the de facto administrators. At the same time, although some of them believed in Buddhism, the community had strong desires for restoring the dominant position of Confucianism in the ideological system, which finally led to the resistance to Buddhism. Their relationship also varied with the development of literati politics. When Buddhism was appreciated and supported by emperors, the scholars mainly followed suit. In the middle of the dynasty, the political structure of scholar-officials took shape. While leading political and cultural reforms, the scholar-officials continued to carry forward Han Yu's policy of resistance to Buddhism, which was believed as social ill infringing on the fundamental status of Confucianism. When the resistance to Buddhism later became the mainstream of the society, Buddhists among scholar-officials bravely protected their religion. When factional rivalry escalated and many scholars were deprived of their political power in the struggle, they would likely make friends with Buddhist priests and devoted themselves to Buddhism. Through literature and social practice, they integrated Buddhist spirit into their life. The scholar-official community, whether they worshipped or rejected Buddhism, or

somewhere in between, made contributions in different respects to the localization and secularization of this religion in this period.

Taking Yang Yi, Su Shi, Huang Tingjian and Zhang Shangying as typical cases, on the one hand, this paper discusses Buddhists among scholar-officials and their role in supporting, spreading, and protecting Buddhism. Taking Ouyang Xiu as an example, on the other hand, this paper reviews the development of anti-Buddhism thought, and analyzes the interactions between Buddhism and those in opposition to this religion. Affected by anti-Buddhism thoughts, the connotation of the term Ning Fo (Excessive Worship of Buddhism) changed significantly in the dynasty and was commonly used to criticize the excessive worship of Buddhism among scholar-officials. The transformation of the concept “Ning Fo”, under the joint influences of pro-Buddhism and anti-Buddhism thoughts, reveals the complexity of the relationship between the literati group and Buddhism in the Northern Song dynasty.

Keywords: Northern Song dynasty; Buddhism; Scholar-officials; Literati politics; Ning Fo

Author: Wang Yuanzhong

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Date: 2021

Title: “My calligraphy is Dharma” —research of Master Hongyi’s calligraphy

Abstract: Master Hongyi’s calligraphy is “plain, quiet, and diffuse”, which is a representative of monk calligraphy. He said: “My calligraphy is Dharma.” He uses calligraphy as a convenient method for his practice, and he also uses his calligraphy to promote the Dharma. His calligraphy journey is a result of the changes in the time axis of his temperament, insight, and his comprehension of the law of calligraphy.

The learning and experience in his early years laid the foundation of his life, and his practice tempered his character and contributed to the sublimation of his

calligraphy. Master Hongyi advocates “the essence of Tao and the end of art”, and “sincere and respectful” in all situations is his nature of mind method. When writing is also when practicing. Not obsessed with the law, he blended the seal script, the official script, the running script and the cursive, and wrote a mellow calligraphy, with the mind of all bodies. He blended dramas, comics and other arts, combined them into his writing brush, and showed his smart expression. The creation of “Husheng Painting Collection” is full of compassion, which is a major cause of the thin “Yangzhi script”. In his early years, he was deeply influenced by “The Stele of Zhang Menglong”, and in his later works, the inner knot body was also developed. His calligraphy is comfortable, compassionate and unique. In his later years, his writing style became more and more innocent and lively. The last writing and ink “combination of sadness and joy” is indistinguishable and unbelievable. It can be described as a convenient method for masters to open to future generations.

Master’s works are to remove arrogance and distracting thoughts, cleansing subtleties. Contrary to the tradition of “power” in calligraphy, he presents a kind of castrated space, and also brings a sense of time that transcends rhythm and flow. With the ancient style, the slow strokes, the current freshness, the spring and autumn. The master’s calligraphy is sparse and desolate, and he has no intention of making connections, but there is no separation. Behind it is the time to cut off the improper thoughts and solve the knot. His words are in round feet and round living without dwelling. The seemingly soft and feeble lines are blindly pure and quiet. The mage shows directly with his words. He said that his characters revealed “plain, quiet, and diffuse”. The three have deep meanings and internal connections.

The master’s writings not only promote the Buddhist principles in the written content, but the calligraphy itself is quite meaningful, and his seal and signature also have the effect of showing the Dharma. From “Yi Yin” at the beginning of the monkhood to “Er Yi Old Man” in his later years, the master has changed from time to time in signing and signing, reaching more than 200. You can explore his wonderful deeds of following the text into the concept, showing the wonderful

meaning of “no self” and “infinite possession”. The use of the Buddha statue stamp and the location of its stamp are also very particular.

The main method of this article is to read the works carefully. From the method of calligraphy, the image of calligraphy, the breath of calligraphy and the meaning of calligraphy of the master, the different levels are introduced, and the changes are reviewed to experience the state and the state behind them, and the enlightenment they bring.

Keywords: Master Hongyi; Calligraphy; Aesthetics; Buddhis

Author: Jiang, Xiaomin

Institute/University: Peking University

Date: 2021

Title: A study of K. H. Ting’s contextualized Christology

Abstract: Bishop K. H. Ting (Ting Kuang-hsun, or Ding Guangxun, 1915–2021) is the thinker and central figure of the Protestant Church in modern China. Without taking his life story and thoughts into consideration, modern Chinese Christianity cannot be fully understood. In 1951, Ting returned to China to serve the motherland. He promoted ‘Theological Reconstruction’ in China, a movement in theology parallel to the development of the People’s Republic of China. His life-story, and the way his thinking developed reflected process of continual dialogue between the Church and modern society in China. After retiring from his leadership in the China Christian Council and Three-Self Patriotic Movement (CCC&TSPM), Ting remained a representative figure in the Church in China, a respected leader in the universal Church. To put it more accurately, Ting is a practical, rather than a systematic, theologian. His theology focuses on the goal of ‘running the Church well’ and serves the sustainable development of the Church in modern China. In his theological thought, Ting pays particular attention to the correlation between ‘Christology’ and ‘the context in modern China’. Indeed ‘contextualized Christology’ runs throughout Ting’s exploration of theology. This

paper therefore uses the perspective of Christology to study Ting's contextual theology. By using a systematic analysis, it examines the sources of Ting's thoughts, the particular issues to which Ting's Christological thought was a considered response, the essential content of his Christology itself and the analysis on how Ting applies his theory into Chinese context. This in turn can provide a directional and decisive guidance for the current and future development of Chinese Christianity, as well as Chinese insights into the development of contextual theology for the universal Church. This paper is composed of five sections. The first part discusses Ting's life story and its impact on his Christology. Main sources of Ting's contextualized Christology will be explored: the Bible, the Christian tradition, the Chinese cultural and historical context, and the influence of fellows such as the theologian Y. T. Wu (Wu, Yao-tsung 1893–1979). The second part traces the particular issues to which Ting's Christological thought was a considered response. He was committed to reinterpreting the doctrine of justification by faith and removing the image of Western Christianity from the Chinese church. He was critical of the limitations of traditional Christology and was concerned to honor the truth, goodness and beauty found outside the church. He proposes the way as how to think of the political and pastoral meaning of "Three-Self" and an approach to theological exploration with its goal of "running the Church well in the socialist society. The third part elaborates Ting's contextualized Christology in details. This includes God's image in Christology, Incarnation, the unity of creation and salvation, an emphasis on "original grace" over "original sin" in terms of the views on grace and humanity, the Christ of reconciliation, the cosmic Christ, the resurrected Christ and the Biblical interpretation of Christology. The fourth part delves into the practical implications and commentaries of Ting's contextualized Christology which includes the themes as the incarnate Christ and Chinese identity, incarnate Christ and the "common language" with Chinese people, the cosmic Christ and "cultural Christians", cosmic Christ and interreligious dialogues, the relationship between Christology and running Church well, and the way

promoting the image of the Christianity in China in the universal Church. The fifth part evaluates the thought of Ting's contextualized Christology. It points out that Ting's contextualize Christology enlightens the exploration of "making the Church in China Chinese" (MCCC). It begins with the multiple understandings of MCCC, whereafter, demonstrates my own assessments on Ting's thinking and practice of MCCC, namely, its subjectivity, initiative, particularity, doctrinal interpretation, methodology, universal vision and also its development in a dynamic, grassroots and deep level. This part also displays the critical dimension of Ting's thought, such as insufficient reference to the classical sources of Chinese culture. The paper concludes that Ting's theology is significant to the instruction and foresightedness on exploration of MCCC, which has become an epitome of the theological construction of Chinese Christianity in history, especially after the reform and opening up. And thus, Ting's contextualized Christology cannot be omitted in the history of Christianity in modern China. What's more, Ting has been an indispensable member among contextual theologians in the history of Asian theology.

Keywords: K. H. Ting; Contextualized Christology; Making the Church in China Chinese

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Date: 2021

Title: How religion shapes politics through transnational corporations: viewed from CSR Movements of American and European Christian organizations

Abstract: In the era of economic globalization, transnational capital flow has fostered the rise of global supply chains (value chains) and the global production network, which are systems featuring the close interconnectedness of politics and economy, and the pervasive existence of power relations. Transnational

corporations, as crucial nodes in global supply chains (value chains) and the global production network, wield enormous power in the world economic and political processes. Religious organizations from the civil society have noticed the significant influence of transnational corporations, and tried to control the corporate power through a type of “counter movements”, i.e. corporate responsibility movements, to achieve their political and social goals.

Though the “separation of politics from religion” is thought as a fundamental principle in modern politics, complex interactions can be found between religion and politics in reality. Religion can shape politics through a spiritual system made up of religious teachings, and an organizational system consisting of religious institutions. In the era of economic globalization, however, transnational corporations have become an important way for religion to influence transnational politics. To study “how religious organizations shape politics through transnational corporations”, this paper takes American and European Christian organizations as examples, and draw from the resource dependency theory to make three case studies: the Anti-apartheid movement, labor governance in the garment industry of Bangladesh, and global climate governance. This paper reveals the specific mechanisms through which religious organizations try to control the corporate power via corporate responsibility movements. Put simply, through corporate responsibility movements, religious organizations can wield the “investor power” inside corporations to seek the “internal control”; they can also mobilize the “consumer power” and “public power” outside corporations as social activists to pursue the “external control”. By positive and negative incentives, religious organizations can exert effective impact on resources essential to the existence and development of target corporations, including capital, reputation, market, and favorable policies and laws, and push the target corporations to act as desired by religious organizations. Transnational corporations have different responses to such pressures. When they cannot avoid such pressures, they can only choose to adapt to them, or some corporations may

voluntarily adapt to achieve competitive advantages. When corporations follow the will of religious organizations and their allies, they use their structural power, instrumental power and discursive power, as preferred by religious organizations, to influence political and economic elites in target countries and domains, by taking advantage of their dependence on the resources that these corporations control: capital, technology, market, energy, tax, legitimacy, among other things. In this way, they can shape both the “high politics” and “low politics” of a sovereign state, as well as the global public affairs. Apart from intentionally “using” the corporate power to achieve their goals, religious organizations and their allies can also “restrain” the use of power by corporations to make way for their preferred goals, also through the control of resources necessary to target corporations. In a word, based on the rationale of resource dependence, religious organizations can influence the behaviors of transnational corporations, and thereupon exert impact on politics in target states and domains. This is a “transmission of control”. The transmission of control is made possible because of resource dependence and power exercise.

The “transnational corporations’ approach” through which religion shapes politics as proposed in this paper bridges analyses at the international and domestic levels, and manifests a holistic logic that includes “state–market–society” within one analytical framework. It puts religious organizations from the domain of “society”, transnational corporations from the domain of “market”, and public power institutions from the domain of “state” into the same transnational networks of relations, and examine their interactions therein. In this way, this paper unveils a special mechanism through which “social actors” can influence transnational politics via “market actors” in the era of economic globalization. This can deepen our understanding of the role of non-state actors in transnational politics in this era.

Keywords: Religion; Christian organization; Transnational corporations; Corporate responsibility movement; Transnational politics

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Date: 2021

Title: A study on theological resources in W. H. Auden's poetry

Abstract: W. H. Auden is one of the most important English poets since T. S. Eliot. He converted to Christianity in 1940, since then he changed from a left-wing poet to a religious poet. In his later period, Auden contacted with varied theologians, they wrote letters and reviews for each other, forming close relationship and improving each other's thoughts as a result. This research is a study on the resources in Auden's poems based on these letters and reviews, with special attention to the question he was influenced by and responded to the thoughts of Charles Williams, Reinhold Niebuhr, Kierkegaard and so on.

The first chapter focus on Auden's opinion about equality and justice, trace back to theological reason and personal background about his change, aiming to reveal classic virtue and its philosophical significance and artistic expression in his later poems. Auden changed his idea about social equality from the perspective of political economy to religion; this change is closely related not only to the Second World War but also to Niebuhr and Williams. Niebuhr criticized the church for the traditional understanding about original sin as real historical event not as symbolic event. He explained his thought about sin in a symbolical way. Sin is caused by anxiety, in which people are so afraid of loss of safety that they exaggerate their ability and power, this eventually leads to pride that is basic sin in Christianity. Besides, Williams believed that injustice will only gain significance when Christ existed and suffered for the sinful people. All these had great influence on Auden, which will explain his emphasis on the virtue of humility in his later letters and poems. Thus, Auden pay tribute to Horace who applaud the classic virtue in his poetry. But different from Horace's 'carpe diem', Auden's depiction

of daily life is fully of guilty of sin because of his symbolic understanding of original sin.

The second chapter focus on Auden's understanding of co-inherence and reciprocal relationship to explain his idea about Christian marriage and reveal philosophical background of his dialogical poetics in later period. Concerning to Auden's thought about love, he changed from Freud's eros in early period to Christian marriage in later poetry, this change is mainly due to Kierkegaard and Denis de Rougemot. For Auden, Christian marriage doesn't mean traditional moral constrain but a reciprocal relationship between the self and the others. In marriage, people are asked to abandon the selfish self and gain a new spiritual attitude, this is contrary to romantic love that asks people to die in passion and regard themselves as gods. People make subjective choices to be loyal to their vows, aiming to defy various uncertainties, the couple in marriage form reciprocal relationship in such a way. Auden's understanding of Williams' theory of Co-inherence, exchange and substitution for each other, is clear expression of reciprocal relationship. In Auden's later poems, he uses reciprocity to express love and use dialogical poetics to form love in literary action. Auden thinks poetry as a talk between one and another, he believes poets should focus on two points to reveal different side of the dialect, and he realized this dialogical poetics in his longer poems in later period.

The third chapter takes Auden's understanding of the relationship between "poetry and truth" as the center of discussion, and explains his reflection on the social function of poetry, thus explaining the personal background, the situation of the times, and the ideological reasons for the changes in his "Ars Poetica". In his later years, Auden revised and even deleted some of his earlier poems because he found there was a misunderstanding in public and even some poets who held that "art makes anything happen". Contrary to this, he believed that "poetry makes nothing happen" and the only social function of poets lies in warning, an action of keeping the artists vigilant on the fact that any attempt to get closer to the truth

will probably result in deviation from it instead. This is not only Auden's alert sent to the artists against their attempt to endorse the truth around World War II, but also his confession to the "dishonest", "frivolity" and "demagogy" similarly reflected in his early poetry. This shift is closely related to Kierkegaard and others. According to Kierkegaard, truth is subjective, and man needs to maintain a balance between his inner passion and objective uncertainty. Influenced by this, Auden emphasizes that man must "know his own subjectivity objectively", and therefore he cannot accurately grasp the truth. In his late longer poem "The Sea and the Mirror", which represents his later "Ars Poetica", Auden transforms the magical Prospero in Shakespeare's play *The Tempest* into an old man who laments his past as an artist. In Auden's version, Prospero finds himself "under seventy thousand fathoms deep" of uncertainty and he says that "the way of Truth was a way of silence".

The fourth chapter focuses on "Poetry and Rite", discusses Auden's understanding of vision and rite, explores the cultural factors and philosophical resources contained therein, and thus explaining his thoughts on the nature of poetry and imagination. With the outbreak of World War II, Auden began to reflect on the optimistic view of history and the social culture obsessed with reason. Then he became more interested in Williams' "negative way" and its associated mystical meditations, this inspired Auden to pay more attention to mystical visions and rite in his later years. However, as a Christian, Auden rejected the vision of God and celebrated the vision of Dame Kind, Eros, and Agape because he did not want to equate vision with prophecy, he preferred to think of vision as a "supernatural illumination". Although he is fascinated with vision, he does not mistake it for reality, he sees it as a way of integrating experience into the literary imagination. His understanding of rite is similar. Rather than understanding rite as a procedure, Auden sees rite as related to poetry, "A poem is a rite". Rite is "a community in action", and poetry expresses the desire for community in an imaginative way. In an age obsessed with reason but poor of symbols, poetry can build an imaginary

world, and sustain emotions such as the desire for a better community in this imaginary world. Thus, for Auden, vision and rite are transcendental and imaginary, analogies to utopia on the level of words rather than imitations of the real, complement to reason rather than substitution for reason.

Auden accepts Niebuhr's symbolical interpretation of original sin, not in order to condemn people but to applaud the virtue of humility; he draws on Kierkegaard's understanding of marriage, not to bind people's hearts with moral chains, but to resist uncertainty through "reciprocal relationship"; he recognizes that "poetry makes nothing happen", not to criticize poetry for its uselessness and give up writing, but to war people to be vigilant about poets' attempts to substitute personal understanding for universal truth; he is concerned with visions and rites, not in pursuit of mystery or transformation into prophetic prophet, but in building up an imaginary world where reason flourishes but spirituality is barren.

These theological resources enriched Auden's thought and brought about transformation of Auden's poetics. But his poetry is not merely a statement, but rather a literary practice and expansion of these ideas. In his later period, Auden replaces the earlier pilot's perspective with a limited private perspective, this is a poetic response to the virtue of humility. He replaces Eros with marriage in love, extending the "dialogue" from the marital couple to large number of citizens, this is a democratic expression of the "reciprocal relationship". He replaces pride of "art makes everything happen" with humility of "poetry makes nothing happen" and "the way of Truth was a way of silence", this is the literary practice of "subjective truth". He creates the imaginative world with visions and rites, providing a harbor for feelings in the world where reason flourishes but with meaning missed, this is an interpretation and complement to "Negative Way".

Keywords: W. H. Auden; Virtue; Reciprocity; Humility; Negativity

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Date: 2021

Title: Research on socialist religious theory with Chinese characteristics

Abstract: In April 2016, General Secretary Xi Jinping put forwards the important proposition of socialist religious theory with Chinese characteristics for the first time at the National Conference on Religious Work, forming the religious chapter of socialist religious theory with Chinese characteristics. It answers important theoretical and practical questions about how to understand religion, how to deal with religious issues and how to do religious work well in socialist society. The aim of studying the socialist religious theory with Chinese characteristics is to analyze its internal logic and levels, to deeply understand and grasp its rich connotations, to explain the characteristics and positions of each part, to promote the continuous development of socialist religious theory with Chinese characteristics.

The socialist religious theory with Chinese characteristics is a highly concise and self-improvement theory, which has a profound source basis for its formation and improvement. Firstly, it inherits the views, strategies and methods of dealing with the religious issues of Marxism. The basic experience of the Party's in understanding of religious attributes, dealing with religious problems and doing religious work well comes from the Marxist view of religion. It has enriched and developed the Marxist religious view by combining it with the Chinese religious reality. Secondly, it has taken shape in the course of developing socialism with Chinese characteristics. It inherits the Party's basic views on religion in the primary stage of socialism. The Chinese Communists, mainly represented by Comrade Deng Xiaoping, emphasized the correct understanding and handling of religious issues. The Chinese Communists, mainly represented by Comrade Jiang Zemin, pay attention to the relationship between religion and socialism. The Chinese Communists with Hu Jintao as the main representative discussed the harmony between religion and socialist society. The CPC Central Committee with Xi Jinping as the core carry built a new construction of religious theory, deepening the party's understanding of religion and making clear the handling of religious

issues. Thirdly, it is rich in religious practice in China and the world. Religious issues have always been a major issue that the Party must properly handle in governing the country. The Socialist religious theory with Chinese characteristics has strong problem orientation and realistic concern. It has developed and improved in the process of solving religious issues, and has distinctive practical and innovative characteristics.

The Socialist religious theory with Chinese characteristics has clear level, rich connotation and distinctive characteristics:

The theory of the attribute of religion reflects the scientific nature and innovation of the socialist religious theory with Chinese characteristics. The Party on understanding of the nature, law of development and social function of religion conforms to the basic principles of Marxist religious view. And on the basis of innovation, it has made innovations, realizing the organic unity of scientificity and innovation of religious theory. The first point is that it adheres to the basic understanding of religion of Marxism and explains the basic connotation, basic law and basic function of religious attribute, and holds that religion is the reflection of illusions in the mind of external forces that dominate people's daily life. The emergence, development and extinction of religion is a historical process with its own laws, which has brought important influence to human society. The second point is that it creatively develops Marxism's basic understanding of the attribute of religion, points out that religion is a special culture and becomes the focus of dealing with religious issues. On this basis, it proposes to grasp the "five characteristics" of Chinese religion and treat dialectically the social role of religion in China. Religion has both positive and negative effects, which is a social phenomenon that are both positive and negative effects exist together. The third point is that we should constantly deepen the understanding of the nature of religion, build the cornerstone of socialist religious theory with Chinese characteristics, and guide the practice of religious work from the perspective of

human social development, socialist construction and promoting the modernization of national governance.

The theory of religious work highlights the practicality and guidance of socialist religious theory with Chinese characteristics. Since the new period, the Party's religious work has made progress because of the guidance of the socialist religious theory with Chinese characteristics. The socialist religious work with Chinese characteristics has obvious advantages in three aspects: adhering to the core socialist values to guide and educate religious figures and believers, adhering to the basic political stance of putting people first, and adhering to the main goal of building a positivity and health; The theory of religious work of socialism with Chinese characteristics has three main contents: the Party's basic policy, basic ideas and basic evaluation criteria for religious work, which enriches and develops the the practical connotation of the religious theory of socialism with Chinese characteristics; The theory of religious work of socialism with Chinese characteristics is based on China's religion itself and the great united front work to understand the international and domestic situations. It improves its systems and mechanisms and helps build a patriotic united front between the Party and the religious circles. It demonstrates the role of religions in China's economic development, social harmony, cultural prosperity, ethnic unity and national reunification, which opens up new ideas for promoting the religious work of socialism with Chinese characteristics.

The theory of the religious governance system highlights the strategic and long-term nature of socialist religious theory with Chinese characteristics. The Party and the government actively promoted the reform of the religious system and established a socialist religious system under the leadership of the Party after the founding of New China. Since reform and opening up, the Party has combined the "particularity" of the religious system with the "generality" of the socialist system with Chinese characteristics. The main purpose is to grasp the characteristics and advantages of socialism with Chinese characteristics, grasp the

overall situation of socialism with Chinese characteristics and operate it efficiently, which establish the basic framework of the socialist religious system with Chinese characteristics. It includes the party's leadership system for religious work, the government's governance system for religious affairs, and the religious groups' own management system, which embodies the authority and guidance, characteristics and pertinence, effectiveness and operability of the system. In the process of removing obstacles and barriers, we should fully absorb and draw on useful experience, integrate various resources and forces, coordinate religious relations, handle religious affairs through the participation of the state, society and the masses, and constantly promote the standardization and modernization of the socialist religious governance system with Chinese characteristics.

The religious theory of socialism with Chinese characteristics is full of vitality. It is a scientific theory gradually summed up by our Party in the long course of revolution, construction and reform, which has important value. Firstly, it has important historical value. We should understand the three aspects of religion: "God", "society" and "man". The Party, the state and the nation jointly handle religious issues. We must coordinate "the law of human development", "the law of socialist construction" and "the law of the ruling of the Communist Party", and coordinate the relationship between religion and socialism. Secondly, it has rich theoretical value. It is the latest achievement of the Sinicization of Marxism, which injects vigor and vitality into the Marxist religious view, the crystallization of the collective wisdom of the Chinese Communists, and the religious chapter of the theoretical system of socialism with Chinese characteristics. Thirdly, it has important practical value. This theory insists on innovating the way of work, changing the attitude, idea and mode of religious governance, constantly improving the level of religious work, promoting the modernization of national governance system and governance capacity, and contributing programs and wisdom to the construction of a community of shared future for mankind.

Keywords: Socialism; Religious theory; Religious work; Religious governance system

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Date: 2021

Title: A study on the religious work of the Communist Party of China in Liaoning Province (1948–1966)

Abstract: The issue of religion has always been a major issue that our Party must deal with well in governing the country and government. Religious work concerns the overall work of the Party and the state, and concerns the flesh-and-blood ties between the Party and the people. “The essence of religious work is Mass Work,” General Secretary Xi Jinping said. “Through religious work, we will give full play to the positive role of people from religious circles and further strengthen the relationship between the Party and religious believers. We will consolidate and develop the patriotic United front between the Party and religious circles, and guide religious believers in their efforts to serve economic development, social harmony, cultural prosperity, national unity and the reunification of the motherland.”

The subject of this paper is the religious work of the Communist Party of China in Liaoning Province from 1948 to 1966. It is especially pointed out that during this period, under the leadership of the Central Committee of the Communist Party of China, the Party committees and governments at all levels in Liaoning region, according to the historical conditions of Liaoning region, the work carried out in the light of the specific reality of religion in Liaoning Province. After the liberation of northeast China, the present situation of religion in Liaoning Province and the problems existing in the religious circles present the following characteristics: firstly, it forms a mixture of pluralism. Liaoning has five major

religions, not only Buddhism, Taoism, Islam, Catholicism and Christianity co-exist, there are also native shamanism. As a result of the large-scale population flow since modern times, gradually formed by the Central Plain Han nationality as the main body, multi-ethnic coexistence of “immigrant society”, making religious culture blend blend. In the belief system of the people at the bottom, the feudal superstition thought is very strong, which provides the breeding ground for the feudal superstition activities and the Secret Society Gate. Liaoning is a multi-ethnic region with a large number of people from Mongols who believe in Tibetan Buddhism, mainly in the areas of Fuxin and Chaoyang. In some cities and counties, large numbers of people from Hui people who believe in Islam also live in a large number, there is the complexity of the interweaving of religious and ethnic issues. The Government of the People’s Republic of China’s ability to govern is being tested by how it deals with the relationship between religious and non-religious groups; third, religious acceptance of state power is generally weak. Since the late Qing Dynasty, the sovereignty has been lost, and the northeast government has changed several times, especially during the period of Japanese puppet government, Japan used the religious circles to form the “religious Greater East Asia Co-Prosperity Sphere” to enslave the religious people, under the collusion of Western missionaries with the Japanese and puppet governments, Christianity was “de-sinicized” (with the words “China” and “northeast” removed) and replaced by “Manchuria” , under the control of the upper and lower levels of religious circles, who were actively or passively supported by the Japanese and puppet governments, the identification of the religious circles and believers with the state power was generally weakened. Catholic circles are more typical. The power of the Holy See in China has long played up the argument of “religious supranational, ethnic supranational, and super-class”, weakening the patriotic thought of Catholics and replacing it with the love of religion. Catholics in Liaoning generally believe that “love religion more than patriotism”; fourth, the religious circles’ understanding of the Party and its freedom of religion policy tends to be

negative. Since the great revolution, the old regime in the northeast has been trying to create negative public opinion against the Communist Party of China. As a result, religious circles generally lack trust in the party-led people's power and doubt the party's freedom of religion policy. Since the late Qing Dynasty, there have been frequent wars and social unrest. Most religious personages have a passive attitude of avoiding the world. Some religious personages are reluctant to get close to the Party and the Government of the People's Republic of China. Or retreat to the temple, the mountains and forests do not talk about politics, or perfunctorily blame the People's democratic political power of political ideas. Their dependence on religion is more stubborn, unable to complete independent innovation, adapt to the new society; Sixth, the background is complex. Buddhism, Taoism and Islam in Liaoning are closely related to feudal politics, ethics and culture. There are a large number of Catholics and Christians in Liaoning Province, and the religious undertakings undertaken by the church cover a wide range. The church is under the control of the western powers and is deeply influenced by imperialism.

After the Liberation of the Northeast, Party committees and governments at all levels dealt flexibly with the issue of religious land and real estate in the newly liberated areas and suburban areas, and strategically accepted religious organizations and their undertakings. In the struggle against feudalism, the Reactionary Church Gate led by Guan Dao was banned, leading the Christian and Catholic circles to sever the connection between the Church and imperialism. After the Party Committee of Liaoning Province took over the religious work in November 1954, it further strengthened the reformation of the religious circles. First, in the campaign against "counter-revolutionaries" to further clean up the Christian religious community to block the movement's counter-revolutionary and their influence. The conservative elements and forces in Tibetan Buddhism and Islam that are not in line with the development of the new society have been reformed and swept away. In line with the socialist transformation, religious figures were given certain political status and financial subsidies to ensure their

previous standard of living. Second, Party committees and governments at all levels in Liaoning Province, on the one hand, guide religions to adapt to the new society, such as assisting religious circles in setting up new organizations and expanding their opportunities to participate in international exchanges, tourism and visits were organized to give them a real sense of the changes and developments in New China, and to thoroughly resolve the issue of religious property, which was of concern to the religious community. As a result, the majority of religious circles closer to the party and the government, consciously into the new society. On the other hand, Party committees and governments at all levels in Liaoning Province, in coordination with the central work of each period, have been subtly implementing the collectivism values in various forms to the religious circles and religious believers, as a result, religious personages and believers broke the small circle of individual religious belief, gradually accepted the shaping of the collectivism spirit and took part in the socialist construction. Under the guidance of the Party and the government, the religious circles and the religious masses in Liaoning came out of the shadow of being colonized and enslaved, sincerely supported the leadership of the party and the People's democratic dictatorship, and transformed themselves into Protestants adapting to the new society. In the late 1950s, the religious work in Liaoning Province once made a rash mistake, but on the whole, the achievements of the religious work in this period from 1948 to 1966 were the main achievements.

Based on the original archives, newspapers and periodicals, literature and history materials, this paper tries to comb the development course of the religious work of the Northeast Bureau of the CPC Central Committee and the provincial Party Committee of Liaoning Province, and summarize the historical experience so as to bring reference and reference to the present and future religious work. This paper is divided into three parts: Introduction, text and conclusion.

The text contains the following four chapters:

The first chapter, the theme is “back to history”. This paper analyzes the background of the party’s religious work in Liaoning Province. This chapter mainly discusses the complexity of religious work in Liaoning Province. For reasons of geography and history, the mass base of the Communist Party of China is weaker in the whole northeast than in other liberated areas and base areas in Guannei. Having long accepted the negative propaganda of the old regime against the Communist Party of China, the religious circles in northeast China generally have a negative understanding of the Communist Party of China, not to mention their understanding of the party’s religious policy. After the Liberation of northeast China, the followers of various religions changed from subjugated slaves to “freedom of religion” new Chinese in just over three years. During this period, the Northeast Bureau of the CPC Central Committee led the Rural Land Reform, dealt with the feudal exploitation of religious land, and accumulated the first experience in dealing with religious land issues.

The second chapter, the preliminary exploration, the theme is “preliminary exploration”. This paper probes into the leadership of Party committees and governments at all levels over religious work during the Northeast Bureau period of the CPC Central Committee. The main contents of this chapter are “the separation of the links with imperialism” and “the elimination of religious feudal exploitation system”. After the liberation of the northeast, Catholicism recovered quickly. Under the direction and support of the Holy See, the foreign clergymen quickly returned to the northeast parishes. The majority of Christian foreign missionaries, with the exception of a few who stayed in individual cities, chose to leave on their own. Under Chen Yun’s leadership, Shenyang has smoothly taken over religious groups and their institutions. Subsequently, under the Unified Command of the Public Security Department of the Northeast Bureau of the Central Committee of the Communist Party of China, the northeast region launched a nationwide campaign against reactionary feudal societies. Under the

leadership of Party committees and governments at all levels, the Christian religious circles in Liaoning cut off their ties with imperialism. In addition, the author discusses the deviation of the Northeast Bureau of the Central Committee of the Communist Party of China in the “Three-Self” Movement.

The Third chapter, discard old disease, the theme is “get rid of the old”. This chapter discusses the merger of the Province in 1954, the Liaoning Provincial Party Committee took over the initial religious work in Liaoning Province. The reactionary elements and forces in some religions have not been completely eliminated, and the ideological consciousness of some religious elites and religious believers has not yet been raised to the level of patriotism. In 1955, when the national “first five-year plan” was fully implemented, religious work in Liaoning Province should not only be carried out smoothly in line with the “first five-year plan”, but also reverse and make up for the deviations and loopholes left by the northeast bureau, and focus on the religious United front. After the first religious work conference of Liaoning Province was held, the religious work of Liaoning Province was repositioned, and the experience and lessons of previous religious work were summarized, he has completed the reform of the religious system of Tibetan Buddhism, which is believed by the masses in Mongols, and Islam, which is believed by the Chin Haw. Due to the proper measures, the work is progressing smoothly. Under the leadership of the Party and the government, the religious circles in Liaoning have removed the conservative elements and forces that are not in line with the development of socialism.

The Fourth Chapter, the collective renewal new, the theme is “cloth new”. This paper mainly discusses how the Party Committee and the government of Liaoning province guide the religious circles to integrate into the new society. After the completion of the three major reforms, the socialist system has been basically established in China. Under the guidance of the Party and the government, Liaoning Province, as a province developing heavy industry in the era of planned economy, has enlightened and implemented the collectivism’s value concepts to

religious circles and believers in various forms, and fully mobilized the spiritual driving force of collectivism, guide the religious circles to complete self-adjustment, give full play to their advantages, participate in socialist construction, and finally make the religious circles and believers adapt to the new society. Influenced by the domestic and international situation, the “left-leaning” thought gradually took the leading position in the late 1950s, and the religious work in Liaoning Province gradually went through a rough patch, however, the main leaders in charge of religious work in the province still abide by the party’s consistent advocacy of religious work and adhere to the solidarity work with the religious community. The epilogue is an evaluation of the historical status of religious work in Liaoning Province from 1948 to 1966. During this period, the religious work in Liaoning Province laid a historical foundation for the steady development of the religious work in Liaoning Province. During this period, party committees and governments at all levels in Liaoning led the religious circles in cleaning up the influence of imperialism, feudalism and bureaucrat-capitalism, and severing the links between religion and the old society, the old times and the old system. These efforts enabled the religious circles in Liaoning to get rid of the shadow of being colonized and enslaved, and to transform themselves into Protestants in socialist countries.

The conclusion part is the evaluation of the historical status of religious work in Liaoning Province from 1948 to 1966. During this period, the religious work in Liaoning Province has laid a historical foundation for the steady development of the current religious work in Liaoning Province. During this period, the party committees and governments at all levels in Liaoning led the religious circles to eliminate the influence of imperialism, feudalism and bureaucratic capitalism, and cut off the connection between religion and the old society, the old era and the old system. These works made the religious circles in Liaoning get rid of the shadow of being colonized and enslaved, and enhanced their sense of independence. Taking collectivism values as an important guiding way is the historical experience

of religious work in Liaoning Province in this period. In the era of planned economy, Liaoning Province exerts its own advantages, imperceptibly implements collectivism values to religious circles and believers in various forms, inspires the consciousness of religious believers, and guides religious circles and believers to consciously report to the party and government. This has strengthened the party and the government's solidarity with religious circles and believers. And it has certain enlightenment significance for the development of today's religious work, that is, firmly grasp the leadership and leading power of ideological work, and strive to grasp the mainstream ideological and public opinion of the times. In the religious circles and believers to open up a variety of forms to implement the socialist core values, will inevitably lead to religion and socialist society constantly adapt.

Keywords: Northeast Bureau of the CPC Central Committee; Liaoning Province; Religious work; Historical status

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Date: 2021

Title: Return to the foundation of life: Hegel on the absoluteness of Christianity

Abstract: Hegel's philosophy of religion addresses the main problems of modern reason. The main object of Hegel's analysis of modern rationality is Kant's philosophy. In *Phenomenology of Spirit*, Hegel divides the main themes of Kant's philosophy into relatively smooth discourses. Hegel regarded Kantian philosophy as a philosophical explanation and justification of the order of modern life. Taking Kantian philosophy as a specimen, Hegel pointed out that the problem of modern reason is that there is no concrete content, but only an abstract scale without the law of contradiction. On this scale, everything can appear to be rational, which means that for modern people, everything is reasonable, and therefore, nothing is

reasonable. It is tantamount to saying that within the horizon of modern reason there is no reason at all. The scales of good, evil, good and bad have all disappeared within the framework of modern reason. Modern people regard the perceptual life as the absolute real thing, so the rational thing is the thing that can satisfy the perceptual desire. This completely materialized life means that modern people have fallen into a thorough nihilism. The representation of this way of life in philosophical form is subjective reason. Modern people, trapped in subjective reason, cannot grasp the actual content, but can only grasp the abstract objects of thought. In contrast, Hegel's philosophical goal is to grasp things as they are. Kant's philosophy is a typical theory of subjective ideas. Therefore, Hegel's analysis starts from the criticism of Kantian philosophy and transforms the division of "phenomenon/thing in itself" into experience. Hegel's experience is the idea of emotion, knowledge, and action as one, and there is nothing else behind it. Experience is the presence of the Absolute. The present mode of experience has two meanings, one is that it determines the content of human subjective consciousness, and the other is the degree to which the Absolute is conscious of himself. In the course of experience, Hegel's own thoughts are constantly deepening. In the spiritual stage, Hegel returns to the analysis of Kant's moral philosophy. From the perspective of spirit, Hegel divided the meaning of the world into two modes of existence. This is a problem with traditional Christianity, and it's a feature that persisted until before Hegel's own philosophy came along. Only in the view of truth of the dual world can there be room for enlightenment. Elevation is the abandonment of unimportant things on the margins and the orientation towards the essence. And the distinction between essence and edge is precisely defined by the double development of the civilized world. Modern people see through the mystery, and with the view of subjective idea theory, the feature of modern civilization is to tell modern people that all civilization is false. Thus modern man has fallen into the deepest spiritual confusion. All elements of truth are lost, everything is lost, and in this case, consciousness comes to the threshold

of religion. The world revolves around the sensuous needs of consciousness, making it clear that it belongs not to any party but to the infinite. Consciousness thus has the underlying structure of God's self-consciousness. In this case, Hegel shows that the ultimate truth of the Absolute in the form of an empirical presence is that God is incarnated and becomes a concrete human being in flesh and blood. This is God's only revelation. Through the union of the highest conception and the shallowest immediate being, human self-consciousness at last attains an infinite self-consciousness. That is, to be aware of the innermost unity of all things, which is expressed as experience. So, this religious consciousness is the enlightenment direction of human truth consciousness. So, Christianity, like philosophy, expresses the truth. Hegel provides a powerful defense for the truth and absoluteness of Christianity in the context of Enlightenment through his explanation of Christianity's philosophization.

Keywords: Subjective idealism; Experience; Cultivation; Truth; Christian; Self-consciousness

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Date: 2021

Title: **The Islamic movement from the perspective of the State-centered Theory: a comparative analysis of Islamic movements in Maghreb**

Abstract: Comprehending the religious changes in the contemporary era is a core issue in religious studies. In the context of globalization, religious revival and religious politics have become a prominent issue in contemporary religious changes. As two important aspects of global religious politics, the contemporary phenomenon of "politicization of religion" and "religionization of politics" not only has an impact on the principle of separation of church and state, which has dominated the political science field in modern times, but also poses a challenge to the theory of secularization in the field of sociology. Because of its

representation in these two aspects, Islam is regarded as the mainstream of global religious revival and religious politics, and the study of Islamic movements has therefore become one of the important topics for comprehending the contemporary religious changes. Based on the understanding of new power, authority, and the relationship between politics and religion, the study of this issue will help us to achieve a good national and global governance.

Islamic movement is a new phenomenon that accompanies the establishment, construction and modernization of modern states. There were no similar Islamic movements in the pre-modern period. As a political entity that monopolizes legal means of violence and administrative power, the modern state plays a decisive role in the rising, development, and results of the Islamic movements. On the contrary, the Islamic movements also have an important influence on the political stability and legitimacy of the state. It can be said that there is a “two-way shaping” relationship between them. In view of the important role of the state in Islamic movements, this dissertation taking the Islamic movements in Maghreb as the subjects start from the perspective of the State-centered Theory to analyze the occurrence mechanism and the law of development of Islamic movements in this area, examining the structure, nature, behaviors of the state and the relationship between state and society and its influence on social movements. In addition, it attempts to explain how the political structure and its behavioral patterns affect the Islamic movements in the context of a modern nation-state. In short, this dissertation answers the following three important questions from the perspective of the State-centered Theory: Why did the Islamic movements rise? How did the Islamic movements develop? What were the results of the Islamic movements?

In this dissertation, Islamic movement is regarded as a combination of social movement and Islamic discourse. It is defined as a type of collective action that Muslims attempt to maintain and strengthen the influence of Islamic value in modern times, which is witnessed by the expanding power of state and its

modernization. In order to find a possible explanation for the occurrence mechanism and development laws of the Islamic movements, and to find the causal relationship between the state and society, this study adopts the analysis method of comparative history. While presenting the Islamic movements in the Maghreb countries separately, it selects some fragments from their respective historical trajectories, organizational structures, development processes and subsequent influences as comparative units, analyzes their particularities and differences, and finally concludes a general explanation based on the study of Islamic movements in this area.

Chapter 1 reviews the historical background of the rising of Islamic movements in Maghreb. The middle three chapters describe the development trajectory and political influence of Islamic movements in different countries. In order to examine the structure, nature and behaviors of different states and their influence on Islamic movements, as well as the differences in the type, scale and intensity of Islamic movements in each country, this dissertation discusses each country from different perspectives focusing on the main issues existing in every country to construct the framework. Specifically, along the timeline from the practice of constitutional socialism in the Bourguiba period to the liberalization reforms in the Ben Ali period, and to the exploration of the democratization since Arab Spring, Chapter 2 examines the development of the mainstream Islamic movement, that is Renaissance Movement, in Tunisia in different periods. Chapter 3 takes political transformation as the starting point to present the interaction and changes of the relationship between politics and religion in the process of Algerian political development. Focusing on the issue of authority and legitimacy, Chapter 4 discusses the impacts and challenges encountered by Morocco under the monarchy in the contemporary Islamic movements, and analyzes the influence of the traditional authoritarian system on the Islamic movements. Based on the discussion of different cases of Islamic movements in Maghreb in the previous chapters, Chapter 5 attempts to conclude a comprehensive summary about the

role of the state in Islamic movements on the basis of comparative analysis, and to explain the influence of the nature, structure and behaviors of the states on Islamic movements.

Finally, concluding with the “Islamic movement to the state”, this dissertation draws the following conclusions: (1) The wave of nationalism in the mid-20th century, the third wave of democratization in the 1970s, the third oil crisis in the 1980s, and the evolution of the bipolar pattern of the international system towards multi-polarization in the early 1990s constituted the international environment and world historical background for the rising and development of the Islamic movements; and the consolidation and transformation of the bureaucratic authoritarian system in Maghreb countries, the bankruptcy of Arab socialism, and the economic difficulties brought by the oil crisis constitute the internal motivation for its development. (2) The Islamic movement has undergone an evolution from ideological trends, socialization and politicization, and finally, with the help of domestic and international factors, it has emerged as a social movement. (3) The Islamic movement organizes and mobilizes through religious beliefs, symbols, and values, and is involved in politics on the basis of limited integration with democratic procedures, expressing political Islamic tendencies, and partially promoting the reform of political systems in various countries. In this sense, the wave of Islamic movements is the prelude to the Arab Spring lately breaking out in 2011. (4) Due to the limitations of the Islamic movement itself, its vision of establishing an Islamic regime not only failed to be realized, but also caused turmoil in various countries for a certain period of time, posing a challenge to political stability and national security. But an important result is that after a long-term adjustment with the state, moderate Islamic parties began to enter the political arena and participated in the process of modernization. (5) The state played a tremendously important role in the Islamic movement. The establishment, construction, and modernization of the state were accompanied by the Islamic movement. The nature of the state and its structural behaviors

determined the development of the Islamic movement, and the governance of the state and government policies determined the result of the Islamic movement.

Keywords: Perspective of the State-centered Theory; Islamic movements; Maghreb

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Institute/University: Renmin University of China

Date: 2021

Title: An analysis of the reasons for the growth of Chinese Christian since 1978

Abstract: The classical theory of secularization points out that, the Christianity drop out from the social public sphere to Private life, the influence on social and public affairs has been reduced. People no longer live in a holy society. Christianity is no longer an ideology guaranteed by the coercive power of the state, so its spiritual bondage to the individual is loosened. In addition to Christianity, people have more choices. Jurgen Moltmann call it “the freedom of human’s spirit” in his “theology of Hope”. On a deeper level, the described phenomenon of classical secularization theory is that: the changes in the social structure cause the decline of traditional ideas, a void appeared in the field of thought, people need a new and unified order in mind. It’s a logic of replacement in people’s minds, and provides a tool to analyze the changes in the number of Protestantism in China, especially the growth after the reform and opening-up policy. The classical theory of secularization gives an enlightenment, my article borrows its logical model, but at the same time, I try to avoid simplification, and thinking about the explanatory power of classical secularization theory for the social phenomena in China from beginning to the end. There are many academic achievements in the study of China’s modernization, religion is also an important topic, but my article focus on the religious result of China’s modernization, the growth of Protestantism after the

reform and opening-up policy is a representative social phenomenon. It has the same logic between China and Europe in the ideological sphere: economic relations become the core of the social structure, the influence of traditional ideas declined, people establish a new ideological value system in mind. For Western societies, this new system is secularization and capitalism; for China, the influence of Confucianism declined, and socialist ideology and systems were established. But the same logic doesn't mean the same outcome, just like an equation, if you put in different variables, you will get different results. For Europe, the results maybe were the decline of Christianity, but for China, the results may have created conditions for the spread of Protestantism, because the macroscopic social system and an unified values can't solve the spiritual problem of individuation completely, Protestantism may rely on its own characteristics, dissemination advantages, social problems, policy environment and other conditions to achieve the growth, some of the conditions appeared after the reform and opening-up.

Keywords: Protestantism; Secularization; Modernization; Reform and opening-up; Analysis

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Date: 2021

Title: Design of freedom: Spinoza's critique of religion

Abstract: The research object of this article is Spinoza's political philosophy. Spinoza was the first philosopher who put forward the idea of freedom and democracy in the early modern era, and was of groundbreaking significance in the history of political thought. This article focuses on Spinoza's famous work *Theologico-Political Treatise*, using the method of close-reading of the text, under the premise of restoring Spinoza's life and thoughts, analyses the preface and the first six chapters of this canon, that is the six themes of "religious criticism" covering prophecy, prophets, chosen people, divine law, ritual law, and miracles,

and finally tries to understand the meaning and role of “freedom” in Spinoza’s political philosophy.

This article is divided into the following parts: the introduction starts with two representative thoughts in contemporary Western politics, “Political Theology” and “Civil Religion”, which reflect the secularized liberal democratic system trying to reclaim religion and remedy its belief in sovereignty and universal morality, but it failed. Therefore, I tried to return to the early modern era where liberal democracy originated, and through the religious criticism initiated by Spinoza, I restored the original meaning of the value of “freedom” that modern political philosophy insisted on. Finally, the introduction introduces the structure, editions and current research status of *Theologico-Political Treatise*.

The first chapter describes Spinoza’s life and thought background, divided into four major themes: first, Spinoza’s Marrano origin and the way to solve the “Jewish problem”, and the conclusion falls on his similarity with Machiavellianism; second, Spinoza’s Excommunication, which concluded that it was a tragic conflict between Spinoza’s philosophical freedom and Jewish religious freedom; third, Spinoza’s contemporaries Zevi’s Messianic Movement, concluding that this religious mysticism is exactly the “superstition” criticized by Spinoza, and its failure is inevitable; fourth, the history of the Republic of the Netherlands from its prosperity to decline, the conclusion agrees with Spinoza’s judgment that the freedom of democracy ultimately endangers the survival of the Netherlands.

The second chapter explains the preface, including three themes: First, Spinoza equates revealed religion with superstition by criticizing superstition; second, by praising the freedom of the Republic, Spinoza implies that political freedom is not equal to philosophical freedom; Finally, through examining Strauss’s twice turnings in his research on Spinoza, I clarified that the overall purpose of the book is “freedom of philosophizing”, for which reason a radical and public political esoteric art of writing is used throughout.

The third chapter explains the critique of Prophecy in the first chapter of *Theologico-Political Treatise*. On the one hand, it points out that the knowledge of prophecy does not have the reliability of knowledge. On the other hand, it points out that Spinoza uses the literal interpretation of the Bible to serve his intention of philosophical interpretation.

The fourth chapter explains the critique of Prophet in the second chapter of *Treatise*, based on the difference of reason and imagination in Spinoza's philosophy, and analyzes the three characteristics of prophet, namely imagination, signs, and moral certainty. Finally, it is pointed out that the rhetorical method of prophecy is ad hominem, which is a secularized variant of biblical religion, and it is also the rhetorical method that Spinoza suggests that philosophers should learn.

Chapter 5 explains the critique of Chosen People in Chapter 3 of *Treatise*. On the one hand, it presents Christianity, especially Calvin's doctrines on election, predestination and grace, and on the other hand, it analyzes that Spinoza uses the political philosophy based on "human power against chance" to criticize the conception of chosen people, while proposing a secular solution to the Jewish problem.

Chapter 6 explains the critique of Divine Law in Chapter 4 of *Treatise* and points out how Spinoza criticized the divine teleology system established by Christianity by using natural law-theological law, turning the divine law into the natural law of philosophical life, which is the philosophical way of life.

Chapter 7 explains the critique of Ritual Law in Chapter 5 of *Treatise*, comparing Machiavelli's and Spinoza's views on political religion, and points out Spinoza's intention to make Judeo-Christian to serve the needs of political life, which means the plan of rational religion.

Chapter 8 explains the critique of Miracle in Chapter 6 of *Treatise*, summarizes Spinoza's philosophy of naturalism, and points out that Spinoza restores God to nature and destroys the fundamental significance of miracles for biblical religion, which leads to Spinoza's "pantheism".

The conclusion summarizes Spinoza's religious criticism, emphasizing that on the one hand, his concept of freedom is rooted in the mechanistic worldview of natural science, on the other hand, it completely abolishes the Christian political tradition of good and evil ethics, and creates the huge split between philosopher and ordinary people inside the community. These difficulties show that Spinoza's liberalism has a private intention which only serves philosophy, and therefore has a considerable degree of "apolitical". It not only destroys the traditional foundation of the political community, but also makes it difficult to establish the natural ties of political life again. The result is the potential dangers of Western secularized liberalism, and also leads to the later dilemma that religion could not return to politics.

Keywords: Freedom; Philosophy; Politics; Nature; Theological-Political Problem

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Date: 2021

Title: Research on the Chuandu and Zouzhi of Taoism in Han and Tang dynasties

Abstract: The Chuandu and Zouzhi are the foundation of the construction of the Taoist mission system and the basic guarantee for the development of the mission's religious activities. The Chuandu means that Taoism believers become Taoists through rituals and Zouzhi is to confer Taoist Legal profession to Taoism believers, so that they can become Taoists who have clergy and disseminate religious doctrines. Since the Forefather Zhang Daoling founded the mission and established the Chuandu ceremony of absorbing believers into Taoism, The Chuandu and Zouzhi always play an irreplaceable role in the historical inheritance of Taoism, and show distinctive characteristics in different historical periods, so the Taoism can continue to inherit and develop. The academic circles at home and abroad only have some scattered studies on the Chuandu and Zouzhi of Taoism,

therefore the paper attempts to make a systematic and in-depth study of if in the Han and Tang dynasties.

This paper consists of introduction, chapters 1, 2, 3, 4 and conclusion. In the introduction, the purpose and significance of the topic are clarified, the concepts of the Rudao, Chuandu and Zouzhi are defined, and the problem consciousness of transmission research is pointed out; Then it reviews and prospects the current research situation, as well as analyzes the academic research results on Chuandu and related issues; Finally, it explains the ideas and methods adopted in this study.

The first chapter focuses on the thought of transmission and discusses the origin of the thought of the Chuandu and the theoretical construction of its ceremony through the transformation of the identity of folk believers by Taoism, and it discusses the transformation of Confucian sacrificial rites and the absorption and promotion of Taoism tradition, so as to realize the identification of individual and group in Taoism.

The second chapter focuses on the construction of the organization and system of the order, and discusses the identity transformation, organization construction and ritual transition of the Taoists through the role played by the Chuandu, and it discusses the guarantee of Chuandu to the foundation construction and religious activities of the Taoist mission. It also analyzes the role of the Chuandu and Zouzhi in unifying thought, improving understanding, so as to establish highly consistent belief ceremony, organization and management system of the religious order, and to play a role in Taoist identity construction.

The third chapter focuses on the construction and inheritance of the Taoist Scripture system, in the period of Wei, Jin, southern and Northern Dynasties, Taoism strictly abides by belief and innovates, discusses the establishment of the Taoist Chuanjing and Chuandu ceremony, and expounds the contribution of the Taoist Chuanjing and Chuandu system to the social identity of Taoist culture.

The fourth chapter focuses on the religious policies of the Sui and Tang dynasties. Through the Chuandu system established by the Sui and Tang dynasties

and Taoism, it reviews the Dudie system and the Taoist legalism of the Sui and Tang dynasties, and analyzes the influence of the Chuandu ceremony under the Dudie system and the Taoist legalism on the identity construction of Taoists and the influence of the royal power on the political identity of Taoism.

Through the above discussion, this paper discusses the “Qing treaty” characteristics of Chuandu in the early Taoism, the “oath of alliance” characteristics in the Wei, Jin, southern and Northern Dynasties, and the “system” characteristics in the Sui and Tang dynasties, so that Taoism Chuandu can be placed in the historical inheritance, the construction of the Confucian system, the construction of the Taoist identity, and the Taoist cultural identity. The conclusion part summarizes the conclusion of this paper from six aspects on the Chuandu and Zouzhi of Taoism in Han and Tang dynasties.

Keywords: Taoism; Chuandu; Zouzhi; Identity construction; Cultural identity

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Date: 2021

Title: The study on images of the Sistine Chapel

Abstract: The Sistine Chapel is a chapel of papal which exerts important ceremonial functions. It occupies a leading position in the history of Christianity since its construction. The frescoes of different times were distributed around the chapel, and the semantic meaning of the images constitutes an important part of religious representation. The theme of this dissertation is to discuss what kind of narrative clues the frescoes follow and what grammatical logic they have.

The images of the chapel illustrate the scriptures of the Bible, and they also serve the needs of their clients, the popes, to consolidate the authority of the church. In the image system of the Sistine Chapel, the relationship between the Old and New Testaments and the relationship between Christianity and Paganism are two main logical clues running through dissertation.

The first chapter introduces the crucial position of the Sistine Chapel in the history of Christianity, the historical background of its construction as well as spatial structure of the chapel. Then, this chapter focuses on the commission history of images through four different periods spanning more than half a century. They are sidewall frescoes and their commissioner Sixtus IV; the ceiling fresco and its commissioner Julius II; the Raphael tapestries and their commissioner Leo X; and the Last Judgment and its commissioner Clement VII and Paul III.

The second chapter focuses on the narratives of Moses and Christ commissioned by Sixtus IV. The first part analyzes the theoretical and graphical structure of typology, and then summarizes the use of this doctrine on the Sistine chapel sidewall image. The second section analyzes a pair of frescoes on the south and north wall which represent the rite of joining church. And the third section chooses a pair of frescoes which represent authorized ceremony. The aim is to analyze their typological structure. The fourth section starts from the intention of the client, Sixtus. And we analyze the metaphorical Pope's deeds in the image and the representation of the papal power. The fifth section discusses the other frescoes commissioned by Sixtus, namely, the series of papal portraits and the original altarpiece: the Assumption of the Virgin Mary.

The third chapter analyzes Michelangelo's Sistine ceiling fresco Genesis and other ceiling images. The first section reviews the previous images of the Renaissance chapel ceiling and discusses the structure of the Sistine ceiling. The second section analyzes the Sistine ceiling frescoes in three groups. The nine central images form an independent system that tells the story from Genesis. Their contents can be divided into three groups. The first group is about God creating the world, which contains Separation of Light from Darkness, Creation of the Sun and Moon, and Dividing Water from Heaven. The second group is about God creating human and the fallen of human beings, which contents the Creation of Adam, the Creation of Eve, the Fall of Man and Banishment from the Garden. The third group is about sin and punishment of human beings, which contains the

Noah's sacrifice, the flood, and Noah's drunkenness. According to the viewing order, the image would start from God's punishment; go through the fall of human beings, the creation of human beings, and finally the process of God's creation. The changes in the contents of the ceiling can be explained by the Neo-Platonic concept of soul sublimation and transcendence. Besides above content, this chapter also introduces four narrative pictures from the Old Testament in four triangle corners of the ceiling. They represent the history of salvation in the Old Testament. The series of Christ Ancestors on the spandrel and the lunette has special significance. As ordinary people, the Christ Ancestors have the identity of "the otherness". They are in the midst of daily life, but witness the birth of the Savior.

Chapter four discusses the pagan motive in the ceiling. It is divided into two sections: nude images of the ceiling, and prophets and sibyls. The 20 "Ignudi" in the ceiling have paganized bodies, and they are the perfect body made by Michelangelo. "Ignudi" replace the decoration of the frame; they are the image redundancy, but they cannot be ignored as the mediator. Another pagan motive is embodied in the five pagan witches who foretell the coming of Messiah in the Old Testament times. They are the people who connect the Old and New Testaments. The witches together with Jewish prophets portend the integration of the synagogue and the pagan church, which are significant in theology.

The fifth chapter analyzes Michelangelo's altarpiece "The Last Judgment". It guides the viewers from the history of Judaism and Christianity to the final judgment, offers the viewers self-examination and leads them to the salvation. The first section sorts out the images of the Renaissance "trial". The second section analyzes the image in the Sistine Chapel, which is Michelangelo's doomsday imagination. It first introduces the vortex structure of altarpiece and then discusses theological theme of the altarpiece. Next, we analyze its historical significance as an autobiographical work of Michelangelo. Finally, the dissertation analyzes the reason why this fresco had caused great controversy from the

perspective of acceptance and discusses people's capability of accepting naked images at that time.

At last, the epilogue summarizes Sistine Chapel frescoes' narration of Christen history and the specialty of the sacred gaze.

Keywords: Typology; Paganism; Ignudi; Salvation

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Date: 2021

Title: The impact of religious belief on social cognition: evidence from research on referential process, perspective cognition and cognitive transformation function

Abstract: People are the products of society, and social attributes are the essential attributes of people. Self is derived from philosophy and is categorized as one of the important topics in psychology research. Self-concept includes both individual attributes and social attributes. In China's multi-ethnic environment, all ethnic groups have long been struggling to survive the torrent of history by consolidating their core social value system. Among them, many compatriots of various nationalities have created or chose religion as the spiritual pillar supporting their national social formation. The Tibetan Mahayana Buddhists and Dai Hinayana Buddhists cultures belong to the Buddhist cultural system, and they have chosen different religious branches according to the needs of their respective ethnic groups in their development, which has also caused corresponding differences in the social cognitive abilities of individuals in their ethnic groups. This study uses behavioral experiments to investigate the impact of differences in religious beliefs on individual differences in social cognition in ethnic regions.

First, this article reviews relevant research on self and social cognition, as well as related paradigms and recent research results. At the same time, due to the particularity of ethnic groups under the influence of religious culture, it briefly

summarizes the religious social culture to which they belong. On the basis of related research conducted in the past, it also focuses on the differences in the individual cognitive conversion functions of Tibetans and Dais under the influence of religious culture.

The study 1 investigated the self-referential situation of Tibetan Buddhist believers and Dai Buddhist believers by extracting and inducing forgetting. There are both commonalities and differences between the two groups. Due to doctrinal restrictions, both groups have suppressed self-reference, while the Tibetan Buddhism subjects included the concept of mother and other people as self-reference, justifying the impact of religious and cultural doctrines on the ability of self-recognition of people in different social environments.

Study 2 shows that because Tibetan Buddhism and Southern Buddhism both belong to the pan-Buddhist cultural system, the individual cognitive conversion abilities possessed by the two ethnic groups are not only in terms of pure abstract numbers, but also similar in terms of social cognition. This conclusion shows that the religious social and cultural characteristics of ethnic minorities can be reflected in the individual's cognition level, and further confirms that both the Tibetan and Dai subjects have a conversion cost in the social cognitive conversion function, and confirms that the Tibetans are Tibetans. The traditional Buddhist group will have a greater conversion cost in the conversion of social cognition than the Dai's Southern Buddhist group, which proves that the self-repression and the promotion of altruistic ideas in Tibetan Buddhist teachings can affect the social cognitive conversion of the ethnic group. Ability, so that the group of subjects under Tibetan Buddhism culture can represent the tasks of their peers to a greater extent. At the same time, it can be proved after investigation that the conversion cost is not the rotation cost caused by interference factors, making the research results real and reliable.

Study 3 focuses on the impact of perspective on the individual self-cognition ability and social sensitivity of the two groups of subjects. The conclusion based

on the perspective-taking paradigm proves that Tibetan subjects are better at third-person perspective processing than first-person perspective processing, while the difference between Dai subjects is not significant. This shows that the Tibetan religious culture that the Tibetans live in is not simply due to the suppression of the self, but the suppression of the subjective self of the individual, resulting in a significant processing advantage of the object self over the subject self. It is in line with the cultural characteristics of Tibetan Buddhism that deems self and emphasizes others. The social sensitivity experiment confirms that the Tibetans do have a higher level of theory of mind ability, that is, their culture has a stronger tendency to try to understand and relate the intentions of others than the Dai group. This conclusion is based on the fact that the Tibetan and Dai cultures belong to the Buddhist cultural system, and provides a factual basis for the differences in social cognitive functions between the two ethnic cultures.

Based on the above proven conclusions, this study shows that: (1) Tibetan and Dai religious and cultural systems have similarities; (2) The comparison within the religious and cultural systems of the same Buddhism shows the characteristics that the individual social cognitive abilities of Tibetans are stronger than those of Dais; (3) The difference in cognitive abilities between Tibetan and Dai nationalities stems from the differences in perspective cognitive ability and social sensitivity caused by their ethnic, religious and cultural situations. The above conclusions, as a part of improving the understanding of border ethnic culture and understanding the differences of different ethnic cultures, provide further evidence for the study of cultural functionalism theory and contribute to the study of ethnic and religious psychology in our country.

Keywords: Religious beliefs; Individual cognition; Social cognition; Cognitive transformation; Executive function; Perspective

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Date: 2021

Title: Research on the legalization of the governance of religious groups in China

Abstract: Religious governance is a significant issue that each modern nation-state must face. By examining the development process of religious affairs in various countries, the nature of religious governance is how to define the boundary between secular society and religious world; or alternatively how to maintain the balance between state administration and religious autonomy. And the right of religious autonomy can be regarded as the collection and extension of the basic right of religious freedom. The Rule of Law is a sufficient method and basic guarantee for modern state governance, and also an inevitable option to achieve the goal of religious governance in the most of nations. Although people generally share the same concept of the Rule of Law, there is no a certain universal path or construction mode of the Rule of Law, given the huge differences of developmental approaches in history, philosophical and cultural traditions, social and economic conditions among these nations. Different nations naturally adopt their own mode of the Rule of Law in order to solve such significant and complicated issue in practice.

Since the founding of People's Republic of China (PRC), Chinese government has implemented the policy of religious freedom to protect citizens' right to religious freedom. However, influenced by the tradition of the politico-religious relationship, the dominant ideology of atheism, considerations on national political security and other factors, religious issues have long been regarded as highly politicized issues in China, the Communist Party of China (CPC) and Chinese government bring religion into the scope of United Front Work for all-round control, which is realized through the constraint-management religious administrative mode that centered with social order as the value goal. The advantage of this kind of constraint-management mode, which centered with social order as its value goal, lies in its high efficiency. It played an active and important role in the socialist transformation of Chinese religions at the beginning

of the founding of PRC and the implementation of religious policies at the beginning of reform and opening up. However, with the rapid development of economy and the continuous improvement of market economic system, the social subjects are becoming more and more diverse, and the consciousness of rights is constantly awakening. The administrative mode of constraint-management on religions with social order as the value goal is becoming difficult to be adapted in the new situation that calls for the transformation and upgrading of the right based governance mode of the Rule of Law. It is worth mentioning that, affected by various factors, the politicization of religious issues in China will exist for a long time in the future, and the Rule of Law is not the most effective way to solve religious issues. Under the background of comprehensively promoting the modernization of the national governance system and governance capacity and comprehensively promoting the Rule of Law, how to establish and gradually improve the religious governance model with distinctive Chinese characteristics and the characteristics of the times can not only achieve the goal of stable and harmonious governance, but also fully implement the policy of religious freedom and effectively guarantee the freedom of religious belief. It's a question we have to think about and answer.

Although the research on this issue can be carried out from multiple perspectives, it is undoubtedly a more practical choice to cut in from the perspective of religious communities. Because no matter from the standpoint of religion itself or the interaction between religion and secular society, religious communities are the core of the religious governance system. This paper takes religious communities as the starting point, takes the Rule of Law as the breakthrough, studies the relevant countries' religious governance mode, focuses on the current situation of religious governance in China, and discusses the feasibility model of religious community governance in China, in order to provide a reference for the development and improvement of the legalization of religious work in the new era.

The article is divided into six parts, which are summarized as follows:

The first chapter donates to the introduction, which mainly raises questions. First of all, it is an urgent problem to clarify why and how to legalize the governance of religious communities. It is pointed out that the motivation of the legalization of governance of religious communities is directly related to the institutional progress and internal limitations of the legalization of governance of religious communities in China. The path of the Rule of Law in the governance of religious communities directly faces the reform incision and system construction in the transformation stage of the Rule of Law in the governance of religious communities in China. On this basis, this paper expounds the significance of the research on the Rule of Law of religious communities, analyzes the religious communities and related concepts, and makes a comparative analysis of religious management and religious governance, religious legal system and religious Rule of Law. Finally, on the basis of combing the research results of the Rule of Law in the governance of religious communities at home and abroad, this paper puts forward the analysis framework and research methods.

The second chapter is the theoretical logic and comparative study of the governance of religious communities, which is the exploration of the theoretical basis and practical reference of the governance of religious communities. First of all, from the perspective of modern political experience and political theory, this paper analyzes the basic logic and elements of the concept of religious Rule of Law. Then, based on the types of political and religious systems, this paper focuses on the typical mode of the Rule of Law of religious governance in the world from four indicators: religious overview, relationship between politics and religion, the mode of the Rule of Law and governance framework. Under the system of separation of politics and religion, France implements strict republican Rule of Law, the United States implements free Rule of Law with religious tolerance, and Germany implements cooperative Rule of Law with religious tolerance. Under the system of integration of politics and religion, Iran pursues the national Rule of Law

under the control of Allah, while Brunei pursues the authoritarian Rule of Law under the leadership of Sudan. Finally, it points out that with the profound transformation of China's political and religious relationship system from politics dominate and religion subordinate to politics and religion harmony, the harmonious Rule of Law mode of religious coordination is more suitable for the governance mode of religious communities in China.

The third chapter is the historical evolution of the governance of religious communities in China, which is the summary of the practice of governance of religious communities in China. Taking the founding of new China as the starting point, this paper divides the historical change process of the governance of religious communities into four stages: politicization stage (1949–1977), policy stage (1978–1990), institutionalized stage (1991–2011) and legalization stage (2012–present). On this basis, this paper summarizes the evolution logic of the governance of religious communities in China: first, in terms of governance relations, from political dominance and religious attachment to political guidance and religious coordination, that is, from the government playing a leading role in religious management and religious communities accompanying gradually to the government playing a guiding role in religious governance and religious communities enjoying a certain degree of autonomy. Second, in the aspect of governance emphasis, from the political field to the social field, that is, to guide the focus of religion to adapt to the socialist society from the political field to the economic, cultural and social fields. Thirdly, in terms of governance objectives, the focus has gradually changed from only giving play to the political function of religious communities to giving more play to the social service function of religious communities.

The fourth chapter is about the improvement of the Rule of Law in the governance system of the religious communities in China, which is the institutional design of the Rule of Law in the governance system of religious communities in China. Mainly from the following four aspects: firstly, we should

improve the policy system of religious communities from three aspects: the basic policy (the policy of freedom of religious belief), the policy guidance (turn to right based religious incentive policy) and the system transformation (the legislative linkage mechanism of religious policy). Secondly, from the constitution, laws, administrative regulations three levels to improve the legal system of religious communities. Thirdly, we should improve the protection system of religious rights from three aspects: the optimization of legal form, the refinement of substantive rights and the simplification of procedural rights. Fourthly, we should improve the system of religious rules from three aspects: autonomy (internal governance of religious communities), self-interpretation (interpretation of religious rules) and co-governance (functional linkage of national laws and religious rules).

The fifth chapter is about the improvement of the Rule of Law in the governance capacity of religious communities in China, which is the institutional mechanism assumption of the Rule of Law in the governance of religious communities in China from the perspective of improving the governance capacity. Mainly from the following four aspects: firstly, establishing the legal decision-making mechanism of religious work and the legitimacy review mechanism of significant decision-making, improve the decision-making ability of religious work. Secondly, we should strengthen the capacity of religious law enforcement by clarifying the main body of religious law enforcement and strengthening the construction of religious grass-roots law enforcement team. Thirdly, we should enhance the ability of religious judicial guarantee by improving the mechanism of multiple settlements of religious disputes and strengthening the judicial governance of cult organizations. Fourthly, we should enhance the ability of religious law popularization through in-depth publicity of religious law popularization and the establishment of a discourse system of religious Rule of Law.

The sixth chapter is the conclusion, which summarizes the research characteristics and route selection of the Rule of Law in the governance of religious

communities in China, and makes a supplementary explanation of the reliability and limitations of the research conclusions. At the same time, it further emphasizes the research focus of this paper, that is, based on China's current harmonious political and religious system, from the perspective of national governance system and governance capacity modernization, to explore the institutional advantages of the harmonious Rule of Law mode of religious coordination and the practical logic of collaborative religious governance strategy.

Keywords: Religious communities; Religious governance; Legalization

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Date: 2021

Title: A study on Jung's answer to Job

Abstract: Carl Gustav Jung (1875–1961) is the founder of analytical psychology. He focuses on the cultural interpretation through psychological approach. Cultural interpretation occupies a central position in Jung's work, and it is also the key to linking the history of analytical psychology with contemporary academics. Answer to Job (1952) is Jung's mature work in his later years, and it is also Jung's masterpiece of his interpretation of Western culture. The importance of Answer to Job in Jung's writings is well known, but the existing studies have failed to fully explore its contemporary value. One of the reasons is that, the anti-traditional image of God created in Answer to Job is difficult for readers familiar with the Christian tradition to accept. More importantly, people are not familiar with the psychological concept on which the Answer to Job reconstructs the text of the Bible—individuation. Therefore, taking the concept of individuation as the starting point and re-examining the culture concern of Answer to Job is the key to reassessing the contemporary value of this work.

From the perspective of the interdisciplinary dialogue between psychology and literature research, many concepts of analytical psychology have influences

beyond the scope of psychology. However, if viewed from the overall context of Jung's work, the concept at the core of his theory has been ignored by many researchers. This concept is individuation. In the context of analytical psychology, the life-long development of personality is referred to as individuation, which points to the ability of the individual's mind to integrate the content from both consciousness and the unconscious realm, and to evolve towards a full level of consciousness. Individuation is Jung's most important psychological concept, and it also links all the important concepts of analytical psychology together. Jung believes that the developments of both individuals and cultures follow the law of individuation. He uses the concept of individuation to interpret the Eastern and Western cultures extensively. These interpretation practice makes the concept of individuation goes beyond the category of psychology and gains culture value. Because of the existing misunderstanding of Answer to Job and the unfamiliarity of the concept of individuation among the researchers, the value of Answer to Job can be obtained by two interrelated ways.

First, decode Answer to Job based on the concept of individuation. Individuation is the psychological concept that underpins Answer to Job, but Jung did not systematically and theoretically discuss this concept in this work, but express his idea in a symbolic way instead. Therefore, this article reconstructed the text of Answer to Job based on the concept of individuation. We take three important archetypes in the process of individuation—shadow, anima, and self—as clues, and uses the three stages of individuation as the basis for the division of the text. The five roles of Job, Wisdom, Prophet, Jesus, and the Holy Spirit are highlighted and analyzed carefully, because they are important in Jung's interpretation of the Bible. Through this way, we can understand the moral concern in Answer to Job.

Second, investigate the formation of both Answer to Job and the concept of individuation at the same time. Answer to Job is not an isolated text. Its formation is based on the entire cultural interpretation practice of in the middle and late

stages of Jung's thought. It first echoes the mythological images recorded and described by Jung in the creation period, and secondly responds to the psychological phenomenon similar to individuation found in the Eastern alchemy literature by Jung. Finally, through the interpretation of Western alchemy and astrology texts, Jung forms the core idea towards Christian God-image, and express it in *Answer to Job*. This clue parallels to the formation of the concept of individuation. Therefore, the study of *Answer to Job* also has a broader concern. Through the investigation of the formation of *Answer to Job* in the lens of individuation, we can get deeper understanding of the cultural interpretation potential of the psychological concept individuation.

In the light of the concept of individuation, the contemporary value of *Answer to Job* is embodied in two aspects. First of all, the image of God constructed by Jung in *Answer to Job* implies a dimension of cross-cultural interpretation, which is inseparable from the eastern cultural origin of the concept of individuation. The image of God elucidated in *Answer to Job* is neither Christian God nor completely Eastern god, but a spiritual ideal proposed by Jung based on the comparison of Eastern and Western cultural psychology. Secondly, *Answer to Job* contains the concerns of the reality which embodied in Jung's discussion of the problem of evil through the concept of individuation. In *Answer to Job*, Jung explores the problem of evil by describing the shadow of God's image. In this regard, the story of God told by Jung in *Answer to Job* can also be understood as a moral fable. In Jung's view, the tension between consciousness and unconsciousness puts modern people in a deep predicament. This opposition makes modern life prosperous in the worship of material, technology, reason and order. On the other hand, the suppressed irrational factors are nowhere to be released, and they eventually explode in a very destructive way. Jung believes that the two world wars were the result of the outward eruption of shadows accumulated in the collective unconsciousness of the Europeans. In this context, the God constructed by Jung in *Answer to Job* is no longer a light and benevolent God, but a unity of light and

darkness. Jung hopes to use this new image of God to help people restore the balance between consciousness and unconsciousness and regain their spiritual integrity. This is the deep concern behind Jung's Answer to Job.

Keywords: Carl Gustav Jung; Answer to Job; Individuation; God-image; Self

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Date: 2021

Title: Form, material and idea: a study of revolving book-case in ancient China

Abstract: The object of this dissertation is to discuss the revolving book-case (转轮经藏), which was used to store the Buddhist Tripitaka and Taoist Sutra in ancient Chinese temples or grottoes from the 5th to the 18th century. On the one hand, I trace the multiple identities and historical legends of Fu Xi who was the inventor of revolving book-case; on the other hand, I investigate the process of the construction, configuration, viewing, writing and imagination of various types of revolving book-case by means of two materials: documentary records and physical relics. Finally, I want to discuss the anxieties on immortality of ancient Chinese literati, the construction of the Jing Zang (经藏) and the concept of the worship of the Buddhist Sutra in the East Asian countries, and even the profound material and cultural communication and the Buddhist localization which was revolved around the revolving book-case by the whole word people.

I firstly explain the definitions of the revolving book-case and its related concepts, discussing the Fu Xi (伏羲) from the historical views and the process of his continuously annotated sanctification. On the basis of searching related historical documents such as local chronicles, temple records, inscriptions, rubbings, scripts and anthologies etc. in the order of historical dynasties and

sorting out the historical appearances of the revolving book-case which were recorded in the paper literature, I examine the changes and differences in terms of people's mentalities and concepts during different historical periods through the writings of revolving book-case recorded by the authors of different identities.

Based on the standards such as form and media, I divide the relics of revolving book-case of Han area into four types: rotating wooden revolving book-case, non-rotating wooden revolving book-case, non-rotating stone revolving book-case and Jingmu pagoda (经目塔). And the main contents of the dissertation are respectively discussing their specific shape, configuration, thoughts and influences on later generations in the specific space-time environments. Taking the rotating wooden revolving book-case existing in these eleven temples such as Longxing Temple in Zhengding, Fazang Temple in Yixing, Yunyan Temple in Jiangyou, Jinxian Temple in Penglai, Baoen Temple in Pingwu, Tayuan and Luohou temples in Wutai Mountain, Yonghe Palace in Beijing, Summer Palace, Pudu Temple and Xumi Fushou Temple in Chengde and their cultural relics as examples, I discuss aspects of the mostly and importantly existing rotating wooden revolving book-case and the conceptions behind it. Taking the Beijing Zhihua Temple as an example, I discuss the forms and conceptions of the non-rotating wooden revolving book-case in history. Differing from the context of the temple and taking the Cave 136 of Wheel of the Universe on North Hill of Dazu and the Cave 14 of Buddha Vairocana on Banding Mountain as examples, I mainly discuss the configuration of the non-rotating stone revolving book-case in the context of the Cave and their surrounding gods and the people's thoughts at that time. Taking the Peacock Cave of An Yue and two Jingmu pagodas located at the Small Buddha Bay of Banding Mountain of Dazu as examples, I firstly discuss the origins and differences between the revolving book-case and these two pagodas, and then try to understand the religious concepts of the Zhao Zhifeng Sangha behind the change of form. The gradual evolution of the four types of revolving book-case is not only a progressive process,

but also a process of tracing back to the ancestral type which is caused by different ideas.

And then, expanding the sight to East Asia where North Korea, Japan, and Vietnam are located and Europe, I discuss the new forms and concepts of the revolving book-case in East Asia and Europe under the influence of the spread of the ancient Chinese revolving book-case. Then, I firstly bring the perspective back to China and then discuss the transformations and variations of revolving book-case. There are three dimensions. Firstly, how the huge and bulky Han revolving book-case in ancient China was transformed into a small prayer wheel (转经筒) after it was introduced into Tibetan Buddhism. Secondly, it is the form and function of the revolving book-case in the print of Journey to the West. Thirdly, it is the relationship in originality between the Wanli Medicine Cabinet and revolving book-case.

In the final conclusion part, I consider the ancient Chinese people's anxieties on the permanent existence of Buddhism, the expectations of immortality and how the people of the world accepting, communicating, and reforming the Buddhist culture through specific material forms to adapt to the local situations under the worship of the Buddhist Sutra.

Keywords: Revolving book-case; Documentary records; Physical relics; Idea; Cultural communication

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Date: 2021

Title: Study on the utilization of Chinese Buddhist heritage in Beijing from the perspective of social space

Abstract: Chinese Buddhist heritage is one of the most important religious and cultural resources in Beijing. In ancient times, it not only served as a place for

worship but also a place for different social exchanges, festival trade, and leisure outings. It is also an important material carrier for recording the urban development and cultural changes of Beijing. In the process of urbanization, nowadays this kind of heritage has to face the changes of social concept and public needs, and gradually produces new demands of space renewal and utilization. However, most of the existing research and practice on the heritage of Chinese Buddhism in Beijing regard it as a static and immortal material heritage, focusing on its historical value or the material state before the occurrence of its utilization practice, while the occurrence mechanism, operation process and practice results of its utilization activities are relatively lack of attention.

Therefore, in order to expand the research boundary for this kind of cultural heritage, and enrich the cognition of its contemporary cultural significance and social function from the perspective of value epistemology, this study regarded the utilization practice of Chinese Buddhist heritage as a cultural phenomenon and social process, and summarized the core idea and philosophical context of “three-dimensional dialectics”. Following the development logic structure of “historical basis—formation mechanism—occurrence process—social feedback” of heritage utilization practice, this study used different qualitative and quantitative analysis methods to make a diachronic and synchronic study on the utilization of 128 officially protected monuments and sites of Chinese Buddhism in Beijing.

First of all, through the methods of historical argumentation and field research, this study concluded the historical context and development process of the Chinese Buddhist heritage in Beijing from a diachronic perspective, and summarized its material characteristics before 1840, the turbulent transition stage between 1840 and 1949, and the material composition and social role changes of heritage transformation and diversified development stage after 1949. On this basis, from the three aspects of spatial distribution, heritage types, and cultural heritage value composition, this study expounded the current situation

and material characteristics of Chinese Buddhist heritage in Beijing after the development and evolution in different historical periods.

Secondly, based on the overall analysis of the macro level, the study explored the social formation mechanism of the utilization practice of Chinese Buddhist heritage from the aspects of social context change and social actors of heritage practice. By analyzing the changes in the social context of national cultural relics protection policy, religious policy, and urban development demand after the founding of new China, this study summarized the social causes of the phenomenon of the utilization of Chinese Buddhist heritage. Then from the four aspects of role category, space practice motivation, heritage value preference, and space practice mode, this study explored the roles and functions of different social actors and made it clear that the utilization practice of this kind of heritage is a “productization” process of Cultural Heritage, which based on government decision-making, public use and the transfer of heritage use rights among different social actors. On this basis, by using the theory of public goods, the utilization modes of Beijing Han Buddhist heritage were divided into four categories: pure public goods, quasi-public goods under the government-led operation, quasi-public goods under the market capital led operation, and non-public goods.

Thirdly, from the perspective of specific interpretation of micro space, the study explored the occurrence process of the utilization practice of Chinese Buddhist heritage in Beijing. Based on the theory of actor-network, this study analyzed the following aspects: Cishou Temple Pagoda (pure public goods utilization mode), Badachu (quasi-public goods utilization mode under the government-led operation), and Cishou Temple Pagoda (pure public goods utilization mode). Specifically, this study made a qualitative analysis of the contemporary utilization process of Tanzhe Temple (quasi-public goods utilization mode under the market capital led operation) and Nianhua Temple (non-public goods utilization mode), then extracted and compared the interest goals and action logic characteristics of social actors under the four types of

heritage utilization modes. After that, this study analyzed the specific interaction, participation mechanism and spatial influence of the object and subject of heritage utilization in the process of heritage practice.

Finally, this dissertation made an empirical study on the public feedback of the practical results of the utilization of Chinese Buddhist heritage. By using Python language and R language to process 10970 open network data, this study revealed the overall public cognition of the built environment cases of Chinese Buddhist heritage through emotional analysis and topic model in the field of natural language processing. On this basis, it constructed the contemporary public experience evaluation system of the built environment of the Chinese Buddhist heritage; Based on the theory of three factors of satisfaction, this study utilized the gradient boost decision tree algorithm in machine learning to analyze 880 questionnaire data and explores the differences of experience needs of the public for the built environment under different public product heritage utilization modes.

In a word, from the perspective of social space interaction, this study integrates different factors of social production into the analysis of the changes of the material function and social role of heritage space, which can help to make the research content closer to the realistic context of Beijing urban development, and breakthrough the duality of the previous heritage research content. Therefore, it can help to better interpret the influence of modern social activities on this kind of heritage more comprehensively, and the connotation of the transformation of historical and cultural space.

Keywords: Social space; Chinese Buddhism; Cultural heritage utilization; Beijing

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Date: 2021

Title: An analytical study of Pure Land thought in Vietnam

Abstract: In countries with a large number of Buddhists, Vietnamese Buddhism is considered relatively special though accepting both Theravada and Mahayana traditions, and also accepting the Mendicant school with many indigenous cultures in the South. In this rich environment of schools and thoughts, Vietnam receives Pure Land as a pure ideology, in combination with Zen and Vajrayana, which form these three main schools to the Vietnamese Buddhism. Due to its existence as an ideology, unforced by the inheritance school, Pure Land here has a high flexibility in adapting. As a result, after a period of imported, this ideology was combined with the Zen schools, creating a trend of “Zen and Pure Land parallel developed” in the Middle Age, and establishing the basic reason for the trend of “Pure Land of the Human World “ in modern time. During the Revival of Buddhism, this ideology became a powerful mean of spreading Buddhism, fostering monks and connecting Buddhist organizations, receiving and communicating with Chinese Buddhism through the propagations’ path of Pure Land from Ming-Qing Zen Masters. In addition to contributing to the revival of Buddhism, Pure Land ideology is also used in combining the cultivate by reciting the name of the Buddha and working charity that help for society, creating a tendency to “Simultaneous Cultivation of Merits and Wisdom”. This is considered as a flexible and consistent expression with the Engaged spirit of Vietnamese Buddhism in the historical flowing. After the reunification of the country (in 1975), the people had a need to focussing on spirit and psyche, Pure Land again became the main practice for the Buddhists monks and nuns diligently development in daily life, and organized Buddhist associations reciting the name of the Buddha, taught the dhammas and practiced of goodness to the lay Buddhists. It can be said that depending on each period of the social situations, this ideology has spread towards different directions .Although the form and method of expression are different, but the ideal is to help the practitioners calm down the mind and body, develop the seeds of goodness, build a life towards kindness in the present and attain Nirvana in the

future, which is expressed in the Pure Land language as “Establishing the Pure Realm of the Human World to cultivate the pure cause and conditions for the West Pure Land in the future”. The Pure Land ideal as above has profound similarities with the journey of pursuit of human happiness in society, so widely spread, in addition to some cultivated and active associations in the religious spiritual, the Vietnamese people also receive them as a kind of positive religious custom. From here, formed the practice of “purification of sīla and recitation of the Buddha’s name” to pray the Blessing for people in this world, the images and the name of the Buddha has also become close, the Buddhist teachings are gradually more popularized and massified. Since then, this current of thought has inspired and become the main method in some religions borned in the South in the twentieth century and existed until today such as: Buu Son Ky Huong (Bǎo Shān QíXiāng), Tu An Hieu Nghia (Sì Ēn Xiào Yì), Phat giao Hoa Hao (Hé Hǎo Buddhism). Therefore, Pure Land ideology is considered not only to be important as the practice and propagate the dharma, but also as a powerful means to connect the Buddhist community, as well as at the interconnect religions and interconnect nationalities. In addition, it also contributes to the journey of bringing the Buddhist Teaching into Vietnamese’ hearts, supporting the cultured preservation of the national tradition through typical works of architecture, art and social culture in the historical and modern background. From the above situation, it would not be too much to think that here to understand the history of Buddhism in Vietnam, it is impossible to ignore the process of development and spread of the Pure Land ideology. In contrast, the study of Pure Land ideology and of its effections in Buddhism and in the religious life of Vietnamese belief sand social culture will provide a right view of the importance and application value of this ideology in the flow of Buddhism and Nation. By the research method of philosophy, history and culture, the thesis puts Pure Land thought in the flow of time, from the beginning to the import into Vietnam. After becoming an official element of Buddhism in this country, Pure Land was again placed in relation to the structural system of

Buddhism and Vietnamese culture to learn about its' development performance and consider the impact of influences between factors. This action can provide basic documents on the source and inner of Pure Land ideology, and understand the development trends, forms of expression and the extent of its influence in Vietnam. Thereby, contributing to the recognition, evaluation and orientation of the development path of this line of thought in the present and future, to promote maximum its dedications in the journey of “Engaged to serving Released”, “Depend on conditional and invariant” with the wishing liberation of Enlightenment in the Buddhist practitioners.

Keywords: Recitation of the Buddha's name; Pure Land in the West; Pure Land thought; Vietnamese Buddhism; Pure Land of the human world

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Date: 2021

Title: Research on the spatial evolution and field of Jiangnan Buddhist temples

Abstract: Buddhist temple is an important part in architectural history research. Buddhism was introduced into Jiangnan in East-Han dynasty. In Jin and South-North dynasties, Buddhism developed rapidly when the basic space layout of Jiangnan Buddhist temple were gradually formed, showing the pagoda in front and the palace in the rear. During Sui and Tang dynasties, the development of Buddhist temple in Jiangnan reached its peak, gradually formed a courtyard which takes the Main Hall as the core. After Tang dynasty, Jiangnan Buddhist temple entered into a stable period, forming a multi-axis and multi-courtyard layout around the temple. Later then, despite the decline, the spatial layout and constitutive elements of the Buddhist temple in Jiangnan still effect today's Buddhist architecture. Nearly two thousand years of historical evolution, Jiangnan Buddhist temple mixed Chinese traditional architecture culture and technology, constructing its Chinese functional

space, as well as becoming a communication place for the integration of foreign and traditional Chinese culture. Furthermore, its ritual was evaluated from the original sacred worship of the towers to the cult of the gods, promoting the palace to gradually become the core of Buddhist temple, forming Buddhist temple field with gradient characteristics. Nowadays, as a historic and cultural resource, Buddhist temple gradually became a hot spot for tourism. However, due to the insufficient research on cultural resources and cultural space as well as inappropriate effective measures for protection and utilization, the constructive destruction which its survival and development field depend on have been destroyed, that has become urgent problem. This dissertation introduces the “Field” from Physics and the “Field Theory” from Sociology, taking Jiangnan Buddhist Temple as a complex social field system, revealing the field characteristics of the Buddhist temple space under the influence of political, economic, and cultural factors, as well as explaining the conversions and functions of three major functional elements namely rites, propaganda and monks through the spread of Chinese Buddhism in Jiangnan during different historical periods, promoting the development of the Buddhist temple field. Based on the establishment of a basic database of Buddhist temples, this dissertation also analyzes the relationship between spatial distribution, towns and rivers based on GIS, constructing the field and gradient relationship model of Jiangnan Buddhist temples. Furthermore, taking the key Buddhist temples in five cities, namely Hangzhou, Suzhou, Nanjing, Zhenjiang and Yangzhou in the Jiangnan region as samples, to analyze its composition and characteristics in different fields such as environment, community, architecture, and micro-environment. Finally, on the analysis of the perceptual experience, field construction and field perception of Yangzhou Buddhist temple field through Perceptual Phenomenology, Urban Imagery and Gestalt psychology, aiming to propose a gradient conservation method and strategy for the Jiangnan Buddhist temple field, which provides a basis of the dynamic and appropriate conservation method for Buddhist temples, as well as

provides a reference for the conservation method of other traditional architectural types.

Keywords: Architectural space; Jiangnan; Religious architecture; Field; Dynamic conservation

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Date: 2021

Title: Tibetan Buddhist paintings in Mongolia during the Ming and Qing

Abstract: In terms of time and space, the connotation of Tibetan Buddhism art in Mongolia is very rich. It is not easy to explain the Mongolian painting art of more than 700 years under the influence of Tibetan Buddhism in terms of subject matter, form and style as well as the law of evolution. But find out, from the macro to grasp the Mongolia region of Tibetan Buddhist painting art characteristics is very necessary, because only through the typical cases in the brushwork of Tibetan Buddhism in Mongolian region, analyses its main content, form, etc. on the basis of the development and changes of mastering the art of Tibetan Buddhism in Mongolian region painting rule. It is convenient to explain the meaning of theme, symbol and implication in its cultural context. The author consult about Tibetan Buddhism in Mongolian region, on the basis of painting materials, through the on-the-spot investigation called temple, visit the museum, interview experts and local called temple monks and other methods, and contrast analysis of Tibet and Nepal, the central plains, the similar subject matter works of art, and combining with history, folklore, art and other comprehensive treatment. In order to fully appreciate the Tibetan Buddhist painting art in Mongolia during the Ming and Qing dynasties, we first understand the historical roots and influencing factors leading to the emergence of Tibetan Buddhist painting from the historical and religious classical historical books related to Tibetan Buddhist painting, and then comb the transmission routes of Tibetan Buddhism in Mongolia. Secondly, through the

investigation and analysis of the remaining Tibetan Buddhism paintings in the Ming and Qing dynasties in Mongolia, combined with the painting history data, we can read the themes and images in the Tibetan Buddhism paintings with the principle of image record. Thirdly, it explores the religious function, social value and influence category of the image. Finally adopt the imagology analysis has gained recognition, trying to the image belonging to a broader cultural context, explain why chose this image, further to find the image of the source and evolution of traditional and like system, summarized the characteristics of Tibetan Buddhism painting development in Mongolian region and the law, points out its in multi-cultural communication, integration, molten form. It formed a new artistic style. The painting art of Tibetan Buddhism in Mongolia develops with the spread of different sects of Tibetan Buddhism. Its main features are that some images retain traces of Tibetan Sakya tradition. Along with the development of “Longqing Peace Council” and five-mouth exchange during the period of Alatan Khan, the painting form draws lessons from the style of Karma Kagyu School. During the Qing dynasty, the imperial court took measures to build Buddhist temples and to offer great lamas, and the Gelug Sect tradition was prevalent. At the same time, it absorbed multiple factors such as palace paintings, frescoes of Yongle Palace in Shanxi and Harina in Mongolia, which reflected the diversified characteristics of Tibetan Buddhist paintings in Mongolia. In terms of content, it is almost the same as the traditional Tibetan Buddhist paintings, but it also adds new contents, such as Mongolian historical stories, secular customs, and the portraits of ancient Zhe Bu Zundemba Hutuktu, which show the historical authenticity and realism of the painting works. In the technique, the painter skillfully integrated the painting techniques of the Central Plains with the aesthetic consciousness of the region in the traditional Tibetan Buddhism painting, which developed into an art form with Mongolian characteristics. In terms of composition, Mongolian elements are chosen, but they are in line with all relevant Buddhist art theories and principles.

It looks very beautiful and has Mongolian characteristics. It fully shows the artistic trend of Tibetan Buddhism painting in Mongolia.

Keywords: Mongolian area; Tibetan Buddhism painting; Artistic characteristics

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Date: 2021

Title: Between the holy and the vulgar: the income problem in the temple economy of Wu Tai Mountain in the Ming dynasty

Abstract: The influence of the four famous Buddhist mountains in China is enormous, but the academic circles have not achieved many results of systematic research on the economic problems of the four famous mountains and monasteries. Mount Wutai ranks first among the four famous Buddhist mountains, and its status and influence are self-evident. To ensure the construction of temples, the normal life of monks and nuns, and the normal operation of temple Buddhist activities, there must be a strong economic backing and sufficient monastery income to guarantee. This topic is based on the perspective of the income of the Wutaishan monasteries in the Ming dynasty, and systematically studies the source of the economic income of the Wutaishan monasteries in the Ming dynasty and related issues. Through the in-depth analysis of the income from the incense of the Wutaishan temples in the Ming dynasty, the income from the temple fields, and the income of the property related to the temple economy, the development of the Wutaishan temple economy and its influencing factors are clarified, in order to have an objective truth about the historical scene of the Wutaishan temple in the Ming dynasty. Awareness. At the same time, studying the economic income of the Wutaishan monastery is also valuable for reference on how to strengthen and innovate temple management, establish a sound long-term temple management mechanism, and play the important role of Buddhism in social governance. Most emperors of the Ming dynasty believed in and supported Wutaishan Buddhism,

and the economy of the Wutaishan monasteries continued to develop. Incense income was the main source of the Wutaishan monastery economy in the Ming dynasty. As far as the source of incense income is concerned, it is consistent with the spatial flow of pilgrims. The spatial flow of monks has a greater impact on the incense income of the Wutaishan monastery. In particular, the eminent monk of You Fang used his social influence to raise funds and build temples. And for; members of the royal family and senior officials are important contributors to incense donations, the so-called “people in the palace who are vegetarians and Buddhas”; officials at all levels are keen to buy incense from the mountains and “build a dojo”; “Sifang Tanxin is popular ‘Wind’”, the folk incense association constitutes the social foundation of the incense income of the Wutaishan monastery. As far as the types of incense income are concerned, Wutaishan incense mainly includes two categories: physical objects and services. The physical incense includes currency, grain, soil, Buddhist supplies, etc. As far as the expenditure of incense income is concerned, Wutai Mountain incense is firstly for the purchase of supplies for religious activities, secondly for the purchase of fields, and thirdly for the construction of temples. Among them, the construction and repair of temples is an important form of incense income solidification. Due to the special geographical conditions and social environment, the construction of the Wutaishan Temple in the Ming dynasty cost a lot of money, with the characteristics of a long construction period, a large number of rebuilt temples, and a diverse identity of participants. The income of temple fields was an indispensable part of the income of Wutaishan monasteries in the Ming dynasty. From the perspective of the source of the fields, there are three main channels for obtaining the fields of the Wutai Mountain monastery: namely, granting fields to the temples, reclamation of the surrounding areas, and social charity. In terms of land composition, the monastery land includes the main temple land, the lower court land, the private land of the monks, the monks sublet the temple land, the tenant farmers rent the temple land, and so on. In the Ming dynasty, due to the small

amount of land granted from the central government, finding out the historical evidence of temple foundations or temple sites was an important way to build temples and obtain legal property rights. In the Ming dynasty, Wutaishan temple fields were divided into three categories according to the quality of the land: the first category was “desirable land” with relatively high yield, the second category was “unbearable land” with lower output, and the third category was the territories attached to the army. As an important source of monastery income, Terada became the object competition for all social forces. In order to protect its own interests, the monastery played a game with the government because Terada received food, and because Terada met with the army, it competed with the army because of Terada’s protection. In the Ming dynasty, there was an uninterrupted conflict of interests between the monastery and the local government, the military and the local tycoons. Forestry, animal husbandry, mining and commerce derived from the Wutaishan products were also part of the income of the Wutaishan monasteries in the Ming dynasty, and they were the objects of competition for all social forces. In terms of forestry, mining development, and animal husbandry development, they all face the dilemma of choosing between religious resources and commercial resources. In the context of the rapid development of the commodity economy, the local mining industry in Mount Wutai is developing rapidly, and the monks have also participated. Official trade in the monastery was the main business model at the time. The above analysis of the sources of income of the Wutaishan monasteries in the Ming dynasty believes that the economy of the Wutaishan monasteries in the Ming dynasty experienced a process of development from a downturn to a gradual recovery. A series of religious reform and rectification policies at the beginning of the Ming dynasty made the economy of Wutaishan temples fall into a downturn at the beginning of the Ming dynasty with the idea of “clearing what happened.” Since Yongle, “the harem and all the people worshipped”, the economy of Wutaishan temples began to improve; after Wanli, Due to the further development of the commodity economy and the

deepening of the social division of labor, social fashions have become increasingly extravagant with the economic prosperity. The socialization and marketization of the Wutaishan monastery economy has promoted the revival of the monastery economy. First of all, the reform of “dividing monasteries and Qingzong” directly led to the specialization of the division of labor in the monasteries, the large-scale monk team, and the socialization of Buddhist services, which opened the trend of the secularization of Buddhism in the Ming dynasty. Reorganization of the monks led to the merger of small monasteries into large monasteries. It directly affects the overall income of the monastery. However, the mountain forest monasteries represented by Mount Wutai cannot compare with the monasteries in cities such as Beijing in terms of income level, living conditions, and business exchanges. Secondly, influenced by the commodity economy, the Wutaishan monastery economy presents market-oriented characteristics. On the one hand, Buddhist policies are formulated to encourage monks to support themselves, and on the other hand, the paid services of religious affairs also provide a new channel for Shanlin monastery’s own income. In the process of the sinicization of Buddhism, the temples that were born not only connected with the secular, but also served the secular. The monastery is not only a place for Buddhist affairs, but also a place for the people’s spiritual sustenance and services for the people. When the monastery receives various incense income, it will return part of it to the society in the form of social relief. This is to a large extent It reflects the mutual aid of economic ethics and secular interests of Buddhism in the Ming dynasty. Although due to political advantages and geographical advantages, the development of urban temples represented by the two capitals and the mountain forest temples represented by Wutai Mountain has been unbalanced. However, the identification of the sacred mountain of Mount Wutai is conducive to both national governance and social governance; it not only solves the problem of spiritual conversion of monks, but also opens up an inexhaustible source of income for the monastery. The identity of the sacred mountain and the writing of the sacred mountain made

the Wutaishan monastery rooted in the profound history and culture remain anecdotal and exquisite, which further promoted the economic development of the Wutaishan monastery in the Ming.

Keywords: Ming dynasty; Wutai Mountain; Monastery economy; Monastery

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Date: 2021

Title: A comprehensive study on Nālandā Mahāvihāra, the 5th to the 7th century

Abstract: Nālandā-saṃghārāma (Ch. Nalantuo si, hereafter Nālandā) (located ninety kilometers southeast of current-day Patna, Bihar) was built during the Gupta Empire (early 4th to late 6th century CE) by King Śākrāditya. Its site represented the most influential Buddhist monastery and institution of Buddhist study in Indian history and held deep connections with Buddhist lineages of ancient China. This study focuses on the Nālandā site and its legacy from the 5th to the 7th century. It examines the historical reasons for its Monastery becoming the most significant Buddhist site in India's early medieval period.

Chapter one discusses the origin of the name Nālandā and surveys the records of its site in early historical documents. This chapter also focuses on the historical development of its monastery from the 5th to the 13th centuries.

Likewise, this study analyzes the period between the 5th and the 7th centuries, representing a critical phase of the Nālandā Monastery, from its early nascency to its age of great prosperity.

In addition, Chapter two focuses more carefully on the political situation of North India and the development of Buddhism during this historical stage. The aim is to provide the necessary background and foundation for more intensive study of the Nālandā Monastery. From the perspective of regional history, the 5th to 7th centuries mark when Indian Buddhism flourished in the Magadha kingdom

of Central India. It was against such a backdrop that Nālandā's site emerged and gradually achieved prosperity. Following the Hephthalites (i.e., 'White Huns') infiltration, the Gupta Empire's rule in Northern India was destabilized and destroyed. Likewise, India's divided political structure and geographic and cultural diversity made regional differences even more pronounced, further undermining the oversimplification of linear historical narratives of this period.

Chapter three analyzes Nālandā's spatial distribution in great detail. A monastery's physical space directly represents its material wealth and prosperity. Nālandā's location served as a site where Buddhism, Jainism, and Brahmanism co-existed and interacted since ancient times. Furthermore, after Nālandā Monastery's establishment, the tradition of diversity in this area continued to thrive. By the 7th century, Nālandā had already become the largest saṃghārāma in India.

Combing historical documents and archaeological materials, it becomes evident that the layout of Nālandā Monastery remained intact from the 7th century until its final period of destruction. As far as the monastery's structure is concerned, inside the Nālandā Monastery, there are shrines and pagodas of different formats on the west side and standardized monk quarters and yards on the east side. The two sides form an arrangement of buildings and extend in the direction of north and south. An open field separates the groups of buildings on the eastern and western sides. Thus, the area containing stupa-halls and monk quarters present distinct spatial units fulfilling distinct functions of worship and living.

Chapter four discusses Nālandā's economic system of operation. An effective monastic economic system helped to establish Nālandā's long-term prosperity. Nālandā's system of donations and patronage was not unique. It derived from the religious land grants tradition that developed in ancient India and became embedded in India's feudal system in the early medieval period.

As the recipient of such land grants, the Nālandā Monastery enjoyed privileges granted by local kings over land, households, and ‘public resources’. Additionally, the Brahmanical elements found on most village seals indicate that relationships between Buddhist monasteries and the communities to which they belonged were secular and the product of feudal dependency. The laypeople (Ch. Jingren) who entered and served in monasteries formed personal attachments with the monastery or individual monks. The regular donations of more than two hundred villages likewise became the economic foundation that supported the prosperity of Nālandā and allowed it to become an important religious and academic center in India and Asia in the early medieval period.

Nālandā Monastery’s ‘study tradition’ (Ch. Sixue) also served as an essential element of its success. Chapter five discusses Nālandā’s tradition of study. The seventh century witnessed the pinnacle period of the development of Indian Buddhist philosophy. Great scholars of Nālandā such as Dharmapāla, Sthiramati, Śīlabhadra, Prajñāprabhā, Xuanzang, and Ratnasimha brought Indian Mahāyāna Buddhism to its peak. The disciples of Nālandā masters such as Shenfang, Jiashang, Puguang, and Kuiji extended the dharma lineage of its Monastery into foreign regions.

Nālandā served as early medieval India’s academic center and the most important site of Buddhist learning in the world at that time. For a thousand years, Nālandā represented a vital contact zone and bridge for Buddhism in India, East Asia, and Southeast Asia. Even more valuable is that as the most internationally influential religious institution in India, Nālandā attracted many non-Buddhist figures to study at its Monastery due to its famous pedigree of masters and its overall reputation and influence at the time. In this sense, the educational and cultural value of Nālandā not only contributed to the splendor of its Monastery’s legacy but also allowed its Monastery’s history and tradition to achieve a kind of immortality.

Keywords: Nālandā; 5th to 7th Century; North Indian History; North Indian Culture

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Date: 2022

Title: Aesthetic autonomy and religious concepts in the context of confessionalism—a study on Droste-Hülshoff’s poetry

Abstract: In Europe, the 19th century was a period of great change, including the French Revolution, the Napoleonic Wars and the dissolution of the Holy Roman Empire. The secularization process that began in the 18th century further undermined the old system dominated by the monarchy and Roman Catholic Church, and revolutionary undercurrents continued to flow even during the Restoration. Germany not only faced a confrontation between the restoration and revolution, which impacted all of Western Europe, but also witnessed the sectarian rivalries between Catholicism and Protestantism throughout the 19th century, and the political conflicts that accompanied it.

In Europe, the Catholicism and Protestantism enjoy the same status after the Reformation only in Germany. The divisions in the religious sphere had a profound impact on the course of German history and were reflected in the difficulties of unifying political ideas, i.e. the long-standing and deep conflict between Greater German nationalism and state patriotism. At the same time, Confessionalism (Konfessionismus) spread to all aspects of social life.

In terms of literary production, Protestantism and Catholicism placed emphasis on different themes: the former focusing on aesthetic autonomy, philosophical reflection and poetic innovation, the latter on the continuation of Catholic tradition and religious piety. The two sides went on to establish different literary canons. This shows that the criteria and standards for evaluating literary works are in fact based on interpretative paradigms, standpoints and value

identifications, so a deep ideological struggle is concealed behind the confrontation of aesthetic interests. Literary research needs to take this historical and cultural context fully into account. Therefore, the introduction of a confessionalism perspective not only helps researchers to grasp the connotations of the works, but also to identify the basic positions of various academic articles and to capture the gist and orientation of the research literature.

This paper takes the poetry of Annette von Droste-Hülshoff (1797-1848, hereinafter referred to as Droste) as the research object because of its close relevance to the above issues. Described as “the greatest female writer in Germany”, her canonization came into being alongside the sectarian conflicts. Droste experienced Germany’s transition from a feudal agrarian society to a modern industrial society and from a cultural to a political nation. On the one hand, she was imbued with the ideas of the Enlightenment and technological progress, while on the other hand, she could not escape the political ideas and ethical norms based on the Catholicism. Thus, she pulled herself from rigid or fanatical religious fervour, breaking the shackles of religious dogma on her literary production, and meanwhile tried to counter the challenge to tradition posed by the neutrality of modern values by affirming the core values of the Christian religion.

In Droste’s poetry, such characteristics are embodied in the tension between a self-conscious aesthetic awareness and a religious literary philosophy. In other words, Droste’s poetry is a representative of the manifestation of confession struggle in literature throughout the 19th century, as well as a reflection of the ideological crisis arising from the encounter between tradition and modernity.

Taking the interaction between politics, religion and literary aesthetics as a starting point, this thesis begins by outlining the historical context of the 19th century German confessional landscape, the relationship between the Prussian government and the Catholic Church and the manifestation of sectarian rivalries. With this as the reference frame, employing close reading and through a philological and literary hermeneutic approach, the thesis reveals the tendency

towards aesthetic autonomy and the concepts of religious literature in Droste's poetry, respectively. The former focuses on the departure from the literary tradition of cultivation, the awakening of the subject consciousness and the sense of humanistic writing; while the latter focuses on the transcendental view of nature, the notion of order and the writing on tradition in her work. Both discussions take into account the political and religious context in which her work was produced and received, and the interaction between literary and historical context.

In the process of analysis and interpretation, this thesis attempts to analyze the poetic characteristics of the poems, such as theme, genre, form and rhetoric, and to make them effective in the service of revealing the connotation of the works and interpreting the issues. The thesis concludes with a summary of the tensions in Droste's works and ideas, revealing the echoes between literary works and political reality in the context of confessionalism.

Keywords: Droste; Poetry; Confessionalism (Konfessionismus); Aesthetic autonomy; Religious concepts

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Date: 2022

Title: Papal authority and the regularized religious life: the 11th-Century Reform of the Western Church revisited

Abstract: The 11th-Century Reform of the Western Church is one of the most important issues in the medieval and ecclesiastical history of Western Europe. Traditional studies have tended to highlight the power struggle during the Reform based on documents such as *Libelli de lite Imperatorum et Pontificum*. Recent studies have not sufficiently interpreted the relationship between the Reform's renewal of moral concepts and its reconsideration and rearrangement of power within the church. The author argues that this Reform responded to the demands

of the time, pursuing the ultimate goal of establishing an ideal, unified norm of religious life, while reformers called for the reestablishment of papal authority as the necessary mean to carry out the goal. The rearrangement of power in this Reform was intended to regulate the religious life throughout the Western Church.

Before the 11th century, the structure of the Western Church was relatively loose, papal influence was restricted, and religious affairs were strongly influenced by feudal ruling class. There were no strict and uniform norms for religious life. As society had developed, the demand for higher-standard religious life grew fast. The 11th-Century Reform of the Western Church responded to the demand and advocated a unified norm of religious life with *vita apostolica* in the reformers' mind as its core, recentered the pope as the leader of the norms and the construction of a universal order of religious life. Gregory VII insisted on the idea of the Reform and wanted to work with local religious leaders and secular rulers while strengthening their respect for papal authority at the same time. Under his influence, the 12th-century work *De Aedificio Dei* by Gerhoch of Reichersberg summarized and developed the ideas of the Reform, and painted a picture of ideal Western Church. The 11th-Century Reform of the Western Church contributed to the reshaping of the spiritual world of Western Europe, and the foundation for the relatively unified religious and cultural atmosphere of later generations to a certain extent. Its influence has remained until now.

Keywords: 11th-Century Western Church; Church reform; Papal authority; *Vita Apostolica*

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Date: 2022

Title: The hidden crisis—a study on the church-state relationship in Poland, 1945–1989

Abstract: The church-state relationship is an important topic in the study of politics in the socialist period of Poland (1945–1989). During this period, the Polish government and the church cooperated and clashed. The government used the church to maintain social order, while the church tried to influence politics through various means. In the 1980s, Polish Catholic Church played an important role in the Solidarity movement and the upheaval of Polish People’s Republic (PRL). The Polish United Workers’ Party (PZPR) government couldn’t restrict Church’s influence on politics, but hoped to cooperate with it instead. The Polish Church’s high influence in political affairs is the result of its long-term cooperation and conflict with the government, which is closely related to the church-state relationship in the socialist period of Poland.

This dissertation collects and analyses the existing research literature at home and abroad, uses the archives of the Polish government, the Polish Catholic Church in Catholic Association Civitas Christiana, and Vatican in Archivio Apostolico Vaticano, focuses on the history and influencing factors of the evolution of the church-state relationship in Poland during the socialist period based on the guiding ideology of Marxism historical materialism. Catholicism has a far-reaching influence in Polish history. There was a close relationship between the church and Polish state. In the process of helping the Polish nation resist foreign aggression, Catholicism gradually integrated with the Polish national identity and accumulated a high moral reputation. Therefore, the Polish Workers’ Party did not use violence to suppress religion after it came to power, but chose to coexisted peacefully with the church. With the introduction of the Soviet model after 1948, the religious policy of the PZPR government became stricter, and the church-state relationship became tense. In 1956, Gomulka returned to power and relaxed the religious policies, easing the church-state relationship. However, the church and the government still had conflicts from time to time. Since Gierek came to power

in 1970, the government's religious policy further relaxed, giving the church more room to act. While at the same time, the church became more political and started to contacting the opposition. After the establishment of the Solidarity in 1980, the government's dependence on the church increased, and the two sides formed a *do ut des* coexistence model. The church helped the government consolidate its ruling position, while the government agreed that the church could guide government policies in a certain extent, and also considered giving the church legal person status. In the process of Poland's Round Table Meeting, the church coordinated the relationship between the government and the opposition on the surface. In fact, it was more inclined to support the opposition, which promoted Poland's social upheaval. After the upheaval, the church-state relationship formed in the Socialist's Period no longer existed.

This dissertation holds that the ups and downs of the church-state relationship in the socialist period of Poland was the result of the joint action of various factors. The PZPR government was able to handle the church-state relationship comprehensively during most of its ruling time. However, in the 1980s, facing the severe domestic and international political environment, the Polish government made too many concessions and compromises to the church, making itself and the Polish Church become tools of the game of great powers, leading to the tragedy of Socialist Poland. Experience and lessons from the church-state relationship in the socialist period in Poland has reference value for understanding religious issues and properly handling the church-state relationship in socialist countries.

Keywords: Church-state relationship; Religious policy; Polish United Workers' Party; Polish Catholic Church

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Date: 2022

Title: The reception of the myth of the Queen Mother of the West in ancient Korea

Abstract: The myth of the Queen Mother of the West (西王母神话) is not only important in Chinese culture, but also has a great influence overseas. Only a century ago, the Queen Mother of the West was one of the most popular goddesses in Korea and her prominence in the history of exchanges between China and Korea is remarkable. Therefore, this paper examines the reception of the myth of the Queen Mother of the West in ancient Korea from the standpoint of comparative literature and reception aesthetics.

Firstly, it summarizes the formation of the myth and the process of developing it into a myth system gradually in China. On this basis, the dissemination period of the myth and the reasons for its acceptance are explored. It can be speculated that it has spread to the Three Kingdoms period (三国时代) at least. Regarding the reasons for acceptance, this paper proposes several possibilities, such as the geographical location, the myth of the “Shan Hai Jing (山海经)” contains most of the myths of the Dongyi (东夷) people and probably has ethnic affinity with the Koreans, and the goddess belief in the Korean Peninsula.

Secondly, it discusses the acceptance and use of it by the ancient Koreans from three aspects: court culture, literati culture, women and folk culture. In the court feasts, the myth belongs to the Confucian ritual system. The Queen Mother of the West is not a religious object for people pray for as in China, but a concrete manifestation of the core concept of “ritual and music (礼乐)” and an effective symbol for the purpose of praying for blessings. Analyzing the literature of the literati of Goryeo (高丽) and Joseon (朝鲜), it is found that although the myth of the Queen Mother of the West has been diluted in its religious nature, it basically maintains its original appearance in the narrative and symbolic sense, which is highly consistent with that in China. This is the result of acculturation in the form

of “addition” and behind this phenomenon lies the concept of Sinocentrism as “civilization standard” with Confucianism as the core. They revised the myth to meet the requirements of Confucianism; its religious character was eliminated which was not suitable for Confucianism and its function of wishing a long life was selected and carried forward. Finally, it analyzes the myth in the works of female literati and folk culture. In the traditional period, neither women nor the common people had the right to learn Chinese characters or to write. In the hands of these people, the myth embodies the characteristics of folk, entertainment, and individuality. This is not only attributable to the characteristics of the creator itself, but also to the influence of the times.

The main findings of this study include the following three points: first, the religious character of the myth of the Queen Mother of the West hardly exists on the Korean peninsula. Instead of it, the symbol of longevity is emphasized, which is widely used as an effective tool for culture of Confucian ritual and music; second, the myth has undergone acculturation in the form of “addition”. In ancient Korea, the myth of the Queen Mother of the West was not fully accepted and new forms of expression appeared to meet the needs of local culture and politics. However, the selected narrative and symbols of it have not changed much, which is highly similar to that of China. The key is that the intellectuals of this period regarded the concept of Sinocentrism centered on Confucianism as the highest standard of human civilization. Hence, increasing the function of wishing longevity can only meet the social and cultural needs under the domination of Confucianism. In other words, the same symbols have different internal motivations; thirdly, in the past, it was generally believed that folklore like myths only had an impact on common people’s lives. However, the myth of West Queen Mother can be found between the rational thinking and upper culture, wild thinking, and folk culture of ancient Koreans.

Keywords: Myth of the Queen Mother of the West; Symbol; Comparative literature; Reception study; Ancient Korea

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Date: 2022

Title: A study on the publishing activities of Buddhist nuns in post-retrocession Taiwan

Abstract: Taiwan got rid of the Japanese rule in 1945 when Buddhism in Taiwan was under strong impact from Japanese Buddhism. Buddhists who came to Taiwan from mainland China began to restructure the thoughts and precepts of Buddhism in Taiwan, bringing it back to the system of Chinese Buddhism. Along with the social and economic changes in Taiwan, Buddhism in Taiwan is booming, with many outstanding Buddhist nuns playing influential roles in and making significant contributions to the Buddhism, charity, education and publication sectors. The Buddhist nuns interpret and translate the Buddhist teachings, write books, note down major Buddhist events, and publish articles in Buddhist journals. Many Buddhist nuns in Taiwan play an essential role in the printing of Tripitaka and the compilation of Taisho Tripitaka, or in the publication of academic and popular readings. This is unprecedented in this Buddhist history and a result of complicated factors. This paper discusses the book publications led by the Buddhist nuns after 1945, summarizing the characteristics, impact and significance of these publication activities.

Apart from the introduction and conclusions, this paper is composed of four parts. Firstly, the paper reviews the history of Buddhist nuns, particularly their activities and related literature before, during and after the Japanese rule. Secondly, this research makes a systematic examination of the publications led by the Buddhist nuns, classifies the publications into different stages based on their characteristics, and analyzes the publication amount, features, publishers and authors based on this historical context, thereby presenting the publication pattern led by the Buddhist nuns in Taiwan after 1945. Thirdly, there are two types

of Buddhist nuns after 1945. One type is the famous Buddhist nuns, who live across the Japanese-rule period and the revival of traditional Chinese Buddhism after 1945. They are the founders of most Buddhist sanghas or Bodhimandas. There is a few number of them, but they made two-thirds of the publications by Buddhist nuns. Also, these nuns are often the leaders of major publication campaigns or institutions and have the right to decide on the publication directions and styles. The other type is the general Buddhist nuns, who made publications other than those by the famous Buddhist nuns. The comparison of the patterns, themes, content forms and writing styles between the two types, and the examination of the publishers, publication types and social contexts in Taiwan, help deepen the understanding of the complete publication patterns and impact of the Buddhist nuns in Taiwan. Fourthly, this research makes a case analysis on the publications by the Luminary International Buddhist Society. With all members being female, the Luminary International Buddhist Society is led by nuns as well. It is not leader-centered and has no restrictions on publications, which is exceptionally unique. Therefore, this paper further explores the publication characteristics of the Buddhist nuns.

The conclusion part discusses the particularity of the publications by the Buddhist nuns in Taiwan after 1945 from three aspects, namely Buddhism promotion and national rejuvenation, human Buddhism, and feminism. During the re-construction of Chinese Buddhism in Taiwan, the Chinese spirits are passed on. The human Buddhist ideas are adopted as the new promotion approach, which provides a bright prospect for the Buddhist nuns in Taiwan. Lastly, it is wished that the findings on Buddhist publications by nuns provide reference on the inheritance of the Chinese and other Buddhism, and on the interactions between religion and females and cultural society. This research would serve as a useful literature reference of related studies at home and abroad.

Keywords: Buddhism in Taiwan; Buddhist nuns; Female; Publications

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Date: 2022

Title: *The secular canopy*

Abstract: What does it mean to live in a secular age? This is the starting point of the dissertation. Modern society has been undergoing a shift from the sacred canopy to the secular canopy, in which the legitimacy previously provided by God or other ultimate realities is challenged and the empirical world no longer has a necessary, solid, and permanently rational foundation, and modern society is thus facing a crisis of legitimacy. This dissertation responds to the question of how the legitimacy of modern society has changed in this process of transformation, and how it responds to this crisis under the secular canopy in order to provide new support for a fragile and contingent world.

The dissertation focuses on two aspects: first, starting with the revolution of secularity, which is concerned with the transformation of people's understanding of secularity. Secularity implies a shift in the ontological situation of human beings, from the omnipresence of God, to the emergence of divided social spheres free from their connection to God and the consequent establishment of their own autonomy, secularity allows people to be intrinsically attentive to the surrounding situation and not to rely on an external, transcendent other. In dealing with the revolution of secularity, this dissertation revolves around three different models, one of which is the transformational model, the other is the reoccupation model, and finally the framework of immanence that synthesizes the two. Transformational model places the legitimacy of secular society on the eternal external, absolute sovereign; reoccupation model emphasizes the replacement of dependence on external authority with individual self-assertion, thus placing the legitimacy of modernity on human agency. In the framework of immanence, the legitimacy of secular society is neither derived solely from eternal external authority nor from individual agency, but offers an optional and open field in

which secularity is neither a continuous story of constancy nor a story of decline, but a story of reassembling spiritual life in new forms.

Secondly, there is the revolution of sacredness. Starting from Durkheim's sacred society, this dissertation first criticizes the limited setting of the power of sacredness in the service of the construction of order, and then further radicalizes sacredness in an analysis of Bataille and others, thus responding to the political and social crisis brought about by a repressive force. Instead of the absolute, monolithic, and central image of sacredness forcefully imposed on the individual, sacredness presents itself as a more fragmented, fluid, private, and eventful image of power. Sacredness no longer inhibits individual agency, but becomes an important source of agency, releasing a radical pluralism that transforms the presentation of sociality, so that communication between people no longer depends on homogenous elements, but finds a more authentic and thorough communication in heterogeneous elements, which is the basis for the revival of community. It promises a community without community, revealing that in an increasingly uncertain and dynamically variable world, the most important thing about community is not to provide a sense of permanence and stability, but to emphasize a non-persistent continuity that allows instability to become a space to be cherished and enjoyed, while at the same time maintaining this unstable non-persistence. Finally, the sacred revolution is essentially a refusal to essentialize and materialize sacred power, thus avoiding the pushing of sociality into a position of supreme sovereignty; what it asserts is that the sacred ceases to be centrally present and becomes the event. The latter decentralizes sovereign power with an absent, messianic event, thus contributes to a sovereignty without sovereignty, and offers a restructuring scheme in a way that weakens the absolute sovereignty. In this restructured scheme, life is the event full of intensity that gives us a possibility, a possibility that points to something new, which is always unpredictable, characterizing a break with the present and the potential of the future.

Ultimately, we show a dialectical movement between secularity and sacredness, and it is this dialectical movement that allows us neither to simply fall into nihilism nor to lose our individual agency, but to explore the fullness and meaning of life in a space of possibility, to continue thinking about ways of being as well as the value of living under the death of God.

Keywords: Secularity; Sacredness; Temporality; Subjectivity; Community; Event

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Date: 2022

Title: An ethnographic study of Jingpo nationality's myth inheritance

Abstract: Munaujaiwa, the Creation Epic of Jingpo nationality, is a representative project of national intangible cultural heritage of folk literature, Munao Zongge, its performance context, is a representative project of national intangible cultural heritage of folk custom. Munaujaiwa contains the myth of the origin of heaven and earth, the myth of flood, the myth of war and the myth of cultural invention, known as the Encyclopedia of Jingpo nationality. The relationship between mythology and history and the sanctity of mythology have been discussed for a long time in mythological circles. The Jingpo language “jaiwa” means history, and “Munaujaiwa” means the song of history. Jingpo people call the narration of “Munaujaiwa” as “telling history” and believe that it is the true history of the nationality. Through the study of the typical case of Munaujaiwa, we can not only extend the timeline of sacred narration from ancient times to the present and break the gap between contemporary people's concepts of “myth” and “history”, but also clarify the boundary between sacred narration and fairy tales. Context is the soil of myth generation and inheritance, and there has been no ethnographic research on the important areas of Jingpo's myth inheritance. This doctoral dissertation collected the living myths among the contemporary Jingpo people through field investigation, try to promote the research of Jingpo's oral myths, and on this basis,

promote the field research and theoretical construction of the living myths of China's ethnic minority.

This doctoral dissertation, starting with the introduction and ending with the conclusion, is divided into five chapters. The introduction part makes a literature review of Jingpo's mythology and its related research, expounds the research methods and field investigation situation, and explains the important key words related to This doctoral dissertation.

In the first chapter, the author combs the basic situation of Jingpo nationality and its cultural tradition, including population distribution, ethnic origin, language, social structure, religious beliefs and living customs, presents the regional space of the author's fields myth inheritance and a variety of local mythological expressions. It focuses on the national characteristics of Jingpo's myths, including the world outlook of the coexistence of human beings, gods and ghosts, the circular concept of male and female creation and "rejuvenation", and taking the bamboo tablet as the material carrier to express the sanctity.

In the second chapter, the author discusses the myth performance practice in the ritual context, and finds that Jingpo's myth still plays the sacred narration function in Jingpo's major festivals, weddings and funerals and other ritual occasions, guiding the people's ritual life practice, providing it with legitimacy in the narrative level, as the people preserve and inherit their national history through myth. The mythological narration on Munao Zongge expresses the ethnic group's ancestral identity and ethics. The mythological narration on wedding ceremony strengthens the marriage ethics and the family's ancestral identity. Mythology occupies an equally important position with history in the structure and function of the ceremonies. Mythological narration and ritual performance together strengthen Jingpo's historical identity and social order.

In the third chapter, the author collects, arranges and analyzes the oral myths spreading among the people in Kachang and Longchuan areas. On the premise of respecting the local knowledge system and according to the classification and

properties of Jingpo' s myths, the author divided it into two categories: myths related to sacrifice and myths unrelated to sacrifice. The author makes a comparative analysis between the folk oral myths and the published written myths of Jingpo nationality. In addition, it also makes a cross regional comparative analysis of the different narrative texts of the same myth in Longchuan and Kachang areas. The author display that the Jingpo folk oral myth has the characteristics of richness, nationality, regionality and hybridity, and the myth narrative presents a rich and diversified orientation. It is summarized and analyzed from the perspectives of myth content, myth structure, myth function and myth thinking.

In the fourth chapter, the author divides Jingpo' s mythology into four categories according to their mastery of mythological knowledge and their position and discourse power in village sacrifice activities: performance inheritors, writing-telling inheritors, national cultural elites and ordinary people. It also summarizes the inheriting content, methods and motivation at different levels. In terms of inheriting content, the myths related to history are mostly controlled by the narrative inheritors represented by Jaiwa and other priests, showing systematicness, richness, integrity, tradition and sanctity. In terms of inhering context, narrative inheritors mainly perform the myths in sacrificial ceremonies and festival fields. In daily life occasions, they rarely have time to tell the myths with a long narrative timeline. The other three types of inheriting occasions are not restricted.

In the fifth chapter, the author discusses the internal motivation and external thrust of myth inheritance, trying to show the vitality of myth in living form in the folk after thousands of years. The internal motivation of myth inheritance is the function and characteristic of myth as an independent genre, which is mainly reflected in the status and function of myth in Jingpo' s local religious beliefs, major festivals and ceremonies. The external thrust of myth inheritance is the efforts made by Jingpo' s myth inheriting subjects and government cultural departments,

Jingpo society and other social organizations in the context of intangible cultural heritage.

Keywords: Jingpo nationality; Oral myth; Performance practice; Inheriting subject; Inheriting motivation; Ethnography

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Date: 2022

Title: The Chinese offspring of Mani: a study of Cao'an from the perspective of anthropology of religion

Abstract: This study is based on a fourteen-month field study of the only remaining Manichean relic in the world, “Cao'an” (草庵) and the clan village around it, “Sucun” (宿村), to examine the interaction between foreign Manichean knowledge and traditional Chinese society.

This paper points out that this interactive process is based on the fundamental opposition between the historical-moral concept of the clan village and the Manichaeism doctrine “theory of two substances and three time periods” (二宗三际论). There are two main aspects: (1) Historical consciousness: the historical regime of the people in the village has a structure of family system “the first ancestor-distant ancestor-near ancestor-present”, by which “present” exists in the continuous historical context starting from the ancestor. While Manichaeism advocates the linear view of history “past-present-future”, which by nature is a stage theory of history and includes future salvation resulting in a substantially break with the present and the past; (2) Moral system: Manichaeism emphasizes the dual opposition of the Lightness (Good) and the Darkness (Evil). And the struggle between Good and Evil constitutes the main thread of world history. On the contrary, according to the view of the people in Sucun, the “goodness” resides in the ideal normal life and in the historical context that stretches from the

ancestors to the present, and the “evil” is a deviation from the goodness and normal life. Both the historical system and moral system of Sucun have “home” as their core concern. The retribution from ancestors, ghosts and gods to the living is also carried out within the structure of the family system. Thus, retribution contributes to the social moral foundation and reinforces the institutions of ancestral societies.

Sucun people replaced Manichaeism “theory of two substances and three times periods” with historical consciousness and moral genealogy based on ancestral society, and they also reconstructed fragmented Manichean knowledge into the local Manichean narrative. Integrating ancestors and themselves into the big history, they obtain corresponding moral resources, enriches and strengthens the way of life of the ancestral society by those Manichaeism elements.

The historical consciousness of Sucun people is revealed by the local stories of Manichaeism and their complex ancestor sacrifice system. The villagers obtained information from classical Manichaeism and the historical study of Manichaeism under the paradigm of the peasant revolution. They then constructed the narrative of “our ancestors were Manichaeans”. They first call their ancestors revolutionaries, and currently as “patriots” and “protectors of traditional culture”, by which they aim to emphasize their own justice. At the same time, they reject the stage theory of history and historical progressivism of Manichaeism and the peasant revolutionary study, which is firmly based on the historical consciousness of the continuity of “I” and ancestors. Ancestral halls (祠堂), ancestral houses (祖厝), genealogy, and tomb offerings together constitute a complete historical system. The first ancestor is the beginning of the history of the village; the distant ancestors, abstract and highly moralized, are enshrined in the ancestral hall, becoming a moral model and providing a life picture of “life, death, marriage and birth”; the near ancestors within the five generations are enshrined in the ancestral houses, and the living still has specific emotions and memories

with them. From generation to generation, the living continues to pass away and become the ancestors of the ancestral house. Therefore, the succession of descendants is essentially important for the ancestral society. Once the offspring is extinct, the entire ancestral world will collapse, and the dead will become wandering spirits (游魂), and the social order of the living will be endangered. The ancestral historical consciousness of Sucun people shows their strong wish of family breeding. Correspondingly, marriage and birth in a family are highly social.

The moral genealogy and concept of good and evil of the people in Sucun are also based on their historical system. The “good” resides in normal life and in the context that stretches from the ancestors to the present, while “evil” is a deviation from this normal life and manifests as “retribution”. “Retribution”, as an inevitable causality, traces the cause of evil and disaster to the moral imperfection of the ancestors of three or five generations. At the same time, this is the same scope of the ancestors enshrined in the ancestral houses. Therefore, the moral lineage of Sucun is consistent with the structure of the historical regime of ancestors. Furthermore, the villagers emphasize bad retribution and neglect good retribution, because they regard ideal family life itself as good and hence do not pursue a transcendent life. And since retribution often occurs on the whole family which is most important for the villagers, it forms moral rules as well as regulates the family and social order to prevent immoral “ruthlessness” and “excessive greed” from damaging the family and the village. The idea of retribution also shaped their historical understanding of the decline of the village, by which it became a moral allegory and an exhortation for the villagers’ daily behaviours.

The historical-moral system of the Sucun people strongly organizes their lives, builds their culture firmly on the cornerstone of the ancestral society, and serves as the foundation for them to face and deal with the unfamiliar Manichean knowledge. They do not blindly reject or accept the latter, but understand and utilize it through their complex social and cultural mechanism. Therefore, this

article somehow responds to the original concern of Wang Guowei (王国维), Chen Yuan (陈垣) and others in the study of “the sinicization of Manichaeism” in the early 20th century: how Chinese civilization faces the alien tradition.

Keywords: Manichaeism; Ancestral society; Historical consciousness; Retribution; Family system.

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Date: 2022

Title: The evolution of official discourses on Alevi in Ottoman Empire and modern Turkey

Abstract: The Alevi is one of the religious minorities in Turkey, second only to the Sunnis in population. The academic community generally believes that the Alevis were gradually evolved from Kızılbaş of the Ottoman Empire. From the Ottoman Empire to the Turkish Republic, there have been several major transitions in the official discourse on Alevis. These transitions are closely related to the specific historical course of Ottoman-Turkey. During the Ottoman Empire and the Turkish Republic, like the Kurds, the Alevis were also regard as a minority group which needed to be heavily governed. The official discourse and its transitions are the reflection of the government’s policies and propositions against the Alevi.

In the early 16th century, when the conflict between the Ottoman Empire and the Safavid dynasty was in full swing, the Kızılbaş were basically in the category of “religious heresy”. By the time of Sultan Abdullah Hamid II, under the influence of the Pan-Islamism, the official discourse of Alevi began to undergo a major shift, from being denounced as a religious heresy to incorporating them in the Muslim world. In this process, the derogatory “Kızılbaş” was gradually replaced by the new name “Alevi”. When The Young Turks and Mustafa Kemal came to power successively, Turkism was regarded as the guiding ideology for nationalists to save

their country. Especially when Mustafa Kemal was in power, the government deliberately obliterated the religious identity of Alevi from the perspective of assimilation. In the official discourse, Alevis are described as “Pure Turks”, preserving the traditional culture of the Turkish people before the Islamization. Since the mid-1960s, right-wing parties have become the dominant force in Turkish politics, and the Alevis have been labeled as “Pro-communist” due to their support for left-wing parties represented by the Republican People’s Party. When the Justice and Development Party came into power in 2002, it proposed a so-called “New Thinking” policy, which try to distinguish national identity and ethnic identity, claiming that Turkish citizens can be the “main identity”, Alevi can be the “sub-identities”. Since then, when it comes to Alevi, Erdogan and other leaders will always call it “Our Alevi Brother”.

Discourses are representations of certain phenomenon, and these discourses are not intended to pursue objectivity, but often reflects an unequal power relationship. The evolution of Ottoman-Turkish official discourse on Alevi reflects the efforts and tendencies of the powerful central government to discipline minorities in different historical periods. Therefore, the exploration of these discourses and their transformations will help us understand the historical process of centralization from another perspective.

Keywords: Ottoman Empire; Turkey; Kızılbaş; Alevi

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Date: 2022

Title: Painting Taoist images: a study on Taoist Zhaijiao paintings in the Ming and Qing dynasties

Abstract: This paper mainly takes the scroll paintings, used in Taoist rituals in the Ming and Qing dynasties, as the research object. A comprehensive investigation and further in-depth research have been made on these materials, in view of their confusion with Buddhist water and land paintings and other ritual paintings. The

introduction reviews the academic naming and perception of these materials. According to the fact that Taoist rituals have been called “Zhaijiao” (齋醮, Taoist rituals for salvation, petition, etc.) since Medieval times, the images should be newly named as Zhaijiao paintings.

Chapter II to IV focus on the “internal issues” of Zhaijiao paintings, and carries with analysis on details within three aspects: text, image, and historical context.

The second chapter starts from the literature analysis, and concludes that the narrow concept of Zhaijiao painting refers to the image materials arranged in a Taoist ceremony. By sorting out the relating records in Daozang, it was clearly written down that Zhaijiao paintings were early used in Taoist ceremonies in the Song dynasty, standardized arranged in the Ming dynasty and handed down to nowadays. In addition, the broad concept of Zhaijiao painting refers to the scrolls domestically worshiped by the believers. The broader concept includes deity paintings on the Taoist ritual utensils.

The third chapter sorts out the images of the Ming and Qing Zhaijiao paintings, examines their dating, and summarizes their deity systems. The basic image types of Zhaijiao paintings are therefore generalized, and the similarities and differences between the northern and southern Zhaijiao paintings at that time are clearly summarized.

The fourth chapter investigates the historical context and social culture of Zhaijiao paintings’ era, and finds that combinations of Zhaijiao paintings were suitable for various Zhaijiao ceremonies, which reveals the multiple functions of Zhaijiao paintings. The content and subjects of Zhaijiao painting reflect the mutual learning between Buddhism and Taoism, the social fashion of the integration of all three religions, and the prosperity of folk beliefs and civic culture in the Ming and Qing dynasties.

The last two chapters focus on the “external issues” of Zhaijiao painting, that is, the relationship between Zhaijiao painting and water and land painting in the

Ming and Qing dynasties. The fifth chapter makes a comparative analysis of the two from a macro perspective. The similarities and differences are examined from four perspectives: text, visual, media and believers.

The sixth chapter starts from a microscopic point of view, taking Zhaijiao painting and water and land painting collected by the Wuwei Museum as an example, and investigates the relationship between these two kinds of paintings produced by the same painting workshop at a similar time. It is found that although different religious attributes, they cross the religious boundary and show a certain degree of interaction and integration at the level of folk image production.

Keywords: Zhaijiao painting; Taoist ceremony; Water and land painting; Water and land ritual; Religious ritual image

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Date: 2022

Title: “Paṭiñṅā” society: a study of the ritual “Paṭiñṅā” in the Nanlan River region along the Sino-Myanmar border

Abstract: Nanlan River marks the border between China and Myanmar today. There are many minority ethnic groups of China living along this river, such as Bulang, Hani, Lahu, Dai and so on. Paṭiñṅā (巴蒂然) is a kind of ritual which is still practiced by people in the Nanlan River area, Sino-Myanmar Border today. Until now, there are few researches related to Paṭiñṅā. As a result, on the one hand, studying Paṭiñṅā contributes to the enrichment of the current ritual theories. On the other hand, it has important value and significance for understanding the society, history and culture of China’s southwestern border areas.

What is the term Paṭiñṅā means for the local people? How the ritual Paṭiñṅā is practiced by people in Nanlan River? When did this ritual first appear in Nanlan River areas? Why is Paṭiñṅā still practiced today? To respond on the above

questions, this thesis is not limited to the research framework of “classifying distinct ethnic groups in order to write ethnography” (分族写志) or village research paradigm, but systematically studies the ritual Paṭiññā through field investigation of different ethnic groups and multiple villages in Nanlan River Basin, collecting, sorting and translating folk documents (such as ritual texts, village chronicles, Legends and so forth) written in Tham Script (经典傣文(/Tuo Tham)) by local ethnic groups. At the same time, this thesis is not limited to the synchronic study, but to put Paṭiññā in different periods and different socio-historical context for a long-time scale investigation. Generally, the essence of ritual is regarded as the symbolic meaning added by participants to the ritual practice. Based on this viewpoint, through the comparative analysis of the process of Paṭiññā practice between villages observed in the fieldwork, the ritual texts written in Tham Script by local ethnic, the historical text of villages and other folk documents, as well as the collected oral historical materials, physical objects, Chinese historical records and so forth, this thesis finds that while maintaining the same form, the Paṭiññā ritual present an “accumulative” structure embodying meanings of the ritual in different regions and socio-historical context of different times. Therefore, even if the same ritual is practiced in different spaces and different periods, the meaning of ritual will be different, specifically, it presents the process of the invention or reconstruction of tradition. In addition, for different ethnic groups in different regions and varied socio-cultural backgrounds, their patterns are also very different in the process of people giving ritual meaning. Based on the above discussion, the research content of this thesis is mainly carried out from the following five aspects.

Firstly, the term Paṭiññā is Tham Script . From the etymological point of view, this term comes from the Pāli Language “Paṭiññā”, which means the act or ritual related to “oath”. According to the practical situation of Paṭiññā, it also refers to the relationship between two or more villages (or subjects). Through the analysis of

Paṭiññā held in the two villages, this thesis finds that Paṭiññā is a ritual in accord with the form of the covenant rites of the Spring and Autumn period. Differently from the form of the covenant rituals in the present research of many scholars, Paṭiññā is a specific oath ritual, in which the participants of the two or more villages visit each other periodically, and engage in every time in gift-exchange. As a ritual of oath, the religiosity of Paṭiññā locates in its binding mechanism, presenting the opposing and complementary relationships between Buddhism and the other religious concepts. From the perspective of the social “field setting”, the Zhaixin (寨心) sacrifice, the Summa (苏玛) among different villages, and Paṭiññā constitute the Territorial Cult system of Nanlan River region. This system makes a village or a tribe that is mobile in its physical and administrative space become stable. Among the three rituals, Paṭiññā is the highest-level ritual and expresses the worship of the tribal alliance. The characteristics of this Territorial Cult system represents the basic order of opposition and unity, hierarchy and equality in Nanlan River region, which makes the Territorial Cult system in this region contrasts to that in Southeast China.

Secondly, Paṭiññā is practiced not only in one village or tribe, but also by different villages in Nanlan River region. For different villages, their relationships through Paṭiññā were constructed over different periods, and the reasons for establishing ritual relationship between them are also different. On the one hand, at the latest in the middle and late Ming dynasty, Paṭiññā had appeared in Nanlan River region. The relationship of Paṭiññā between different regional villages present varied social and historical situations in different periods of Nanlan River region, such as immigration, religious communication, land division and so forth. On the other hand, although the reasons for establishing Paṭiññā relations between different subjects are different, similarly, this ritual was used to coordinate the competition of different subjects for land resources.

In addition, even when the Paṭiññā is practiced in the same group of villages or tribes, it still showed its accumulation of meaning in different historical periods. Although the ritual text of villages who have Paṭiññā relationship is brief, it preserves detailed historical memory of this area, which is missing in both the Official Historical texts and the Local Genealogy of Tusi (土司) during the Ming and Qing dynasties. In the early Qing dynasty, Paṭiññā was used as the tax system of Cheli Xuanweishi (车里宣慰使) in his mountainous area. This system was an adjustment system used by the local Tusi in the process of applying the Qing policy of bureaucratization of native officers in the Southwest during the reign of Yongzheng (雍正). However, the mountain communities were not passive in this process, they obtained their competitive advantages over the other groups with the help of the authority of Tusi.

As an oath ritual, Paṭiññā is not the only form of covenant ritual in Nanlan River region. Since the beginning of the Ming dynasty, the Ming Empire established a ritual reciprocity system between the Empire and Tusi through an oath of alliance. Since the middle and late Ming dynasty, the Tusi in Cheli imitated this system and established a ritual reciprocity between Tusi and the officials under his jurisdiction. Cheli Tusi also built the ritual reciprocity system with the “leaders” (touren 头人) of the mountain communities in his jurisdiction. Despite the influence of Theravada, the “divinity” of Cheli Tusi has not developed. Recognizing the imperial power of Ming and Qing Empire, Paṭiññā is different not only from what happened with the Kangding Tusi (康定土司), but also from the situation in Southeast Asia such as Thailand and Myanmar. The “intermediate” (zhongjianxing 中间性) authority established by Cheli Tusi, officials under the Tusi area, and the mountain leaders helped them all to have obtained their advantageous position over other groups with the support of the external authority of the Ming and Qing Empire. This shows a process of copying from “galactic politics” to the border.

Differently from the idea of traditional political philosophy of empire forced local resistance, on the one hand, this process is not completely imposed by foreign forces while local people can also misappropriate of foreign things to gain their competitive advantage over other groups. On the other hand, local areas also maintain differences with “the other” during its assimilation.

Finally, Paṭiññā is not a disappearing tradition. After the emergence of the modern contract law, local people still use the ritual of Paṭiññā in their contractual exchanges. Behind Paṭiññā, it is the non-exchangeable and non-transferable “sacred object” of social relations, which occurs before all exchanges including contractual exchanges. Periodic practice of Paṭiññā in Nanlan River region is the concrete symbol of this “sacred object” and serves as the basis for other contractual exchanges and social exchanges. Different villages or tribes in the gift-exchange during the practice of Paṭiññā create their own society, and enable the social production and reproduction continue in the continuous gift-exchange.

Keywords: Paṭiññā; Covenant ritual; Accumulation of meaning; Ming and Qing Empire; Contract

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Date: 2022

Title: The development of ideas of Dhyāna in Jin and Song dynasties and its influence on art

Abstract: The translation of the concept of “Dhyāna” in the Han and Jin Buddhist scriptures has undergone several changes, but Dhyāna is at the core of the Buddhist practice system. Early Buddhism focused on spreading the concept of “Dhyāna” and did not yet divide the idea of “Dhyāna”. The Jin and Song literati began to accept Dhyāna monks and Dhyāna studies. The contradiction between aesthetics and meditation seemed irreconcilable in Hinayana Buddhism, but Mahayana Buddhism accommodated aesthetics. The concept of unclean

meditation penetrated deeply into the spiritual world of Chinese culture, especially the view of female sex changed the view of beauty and ugliness in the Jin and Song dynasties, and the unclean meditation led to the gradual departure of the “trial of women” from the core of Buddhist doctrine and its rapid growth into a common subject of popular literature. Unlike Northern Buddhism, which emphasized the actual practice of Ānāpāna meditation, Jin and Song Buddhism preferred to talk about it. From a series of historical documents, the Taoists of Laozhuang did not pursue the immortal path of “eternal life” as their fundamental pursuit, and the indigenous method of “blowing and breathing” is different from Ānāpāna meditation in practice and theory. The concept of “Nembutsu Dhyāna” was introduced to China along with Mahayana Buddhism, starting with the “Prajna Samadhi” translated by the Shiloh Gautama lineage. The starting object of the chanting meditation is the statue of Buddha in solemn appearance, and the sacred sound seen in the meditation is unexpectedly encountered. The creation of a Dhyāna forest by Huiyuan in Lushan, the excavation of the Cave of the Shadow of Buddha, and the practice of nembutsu meditation by Huiyuan’s order and the community of Buddhist priests brought art into the realm of Buddhist aesthetics and created the Buddhist artistic concept of unrestricted spirituality. The translation of the sutras by Hata Ma Rashi introduced the idea of the reality of all dharmas into Chinese Buddhism, and the idea of realistic meditation achieved a breakthrough in the unclean meditation and nembutsu meditation. These ideas enabled Sengzhao’s aesthetics to bridge the relationship between Mahayana Buddhism and Dhyāna Buddhism and to create the artistic spirit of “Daguan”.

Keywords: Dhyāna; Art; Unclean meditation; Ānāpāna meditation; Nembutsu samādhi; Realistic meditation

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Date: 2022

Title: Research on Sarvatraga-caitasika theory of Yogācāra School

Abstract: Ever since Abhidharma has come up with the framework named as “five categories”, caitasika becomes an important classification which covers all aspects of mental activity. Furthermore, Yogācāra reconstructs the Sektarian Buddhism’s framework of caitasika, by dividing the caitasika into six-group (sarvatraga-pratiniyataviṣaya-kuśala-kleśa-upakleśa-anyatha), in which the ten mahābhūmika are separated into five sarvatraga and five pratiniyataviṣaya.

According to the definition given by Yogācāra School, attention (manasikāra), contact (sparśa), sensation (vedanā), representation (saṃjñā) and volition (cetanā), which company every mental activity, play indispensably basic roles in the process of consciousness. This essay intends to investigate the sarvatraga-caitasika based on the three stages of the Yogācāra School. By clarifying the original meaning of the text as well as the theoretical development, this essay will also reflect and criticize the whole theory of caitasika.

This essay consists of seven chapters, chapter two to six will focus on each five sarvatraga-caitasika. Moreover, every chapter contains three sections which successively explore the Yogācārabhūmi, Sthiramati’s exegesises and Faxiangzong’s works. Due to its significance of the sarvatraga-caitasika, each of them has more than one kind of expression. Therefore, we have to include all its expressions, in order to cover all these meanings. However, in addition to intention, the other four caitasika have independent cognitive functions which grants they a dual-identity, namely “active ability” and “cognitive result”.

Chapter seven will firstly point out two main features that of the caitasika theory: functionalism and individualism. The former one will not only help to understand the difference between “characteristic” (lakṣaṇa) and “usage” (karma) in texts, but also efficiently prove that the caitasika are impermanent (anitya) and “without-I” (anātaman). As for the latter one, based on the argument that “whether the whole exceeds the sum of the parts”, this paper demonstrates that the caitasika theory, which highlights that the consciousness can be segmented into many

caitasikas without any remainder, is a typical individualism system. Under the linkage of these two features, consciousness can be transversely segmented. Secondly, the Sectarian Buddhism considers the time, which totally depends on the emergence and extinguishment of dharmas, is not the existence of the first ranking. Meanwhile, being the smallest unit of time, instants(kṣaṇa) are discontinuous points, upon which can segment consciousness longitudinally. As for the Yogācāra School, since they accepts nearly all viewpoints above, they will also approve the dual-segmentation toward consciousness. Thirdly, the dual-segmentation of consciousness will give birth to a lot of theoretical difficulties. On the one hand, the transverse segmentation will roughly cut down the relationship between caitasikas, as well as lead to the debate that the caita-caitasikas are identical or not and whether caitasika function simultaneously or successionally. On the other hand, the longitudinal segmentation must establish upon the viewpoint of reflection, otherwise they cannot distinguish “this consciousness” from “that consciousness”. Such a reflective narrative will not only dissimilate the consciousness into a normal “thing”, but also defilade the “directly manifestation”.

Keywords: Caitasika; Consciousness; Sarvatraga; Functionalism; Kṣaṇa (momentariness)

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Date: 2022

Title: A study on the relationship between the literature in the Mid-and-Late Tang dynasty and Taoism

Abstract: After fully researching the relationship between literature and Taoism and especially the influences of Taoism on literature in the middle and late Tang dynasty, the academic circle has obtained rich results. However, some subdivisions and problems shall be further explored and clarified. In the past researches, scholars have observed the reflections and influences of literati on Taoism during

this period. As the receivers of Taoism and creators of literature, scholars' concepts and thoughts have influenced the appearance of Taoism consciously and unconsciously, which were reflected in literature naturally. Based on this basic fact, this paper pays less attention to past researches and investigates some individual cases; with individual cases as the entry point and literati's literature preference and ideological trend as the clue, the relationship among literati, literature and immortal Taoism during this period is explored.

The first and second chapters of this paper, taking the contradictory attitude of scholars towards alchemist in the literature of the middle and late Tang dynasty and the disposal methods of secular families in the immortal theory as examples, respectively, discuss the acceptance and change of Taoist doctrine by scholars under the special political environment of the middle and late Tang dynasty and the subjective desire of scholars for rejuvenation. The third and fourth chapters of this paper take Jade Emperor and Qu Tong as examples to discuss the infiltration of Taoist immortal images and stories by literati and folk consciousness in the middle and late Tang dynasty. The fifth chapter of this paper discusses the construction of the underworld, which is different from the earlier secularization in the middle and late Tang dynasty, and its relationship with the mentality of literati. The sixth chapter of this paper discusses the influence of the wide spread of Taoism on the new words, artistic conception and themes in the middle and late Tang dynasty literature.

The academic innovation of this paper is divided into three points: firstly, through sorting out texts, the influences of literati's Confucian concepts on Taoism and its expression in literature are discussed. After An Lushan Rebellion, Royal Family Li changed from flourish to decadence, and literati in the middle Tang dynasty generally had a dream of resurgence with Confucian down-to-earth spirit. In the politico-religious relationship, they more criticized religions based on the political stand of the Confucian school, while the part violating against the three cardinal guides and the five constant virtues and ethnics in religions was reflected

and criticized in social life. In order to meet the moral ideas of literati, Taoism reduced its isolation from social relationships as a religion, while early Taoism enhanced its color of entering the world. In literature, it is reflected that literati held a completely different attitude towards imperial warlock skilled at medical treatment and quack warlock and highly praised the latter, showing the image of the immortal entirely different from that in the early Tang dynasty. Next, literature chatting the immortals and admiring the immortals greatly focused on how to settle the secular families after isolating from social relationships.

Secondly, immortal images during this period are explored deeply. This paper mainly discusses Jade Emperor and Qutong. Through investigating literature materials and sorting out the non-Taoism literature and Taoism works in the Tang dynasty, this paper argues that Jade Emperor was formed in the middle and late Tang dynasty and even the late Tang dynasty as an independent godhood, and the works of non-Taoism literati promoted this progress. However, Taoism vacillated due to the limitations of early Taoist scriptures and did not make up for the identity and experience of Jade Emperor until the Song dynasty as officially advocated. Qu Tong flying toward the sun was one of few Taoism stories popular among literati without the praise and publicity in the imperial court in the Middle Tang dynasty. Through analyzing this story, sorting out and investigating the creation and coming-down processes, this paper believes that this is a piece of miraculous works created by the illustrator Huang Dongyuan. Due to the completely conformance to the imagination of the Peach Garden among the literati in the middle and late Tang dynasty, this story was widespread among literati and in the civil, and there were a lot of works with Huang Dongyuan as the protagonist in the late Tang dynasty.

Thirdly, through sorting out and analyzing the descriptions of the ghostdom in the records or writings about weird, uncanny or supernatural things in the middle and late Tang dynasty and combining with the imaginations of the hell and ghostdom in local beliefs represented by the writings of mystery and supernatural

in the Wei and Jin Dynasties, Taoism and Buddhism, the differences in enjoyment between the works about the ghostdom during this period and in the early Tang dynasty are compared, and it is argued that local beliefs and Taoism influenced the secular bureaucratic system in the records or writings about weird, uncanny or supernatural things and the construction of ghost officials, while the creation motives of literati explained why the records or writings about weird, uncanny or supernatural things broke through the Buddhist view on the ghostdom with penal code and retribution for sin as the core. Finally, through the new changes in Taoism during this period and the relationship between Taoism and literati during this period, the influences of Taoism on the languages, concepts and themes of literature are discussed.

Keywords: Mid-and-Late Tang dynasty; Taoism; Literature; Literati

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Date: 2022

Title: Woodblock printing of Lotus Sutra frontispieces: a study of the scripture illustrations from Song dynasty

Abstract: Buddhist scriptures have been produced in large numbers by woodblock printing technology since Song dynasty (960–1279). The Lotus sutra printed during Song dynasty often accompanied by one to seven frontispieces to narrate the text. This study will explore 22 sets of the Lotus Sutra frontispieces preserved in different facilities across the world which have been published in public. By the configuration of image and text, those frontispieces could be roughly divided into two types: 1. the “Seven fascicles accompanied by seven illustrations”, which means a frontispiece appears before each volume; 2. “Seven fascicles with one frontispiece”, a large-scale engraving transcribes the entire seven fascicles of Lotus sutra.

However, scholarship on the Lotus Sutra frontispiece primarily focuses on case studies dominated by formal analysis and iconographic study whereas largely overlooks a whole perspective. According to the information that has been published at present, this study examines the basic status of frontispieces such as its time, size, preservation, etc. and identifies links between various motifs and texts. Furthermore, compares the frontispiece from “Seven fascicles with seven illustrations,” which bear remarkable resemblance to each other, and identifies the source of templates and the modification and appropriation appeared in the printings produced in the later era. On the basis of this, this dissertation proposes two significant iconographies applied in the Song Lotus Sutra frontispiece prints and responds to the different composition and logic behind their production.

Only 5 out of the 22 sets of frontispieces were actually produced in the Northern Song dynasty, and the rest were all printed after the 12th century. The striking similarities between frontispieces produced in the Northern and Southern Song dynasty indicate that the latter is derived from earlier pictorial conventions developed during Northern Song dynasty. The earliest extant Southern Song frontispiece print could be found in a set of “seven illustrations” preserved in Ritsukyokuan 栗棘庵, Kyoto, Japan. Meanwhile, the rest of “seven illustrations” prints based on the same or similar templates of Ritsukyokuan sets. Standard templates of Lotus sutra frontispiece which contain 61 motifs had shifted the emphasis to represent the merit accumulated by patronizing the printing of sutra and frontispieces.

“Preaching at Palace” and “Pagoda offerings” are the two crucial pictorial vignettes of underpinning the production of frontispieces in Southern Song Buddhist prints. The “Preaching at Palace” is a specific iconography of the Pure Land belief that stem from mural tableaux of Lotus Sutra which were popular in caves from Guiyi Army period. This motif transformed into a representative of the rebirth in the Pure Land of the Lotus Sutra through a given ritual of repentance.

The iconography of “Pagoda offerings” designed by Chengao 陈高 is influenced by the folk tradition of tableaux of Nirvana and the transformation of function of North and South Buddhist pagodas. These two kinds of iconographies gradually diminished in the middle and late Yuan dynasties. The change of motifs in Lotus Sutra frontispiece prints offer an excellent perspective for reevaluation of transformation of East Asian Buddhism occurred in the 11th–13th centuries.

Keywords: Song dynasty; Lotus Sutra; Frontispiece; Woodblock print painting; Repentance ceremony

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Date: 2022

Title: Research on the group of annotated commentary texts on the Anban shouyi jing—centered on three Dunhuang manuscripts

Abstract: If one word could describe the state of early Chinese Buddhism, it would be ‘chan shu’ (i.e., meditation and the numerical categories of dharmas). “Chan shu” study begins with the Parthian translator An Shigao (fl. 147–168). Among the classical texts translated by An Shigao, the Anban shouyi jing [Skt. *Ānāpāna-smṛti sūtra] (hereafter, ABSYJ), describing the practice of ‘respiratory concentration’ (ānāpāna-smṛti), has had the most significant and far-reaching influence.

Centered on ABSYJ and its related corpus of commentaries, this study traces the origins and evolutions of this work and attempts to clarify its textual development, translation, and dissemination. Additionally, this study also examines the ABSYJ’s corresponding doctrinal commentaries, hermeneutical development, and process of Sinicization. In total, this study includes four major sections:

In the first section, the author investigates the interpretations of ānāpāna-smṛti (Ch. Anban nian) in early Buddhist scriptures and sectarian doctrinal texts.

According to the records of biographies of the Buddha, the beginnings of ānâpâna-smṛti, based on Yogic practices is the result of Gautama’s selection and assimilation of methods starting from ‘closed-breath meditation’ to ‘free-breath meditation’—ānâpâna-smṛti. Before the middle of the 2nd century CE, various commentaries on ānâpâna-smṛti methods already existed in India and Sri Lanka, which we can divide into northern and southern traditions. The southern tradition centered on the Wu’ai jiedao 無礙解道 and the Jietuo daolun 解脫道論; the Northern tradition centered on the Poxumi suoji lun 婆須蜜所集論 and the Xiuxing daodi lun 修行道地論 [Skt. Yogācārabhūmi]. With the development of doctrinal commentaries by the different sects (Nikāyas), the ānâpâna-smṛti practice evolved from its emphasis centered on the ‘sixteen forms or grades of meditation or contemplation’ 十六特勝 to one centered on the ‘four concrete matters—the six faculties of vision’ 四事—六事. The compilation of these scriptures and the group of sectarian commentaries that emerged during this period became the source materials for a new corpus of doctrinal texts, which led to the source text of the ABSYJ that An Shigao translated into Chinese.

In the second section, this study carefully examines An Shigao’s translation of the ABSYJ. The author argues that An Shigao’s translations of the ABSYJ and the Shi’er men jing 十二門經 [the Scripture on the Twelve Gates] were not random choices, but rather a conscious selection of texts made to correspond with the methods of Gautama’s path to Buddhahood recorded in the Buddha’s biography. By examining the relationships between the Chinese translation of the ABSYJ and multiple extant sectarian commentaries, we can observe that the large and small editions of the ABSYJ represent a compendium of ānâpâna treatises collected from various sources. Additionally, this study also analyzes and chronologically reconstructs the layers of the ABSYJ’s textual components from earliest onwards.

The third section of the study represents the thesis' central argument and includes Chapters Four, Five, and Six, focusing on the author's discussion of three newly examined Dunhuang manuscripts. These three manuscripts provide the primary sources of commentaries of the ABSYJ at three different points in time; respectively in the Eastern Han dynasty, the Eastern Jin dynasty, and the later period of the Southern and Northern Dynasties period. A review of these key primary sources allows us to place the ABSYJ in a historical context and give a more coherent analysis.

Chapter Four discusses the Dunhuang manuscript fragments of the Chanshu zashi. The appearance of this manuscript confirms the existence of the ABSYJ's two versions, namely the large and small translations, as well as the existence of the 'oral explanations' of the ABSYJ and Shi'er men jing. These sources offer a more thorough understanding of the textual characteristics of the ABSYJ's so-called 'Chen Hui commentary' edition, and the commentary section of the Shi'er men jing in the Kongōji temple 金剛寺 edition.

Based on the 'oral interpretation' material in the Chanshu zashi, the author argues that the "Buddha's words (buddha-vacana)—asking questions/difficulty-questions-teacher's words" three-segment oral interpretation structure offers an objective rubric/model for identifying An Shigao's translation of the scriptures. Likewise, based on this assumption, the author poses that the Zhi yi jing 治意經, Zhi shen jing 治身經, and Ma yi jing 罵意經 are all attributable to An Shigao.

Chapter Five examines the Anban shouyi jing zhu preserved in the beginning portion of S. 4221, which the author confirms represents the previously lost Eastern Jin dynasty version of the Smaller anban commentary' Xiao anban zhu attributed to Xie Fu 謝敷. Xie Fu's commentary primarily showcases lexical annotations, which are conservative and offer little idiosyncratic interpretation. Moreover, this commentary fully reflects the medieval Chinese scholar's careful

attitude in the face of new cultural material. Xie's citations of classic texts are also very prudent and seem to make a conscious effort to not deviate from An Shigao's text or his discussions on chan methods. In addition, Xie's annotations also showcase the following characteristics: 1. The introduction of 'foreign' elements in annotations; 2. The proposal to distinguish between 'sutra writers/compiler' and 'sutra experts/masters'; 3. The extensive use of categories of Buddhist concepts in his commentaries.

Chapter Six investigates the Dunhuang manuscript S.2709. This manuscript is a typical sinitic text. The appearance of the Anban shouyi xiuxing fa in the first portion of the manuscript represents a huge advancement in the Chinese Buddhist commentary tradition. Commentaries no longer relied on the strict textual exegesis of the classics and began to move towards more individualized interpretive writing.

The theoretical framework presented in the Anban shouyi xiuxing fa is more extensive than earlier commentaries. It incorporates and absorbs a variety of Buddhist ideas from popular sources current to its time, far beyond the scope of pure Chan meditation. Additionally, the Shiliu tesheng jing in the lower portion of the manuscript represents an "apocryphal work" integrating elements of traditional Chinese culture, such as discussions of 'the five elements' wuxing, Daoist meditation methods, and traditional Chinese medicine. The Shiliu tesheng jing not only influenced Tiantai masters Huisi (515–577) and Zhiyi (538–597), but it also influenced the creation of the apocryphal Japanese work the Sanzhong xidi podiyu zhuan yezhang chu sanjie mimi tuoluonifa [Secret Dhāraṇī Method of Three Attainments which Destroy Hell and Reverse Karmic Hindrances in the Three Worlds] and the Wuzang sanmodi guan 五藏三摩地觀 attributed to Kōgyō 覺鑊 Daishi Kakuban 興教大師, founder of the 'New Meaning' 新義 branch of Shingon via the Mohe zhiguan.

Keywords: Ānāpānasmṛti sutra; An Shigao; Dunhuang manuscripts; Buddhist Commentaries

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Date: 2022

Title: A comparative study on the materials and techniques of murals in the 15th century—a case study of the Water Moon Avalokitesvara and Annunciation

Abstract: This paper takes the representative murals of the East and the West in the same period of the 15th century: the Water Moon Avalokitesvara of Fahai Temple in the Ming dynasty and the fresco of Saint Martin monastery of Sandro Botticelli in the Renaissance as the research object to explore the multi-dimensional comparison of materials and skills. Both are mural art styles based on religious buildings (temples and monasteries). Monasteries are the architectural achievements of Buddhism at a certain stage, providing places for believers to worship, and accompanied by the development of Chinese history and culture and the rise and fall of religion. Similarly, in the European Renaissance, murals were also widely depicted in religious architectural spaces such as cathedrals, which had the same state and similar artistic forms and functions as traditional Chinese temple murals.

“Water Moon Avalokitesvara” and Fahai Temple mural art are representatives of royal construction skills and model works of court painting in the Ming dynasty. Its content not only echoes and inherits orderly with the early cave murals, but also makes new breakthroughs and development in the art of painting materials. For example, the exquisite and luxurious use of colors is unmatched by Dunhuang murals and Yongle Palace murals. Not only a large number of mineral pigments are used, but also the amount of gold is amazing. The palace artists use the difficult gold expression skills such as gold pasting, gold mixing and gold painting in the

painting of murals, which is also the Royal beauty that Dunhuang murals or Yongle Palace murals do not have. These gorgeous gold decoration, colorful mineral pigments, delicate linear performance, gentle character depiction, noble and elegant color setting method and extreme detail depiction jointly tell the painters' deep understanding of the perfect female image of Water Moon Avalokitesvara. Therefore, it is undeniable that in terms of the inheritance and application of materials and techniques, Water Moon Avalokitesvara and Fahai Temple murals still represent the peak works in the history of murals in the same period and even in the whole of China.

The 15th century was also the rising period of Western civilization. At that time, Italy was in the golden age of prosperity under the influence of Neo Platonism, and became the banner leading the European Renaissance. Botticelli, as a representative artist of Florence's linear style, created many images full of the beauty of harmony and unity of human nature and divinity. This piece of "the Annunciation", created at the end of the 15th century, is one of Botticelli's representative frescoes. The use of precious raw materials and exquisite skills represent the artist himself and the typical European frescoes in the 15th century. From the perspective of the history of civilization, it is at the turning point of the rise of civilization. It gathers the essence of eastern and Western cultures, thus promoting the development of the Renaissance. Therefore, in the cross-cultural perspective, this paper will connect the material skills and aesthetic comparative studies of the eastern and Western murals, provide a perspective for the comparison of Chinese and foreign art to supplement, and use this to throw bricks and attract jade. On this basis, it is divided into four chapters to logically explain the theme of the comparative study:

The fourth chapter is the exploration of the transformation of material skills based on conservation and restoration: first, compare the differences of "material skills" between the two works at the current level of conservation and restoration. Based on the transfer advantages of the frescoes stripped off by the Annunciation,

the innovative restoration and transfer methods of traditional frescoes are proposed. Secondly, on the basis of innovative restoration and transformation, we should integrate the craftsmanship spirit, the inheritance and development of traditional materials and skills and the construction of disciplines, and explore the path of combining the above elements with the current art education. Finally, the construction concept of “mural scene experience classroom” is proposed to provide reference ideas for traditional art education and new museum construction.

The second chapter makes a diversified aesthetic comparison of the theme “material technology” on the basis of clarifying the relevant background concepts. It is divided into three aspects: the first is the category of material technology and aesthetics. This part focuses on the aesthetic relationship between material technology and works of art and their unique aesthetic value from the perspective of “aesthetic integrity”. Secondly, in the context of eastern and Western classical culture, trace the origin of the “beauty of traces” of murals, and combine the aesthetic cultural origin of mineral materials with the aesthetic expression of “light” in religious art.

The third chapter focuses on the traditional concept of materials and skills of murals in the Ming dynasty and the Renaissance, and explores the technical production process of dry and wet murals through the creative level of the Water Moon Avalokitesvara and the Annunciation. which are depicted by the extreme of transparent fabric, The unique performance of gold technology and gold dripping and powder pasting technology is taken as a case to further explain the similarities and differences between their creation from concept tradition to technical production.

The fourth chapter is the exploration of the transformation of material skills based on conservation and restoration: first, compare the differences of “material skills” between the two works at the current level of conservation and restoration. Based on the transfer advantages of the frescoes stripped off by the Annunciation,

the innovative restoration and transfer methods of traditional frescoes are proposed. Secondly, integrate the craftsmanship spirit, the inheritance and development of traditional materials and skills and the exploration of discipline construction, implement the three into the creative transformation practice of traditional murals, and explore the path of combining them with the current art education. Finally, the construction concept of “mural scene experience classroom” is proposed to provide reference ideas for traditional art education and new museum construction.

In short, this paper responds to the call of the times and the needs of the reality from the perspective of the comparison between the eastern and Western murals Water Moon Avalokitesvara and the virgin leading newspaper. It is a multi-angle interpretation and extension of its “material technology”. It raises the material and technical comparison of the common and simple material technology to their respective aesthetic culture, and discusses the artistic differences between the East and the West in a multi-dimensional way, which is a supplement to the comparative study of traditional mural material technology. Similarly, it will provide some new ideas for the research and development of Fahai Temple art represented by Water Moon Avalokitesvara. At the same time, the goal is more directional, combined with the current social needs for the revival of traditional culture, and then discusses how to better “activate” and sustainable development of “immovable” material and cultural heritage such as architectural murals and traditional materials and skills, and provides a reference way and way.

Keywords: Traditional murals; Material skills; Aesthetic connotation; Fahai Temple Art; Renaissance

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Date: 2022

Title: On basic legal attributes of houses of worship

Abstract: The analysis of basic legal attributes of houses of worship has to be based on the comprehensive analysis of nonprofit corporations. For a long time, however, there is no comprehensive analysis of both nonprofit corporations and houses of worship in the civil law academia in China. This Dissertation makes a comprehensive analysis of the rationale and basic legal attributes of houses of worship, from the perspective of nonprofit corporations, especially the donative nonprofits, providing a systematic theoretical foundation for a better understanding of houses of worship, as well as for the governance and regulating.

The articles of nonprofit corporations, especially of donative nonprofits, in CCPRC provide research framework of the analysis of basic legal attributes of houses of worship. Through system explanation of Article 92, Paragraph 2 of CCPRC, this Dissertation argues that houses of worship shall be legal persons. Legally established houses of worship shall apply for legal person registration. In term of legal form, houses of worship can only be donative nonprofit corporations, and cannot be incorporated organizations.

The three basic legal attributes of houses of worship which are argued in this Dissertation are organically embodied in the rationale of houses of worship. The “three failures theory”, which currently dominates the analysis of nonprofits, has some explanative power of houses of worship, but with substantive flaws. The rationale of nonprofits based on giving, which is argued in this Dissertation, can provide a better explanation. According to giving-based theory, the nondistribution constraint and fixed-purpose constraint which are necessarily embodied in nonprofit formation provide a quasi-contract for believers, which satisfies the concerns that believers have relating to resources allocation by houses of worship. Meanwhile, the legal framework of houses of worship also provides more possibilities for the organization to better fulfill its organizational purpose. The legal framework is as follows: Houses of worship are legal persons, and they have no equity-owners; Houses of worship themselves are the ultimate

owners of their assets, but all resources that houses of worship have are subject to fulfillment of the organizational purpose; The logical connection between the provision of capital and the acquisition of control does not necessarily exist anymore in the context of houses of worship.

First and foremost, houses of worship have attribute of compulsorily being nonprofit. The attribute of being nonprofit is manifested in two points. One is the nondistribution constraint. It prohibits houses of worship, during its existence as well as when it is terminated, from distributing any net assets to anyone, rather than merely certain groups of people. The other is nonprofit-purpose constraint. It requires houses of worship have to be established and be operated for nonprofit purpose. It can obtain profits in factual sense, but commercialization is prohibited. The attribute of being nonprofit is legally compulsory for houses of worship. It means that all houses of worship are subject to the attribute of being nonprofit. Houses of worship do not have freedom to choose organizational formation between for-profit corporations and nonprofit corporations.

Houses of worship have attribute of fixed purpose. It requires houses of worship to use all resources they have to fulfill their fixed specific organizational purpose, rather than top fulfill for-profit purposes or other nonprofit purposes. The fixed specific organizational purpose of houses of worship is to provide regular religious service for the believers. Such a purpose is different from other specific nonprofit purposes, including public benefit purposes. Attribute of fixed purpose requires that all behaviors that houses of worship can undertake, during its existence, are the behaviors that are necessary for the fulfillment of its fixed specific organizational purpose. It can undertake public benefit activities only to the extent that these activities are necessary for the fulfillment of its fixed specific organizational purpose as well. Furthermore, attribute of fixed purpose also requires that the residual assets of houses of worship when it is terminated shall also be used for the fulfillment of the organizational purpose. That is, to donative

these residual assets to other geographically nearby houses of worship which belong to the same religion.

Houses of worship have attribute of being donative. Attribute of being donative involves both the issue of the relation between donative nonprofits and donations, and the issue of the relation between donative nonprofits and donors. Attribute of being donative requires that houses of worship have to be established based on donated assets, but it does not require that the revenues of houses of worship, during its existence, are exclusively from donations. Houses of worship have exclusive authority to receive religious donations from public believers. On the issue of the relation between the action of donating and the control structure of the corporation, houses of worship are quite different from other donative nonprofits. Given the attribute of being donative which is imposed on houses of worship, the factual action of providing capital does not entail the right of acquiring the right of control over houses of worship. Contrarily, the factual action of providing capital hinders capital providers from getting the right of control. The control structure of houses of worship is formed through the democratic consultative process. Although donors cannot acquire the right of control over houses of worship via factual action of providing capital, donors do have the right-to-know and the right to bring derivative action, both of which are granted by Article 94 of CCPRC. A broad interpretation shall be applied to Article 94, in order to provide enough protection of donors and to improve the governance of houses of worship.

Although houses of worship are subject to self-governance, the laws impose extensive restrictions and regulations on its decision-making process, management, and supervision. In the future, the Religious Affairs Agency shall provide detailed guideline for houses of worship to reach the better self-governance which is based on attributes of compulsorily being nonprofit, of fixed purpose, and of being donative.

Keywords: Houses of worship; Attribute of compulsorily being nonprofit; Attribute of fixed purpose; Attribute of being donative

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Date: 2022

Title: Study on the relationship between religious expression form and ritual function of “Confucianism”—centered on the sacrificial practice of “Shidianli”

Abstract: Under the topic of “Confucianism” as a religion, this paper takes “shidianli” as the research object and takes it as a ceremony with the significance of religious belief. Through the functional analysis of its sacrificial practice and combined with the relevant theories of religious sociology, this paper expounds the religious connotation of “Confucianism”. This paper holds that the practice and function of “shidianli” can reflect that “Confucianism” is a human-centered belief in “sheng” form, which is different from the “holy” religious expression form of western religion with “God” as the core. This “sanctity” shows that people can reach the sacred height of “sheng” in their faith. It is the “human-based” dynamic practice rather than the “sanctity” experience of transcendental existence “God” in Western religions. Therefore, the belief concept expressed by “Confucianism” is the form of human “sanctity”, which is named “rensheng” in this paper.

In terms of research ideas, firstly, through the literature review and the combing and definition of relevant concepts first studied by the academic circles, this paper focuses on the investigation, analysis, interpretation and demonstration of this paper in the order of “religion-Confucianism-shidianli”. In the debate about taking “Confucianism” as a religion, the academic circles pay more attention to the theoretical perspectives such as ancestor worship, the view of life and death and the view of soul, and lack of in-depth research on the practice of “Confucianism” as a social phenomenon. The concept of Saint worship and the belief form of “holiness” contained in “shidianli” are precisely the characteristics of “Confucianism” as a

religion, and it is also an important expression of the religious function and enlightenment function of “Confucianism”. Therefore, instead of studying whether “Confucianism” is a religion, it is better to directly investigate what kind of religion “Confucianism” is in order to reveal its unique form of religious expression. Therefore, this paper first makes a historical investigation on “Confucianism” as a religious expression form, then analyzes the internal relationship between this expression form and ritual function through the ritual function of “shidianli”, reveals the dual functions and characteristics of “Confucianism” in belief and enlightenment, and finally uses the relevant theories of religious sociology, Analyze its rich connotation as a religion. In terms of research methods, this paper uses the methods of literature analysis and philosophical interpretation, combined with the research perspective of “social facts” of religious sociology, that is, grasp the relevant theories of religious expression form through the relationship between ritual function and belief, and analyze, demonstrate and elucidate the religious meaning of “shidianli”. Specifically, Durkheim believes that religion is social and the product of collective thinking. People produce collective ideas and collective emotions in their common actions and experience the power beyond themselves. Therefore, ritual plays a leading role in religious life. “shidianli” can be understood as the religious ceremony of “Confucianism”, which is a sacrificial practice of “Confucianism” in society. Through this behavior mechanism of strengthening collective identity through joint action, we can investigate the belief characteristics of “Confucianism” from outside to the mainland. At the same time, it also draws lessons from Hideo Ishimoto’s research thoughts of “religious phenomenon”, and grasps this social fact as a “religious phenomenon” on the basis of fully combing out that “Confucianism” is a kind of Chinese ideological and cultural history and social fact. Then, by combining the theory of ritual in religious sociology, this paper explains the expression form of “shidianli” as a religious ritual of “Confucianism” to sacrifice the ancestors and teachers, and reveals the religious connotation and essential characteristics of “Confucianism”.

In the logical structure of the full text, the first chapter first combs the connotation and development of the word “Confucianism”, and summarizes and locates the research status of “Confucianism”. Through literature review, it can be seen that the concept of “Confucianism” in China came into being after the Han dynasty. It has a variety of linguistic expressions, which is generally related to the functions of education and enlightenment. Under the historical trend of the coexistence of three religions and the collision of Western religions brought by western missionaries, it has produced self-reflection and confirmation of the meaning of “religion”. Since then, as the focus of debate on whether to establish “national religion” in the late Qing dynasty and the early Republic of China, the discussion of “Confucianism” has continued to the contemporary academic circles. With the deepening of academic discussion, the research on “Confucianism” has shifted from ideological criticism to ontological analysis and construction. The problem of “whether Confucianism is a religion” has also shifted to the analysis and grasp of “what kind of religion Confucianism is”, so as to interpret its own traditional cultural religious consciousness and manifestation. It can be seen that in order to surpass the definition of the religious essence of “sanctity” with the characteristics of “divine nature” dominated by the western academic system, we should locate the religious expression form of “Confucianism” based on the “sanctity” belief of “human nature” by investigating what kind of religion “Confucianism” is, rather than persistent in exploring whether “Confucianism” is a religion. Therefore, on the basis of the above combing, confirmation, analysis and disclosure, we enter the discussion center of this paper, that is, taking the religious expression form of “shidianli” as the “Confucianism” as the starting point, and through the analysis and elaboration of the social education and belief functions of religion, enlightenment and so on played by this phenomenon of sacrifice and etiquette that really exists in the traditional historical society, Complete the interpretation and discussion of the religious expression form of “Confucianism” using the method of combining theory and practice.

After the above grasp of the local tradition and academic research of “Confucianism”, the second and third chapters of the paper focus on the issue of “shidianli”, including the historical evolution and institutional research of “shidianli”. The second chapter first combs the historical evolution of “shidianli” through the investigation of historical documents, and analyzes its special status and social and cultural functions in Chinese history. This paper analyzes in detail the intersection of the two clues in the formation of “shidianli” as a “Confucian” ceremony. The first clue is the name of offering sacrifices to ancestors and teachers related to education, which exists in the text of “Three Rites” in the classical literature and describes the sacrificial activities of the Zhou dynasty. Since the Northern Wei Dynasty, it has been inherited as the official ritual system of offering sacrifices to “teachers as ancestors” of Confucianism, and was officially established as the special name of offering sacrifices to Confucius after the Tang dynasty; The second clue is the sacrificial behavior of Confucius as the ancestor of Confucianism after his death. The combination of the two has become the so-called “shidianli” in the general sense since the Han dynasty, showing the characteristics of “consistency of sacrifice and education” and the dual functions of belief and enlightenment, and analyzing how to promote the “holy” belief of respecting Confucius to a wider administrative region and even overseas through the institutionalized means of “unity of sacrificing and study space”. Based on the confirmation and grasp of the above historical evolution, the third chapter enters the specific instrument system analysis and research of “shidianli”. In this regard, the research mainly takes the Kaiyuanli of the Tang dynasty as the main research text. The paper analyzes and expounds the official system of the “shidianli” from three perspectives: the scale and institutionalization of the “shidianli”, the ritual process of the “shidianli” and the text carrier of the “shidianli”. The specific practical characteristics of belief form and enlightenment function in the three aspects of ritual process and “engraving” memory. Finally, through the interpretation of ritual practice, symbolic significance and sacred atmosphere, this

paper reveals the “unity of sacrifice and education” contained in the “interpretation and memorial ceremony” and how Confucius’s sage image is gradually internalized, which forms the problem of collective memory shared by the Chinese nation.

With regard to “shidianli”, after the above grasp of the vertical historical evolution and horizontal instrument system practice, the fourth chapter directly takes “shidianli” as a religious form expressed through ceremony, analyzes the religious nature of “shidianli” from the perspective of ritual function, and uses “social facts” and “rite of passage” “collective memory” and other related sociological theories of religion analyze the expression of “Confucianism” as a religion from the perspectives of the relationship between ritual and religion, the sociality and social function of ritual, the way of collective memory and the formation of social memory. Specifically, from the perspective of local tradition, “shidianli”, as one of the Confucian sacrificial acts and ritual-music systems, has the consciousness of “returning the original to the beginning”, and forms the tradition of the concept of saints through institutionalized and orderly means. From the perspective of sociology of religion, “shidianli”, as a kind of ceremony, on the one hand, made participants and spectators have a social religious experience in practice, on the other hand, it continued the early “religious enthusiasm”, and formed “Confucianism” as an “official religion” in the function of social integration, Through the repeated behaviors of the ceremony of “shidianli” and the construction of symbolic space, this “sacred belief” is strengthened, and a stable common social memory of “Confucianism” is formed. Finally, combined with the “secular”, “dispersion” and “sanctity” of “Confucianism” in sociology of religion, this paper completes the interpretation of the human nature performance, political dependence and the construction of “sheng” belief of “Confucianism” from the perspective of “interpretation and ceremony”, and reflects the “rensheng” belief essence of “Confucianism”.

Through the above analysis, this paper can see that the “shidianli” of “Confucianism” has played its religious function and nature as a ceremony. “shidianli” not only carries the religious concepts related to sacrifice, the concept of life and death and the worship of saints in the tradition of “Confucianism”, but also shapes the “sense of holiness” with religious implication and the sense of belonging of social groups in the ritual behavior. The belief in human “holiness” formed by it is not the “divine nature” of western religion but based on a religious experience of “human nature”. Thus, the corresponding social enlightenment significance of this belief is brought into play, and its historical continuation as a religious phenomenon is presented in the collective memory of the nation about “Confucianism”.

In particular, it should be pointed out that in “Confucianism”, there is continuity between saints and vulgarity, and between this continuous connection, people can play a positive role through practice, that is, human-centered, reaching the sacred height through “learning to become saints”, which not only highlights the rational spirit, but also shows the characteristics of secular. In the belief form of “Confucianism”, man has absolute subjectivity, which is manifested in the belief essence of “rensheng” with the characteristics of “humanism”. At the same time, the social function of “Enlightenment” embodied by “Confucianism” realizes the “unity of sacrifice and education” through the complementarity of education and sacrifice, forms the “sheng” belief, constructs the religious facts of “Confucianism” through the official institutionalized force, and forms the historical characteristics of its long-term coexistence with politics. The expression of “Enlightenment” meaning and the presentation of social function of “Confucianism” and the two-way construction of the essence of “rensheng” belief are exactly what is different from the religion in the general sense and the “holiness” belief with the characteristics of “divine nature” of western religion, which shows the unique wisdom of Eastern religion.

Keywords: Confucianism; Shidianli; Ritual function; “Human-based” religion; Belief in “sheng”

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Date: 2022

Title: A study on Young Buddhist Movement in Malaysia—centered on the Young Buddhist Association of Malaysia

Abstract: The emergence of Young Buddhist Movement in Malaysia and the establishment of the YBAM (Young Buddhist Association of Malaysia) have a far-reaching influence on the overall development of Buddhism of Malaysia. In particular, the “younger” development tendency of Buddhism based on the current pluralistic society is of realistic enlightening significance to the modernization of Buddhism. Therefore, it is a subject worth exploring in the academic circle. The Young Buddhist Movement in Malaysia in the 1950s sprang up in the post-colonial period of Malaya and around the year when Federation of Malaya became an independent country. The diversified social environment provided a good platform for local development of different religions. This study aims at exploring how Venerable Sumangala, a religious leader with “Charisma” peculiarity from the U.S., promoted and led the emergence of the Young Buddhist Movement in Malaysia. Venerable Sumangala introduced the Christian concept of “youth league” to Malaya, leading a group of Buddhist youths with advanced ideas to promote the “absorption of more youths into Buddhism” and reforming unsuitable traditions. He changed the misunderstanding of educated youths about Buddhism, stimulated their enthusiasm for Buddhism and eventually led them to promote the establishment of emerging Buddhist youth groups. Based on that, the paper will discuss the cause for and the features and limitations of earlier Young Buddhist

Movement in Malaysia launched by Sumangala. It is of great significance and research value in the overall development history of Buddhism of Malaysia. Both internal and external factors have contributed to the emergence and the restrictions of the young Buddhist movement in Malaysia. At first, the restrictions and pressures were formed by racism and unfair ethnic and religious policies. In the 1990s, emerging overseas Buddhist groups flocked into Malaysia to seek development, which have posed tremendous impacts on local Buddhism. Faced with the challenge of the new era, YBAM has sought self-improvement through contacts with foreign emerging Buddhist groups, experience absorption, cooperation launch, and other channels. In order to ensure sustainable development, YBAM has actively sought subjectivity construction, strengthened the social foundation of Buddhism in the new-century development, played a role of public function in family life and communities and got involved in public affairs with a positive attitude. While maintaining the rights and interests of Buddhism, YBAM has expressed realistic care. In the new century, YBAM has proposed the concepts of engaged Buddhism and diversity. However, this development trend is not without the hidden worry of excessive secularization, subjecting Buddhism to the crisis of the loss of sanctity. In particular, with the introduction of “humanistic Buddhism” and “engaged Buddhism” concepts, YBAM’s so-called engaged and diverse claim subtly reveals the form of religion removal. Ostensibly, it is similar to Western religions or Taiwan’s humanistic Buddhism; in essence, there is the possibility of evolving toward a postmodern society. Since the advent of the artificial intelligence (A.I.) era, new challenges and opportunities are posed for YBAM’s development under the postmodern context. YBAM should not only continue adapting to ethnic and religious problems, but also should cope with transformation impacts arising from the Internet and A.I., especially the challenges caused by amendments to youth regulations. In view of the above, YBAM representing the young Buddhist movement in Malaysia needs to reflect on its own

development process so as to benefit society in the future development. Young Buddhist Movement in Malaysia is an emerging one, so there are few studies both at home and abroad. Taking “Young Buddhist Movement in Malaysia” as a research subject and case, this paper made an exploration by adopting relevant theories and knowledge of historical and sociological methodology in the hope of making some achievements. Starting from historical background, this paper has expounded the internal and external factors for the emergence of Young Buddhist Movement in Malaysia, the development of the YBAM movement in different periods, the organizational structure and discourse feature of YBAM, the overseas religions and modernization and rise and decline of religious movements as themes of each chapter studying the YBAM movement. The structural thoughts of the main chapters are as follows: The theme of the paper is A Study on Young Buddhist Movement in Malaysia - With Young Buddhist Association of Malaysia as the Center. It will make an exposition from six aspects. Therefore, the paper can be divided into seven chapters including the introduction part. The introduction part mainly expounds the reason for selecting the topic, sorts out the current research status, and presents the research significance and methods. First, it briefly sorts out and comments on the current research status, and expounds the significance for selecting “Young Buddhist Association of Malaysia” as a research object and the value of filling the academic “gap”. The main research method is to make an induction and analysis through in-depth interview, field investigation and data quantification based on Buddhist historical materials and sociological theories so as to find out the features of Young Buddhist Association of Malaysia. Chapter I Background Analysis for the Emergence of Young Buddhist Movement in Malaysia can be divided into two parts. The first is the era background for the emergence of Young Buddhist Movement in Malaysia, mainly analyzing the social and religious development status of Malaya in the British colonial period and intensively discussing how “immigrant Buddhism” introduced by immigrants in the British colonial period realized “localized” development in Malaya, and through the

constitution of “sacred space”, eventually formed diversified features of Buddhism of Malaysia. Then, from the perspective of social change, it discusses the challenges posed by Western religions. Through joint efforts of northern and southern monks among the immigrant Buddhist groups, the conservative and boring Buddhist spreading methods were changed for promoting the dissemination of emerging Buddhism. Based on that, it further analyzes the unique opportunities and demands of pluralistic society of Malaysia and reviews the internal and external factors for the emergence of Young Buddhist Movement in Malaysia. Chapter II discusses the influence of the core figure of the paper, i.e. Sumangala, an American monk, also called “Father of Young Buddhists” upon Young Buddhist Movement in Malaysia, mainly presenting his position and role from his biography and deeds of Buddhist spreading. First, it analyzes the special growing background of Venerable Sumangala, who has a Charisma peculiarity. Born in a family of priests, Venerable Sumangala changed his religious belief when growing up. He became a monk in Japan, was initiated into monkhood in Laos, and spread Buddhist in Charisma. Then, it analyzes the features and restrictions about Sumangala launching Young Buddhist Movement in Malaysia, his Buddhist spreading process, behavior style not subject to factions and contributions to Buddhism of Malaysia. Based on the sacredness and authority of his own “Charisma” peculiarity, Sumangala guided the Young Buddhist Movement. However, the feature became one of the restrictions of the Young Buddhist Movement. The paper will focus on discussing how to break through the restrictions. The paper points out that the breakthrough is to establish “rational” and “disenchanted” mature organizations by changing from relying on Charisma personality traits to Charisma’s “spiritual concepts”. Chapter III to Chapter V is the main part of the paper. Actually, what keeps to and corresponds to the core themes is the motivation for the researches of the paper. Chapter III Establishment of Young Buddhist Association of Malaysia and Its Operation Way can be divided into three parts. First, it expounds the social dynamics for Young Buddhist Movement around the year when Federation of Malaya became an

independent country, analyzes the reason for and the process of the establishment of Young Buddhist Association of Malaysia, and reviews the important social functions of YBAM as a social organization in Malaysia from the perspective of management. The second part expounds the setting of YBAM's organizational system and its institutionalized management, including location of members' missions and prospective modern management systems and institutions. At last, it discusses how YBAM can make a prospective layout agreeing with the era, for example, to make a six-year development blueprint, promote resource platforms and activities in favor of the development of Buddhism by taking advantage of the rights stipulated by the national constitution, promote the steady development of organizational management, formulate a self-sufficient program for gaining an economical source and afford Buddhist youths solid education and cultivation practice, so as to highlight the significance of the Young Buddhist Movement.

Chapter IV Challenges and Response of Young Buddhist Association of Malaysia in the Initial Stage can be roughly divided into three parts. First, it expounds the time-and-space background of YBAM in the initial stage, analyzes the challenges to YBAM movement arising from social racism and new ethnic and religious policies at that time, and the pressure and restrictions from national policies increasingly strengthening the "Islamic" color. In order to cope with the challenges, after the establishment, Young Buddhist Association of Malaysia realized that it cannot be self-secluded and must get rid of the practices of sticking to conventions. Therefore, it made a comprehensive adjustment regarding its organizational structure, management system, operation mechanism and economic support as to actively adapt to the national policies and the increasing "Islamic" social system. YBAM adopted diversified ways. On the one hand, it followed the mass route to be skillfully integrated into society and promote the adaption of Buddhist groups to secularized society. On the other hand, it surpassed the circle of Buddhism or even national boundaries to open up a new situation for Buddhism of Malaysia. The early development of YBAM can be divided into two stages: the quiet stage of the

initial period (1970–1975) and the exploration and integration stage (1976–1985). In the exploration stage, encouraged and enlightened by Taiwan’s Master Hsing Yun, YBAM began to integrate resources, actively engage in social affairs, eradicate dogmatism and keep on changing itself according to the adjustment of social realities and government policies. It is a feature of organization management that YBAM proposed a “six-year program” blueprint for promoting stable development. It not only promoted educated youths to learn Buddhism, but also made Buddhism stay active and improved its social image and influence. At last, it discusses how YBAM broke through conservative traditions, stipulated young lay Buddhists to spread Buddhism, and at the same time, enforced a socialized “mass route”, promoted the new pattern for establishing and extending Buddhist associations and youth leagues and formed a new phenomenon for safeguarding Buddhist association interests and carrying forward Buddhist association cultures. Chapter V Up-to-date New Development of Young Buddhist Association of Malaysia can be mainly divided into two parts. First, it presents that as the economy of Malaysia flourished in the 1990s, the Young Buddhist Movement entered a prosperous new stage. In the global context, overseas emerging Buddhism organizations seized commercial opportunities to set branches in Malaysia and make diversified expansion in activities. At the same time, the development of Buddhism of Malaysia faced more complicated realistic situations and challenges. The introduction of emerging religious groups has a distinctive modern feature, thus causing discussions of the local circle of Buddhism about “unique opinions of each teacher”, “sectarianism” and “localization”. The disadvantages and restrictions of local Buddhism were revealed, for example, the variation and transition between two generations of young Buddhists have affected the development of the Young Buddhist Movement. At last, it expounds the subjectivity construction of Young Buddhist Association of Malaysia facing the challenges from the new century. The paper attempts to analyze how YBAM took

an initiative to absorb experience from overseas emerging Buddhist groups and adjust the cooperation with emerging Buddhist groups to overcome disadvantages of local Buddhism. It includes information management and applying new media and other transmission ways to attract excellent youth groups to learn Buddhism. It can be said that in the new century, in order to guarantee sustainable development, YBAM is taking an initiative to make subjectivity construction and strengthen the social foundation for the development of Buddhism in the new century. Through Buddhism-based family life and communities, YBAM has cultivated excellent young lay Buddhists and a good relationship between monks and laymen, eventually given full play to the role of public function of community Buddhism associations, established hub social organizations effectively contacting governments and public spaces for spreading Buddhism in the contemporary age, and promoted the stable and orderly development of society. Therefore, YBAM is coping with crises by keeping pace with the times and changing them into opportunities. Chapter VI Reflection on Young Buddhist Movement in Malaysia and Future Challenges can be divided into three parts. First, it expounds the inheritance of member groups and factions subordinate to YBAM, and the mutual support and benign competitions with Buddhist Association of Malaysia. Then, it analyzes the development of Taiwan's emerging Buddhist groups in Malaysia. YBAM representing the Young Buddhist Movement in Malaysia has been sticking to the pulse of era development, exploring a Buddhism development mode suitable for pluralistic society of Malaysia in the process of adapting to the era and taking on a posture of mutual learning, accommodation, diversity and integrity. The second part mainly explores the introduction of "engaged Buddhism" and "humanistic Buddhism", which are different from each other. The so-called claim for engagement and diversity of YBAM has faintly taken on a form of "religion removal". The division of the religious function makes Buddhism lose sacredness. Based on the social values of modern citizens, in recent years, Buddhist organizations of Malaysia attach great importance to public problems, often

express Buddhist standpoints and safeguard Buddhist rights and interests on just grounds. The third part mainly expounds the challenges faced by organizations of Buddhism of Malaysia in the postmodern context, including the adjustment of ethnic and religious problems, impacts brought by the internet and A.I. and especially the influence brought by amendments to youth regulations. Judging from the features of YBAM in local Buddhism, it can be deemed as a reference model in the domestic circle of Buddhism in Malaysia; however, viewed from an international perspective, there are still disadvantages and room for improvement. Reflecting on the past and looking forward to the future, the YBAM movement in the postmodern context can better benefit the society in the future development only through making reasonable adjustment based on the situation, making Buddhism continuously gain new vitality and avoiding vulgarization and excessive engagement in social affairs.

Keywords: Malaysia; Young Buddhist Movement; Sumangala; Engaged spirit; Diverse route

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Date: 2022

Title: A study on master Juzan's thought and practice of "New Buddhism"

Abstract: Master Juzan is a typical representative of patriotic and religious monks in contemporary Chinese Buddhism. He is politically progressive and patriotic, and has made outstanding contributions to the restoration and development of Buddhism in New China by cooperating with the COMMUNIST Party of China with sincerity. Juzan received higher education and participated in patriotic progressive activities before becoming a monk, but was suppressed by the authorities. Due to the enlightenment of Master Taixu, coupled with his own belief in Buddhism, juzan master fled to the Empty Gate in his youth and devoted himself to practicing Buddhism. Master Juzan has a high level of Buddhist literacy and has gained

prominence in the Buddhist circle since he became a monk. He has actively participated in monk education founded by Master Taixu and served as a teacher in many Buddhist colleges. His Buddhist attainments have been praised by both monks and laymen. Master Juzan highly recognized Master Taixu's concept of Buddhist reform and proposed the concept of "new Buddhism" based on the inheritance of Master Taixu's concept of monastic reform and combining the actual situation of Chinese Buddhism. He not only made great efforts to improve his thinking, but also actively explored in practice. The concept of "new Buddhism" was formed in the agrarian Revolution period, matured rapidly in the era of the founding of the People's Republic of China during the Anti-Japanese War, and was fully practiced in the recovery period of The Buddhist cause of New China. The thought and practice of "new Buddhism" is not only the result of the buddhist revival movement in modern China, but also a practice of exploring the relationship between politics and religion in new China after the Communist Party of China gained power. It is also a religious practice of adapting Buddhism in new China to socialist society. The core of the thought and practice of "new Buddhism" is "buddhist academic and Buddhist production". The two aspects complement each other to solve the problem of the existence of monastics on the basis of economy, and to re-establish the economic foundation of monastics by changing the way of buddhist economic distribution. In the aspect of promoting Buddhism, we should solve the problem that monks' Buddhist literacy is not high, and promote academicalization to improve the level of buddhist preaching and meet the social and cultural needs. The "new Buddhism" thought and practice proposed and practiced by Master Ju Zan ended due to the influence of the political movement in the 1960s. However, the "New Buddhism" thought has a far-reaching influence on Chinese Buddhism, and has provided a "road map" for the development of Chinese Buddhism from the perspective of Buddhist innovation. From the perspective of self-construction of Buddhism, it provides a strong prescription for the construction of the sangha. The construction of "new

Buddhism” advocated by Master Juzan is a theoretical exploration and practical attempt to realize the “Sinicization of Buddhism” in modern And modern China, or the active “adjustment” of the Buddhist belief system to adapt to the needs of the development of The Times, and the “cultural consciousness” of the buddhist group in response to the “revolutionary era”. The direction of Chinese Buddhism in the new era is both a historical and a realistic proposition. The “new era” needs “new Buddhism” more than ever. It is urgent to respond to the propositions of The Times, such as what historical mission should the new Buddhism in the new era accomplish, what direction should the new Buddhism in the new era develop towards, and how to strengthen its own construction and actively adapt to the socialist society. The “new Buddhism” thought and practice proposed by Master Juzan did not form a perfect guiding theory, but the theoretical logic and practical motivation contained in it can provide effective reference for the development of new Buddhism in the new era.

Keywords: Juzan; “New Buddhism” thought and practice; Sinicization of Buddhism

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Date: 2022

Title: A study on Tianjin religious work (1949–1966)

Abstract: Religious issues have always been a major concern of the Communist Party of China in the governance of the country, and religious work is related to the overall work of the party and the country. The reason why religious work can be carried out smoothly is because of the strong leadership of the party government, and the patriotic tradition of the religious circles also plays a crucial role. In the process of carrying out religious work, the party and government give full play to the patriotic traditions of the religious circles, closely on the patriotic religious believers, establish a patriotic united front with the religious circles,

actively guide the religious circles to play an active role in maintaining social stability and promote the smooth development of social governance. It has contributed to economic development and cultural prosperity.

The religious work of the Communist Party of China refers to the work carried out by the Communist Party of China to formulate correct principles and policies for dealing with religious issues and properly deal with Chinese religious issues according to the theory of Marxism Leninism on religious issues and the specific reality of Chinese religion. It is an important part of the Party's united front work and mass work. Religious work in Tianjin refers to the work carried out by Party committees and governments at all levels in Tianjin under the leadership of the Party Central Committee and the State Council, according to their own historical conditions and in combination with the specific reality of religion in Tianjin. From 1949 to 1966, Tianjin formulated corresponding policies to give full play to the strength of patriotic religious circles, rely on patriotic and religious people, carry out religious innovation, and promote the effective development of social governance, so as to make the religious circles constantly adapt to the new society.

Since the Second Opium War, Tianjin due to its special geographical location and the infiltration of Western forces. The religious situation in Tianjin is relatively complicated. Since the liberation of Tianjin on January 15, 1949, in addition to the five major religions of Buddhism, Taoism, Islam, Catholicism and Christianity, it also includes a small number of Orthodox, Sikhism, and Judaism. In addition, there are active social organizations holding religious banners, such as Legion of Mary, Yiguandao (a reactionary secret society which, under the cover of religious activities), Ethical Society, World New Buddhist Association, the Gongjiao Serving the Country and People's Jianguo Society. Among them, Buddhism, Taoism, Islam and feudal forces are closely related. Catholicism, Christianity, and Orthodox Christianity are controlled by imperialism. Many reactionaries spread anti-China and anti-Communist remarks, disrupting social order. At the same time, the vast

majority of religious believers are dependent on religion and believe in religion to varying degrees. According to the characteristics of religion in the city, Tianjin has actively formulated policies to deal with these complex issues.

In order to completely solve various problems in the religious circles, Tianjin eliminated the political and economic control and influence of feudal forces and imperialism on the religious circles, including screening and registration of religious groups; Organizations such as Ethical Society, the Gongjiao Serving the Country and Legion of Mary, etc.; accept various schools, hospitals, nurseries and other social organizations undertaken by the church; take back the excess land of temples, Taoist temples, mosques, and churches, and merge mosques. At the same time, establish new religious organizations, carry forward the spirit of patriotism and love of religion among religious people, actively guide them to participate in labor and regular study, carry out the Catholic “patriotic pact” movement, organize heart-to-heart movement and “fairy associations”, and play their social roles.

Through this series of measures, Tianjin’s religious circles have been shattered and established, and they have been actively guided to adapt to the new society. The remnants of the feudal forces of Buddhism, Taoism, and Islam were removed, Christianity and Catholicism were freed from imperialist control, and achieved autobiography, self-support, and self-governance. Reactionary organizations under the banner of religion were banned, and society was purified to a certain extent. Due to changes in the international situation, Orthodox, Sikhism, and Jewish believers have left Tianjin one after another, and their property has been nationalized. Activities in Tianjin have since become history. During this process, patriotic religious figures and the vast majority of patriotic religious believers gave full play to their patriotic traditions, actively cooperated with religious reforms under the leadership of the Communist Party of China, helped to establish new religious organizations, and worked hard to integrate into the new society to give full play to their positive attitudes. role, interpreting the importance of patriotism.

Based on the relevant archives, this article sorts out the religious work in Tianjin from 1949 to 1966. The main text is divided into four chapters. The theme of the first chapter is “foundation”, that is, the basic conditions for Tianjin to carry out religious work. It mainly introduces the historical background of Tianjin’s religious work in the early days of liberation, as well as the Chinese Communist Party’s religious theory and practical preparations. As an important historical and cultural city, Tianjin has been penetrated by Western powers earlier in modern times, so Buddhism, Taoism, Islam, Catholicism, Christianity, and Orthodox Christianity have been stationed in Tianjin since the Second Opium War. Due to Indian colonies or Jewish refugees, a small amount of Sikhism and Judaism also have a long history of activity in Tianjin. On the eve of the liberation of Tianjin, the religious situation was complicated and the imperialist and feudal forces were powerful and had far-reaching influence. Therefore, it was extremely necessary to carry out reforms in the religious circles after the liberation of Tianjin. In the long-term historical development process, especially since modern times, although the religious circles have been controlled by imperialism and feudal forces, the religious circles in Tianjin still maintain the tradition of patriotism, which has become an important reason for the smooth development of religious work after the liberation of Tianjin. In addition, Tianjin City made a study and analysis of the situation at that time, combined with the religious policies and regulations of the Communist Party of China, made concrete preparations for religious work, and established a functional department to manage religious affairs.

The theme of the second chapter is “old-fashioned”, which discusses that in the anti-imperialist and anti-feudal movement in Tianjin, the old religious relations were abolished, and the political and economic ties between the religious circles and imperialism and feudal forces were cut off. Including the review and registration of religious groups; canceling the economic support of the United States, Britain, France and other countries to religious groups and the Holy See’s control of Catholicism; accepting Catholic and Christian church properties;

expelling foreign missionaries and eliminating reactionaries in religious circles ; Ban the reactionary Taoist sects, confiscate excess land of Buddhism, Taoism, Catholicism, Christianity, Orthodox Christianity and other religions. During this process, Tianjin City closely relied on patriotic religious figures and religious believers, and cooperated with the three major campaigns of suppression of counter-revolution, resistance to U.S. aggression and aid Korea, and land reform. The city's religious circles completed the historical task of anti-imperialist and anti-feudalism, and reformed the old religion. The relationship freed the religious circles in Tianjin from the control of imperialism and feudal forces, and cleared obstacles for helping the religious circles to establish a new religious system in the future.

The theme of the third chapter is “establishing new”, that is, to help the city's religious circles establish a new type of religious organization and religious system. Under the wave of the establishment of national religious organizations, major religious sects in Tianjin have successively established their own religious organizations; the municipal party committee and the municipal government have helped religious groups and people in the religious circle to achieve economic self-sufficiency, improve living conditions, and solve the problem of real estate in religious sites. To solve problems, accept the religious property of Orthodox, Sikhism, and Judaism, and educate religious people on patriotism and the crimes of imperialist aggression against China. The establishment of new religious organizations and the establishment of a new religious system laid the foundation for continuing to deepen religious work and guiding the religious community to adapt to the new society. The religious community in the city also carried forward the tradition of patriotism and contributed to the patriotic production increase movement.

The theme of the fourth chapter is “deepening”, which is to guide the religious circles in Tianjin to adapt to the new society. The religious circles participate in socialist construction, continue to study and receive education. Under the wave of

the “Great Leap Forward”, the People’s Commune and other movements at that time, Tianjin led religious people to participate in the reconstruction of the Haihe River, and went to work in factories and farmland; carried out regular study, organized Catholics to carry out the “Patriotic Covenant” movement, and at the same time in the city Religious circles carried out activities such as the “Heart-to-Heart Movement” and “Sacred Immortals Association” to unify the thinking of the religious circles. Influenced by the mistakes of the “Left”, some rash mistakes occurred in the religious work in Tianjin, which affected the normal progress of the work.

The conclusion part, that is, the experience summarization part of this paper, summarizes the historical experience and lessons of Tianjin’s religious work from 1949 to 1966, evaluates its historical status, and gives inspiration to reality. Tianjin has been under the influence of imperialism and feudal forces for a long time, and the task of religious reform after the founding of New China is arduous. Under the leadership of the Central Committee and the State Council, Tianjin, proceeding from reality, unites patriotic religious figures and religious believers, and plays their active role. In the process of cooperating with the anti-revolutionary movement, resistance to U.S. aggression and aid Korea, land reform and other movements, Tianjin has realized the breaking of the old and the establishment of the new in the religious circles, uniting the religious circles under the banner of patriotism and serving the socialist society. In the later period, due to the wrong influence of the “Left” and insufficient understanding of the “five natures” of religion, some deviations occurred in the work. But on the whole, Tianjin’s religious work has completed the task of reform, realized the breaking of the old and established the new, adapted to the new society, and accumulated valuable historical experience. Religious work in Tianjin from 1949 to 1966 was an important part of the party and government’s transformation and governance of the old society, and promoted the smooth progress of social governance. At the same time, the 17 years of experience in religious work have both successes and

failures. These experiences have become an important part of Tianjin's religious work since the new era, and it is one of the important reasons for the continuous success of Tianjin's religious work.

Keywords: Tianjin; Religious work; Innovation movement; Socialist transformation

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Date: 2022

Title: The research of Niutou Buddhism with special focus on the integration of Niutou Buddhism into Zen Buddhism

Abstract: Niutou Sect 牛头宗 is a Buddhist sect centered on Niutou Mountain, Jinling. It is generally believed that Niutou Sect was born in the first half of the 7th century, with Farong 法融 (594–657) as its initial ancestor, forming a lineage of Farong - Zhiyan 智岩 - Huifang 慧方 - Fanchi 法持 - Zhiwei 智威 - Huizhong 慧忠. In the middle of the 8th century, during the period of Huizhong (683–769) and Xuansu 玄素 (668–752), Niutou Sect flourished in the east of the Yangtze River, competing with the Southern Sect 南宗 and the Northern Sect 北宗. After Huizhong's disciple Foku Yize 佛窟遗则 (752–830) and Xuansu's disciple Jingshan Daoqin 径山道钦 (714–792), Niutou Sect gradually declined. Since then, the heir of Niutou Sect had frequent negotiations with the Southern Sect and gradually disappeared in the Southern Sect. Until the middle of the 9th century, there was no independent inheritance of the Niutou Sect. Niutou Sect existed for only about 200 years from its birth to extinction.

Later Zen history books generally take Farong the first ancestor, as the disciple of Daoxin 道信, and Niutou Sect as the second branch of Daoxin, who was

traditionally counted as the fourth patriarch of the traditional Chan lineage. However, in the light of its origin, Farong actually belongs to the Sanlun Sect 三论宗, which hold the basic position of prajna empty view, are essentially different from the Dharma Meditation, which emphasizes the combination of Prajñā 般若 and Tathāgatagarbha 如来藏. How Niutou Sect evolved from one branch of the Sanlun Sect to one branch of Zen Sect 禅宗 is the problem that this paper wants to explore.

Chapter one is an introduction to the Niutou Sect, which introduces the basic situation of the Niutou Sect from five aspects: the Zen history background of the Niutou Sect, the dharma origin of the Niutou Sect, the characteristics of Farong's theory, the cultivates and practises of Farong, and the sectarian characteristics of the Niutou Sect.

The second chapter analyzes the efforts made by the descendants of the Niutou Sect, who are trying to make the relationship between the Niutou Sect and Zen Sect much closer, mainly including three aspects: The first is to make up the idea that Fachi was one of Hongren's 弘忍 ten disciples. The second is to construct the legend that the first ancestor Farong was taught by Daoxin, which happened in the time of Huizhong (683–769) and Xuansu (668–752). The third is to reconstruct the inheriting relationship of Farong-Zhiyan-Huifang-Fachi-Zhiwei-Huizhong, this relationship was developed and perfected by later generations, and gradually became the conclusion of Buddhism after Zongmi 宗密 (780–841) wrote Yuan Jue Sutra Da Shu Shi Yi Chao 圆觉经大疏释义钞 (about 823–828).

The third chapter focus on the writings of Niutou Sect, and seeks for the ideological track of Niutou Sect assimilated by Zen sect by analyzing the evolution of the content of Jueguanlun 绝观论 and Xinming 心铭 in the process of spreading.

Chapter four focuses on the ideological evolution of Niutou Sect. In the thought system of Farong, the first ancestor of Niutou Sect, the main idea is that emptiness is the tao 虚空为道本, Non-active and laissez-faire 无心用功. However, when it developed to the period of Anguo Xuanting 安国玄挺, the main idea becomes to be 应无所住而生其心, which is obviously influenced by the *Diamond Sutra* 金刚经, the interpretation of seeing nature 见性 is also influenced by *Altar Sutra* 坛经. In the course of its development, Niutou Sect 牛头宗 gradually showed a tendency of drawing close to Zen sect 禅宗. Finally, it is fully integrated into Zen and becomes a branch of Zen.

Chapter five is the conclusion of this paper. As Niutou Buddhism gradually integrates into Zen Buddhism, the trend of assimilation by Zen Buddhism becomes more and more obvious.

Keywords: Niutou Sect; Farong; Zen Buddhism; Jueguan Lun; Sanlun Sect

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Date: 2022

Title: Research on Baoming Temple and Dacheng Sect in Ming and Qing dynasty

Abstract: Baoming temple and Dacheng sect belong to the category of folk religion or secret religion. Their establishment and development run through the Ming and Qing dynasties and extended to the Republic of China. They are typical in the development history of folk religion. Different from other sects with obvious rebellious character, the sect system of Baoming temple is closer to the so-called “ordinary cult” in the eyes of the government. On the whole, its belief color is stronger and its combination with civil society is deeper and wider. In fact, this relatively mild development form is also the norm of most folk religious sects in

the Ming and Qing dynasties. This paper mainly takes the development history of temples as the vertical timeline, and takes the interaction between the royal family, sects and government forces with the temple as the transverse angle, and attempts to resort out and explore relevant issues, and on this basis, try to correct some biased conclusions that may exist in previous studies. Trying to restore the role and influence of various roles in different historical periods and historical conditions as much as possible, trying to reveal how the folk sects skillfully use the national power to expand themselves, and how to find a place to survive in the suppression gap of the strong state power, and outline the complex dynamic development relationship between them.

For a long time, there have been some problems in the research of the Baoming temple and the so-called “Western Dacheng sect”. Yingzong emperor went to war, A nun surnamed Lv stop the emperor’s driving, Tumu Crisis, Nangong Restoration, The emperor granted her to his sister, And so on, such a series of narratives and legends. It seems to have completed the perfect closed loop of the relationship between Baoming temple and “Western Dacheng Sect”. In fact, most of these auras are made up by later generations and sects. Based on the more timely and objective inscriptions and bell inscriptions, we see another narrative about the construction of temple and the given name, which reveals the historical truth of the origin of the temple.

The real particularity of Baoming Temple lies in the long-term and stable protection relationship between Baoming temple and the imperial harem of the Ming dynasty. The firmness of this relationship is incisively and vividly reflected in the strong policy of destroying the temple and eliminating nuns by Emperor Jiajing. Although we paid enough attention to the relatives led by the Empress Dowager of the two palaces in this unprecedented disaster of destroying the temple, in fact, we just ignored the important role of temple Abbot Yang Miaojin. From the perspective of the religious school to which Yang belongs, her Dharma inheritance is likely to come from Caoxi beizong Chan of Heze Shenhui, and this Buddhist

school is consistent with the general environment of Caoxi Chan, which was widely popular in the society at that time. In addition, the Buddhist nunnery characteristics of Baoming temple and the tradition of Guanyin worship, The Baoming temple under the abbot of the Yang successfully won the favor and trust of the Royal harem headed by the Empress Dowager and even the upper aristocratic women in the whole capital. It was with these conditions that the Yang gradually opened up a wide range of interpersonal relationships between the imperial court and imperial harem and gained valuable contacts. After the death of the Yang, this network of contacts continued smoothly to the three generations of Abbot Zhang shancong.

Sectarian factors began to enter Baoming temple after Wanli, and there were two sectarian forces have invaded the temple system of Baoming temple. The first sect to infiltrate into the temple is the Dacheng sect created by “Guiyuan”. However, in fact, this “Guiyuan” sect is likely to come from one of the branches of Luo sect, the Dacheng sect founded by Luo Foguang, the daughter of Luo Zu. In the early years of Wanli, this Dacheng sect entered Baoming temple. At the same time, it actively seized and utilized the existing Buddhist dharma vein and network pedigree in the temple. At that time, the Dharma vein in Baoming temple was inherited from Xizhu Chan master sect under the lineage of Linji sect, and it also followed the order of generation in the inheritance pedigree of this sect, This is also the legal source of the name-words order of “Guiyuan” and the later sect system of Baoming temple. The second sect force invading Baoming temple is the Dacheng Tianzhen Yuandun sect. At the end of the Ming dynasty and the beginning of the Qing dynasty, the rising Dacheng Yuandun sect came into power and dominated the sect system of the temple. Although the Dacheng Yuandun sect and the previous “Guiyuan” Dacheng sect belong to different sect branches, they have many similarities in sect origin, sect tradition and main doctrines, And they are closely related to Luo sect and Dacheng sect of Luoguang.

Since modern times, the trend of merger between Confucianism, Buddhism and Taoism had led to the further secularization and popularization of the three religions in the society of the Ming dynasty. Under the environmental influence of the government's pragmatic religious policy and religious secularization, the society of the Ming dynasty, especially since Wanli, ushered in a large-scale "Making Immortal" movement. The upper class was represented by Empress dowager Li's being regarded as the "nine lotus Bodhisattva", The Civilian class was represented by the worship of new immortals such as "wusheng mother" and "Guanyin mother" in various folk sects. Moreover, female immortals occupied an important position in the belief worship during this period, which was inseparable from the popularity of Guanyin belief.

Under the changing situation of the Ming and Qing dynasties, various Dacheng sects made the political choice of uprising or taking refuge. Baoming temple and Dacheng Yuandun sect took an active attitude of cooperation with the new regime, successfully won the support of the dignitaries of the new dynasty, and realized a smooth transition in the alternation of the old and new regimes. In the sect network of Baoming temple, Wuming sect and Jingkong sect were closely related to it. Both sects had frequent exchanges with the sect system of Baoming temple in the process of establishment and subsequent development. From the Wuming Baojuan of which published during the reign of Emperor Qianlong, we can see not only the development and changes of sects themselves, but also the changes of the times and society. Although Baoming temple since Kangxi was honored by the emperor and given the name Xianying Si, the strong and rock like reliance behind the temple from Ming royal family had long disappeared, which also made the sect system of Xianying Temple adjusted to a certain extent in its missionary strategy, that is, it no longer relied too much on the political protection from the Royal dignitaries, Instead, it focused more on the folk line and penetrated the tentacles of development into a wide range of temple systems. Therefore, traces of the

existence of its sect system could be found in many temples and nunneries inside and outside the capital of the Qing dynasty.

Because of its mild sectarian characteristics, it can be almost ignored in tens of millions of “cult” cases in the Qing dynasty. Occasionally, Xianying Temple sect was seen in the involvement of other sectarian cases, but it was often not the protagonist of the case, but these cases showed the interaction and infiltration relationship between sects. Influenced and affected by the Eight Trigrams Uprising of 1813, Xianying temple was formally and thoroughly investigated during the Jiaqing period. From this, we can observe some situations of Xianying temple and “Lvzu sect” in sectarian construction and missionary practice at that time. During the Jiaqing, Daoguang period, the relatively strict “cult” policy once suppressed the missionary cause and temple fair activities of Xianying temple, but its temple foundation and sect network had not been uprooted. Since the late Qing dynasty and the Republic of China, the financial support of Xianying Temple mainly comes from civil society, which is mainly donated and sponsored by various pilgrim associations and charities associations composed of its believers. Xianying temple itself had also increasingly participated in urban life, showed obvious characteristics of folk customs, while its sectarian color was hidden.

Keywords: Baoming Temple; Western Dacheng sect; Xizhu Chan master; Sect inheritance

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Date: 2022

Title: Social imaginary of the master narrative: a study of Charles Taylor’s anthropology of religion philosophy

Abstract: One of the important philosophical themes in the twentieth century is the attention to human being, which is still galloping in the first twenty years of the twenty-first century. Inspired by Heidegger’s powerful discussion about what

is a human being, and influenced by thinking such as Maurice Merleau-Ponty's description of the phenomenology of bodily existence, the Canadian philosopher Charles Margrave Taylor (1931–) had unique views regarding philosophical anthropology ever since his early engagement in philosophical research. The important opinions and theories formed by these unique views became a part of his basic thinking in philosophy of religion. Taylor never constructed intentionally his own theoretical system of anthropology of religion philosophy, however, in some of his important works in the master narrative way, tracing the origin of Western modernity and elaborating the phenomena of modernity and secularization in Western society, he described changes and shifts in human being's various religious orientations, with social imaginary as the core theory. Taylor also revealed that human being's religious being has presented a multilayer and multidimensional nature during the complex evolution of history.

The thought of the mirror game (*das Spiegel-Spiel*) of sky, earth, mortals, and divinities in the fourfold (*das Geviert*) in Heidegger's later thinking is the holistic view from which Taylor thought about the life style and meaning of human being as religious being. Since the Protestant Reformation in the 1500s, promoted by elite theory and common people's social imaginary, the spiritual dimension of people in the West has made deep transmutation and transformation, which generated various trends of humanistic thinking, and the latter and the former composed polyphonic tension. The dissertation collects historical clues from the phenomena of modernity and secularization in the Latin-Christian society elaborated by Taylor, and it is based on the theory of social imaginary. This dissertation discusses all these from four orientations, including God, cosmos, self, and body, in the hope of drawing the outline of Taylor's thinking about anthropology of religion philosophy. One may say that Taylor's exploration on the general context of Western people's belief, experience, and search augments many profound insights through the master narrative has spawned many profound insights, which are also of great inspiration to people of different civilizations and

areas. Although certain religious characteristics discussed by Taylor are social phenomena with irreducible complexity, his relative thinking and theories of philosophy of religion will be an important reference for understanding human being and religion in different contexts.

Keywords: Charles Taylor; Anthropology of religion philosophy; Social imaginary; Secularization; Modernity

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Date: 2022

Title: A study of the True Jesus Church in Henan

Abstract: In the 1920s, a number of local Christian sects appeared in China, such as the True Jesus Church, Christian meeting places and Jesus Family. This paper chooses the True Jesus Church in Henan as the research object, applies the theoretical paradigm of church and denomination in sociology of religion, and describes the establishment, development and globalization process of the True Jesus Church in Henan in modern China through combing and analyzing the history, theology and contemporary practice of the True Jesus Church in Henan on the basis of first-hand field investigation data. This paper introduces the influence of traditional Chinese culture on the thought, ethics and ritual of the True Jesus Church in Henan, presents the local cultural characteristics of the True Jesus Church in Henan, and shows the significance of the theoretical and practical innovation of local small denominations for the Sinicization of Christianity.

The True Jesus Church was founded in Beijing in 1917 by Paul Wei, who was originally a Pentecostal Christian and later advocated “correcting all the bad Canon rules of the church of all Nations”. The True Jesus Church was founded in Beijing and Tianjin at the earliest. It was introduced to Henan in 1918 and gradually spread throughout the country and overseas. At present, the True Jesus Church covers more than 60 countries and regions around the world, with about 1.5

million people. It is a Christian sect originated in China and spread all over the world.

The development of the True Jesus Church in Henan can be divided into three periods. The 1920s to 1940s was the period of creation and growth, which was the most prominent in the overall conversion of other Christian sects. From the 1980s to the 2020s, the True Jesus Church in Henan was in the period of recovery and development, with about 220,000 followers up to now. After the COVID-19 outbreak in 2020, the True Jesus Church in Henan has entered a new stage, showing special advantages in gathering followers and self-support.

The True Jesus Church, while maintaining Christian faith, combined with traditional Chinese culture, constructed its unique doctrines and ethical thoughts, including the basic doctrines of “five righteousness and salvation” and “Twelve standards”, and the ethical thoughts of “seven ethical”. In the aspect of theological construction, the True Jesus Church uses the unique method of numerical seclusion and textual coexistence exegetics.

The True Jesus Church emphasizes that it is a self-reliant, self-governing, self-sustaining and autobiographical church that is patriotic and caring for the people. The identity of the True Jesus Church believers is mainly reflected in four aspects: the identity of the political system of the host country, the identity of Confucianism and traditional Chinese culture, the identity of Christians, and the identity of the True Jesus Church. Identity overlap is an important ideological basis for the global development of the True Jesus Church.

The religious practice of the True Jesus Church in Henan is characterized by sinicization and localization, which is mainly manifested in joint worship, gender order, festival culture and religious music. The contemporary the True Jesus Church in Henan continues and develops on the basis of the implementation of the joint worship of the Chinese church, which embodies the unique “harmony theology” of the Chinese church. The True Jesus Church in Henan continues the male-centered gender order, and integrates the “differences between men and

women” and “equality between men and women”. It not only recognizes the equality of men and women, but also emphasizes the differences between men and women. In terms of festival culture, the True Jesus Church in Henan integrates Judea-Christian culture and Traditional Chinese culture, creating the Festival of Respect for the Elderly and The Feast of Holy Communion with unique theological meaning, integrating the Passover festival of Chinese Spring Festival, and rejecting Christmas. The music of the True Jesus Church in Henan is also deeply influenced by traditional Chinese culture and infused with rich local cultural elements.

The integration and innovation made by the True Jesus Church in Henan between Christianity and Chinese traditional culture is of enlightening significance for promoting the Sinicization of Christianity. On the political level, the True Jesus Church in Henan has realized the combination of patriotism and love of religion. On the cultural level, the True Jesus Church in Henan organically integrates the elements of Christian culture and traditional Chinese culture. On the organizational level, the True Jesus Church in Henan explores the path of survival and development of small denominations in contemporary China. The case of the True Jesus Church in Henan reflects the experience of independent establishment, survival and development of Chinese Christians, deepens the recognition of the role and value of Chinese Christians in Chinese society and the universal church, and shows that the Sinicized Christianity is and will increasingly take on its own significance in the “world Christianity” lineage.

Keywords: True Jesus Church; Protestant Christianity in China; Indigenous sects; Sinicization of Christianity;

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Date: 2022

Title: Study on contemporary Islamism of Aceh, Indonesia

Abstract: Indonesia's Aceh region is known as the "Mecca Corridor" because of its strong Islamic culture compared to other Muslim areas in the Malay Archipelago. After the Indian Ocean Tsunami, the degree of Islamization in Aceh has increased dramatically compared to the past, which is highlighted by the beginning of the full implementation of Sharia law. The overall enhancement of the degree of religionization in Aceh is particularly prominent in the context of the decline of the Islamic Revival Movement in the world in recent years. It is also of special significance in Indonesia, a state that has been adhering to the principle of separation of religion and state since its independence. So, Aceh's Islam has a great of research value. For a long time, the study of Aceh in Chinese academic circles is mostly focused on the issue of Aceh separatism, but lacks in-depth understanding of other aspects of Aceh, especially the specific situation of its religious aspect. This paper holds that contemporary Islam in Aceh shows obvious "Islamism" characteristics, and systematically discusses the historical origin, major developments, realistic embodiment and practical influence of Islamism in Aceh, to present the overall face of Islam in Aceh.

In the history before modern times, Islam once brought great glory to Aceh, which makes the national pride of the Aceh people deeply bound with Islam. In the Aceh War when the Aceh people fought against the Dutch invaders, Islam almost became the only spiritual weapon supporting the Aceh people for a long time. In this war, Aceh, which had a very loose political and social structure, was integrated into a whole by Islam, and the real Aceh nation was formed at this time. From 1920s to 1960s, Aceh's Reformist Islam formatted, developed and became extremely powerful. Also in this process, Aceh's Reformist Islam have extreme resistances to the "Westernized Aceh" strategy of Dutch colonial government as well as the secular nationalism route of the central government of Indonesia, resulting that Aceh in modern times is almost not strongly affected by any secular ideologies. All of these have contributed to the profound historical origins of

contemporary Aceh's Islamism. Under Suharto's "New Order", Aceh's religious power was suppressed and dormant, but its potential remained enormous. Following the enactment of Law on Governing Aceh in July 2006, Aceh began a sustained, stable and effective Islamism. Islamism in Aceh can be on the front desk, the main factors is neither active behaviors of Aceh's Islamism forces, nor a direct hit from the Islamic Revival Movement, but the four sessions of the central government of Indonesia in post-Suharto era to govern Aceh separatism by using means of devolution. So far, devolution has proved effective in governing separatism in Aceh. But Indonesia's central government, which insists on separation of religion from politics as well as religious pluralism policy, has also paid some prices, allowing or even supporting Islamism in Aceh being one of the heavier ones. In short, Islamism in Aceh experienced a major development at the turn of the century: It moved from a latent ideology and force to reality, that is, "from hibernation to the fore".

As soon as the post-Suharto era began, the Indonesian central government allowed Sharia law to be enforced in Aceh. Since 2000, Aceh has promulgated a series of religious laws, forming a comprehensive religious legal system covering all areas of Aceh. Aceh, too, has largely enforced these religious laws on the ground, largely without outside interference. In order to ensure the full implementation of Sharia law, The Islamists in Aceh are deeply involved in politics, thus creating a situation of political and religious unity in Aceh. For now at least, There is widespread support for virtual Islamism in Aceh, which they see as the only path to progress. These conditions in contemporary Aceh fit almost perfectly with the academic definition of "Islamism" today.

The current Islamism in Aceh is having a great impact on the internal political operation, economic development and social atmosphere of Aceh. But objectively, the impact of Islamism in Aceh is, at least for now, more negative. Aceh's economic and social development under the influence of Islamism is far from satisfactory. The problems of Islamism have also tarnished Aceh's and Indonesia's image

abroad. In addition, Aceh's adherence to Islamism at the present stage is actually a necessary price paid by Indonesia's central government for the governance of Aceh's separatism. Therefore, for Southeast Asia, the "Aceh Solution" that effectively governs separatism while allowing the extreme strengthening of religious forces in relevant regions can provide a reference for other countries with similar separatism problems. For such countries in Southeast Asia, although choosing this path will bear a series of negative effects brought by the strengthening of local religious power, it is still well worth the huge loss of national division.

It can be said that the historical development of Aceh's Islam since modern times has obvious particularity in the entire Islamic world, and Aceh has always been a region with a special status in Indonesia. From the perspective of the whole Islamic world, Islamism in Aceh is really special in its historical origin and realization path, and especially, its relationship with the contemporary Islamic Revival Movement since the late 1960s has been generally overestimated. But at the same time, Islamism in Aceh is unquestionably part of contemporary global Islamism, with the same core characteristics and circumstances as Islamism in other parts of the Islamic world. This thesis takes the Islamism in Aceh, Indonesia as the starting point to study the local particularity of contemporary Islamism movement in different regions and provide cases for in-depth understanding of the development of contemporary Islamism.

Keywords: Aceh; Indonesia/Islamism/Islam

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Date: 2022

Title: Textual research on the origin and development of Taoist “Sanqing” (Three Pure Ones) images

Abstract: “Sanqing” (Three Pure ones) is the common name of the three highest deities in Taoism. They are Treasured Lord of the Celestial Realms of Jade Clarity, the Heavenly Worthy of the Numinous Treasure in the Highest Clarity Realm and the Heavenly Worthy of the Dao and Its Virtue of the Supreme Clarity Realm. Taoist Sanqing image is an important object of Taoist art history research. The theoretical system of the emergence and development of Sanqing image is controversial, so it is necessary to study it in depth. It is mainly reflected in the theoretical source of “Tao generates one, one generates two, two generates three, three generates all things”, the influence of the beliefs of Three Officials and Three Emperors, the influence of the image system of three Buddhas, the theoretical construction of Lao Tzu’s three clear in one breath and its evolution of popular culture. Sanqing is closely related to the development and changes of Taoist factions. The concepts of Three Heavens – Three Territory – Three Caves – Three Treasures - Sanqing have developed and merged, and gradually formed the Sanqing belief and its image system. There are many one or two of Three Pure Ones as well as Three Pure Ones images, all has the value of systematic research. The thesis is divided into three chapters. The first chapter “Sanqing image source” includes four parts: tangible and intangible, one master and two slaves and single statue, double master and multi master Taoist statues and mixed images of Buddhism and Taoism, and three master images. The second chapter “Sanqing image formation and development” includes four parts: the images of the Supreme master and Sanbaojun, the stereotypes and dissemination of Sanqing images, the status virtualization, and its existing forms of Sanqing images, and the image forms of one of the three Qings independently existing. The third chapter “analysis of the reasons for the change of Sanqing image” includes four parts: Taoist sacred space and its carrier, the environmental impact of political culture, image change and its form analysis,

image aesthetics and channeling. The research methods used in this paper include but are not limited to iconology, philology, fieldwork, formal analysis, comparative research, interdisciplinary research, etc. Through the research paper, it is proposed that the “Three Supreme Deities” (i.e. the gods of Sanqing) appeared in the Northern Zhou dynasty, which has no corresponding relationship with the Sanqing Territory; In the Tang dynasty, the Three Treasure Kings (tianbaojun, lingbaojun, shenbaojun) correspond to the Sanqing realm; The gradual integration of the Three Treasures of the Song dynasty with the Three Supreme Statues formed a stable Sanqing belief and its image system in the Huizong Dynasty. The emergence process of the image can be summarized as follows: Lao Tzu – Laojun – Laojun, Tianzun – Laojun, Tianzun, Sakyamuni Buddha (or Amitabha Buddha) – Three Treasures – Three Qings (three religious images coexist). The connotation and reasons of image change include the integration and differentiation of Confucianism and Taoism, the aid of Buddhism to Taoism, the struggle and integration of Buddhism and Taoism, the complementarity and integration of Confucianism and Taoism, the integration of the three religions, etc., which are related to the changes of the times, regionality, image changes, cultural traditions and influences, and we cannot ignore the role of people(creators, meritorious masters, believers and audiences) and the material and cultural existence displayed by visual materials (the particularity of materials and creative techniques, visual effects and aesthetics, and functions).At present, most of the research results of Sanqing’s images have been discussed on specific works, or special research on dating, region, or type of Lao Jun’s image, or combing some documents. Due to the different emphasis of the research, the research on Sanqing image has not formed complete systematic research on Sanqing image, which is the key research content of the paper and the innovation of the paper. The innovation of research methods is mainly reflected in the analysis of image works and the comparative discussion of literature, considering the immortal pedigree and regional cultural characteristics of different factions, taking into account the

individual appeals of creators and sponsors, and using multiple evidence method to analyze the evolution of Sanqing images. The material innovation is firstly reflected in the systematic discussion of the Sanqing images in sculpture, scroll painting, printmaking, especially in zhajiao painting and paper horse. Secondly, it is discussed that the materials used in the interpretation of the Five Parties and Five Lao Monarchs in the statue monument are less used in previous studies, and directly affect the author to put forward new ideas. The relationship between the Three Supreme Statues and the Three Treasures in the niche statues of Sui and Tang Grottoes in Sichuan and Chongqing has rarely been discussed before. There is also a new discussion on the mixed statues of Buddhism and Taoism this time, mainly based on new materials such as niches 2-5 of Shengshui temple in Weicheng, Mianyang. The innovation of views is mainly reflected in the following aspects: in addition to the Supreme Lord, there are also one or more of the five sides of the image of the old emperor in the Northern Dynasty, the Three Supreme Lords coexist in the image of the Tang and Song dynasties as the ancestors of Taoism and the three Treasure Kings coexist as the Heavenly Emperor, the Three Qing territories and the Three Supreme Lords correspond to form the Three Qing beliefs and their images are finalized in the Huizong Dynasty at the end of the Northern Song dynasty, and the status of the image of the Three Qing in the Ming and Qing dynasties is virtualized and its reasons are discussed.

Keywords: Taoism; Sanqing (Three Pure Ones); Laojun (Supreme Venerable Lord); Tianzun (Heavenly Worthy); Laozi

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Date: 2022

Title: Research on the Tibetan Buddhism architectural cultural landscape in Mongolia from the perspective of cultural geography

Abstract: In the middle of the seventh century AD, Buddhism evolved into Tibetan Buddhism in Tibetan areas and spread uninterruptedly to other regions, of which the Mongolian region is the area with the largest number of Tibetan Buddhist temples outside the Tibetan area, according to relevant literature statistics to the 17th century, there were nearly 3,000 Tibetan Buddhist temples in Mongolia. The historical Mongolian region involves many provinces in China and Mongolia and other regions, and the Tibetan Buddhist architectural and cultural landscape in this region as a whole shows the characteristics of spanning a wide geographical range and a long historical context. Therefore, from the perspective of cultural geography, this study takes the Tibetan Buddhist architectural and cultural landscape of Mongolia as the specific research object, and reveals and interprets the spatio-temporal evolution of the Tibetan Buddhist architectural and cultural landscape in Mongolia, the characteristics of diversity and morphology, and the characteristics of regional culture. The Tibetan Buddhist architectural and cultural landscape in Mongolia is a unique cultural landscape type that is different from the Tibetan Buddhist architectural and cultural landscape in Tibetan areas, with strong Mongolian character and regional characteristics, and is an important historical and cultural landscape and historical and cultural heritage of the region. At present, the research on the Tibetan Buddhist architectural and cultural landscape in the Mongolian region at home and abroad focuses more on the current administrative division of the research category, and it is urgent to analyze and study the full-time spatial and spatial integrity of the Tibetan Buddhist architectural and cultural landscape in the entire historical Mongolian region from a macroscopic perspective. Based on years of fieldwork and a large number of first-hand information, through analysis and interpretation, it is known that there are significant differences between the Tibetan Buddhist architectural cultural landscape in the Mongolian region influenced by multiple cultures and the Tibetan Buddhist architectural and cultural landscape in Tibetan areas, and have distinct

Mongolian regional characteristics. The architectural heritages of great cultural and historical value are an important part of China's ancient architectural cultural heritage. Through literature interpretation, statistical analysis, comparative research and other methods, this study comprehensively sorts out the cultural landscape of Tibetan Buddhist architecture in Mongolia from multiple levels such as culture, history and geography. First of all, it clarifies the spatio-temporal evolution of the Tibetan Buddhist cultural circle, divides the hierarchy of the Tibetan Buddhist cultural circle, and reveals the identity of the spatio-temporal evolution of the architectural and cultural landscape of Tibetan Buddhism and the spread of Tibetan Buddhism from the inner, secondary to the outer layer of the cultural circle; On this basis, the spatial and temporal distribution, transmission routes, transmission methods and diffusion effects of Tibetan Buddhist architectural and cultural landscape in Mongolia are further revealed; At the same time, the characteristics of the significant complex diversity of Tibetan Buddhist architectural culture in Mongolia and the causes of the multi-dimensional and detailed analysis are carried out, and it is pointed out that this diversity is presented in a special state of mixing and coexisting; In addition, the characteristics of the Tibetan Buddhist architectural and cultural landscape in Mongolia are interpreted, revealing its correlation with the unique regional culture, and interpreting the reasons for the formation and continuation relationship of the regional architectural cultural characteristics. Compared with previous studies, this study strives to innovate and make breakthroughs in research methods, research scopes and research contents, and promotes the improvement of research on the cultural heritage of Tibetan Buddhist architecture in Mongolia from a macroscopic cultural level.

Keywords: Mongolia; Cultural landscape of Tibetan Buddhist architecture; Spread and diffusion; Cultural diversity

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Date: 2022