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(at Lecture Room 6)

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“THEORIES, METHODS AND PROJECTS IN THE SOCIAL SCIENTIFIC STUDY OF RELIGION IN EAST ASIA” (at Lecture Room 6)

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CONFERENCE SCHEDULE

Day 0 / July 26 Fri.
8:00 - Registration Desk Open
9:00
Keynote Speech
G. Clinton Godbey, 'Religious Receptions of Demonism in Modern Japan' (at Lecture Room 6)
10:00
Session 1
11:00
Lunch Break
12:00
Session 2
13:00
14:00
15:00
16:00
17:00
Council Meeting by Council Member & Liaison Member
(2nd Floor Room 1)
18:00
19:00
Welcome Reception (at Faculty House, Enlisio)
Day 1 / July 27 Sat.
Day 2 / July 28 Sun.
Day 3 / July 29 Mon.
10:00
Presidential Panel
"Theoros, Methods and Projects in the Social Scientific Study of Religion in East Asia"
11:00
Session 4
12:00
Lunch Break
13:00
Session 5
14:00
15:00
16:00
17:00
General Assembly
(at Lecture Room 6)
18:00
19:00
Excursion
Temple visit: Sapporo Branch of Jodo Shinshu
Shrine visit: Hokkaido Jingu
Sightseeing to Otaru Harbor City with Sushi Lunch by yourself
Farewell Talks & Drinks
Day 1 / July 27 SAT.

9:00 - 10:00  Keynote Speech (at Lecture Room 6)
G. Clinton Godart, 'Religious Receptions of Darwinism in Modern Japan'

10:00 - 12:00  SESSION 1

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<tr>
<td></td>
<td>MEASURING RELIGIOUS OBSERVANCE IN THE EAST ASIAN CONTEXT</td>
<td>RELIGION AND POLITICS</td>
<td>ISLAM 1</td>
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<td>Chair: Pew &amp; Yoshihide S</td>
<td>Chair: Mark Mullins</td>
<td>Chair: MASASHI NARA</td>
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<td>Designing cross-national measures of religious observance: Exploratory research in East Asia</td>
<td>Exploration of Religious Sensibilities in Iran</td>
<td>&quot;Secular Hui&quot; or &quot;Muslim Hui&quot;? Measuring Religiosity of a Chinese Minority Group</td>
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<td>Jonathan Evans, Scott Gardne, Neha Sangai, Ariana Salazar, Kelsey Jo Starr  (Pew Research Center)</td>
<td>Satoshi Abe  (Kobe University)</td>
<td>Zhen Wang  (Purdue University)</td>
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<td>10:00 - 12:00</td>
<td>Varieties of Religious Assessment: The Problems of Measurement and the Possibilities of Cross-National Religious Research</td>
<td>The Role of Religious Organizations Buddhism in Thai Modern State</td>
<td>Pious Genealogy and Ethnic Policy in Modern East Asia: The Case of Chinese Muslims</td>
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<td>Carneseca Cole  (Zhejiang University)</td>
<td>CHANAPA MJANONGAMSOMBOON  (Shanghai University)</td>
<td>Unno Noriko  (Japan Society for the Promotion of Science)</td>
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<td>Noriko Iwai  (JGSS Research Center, Osaka University of Commerce)</td>
<td>Masaya Ueno  (Keio University)</td>
<td>CHAO WANG  (Shaanxi Normal University)</td>
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<td>Nynás Peter  (Åbo Akademi University)</td>
<td>Mark Mullins  (University of Auckland)</td>
<td>MASASHI NARA  (National Museum of Ethnology)</td>
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### W308 ENGAGED RELIGIONS I

**Chair**: Ying Xie

The overseas Chinese Christian community in Germany—Home making and Chinese-ness in the Diaspora

**Je Kang**

(Max Planck Institute for the Study of Religious and Ethnic Diversity)

### W309 RELIGION AND MEDIA IN EAST ASIA

**Chair**: Mitsuharu Watanabe

Korean Protestant Christianity in Public: Its General Perception and its Representation on the Screen

**Seung Min Hong**

(The Korea Institute for Religion and Culture)

### W408 RELIGION AND CIVIL SOCIETY

**Chair**: KA SHING NG

Christian Activists in Hong Kong and their Opposition to State-Sponsored Nationalism

**Ray Wang**

(National Chengchi University)

| Transnational Networks, Localisation, and Hybridisation: The Practice and Influence of Chinese Buddhism in Contemporary Myanmar and Thailand |
| Tzu-Lung Chiu |
| (Max Planck Institute for the Study of Religious and Ethnic Diversity) |

| Digitally-mediated Presence and Location of Buddhism in the Secularising Korean Context |
| Seung Soo Kim |
| (Chulalongkorn University) |

| Establishing a “Religious Affairs Unit” in Hong Kong? The Controversy of Carrie Lam’s Proposal and Its Implications |
| KA SHING NG |
| (Nagasaki University) |

| The Social Role of Religious Spaces in the Settlement Process of Foreign People in Japan: A Case Study of the Filipino Catholic Community |
| Wataru Kawazoe |
| (University of Tsukuba) |

| Surveying Internet Usage of Religious Organizations in Mainland China |
| Shengju Xu |
| (Qinghai University) |

| Spirituality of Elders in Japan: Focusing on End-of-life Care in Japanese Nursing Homes |
| Shizuko Katagiri |
| (Kagoshima University) |

| How Religion Acts as the Glue to Shape the African Community in Guangzhou, China |
| Liang Wang (Guangzhou University) |
| Ying Xie (Guangzhou University) |

| Hymns on YouTube: Watching and Singing in a Social Setting |
| Xirui Rao |
| (University of Heidelberg) |

| Transformation of Religious Capital into Social Capital in Korean Civil Society: Focusing on Candlelight Demonstration |
| Kwang Suk Yoo |
| (Kyung Hee University) |
12:00 - 13:00  Lunch Break  
(Lunch Box will be distributed at W311)

13:00 - 15:00  SESSION2

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<td>13:00 - 15:00</td>
<td>RELIGIOUS SURVEY 1</td>
<td>JAPANESE GODS IN TAIWANESE RELIGION</td>
<td>CHRISTIANITY IN CHINA 1</td>
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<td>Chair: Ke-hsien Huang</td>
<td>Chair: Yohei Fujino</td>
<td>Chair: Fenggang Yang</td>
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<td>Examining The Influence of Religiosity on Taiwanese Youth’s Well-Being: A Counterfactual Analysis</td>
<td>From a cursing ghost to a god of friendship between Japan and Taiwan: The construction of gaze to Japanese spirits in Taiwan</td>
<td>Reframing Christianity through Chinese Buddhism: Secularized Christian Centre in Contemporary Hong Kong</td>
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<td>Gang-Hua Fan (Soochow University)</td>
<td>Yohei Fujino (Hokkaido University)</td>
<td>Junfu Wong (University of Cambridge)</td>
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<td>13:00</td>
<td>Religion as Destigmatizing Empowerment: how the homeless meet religion in Taiwan</td>
<td>War Experiences in Social Memory: Worshipping Japanese Spirits in Taiwan</td>
<td>Lin Ching-jun (林景勳) and Fukien Christian University: Educational Transformation in Republican China</td>
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<td>Ke-hsien Huang (National Taiwan University)</td>
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<td>Suk Man Pang (Hong Kong Shue Yan University)</td>
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<td>13:00</td>
<td>Succumb to be Free: Religious Action and the Sense of Control and Freedom in Life</td>
<td>The Evolving Change from Tanaka Tsunatsu to General Tanaka: A Viewpoint of Folk History which Has Nothing to Do with Nationality</td>
<td>Muslim Responses to Christian Missions in late Qing and Early Republican China</td>
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<td>Jae-Man Shim (Korea University)</td>
<td>Mei-rong Lin (Institute of Ethnology, Academia Sinica)</td>
<td>Emily Dawes (SOAS University of London)</td>
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<td>Sae Mi Park (Korea University)</td>
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<td>Ju sun Hong (Korea University)</td>
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<td>13:00</td>
<td>Work-to-Family Conflict, Family Satisfaction, and Worker Well-Being in South Korea: Does Religious Involvement Matter?</td>
<td>Are There Any Differences in the Rites due to the Difference of the Spirits Origins of temples?: Comparison of the Rituals between Temples of Japanese Spirits and Temples of Chinese Spirits in Taiwan</td>
<td>The evangelic folk songs and faith inheritance: a case study of the faith pattern in rural Henan province in the 1980s</td>
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<td>Jong Hyun Jung (Nanyang Technological University)</td>
<td>Akhiro Yamada (NARAGAKUEN University)</td>
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<td>13:00</td>
<td>Change Emerging from the Worship of Japanese Spirits as Gods in Taiwan: The Case of Bao-an Tang Temple and Its Significance in the Global East</td>
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<td>Elko Hara (Iwate Prefectural University)</td>
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<td><strong>ENGAGED RELIGIONS 2</strong>&lt;br&gt;Chair: Norihito Takahashi</td>
<td><strong>NEW RELIGIONS 1</strong>&lt;br&gt;Chair: Yuchan Li</td>
<td><strong>RELIGION AND GENDER</strong>&lt;br&gt;Chair: Weishan Huang</td>
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<td>Multicultural Coexistence and Religion in Contemporary Japan (2): Filipino Social Relationships Based on a Community Welfare Facility Related to the Catholic Church in...&lt;br&gt;Atsumasa NAGATA (Osaka International University)</td>
<td>Vietnamese Falun Gong: Tranquility of the mind or a IS without guns?&lt;br&gt;Phuong Theo Tran (Ritsumeikan Asia Pacific University)</td>
<td>Trends of Gender-Role Attitude of Religious Groups in Korea&lt;br&gt;Young Bin Lim (Yonsei University)</td>
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<td>Multicultural Coexistence and Religion in Contemporary Japan (3): The Foreign Residents and the Catholic Church in Rural Areas&lt;br&gt;Tsuyoshi Tokuda (Otani University)</td>
<td>Do Spirituality Matter? The Bodily Practices of Modern Postural Yoga Teachers in Taiwan&lt;br&gt;Cha-Luen Chen (Hungkuang University)</td>
<td>An Analysis of Gender and Space in Buddhist Temples in Shanghai&lt;br&gt;Weishan Huang (Chinese University of Hong Kong)</td>
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<td>Multicultural Coexistence and Religion in Contemporary Japan (4): Community Welfare Activities by the Korean Christian Church in Japan&lt;br&gt;Shoichi Ogi (Toyo University)</td>
<td>The Global East and the de-territorialisation and movement of religious concepts and practices within the East. Guru Amritanandamayi as an example&lt;br&gt;Marianne Fibiger (Department of The Study of Religion, Aarhus University)</td>
<td>Gender and sexuality in Japanese New Religions&lt;br&gt;YURI INOSE (Ryukoku University)</td>
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<td>Multicultural Coexistence and Religion in Contemporary Japan (5): Support Activities for Technical Intern Trainees and Refugees by FBOs&lt;br&gt;Norihito Takahashi (Toyo University)</td>
<td>The Rights of cult: The Problem of Rule of Law and Its Solution&lt;br&gt;Zhengfeng Liu (Social Developing College of Yangzhou University)</td>
<td>The Construction of Female Gentrility at Missionary Colleges in East Asia&lt;br&gt;Jeesoon Hong (Sogang University)</td>
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### 15:15 - 17:15  SESSION3

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<td>RELIGIOUS SURVEY 2</td>
<td>HISTORY OF RELIGIONS 1</td>
<td>CHRISTIANITY IN CHINA 2</td>
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<td>Chair: Kwangsuuk Yoo</td>
<td>Chair: André Laliberté</td>
<td>Chair: Hyung Chul Jang</td>
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<td>Kazufumi Manabe (The Institute of Statistical Mathematics)</td>
<td>Pawel Zygadlo (Xian Jiaotong-Liverpool University)</td>
<td>Ru Juan Zhao (The Chinese University of Hong Kong, Shenzhen)</td>
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<td>One dimensional structure of religious belief in eight countries.</td>
<td>Eschatology and secularity in Chinese society before the encounter with the West</td>
<td>Going Global and Back Again: The Transformation of Chinese Christian Networks between Southeast Asia and China</td>
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<td>Mitsuharu Watanabe (Kanto Gakuin University) Akira Kawabata (Osaka University)</td>
<td>André Laliberté (University of Ottawa)</td>
<td>Chris White (Purdue University)</td>
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<td>The poor believe in Christianity, while the rich prefer to Buddhism — An empirical study of Religious Choice in China</td>
<td>“Believing in Nothing is Terrifying”: Jane-like Brokers, Non-secular Ontologies and Popular Religious Renaissance in post-Mao China</td>
<td>To Change China: U.S.-China relation from William Martin to Barak Obama</td>
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<td>YanChao HAN (FUDAN University)</td>
<td>Ray Xiao-Lei Qu (university of Virginia)</td>
<td>Ariel Shangguan (Tsinghua University)</td>
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<td>The Social Construction of the “Five Religions, One Origin” Discourse: From Redemptive Societies to Contemporary Yiguandao</td>
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<td>Hung-Jen Yang (Institute of Sociology, Academia Sinica)</td>
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### 17:30 - 18:15  General Assembly (at Lecture Room 6)

### 18:30 – 20:30  Welcome Reception (at Faculty House, Enreiso)
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<td><strong>FoGuang Shan</strong>&lt;br&gt;Chair: Yushuang Yao</td>
<td><strong>MEETING WEST IN ASIAN RELIGIONS</strong>&lt;br&gt;Chair: Francis Jae-ryong Song</td>
<td><strong>MANAGEMENT OF CHURCH</strong>&lt;br&gt;Chair: Sung Gun Kim</td>
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<td><em>Christianity as Model and Analogue in the Formation of Fo Guang Shan</em>&lt;br&gt;Yushuang Yao&lt;br&gt;(Fo Guang University)</td>
<td><em>Religion Confrontation of the Authoritarian, the Tyrannical and the Hierarchical Political Culture and Religions in Northeast Asia</em>&lt;br&gt;Youngjin Choi&lt;br&gt;(Kyung Hee University)</td>
<td><em>Is Inculcation “the Continuity of Superstition”?: The Challenges among Taiwan Indigineous Amis</em>&lt;br&gt;Kuriko Okada&lt;br&gt;(Sophia University)</td>
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<td><em>What’s in A Relic?: the Buddha’s Tooth at Fo Guang Shan</em>&lt;br&gt;John Gordon Melton&lt;br&gt;(Baylor University)</td>
<td><em>From Open Doors to Religious Freedom: The Encounter, Interaction and Integration between East and West</em>&lt;br&gt;Zhipeng Zhang&lt;br&gt;(Nanjing Institute of Technology)</td>
<td><em>Amami Islands and Foreign Missionaries in the Age of Globalization and Depopulation - Focused on an Analysis of Catholic Kagoshima Parish Newsletter -</em>&lt;br&gt;HYUNKYUNG LEE&lt;br&gt;(Tokai University)</td>
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<td><em>Fo Guang Shan’s Mega-Statue: An Interpretive Framework</em>&lt;br&gt;Edward Irons&lt;br&gt;(The Hong Kong Institute for Culture, Commerce and Religion)</td>
<td><em>Towards A Possibility of Faith-based Community and Eco-Civic Culture of East Asia facing Ecological Crisis</em>&lt;br&gt;Francis Jae-ryong Song&lt;br&gt;(Kyung Hee University)</td>
<td><em>An Analysis of the Financial Structure in Korean Protestant Churches</em>&lt;br&gt;Hyun-Jong Choi&lt;br&gt;(Seoul Theological University)</td>
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<td><em>Decolonising religious terminology: The use of Western-Christian vocabulary when discussing Asian religions</em>&lt;br&gt;Leon Moesavi&lt;br&gt;(University of Liverpool in Singapore)</td>
<td><em>Mega Churches in Non-Western Worlds: A Case Study of the Two Churches in South Korea</em>&lt;br&gt;Sung Gun Kim (Presbyterian University and Theological Seminary)</td>
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**Conference Schedule**
# Day 2 / July 28 SUN.

9:00 - 10:00  Presidential Panel (at Lecture Room 6)

"Theories, Methods and Projects in the Social Scientific Study of Religion in East Asia" (carried by Fenggang Yang, Francis Jae-ryong Song, Yoshihide Sakurai, Mark R. Mullins and David A. Palmer)

10:00 - 12:00  SESSION 4

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<td>THE ONLINE SPIRITUAL ATLAS OF CHINA (AND BEYOND)</td>
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<td>Chair: Fenggang Yang</td>
<td>Chair: John Gordon Melton</td>
<td>Chair: Wei-Hsian Chi</td>
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<td>Fenggang Yang, Chris White and Joanne Yang (Center on Religion and Chinese Society, Purdue University)</td>
<td>Raffaella Di MARZIO (IURC, Center for Studies on Freedom of Religion, Belief and Conscience, Rome, Italy)</td>
<td>Wei-Hsian Chi (Academia Sinica)</td>
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<td>10:00</td>
<td>Female Buddhist Chaplain in Korean Army</td>
<td>Lifestyle and Religious Choice in Modern Chinese Rural Society: Case study of CC village in Fujian Province</td>
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<td>- 12:00</td>
<td>JIN SON (Dongguk University)</td>
<td>KANGJIANG WENG (Hokkaido University)</td>
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<td>Correlation between myths of two islands in East Asia and traditional residential spaces -Focusing on the Myth of the fire god and Kitchen Space in Jeju, Okinawa -</td>
<td>The Dynamic Equilibrium of Sacred Space and Belief Norms: Taking the Changes of Xianghuo-house in Leizhou Peninsula as an Example</td>
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<td>SEDG JU LEE (Dongguk University)</td>
<td>Jun Yan (Shanghai University)</td>
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<td>Yeong JooKim (Daegju University)</td>
<td>Lin WeiShi (Shanghai university)</td>
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<td><strong>TAIWAN BUDDHISM</strong></td>
<td><strong>HISTORY OF RELIGIONS 2</strong></td>
<td><strong>KOREAN FUNDAMENTALISM</strong></td>
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<td>Chair: Yu-chen Li</td>
<td>Chair: Jianfu Guo</td>
<td>Chair: Mark Mullins</td>
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<td><strong>Encounter religious experiences in an e-Era world.</strong>&lt;br&gt;-a case study of Dizang (Ksitigarbha) temple in Taiwan</td>
<td><strong>Shinto Shrines, Taiwanese Customs, and Secularism in Taiwan under Japanese Rule</strong></td>
<td><strong>Protestant fundamentalism in Korea: Shin-Bo</strong></td>
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<td>Hew Yok Lin, Hewton</td>
<td>Karli Shimizu (Hokkaido University)</td>
<td>John So&lt;br&gt;(Methodist theological University)&lt;br&gt;Jyoung Yang&lt;br&gt;(Soongsil University)</td>
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<td><strong>Entering the Sūnyata Gate: the Transformation of Taiwanese Vegetarian Ladies to Tonsured Nuns</strong></td>
<td><strong>Sanskrit, Modernity, and the Scientific Study of Buddhism in Japan. The Response of Japanese Buddhism to Christian Missionaries and European Orientalist Critique</strong></td>
<td><strong>The Formulation and Development of Korean Protestant Fundamentalism</strong></td>
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<td>Yu-chen Li&lt;br&gt;(the Great Institute of Religious Studies, Cheng Chi University)</td>
<td>Paride Stortini&lt;br&gt;(The University of Chicago)</td>
<td>Hyung Chul Jang&lt;br&gt;(Inhuk University)</td>
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<td><strong>Rethinking the Crisis of Modernity from the Spiritual Ecology: The Case Study of Ling-Jou Mountain Buddhist Society in Taiwan and in Myanmar</strong></td>
<td><strong>Opportunity and Challenge: The Development of Taoism in Chengdu from the View of Modernization in the Republican China</strong></td>
<td><strong>Cold War, Jeju Uprising and Protestant Fundamentalism in Korea: The Anti-Communist Christians’ Bloody Suppression of the Jeju Revolt from 1948 to 1954</strong></td>
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<td>Yining Liu&lt;br&gt;(National Taiwan University)</td>
<td>Kaixun Jin&lt;br&gt;(Institute of Taoism and Religious Culture Sichuan University)</td>
<td>Chul Lee&lt;br&gt;(Soongsil Univ.)</td>
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<td><strong>W. M. Hays – An American Mission’s 62 years life in China</strong></td>
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13:00 - 15:00  SESSION5

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Day 1 / July 27 SAT.  
SESSION 1 10:00 - 12:00

MEASURING RELIGIOUS OBSERVANCE  
IN THE EAST ASIAN CONTEXT  
(@ Lecture Room 6)

Chair: Pew Research Center & Yoshihide Sakurai

Panel Detail:
Cross-national surveys commonly ask questions about religious affiliation, religious service attendance, the importance of religion in the respondents’ life and frequency of prayer as standard measures of religious observance. But these measures are often criticized because they are based on Western/Abrahamic notions of religious observance and may have limited validity outside of these contexts. For example, in Abrahamic traditions, weekly service attendance is expected, but many eastern religions do not emphasize congregational life as an element of religious observance. Therefore, using service attendance to categorize respondents as observant or not may not be analytically useful. Further, some scholars have hypothesized that in the Asian context, where religious identity tends to be more fluid, classifying people as “Buddhist,” “Shinto,” “Daoist” or having “no religion” could also suffer from measurement error.

On the one hand, researchers have much to gain in context and nuance by developing measures of religious observance that are specific to particular regions or religious traditions. But on the other hand, survey researchers interested in understanding global or regional trends often need religious observance questions that can apply to multiple countries and contexts. This panel brings together scholars and researchers to explore some of the methodological considerations of measuring religious observance.

Panel 1: Designing Cross-National Measures of Religious Observance:  
Exploratory Research in East Asia  

Jonathan Evans, Scott Gardner, Neha Sahgal,  
Ariana Salazar, Kelsey Jo Starr (Pew Research Center)
Pew Research Center examines how well some of the standard measures of religious observance (religious identity, importance of religion in the respondents’ life and prayer) are correlated with social and political views in Japan, South Korea and Vietnam. The paper then goes on to examine how well region-specific measures of religious observance, for example, practicing meditation, conducting ancestral rites and burning spirit money correlate with the same social and political views, with the goal of understanding which measures provide greater analytical leverage in understanding public opinion. The paper uses Pew Research Center surveys conducted in these countries in 2017. This research provides a window into understanding which measures, if any at all, be used cross-nationally or are more context specific.


Cole Carnesecca
(Department of Sociology, Zhejiang University)

Cross-cultural studies of religion depend on comparable metrics and measurements. Attempts to compare cross-nationally are typically hampered by measurements largely derived from Protestant Christian practices and beliefs as well as American debates concerning religion’s political consequences. The result can be consistent mismeasurement and subsequent misrepresentation of religiosity. Such problems have shaped not only academic discussion of religion in East Asia (China, Japan, Korea, and Taiwan), but also how religion has colloquially been understood. This paper identifies the sources of both conceptual and operational problems for survey methods of religiosity across religious traditions and suggests alternative metrics. As a confessional religion with a highly regulated calendar, concepts like attendance and self-identification play an outsized role in determining national levels of religious adherence. They prove an extremely poor fit for the practices, beliefs, and social context of religions in East Asia (i.e. Buddhism, Taoism, Shinto, etc.). Additionally, this paper identifies problems specific to cross-national measurements of religiosity. The limitation of survey question length and the need to used fixed concepts, which can be compared across cases, can prove poor fits for how religion and religious practices are locally understood in their specific national context. Lastly, use of “causal powers” as an analytical and comparative lens can improve how we understand not merely the content and context of different religiosities but also their diverse social consequences.
Noriko Iwai
(Director of the JGSS Research Center, Osaka University of Commerce)

Freedom of religion has been strictly observed in Japan after the World War II, so that one’s religion has been seldom asked in surveys in Japan. Surveys by the government do not include religious questions. In this presentation, the trends of Japanese people’s religious belief and religious observance will be reviewed based on NHK and JGSS cumulative data.

NHK Broadcasting Culture Research Institute has been conducting national survey research every five years since 1973. A respondent is asked to choose whatever they believe in from a list (God, Buddha, miracle etc.), as well as religious activities which are engaged in everyday life. Japanese General Social Surveys have been conducting national surveys with an interval of one to three years from 2000 to 2018. JGSS asks if one or one’s family religion and the extent of one’s devotion in the religion regularly. It also asks about one’s grave in JGSS-2000/2001/2010/2015/2018. The question on management of the ancestor’s grave, which became a big issue in Japanese society was added in JGSS-2015 and JGSS-2018. “Haka-jimai,” closing one’s family grave, became one of the probable options in the past several years. Frequency of religious observance (visiting one’s family grave and going to a religious facility to pray for good luck) and their analyses will be also presented. These frequencies are also asked in Korean General Social Survey, Chinese General Social Survey and Taiwan Social Change Survey as common questions for East Asian Social Survey 2018 (Culture and Globalization Module).

Panel 4: Measuring religion in ‘Asia’? – critical observations from a global mixed-method study
Peter Nynäs
(Åbo Akademi University)

In this presentation, I shed light on some of the findings from Centre of excellence in Research “Young Adults and Religion in a Global Perspective,” where I have implemented a mixed method study in 13 countries worldwide. Particularly, I will here present some results from our data from China, Japan and India. The descriptive data of e.g. religious identification and practice does not necessarily provide us with any big surprises: a large majority comes from a more or less non-religious background, does not consider themselves as belonging to a religion community, group or tradition. But depending on the measure, a somewhat different image emerges. There is a difference if we talk about belonging, self-assessed sense being religious, taking part
in religious ceremonies or rituals, feeling close ‘religious, spiritual, or philosophical communities, traditions, or practices that reflect their views’. In light of this, the Q-methodological part of our mixed method study directs our view on a totally different layer than descriptive data. Q-methodology is a survey method for assessing specific subjectivities and viewpoints. Our study of secular, religious and secular viewpoints in particular revealed an interesting diversity in terms of religiosities. Even though these prototypes to a large extent confirm our results from the survey, they also show how religion and spirituality surface in somewhat different ways that are important to assessing religion and spirituality in particular in the East Asian part of the sample. Overall, the results indicate that we need more empirically founded research that helps us develop new measures and methodological tools.
Exploration of Religious Sensibilities in Iran

Satoshi Abe
(Kobe University)

Political and economic analysts account for the recent rise of nationalism in Iran, often by pointing to Iran’s increasing political isolation conditioned by U.S.-led international sanctions as well as U.S.-centered globalization. Few studies, however, look at the issue from a broader perspective that is grounded on ethnographical materials obtained in the country. Drawing upon fieldwork conducted in 2014 through 2018 in Tehran, this study sheds light on this development by attending to an increasingly conscious subject debated in urban Iran, the environment. Because environmental problems widely impact on the lives of the citizens, many more environmental institutions in Iran have now embarked on the objectification and management of this new field in search of resolutions. This is contributing to the rising status of scientific discourses and practices in the country, while at the same time reflecting Iranian contexts in which Islam plays an increasingly crucial role in environmental politics. Many environmentalists that I interviewed refer to environmental problems not only as the crises of material environment but also as that of sovereignty of the Iranian nation. This particular understanding is also encompassed within the discourses and practices of prominent Islamic leaders in Iran who disseminate religious perspectives on environmental issues; for example, my research shows that many of the Islamic leaders develop and put forth arguments in ways that heighten one’s sensitivity toward Iranian-Islamic cultural traditions. Growing environmental consciousness thus generates a new cultural venue, through which particular sensibilities and attitudes toward nation and Islam are being forged. The paper explores some ways in which religious sensibilities are cultivated at a time when Iran is deeply affected by the waves of globalization and international politics.

The Role of Religious Organizations Buddhism in Thai Modern State

CHANAPA MUAENGNGAMSOMBOON
(Shanghai University)

Globalization affects the political economic and social changes of the world from the 1990s until the 21st century. Globalization makes the idea of democracy spread
throughout the world, public spheres opens up opportunities for a new political concept, especially Social Movement is the integration of people by identity. It is a common point of the grouping to open the area to be accepted politically, economically and socially to create some changes in society both nationally and internationally. This article has a purpose to analyze The Role of Religious Organizations Buddhism in Thai Modern State and explain the concept of boundary between religion and secularity, administrative control of religions in authoritative regimes and the policy of religious pluralism formed in the Global East as a part of Globalism which consists of 1) Introduction 2) Representation of a Nation State 3) Conflict of Religion and Secularity 4) Crashing in a Political System 5) The Policy of Religious Pluralism 6) Conclusion. The one thing that Thai Modern State uses to create a common identity is Buddhism which is an ideology and common values of Southeast Asian. Buddhism has come to take a more active role in the public's problems for peace. The new state has adopted the concept from the West to create educational institutions. Therefore, the determination of religious knowledge from the center. In addition to being a power-based act, including a state center, it is also possible to reduce the influence of the religious sector that exists in society and local communities.

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**The Chinese Government’s Policy Toward Protestant Churches in the Early 1950s**

Masaya Ueno  
(Keio University)

In the early 1950s, the Chinese Communist Party's most important task was to extend state power directly to the grassroots and acquire the support of the people for the new regime. Proceeding with this task, the Party was confronted with those who had religious faith. The Party wanted to convert their religious loyalty into loyalty for the new state. In conducting a case study on the Chinese government's policy toward Christianity, this paper will examine the ways in which the Party integrated Chinese Christians into the new regime, and the obstacles that the Party faced in that process.

Recent scholarship on this issue has brought into clear focus the interaction of many actors concerning the policy implementation toward Christianity. As such, it has revealed the inconsistency between the directives that the central government sent out and the local governments’ interpretation of those directives. I draw on these works, but my account shifts attention from the interaction between the central government and local governments to the central government’s perception of the international environment and decision-making in the early 1950s. In this period, the situation surrounding China’s security, especially the Korean War, brought perceptual change to the leaders of the central government. In addition, the policy toward the Christian churches changed in response to their perceived threat. The central government had
changed the policy several times prior, and, therefore, some local governments had difficulty understanding the central government’s intention.

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**Constitutional Revision and the Predicament of Religious Minorities in Contemporary Japanese Society**

Mark Mullins  
(University of Auckland)

The situation of religious minorities in Japan changed dramatically with the defeat and Occupation by the Allied Powers in 1945. State Shinto was quickly disestablished and the wartime laws regulating religious minorities were abolished. Under the guidance and firm hand of the occupiers, a new Constitution was drawn up and passed by the Diet in November 1946, which came into effect the following year. It included two articles (20 and 89) that clearly redefined the relationship between the state and religion (i.e., separation) and the rights of individuals to freely practice (or not) a religion of their choice. Religious minorities welcomed these changes and began to flourish in the free-market religious economy of the early postwar decades.

With the strong support of the Association of Shinto Shrines (Jinja Honchō) and Shinto Seiji Renmei, their political arm, and the Japan Conference (Nippon Kaigi), another right-wing organization, Prime Minister Abe Shinzō and the Liberal Democratic Party are seeking to revise the Constitution. The Liberal Democratic Party first made public its proposed revisions to the postwar Constitution in 2005 and issued a slightly revised version in 2012. The proposed revisions to Articles 20 and 89 are a cause of serious concern to leaders from a wide-range of religious groups since they would clearly weaken the clear separation of religion and state and would also allow for some ritual activity in public institutions redefined as a “social custom” (shakaiteki girei, shūzokuteki kōi), which some observers claim approximates the strategy used by the government in relation to State Shinto until 1945. Both secular critics and religious minorities are raising concerns about these initiatives and the potential loss of freedom if the revisions of these articles are passed by the Diet.
ISLAM 1 (@ W202)

Chair: MASASHI NARA

"Secular Hui" or “Muslim Hui”? Measuring Religiosity of a Chinese Minority Group

Zhen Wang
(Purdue University)

This analytical project is to study the varied religiosity of the Hui people in different regions of China. The Hui people are designated as a distinct ethnic group by the Chinese authorities. Physically and culturally, they are not dissimilar from the majority Han people. Their distinctiveness lies in the association with Islam. It is common for people to assume all Hui are Muslim, as reflected in some official descriptions from Chinese authorities or scholarly writings. Some anthropologists have argued regional variations of Hui Muslim religiosity, and they find that the religiosity of the Hui people is highest in the northwest, lowest in the southeast, and middle-range in the middle regions. But this argument still assumes all Hui share a similar level of religiosity in a given region. This is the first quantitative study of the Hui religiosity. The regional variation of Hui religiosity may be explained by individual-level factors of socioeconomic status (SES) and parents' religious beliefs. Using the 2010 Chinese General Social Survey (CGSS) data, this project examines regional as well as individual variations of religiosity among the Hui people. The findings show that the individual-level factors are significant to account for the variation of religiosity but the region is not. I suggest distinguishing “Secular Hui” and “Muslim Hui.”

Pious Genealogy and Ethnic Policy in Modern East Asia: The Case of Chinese Muslims

Unno Noriko
(Japan Society for the Promotion of Science)

The Hui people (Ch. Huizu 回族, or Chinese-speaking Muslims) in the People’s Republic of China are said to be the descendants of Middle Eastern and Central Asian Muslims who settled in China from the seventh to the fourteenth century and intermarried with Han Chinese. By the beginning of the twentieth century, drawing on origin myths such as the Huihui Yuanlai 回回来源 and Xilai Zongpu 西来宗譜, Hui Muslims began to write their own history and claimed to be not a Han-Chinese religious group but rather a separate ethnic one. Many historians and even some Hui Muslim intellectuals dismissed this folklore as groundless, rejecting the narrative that Hui
Muslims were descended from Arab Muslims who had been dispatched to Tang China by the Prophet Muhammad to aid the Chinese Emperor and propagate Islam. They criticized the genealogies (Ch. jiapu 家譜) of Hui Muslims that invoked such legends to increase family prestige as descendants of foreign Muslims, especially as Sayyids (alleged descendants of the Prophet Muhammad) and the Prophet’s companions (Ar. ṣaḥābā).

Despite the early repudiation of this folklore, in the late 1930s, such origin myths were embraced by multiple political groups vying to control China and define the Chinese nation. The Chinese Communist Party cited these myths and emphasized Muslims’ foreign ancestry when recognizing Hui Muslims as a separate ethnic group. Likewise, during the Second Sino-Japanese War, the Japanese Army also favored the narrative of the Hui as a distinct, non-Han nationality in their conspiracy to establish a Muslim puppet state in Northwest China. Thus, Hui Muslims’ sense of shared lineage as the descendants of foreign Muslims defined not only Hui identity but the meaning of nationality in modern East Asia.

This paper examines how Hui Muslims expressed their piety and yearning for the Prophet Muhammad through this allegedly “impious” genealogy and legends. It also demonstrates how these legends exerted social and political influence on ethnic policy in modern East Asia and were used by Hui Muslims both to defend their rights as one of the officially recognized ethnic minorities in the People’s Republic of China and to maintain their religious faith. Drawing on Chinese-, Arabic-, Uyghur-, English-, and Japanese-language sources including periodicals, books, national/municipal archival documents, missionary accounts, and genealogies, and based on fieldwork in contemporary China, I probe how religious faith, historiography, ethnic policy, and migration memories—Hui Muslims’ sense that their ancestors came from west of China—intersected and entangled across modern East Asia. By doing so, this paper challenges the rigid framework of “piety” and “impiety” by showcasing the ambiguous practices of Hui Muslims, through which they sustained their religious faith.

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**East-West Encounter: Issues on Islam of Hui and Its Sinicization in Contemporary China**

CHAO WANG

(Shaanxi Normal University)

Islam of Hui initially originated from east-west encounter along the ancient Silk Road in history, which combined the Chinese culture and Islamic culture from Arab Empire. Hui people is a typical case of the Islamic sinicization in Chinese history.

In the contemporary China, the Islamic culture of the Chinese Hui has become modernized due to the encounter of Chinese culture and world Islamic culture since the Reform and Opening up. The evolution of which depends not only on China's economic and cultural development, but also on the absorption of the world's Islamic trend.
Since the 18th National Congress of the Communist Party of China, the central authorities have taken strict restrictions on all religions while emphasizing the rejuvenation of Chinese culture. On the one hand, it has strengthened the propaganda of Chinese traditional culture, on the other hand, it has begun the movement of religious sincization in various places. The issues of Islamic sincization of the Hui people are concentrated on de-Arabianization, de-Saudi Arabianization and de-Pan Halal, which include restrictions on Halal food, Hijab, architectural styles of mosques or others, and religious symbols. Therefore, the sincization of Hui Muslims in China has been guided to a new direction.

The author documented this change and discussed possible problems in the context of the encounter between the two cultures.

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**Exchange of Piety: Islamic Revival and Social Change among Hui Muslims in Contemporary China**

MASASHI NARA
(National Museum of Ethnology)

This paper examines how Hui Muslims have attempted to be a good Muslim in under the influence of the rapid social change and the Islamic revival in the post-Mao era, by focusing on Hui Muslims' practices of piety in Kunming, Yunnan Province, China. In the post-Mao era, the Islamic revival has risen among Hui Muslims through an abatement of anti-religious policies; the reconstruction of mosques, proliferation of pilgrims to Mecca et cetera. Moreover, rigid religious discourse has become more influential among Hui Muslims through the Islamic revival. Consequently, this has led to a pietization of Hui Muslims. However, simultaneously the basis of the religious life for Hui Muslims has been undermined through the rapid social change; notably, the dissolution of traditional Hui communities and intensified connections between Hui and Han Chinese in their daily lives. These contrasting trends mean that it has become more difficult for many Hui Muslims to be a good Muslim who carries out pious behavior routinely. In such a situation, Hui Muslims not only postpone their piety, but also entrust it with a familiar pious Muslim such as a family member. On the other hand, the former undertakes the impious in Hui Muslim society instead of the latter. Previous literature also focuses on a practice of postponing piety. However, it tended to view piety as an “individual” attribute. However, as mentioned above, Hui Muslims’ practices of their piety are not necessarily individual ones. Instead, they are open to relationship with the others. This paper sheds light upon such a modality of piety among Hui Muslims.
ENGAGED RELIGIONS 1 (@ W308)

Chair: Ying Xie

The Overseas Chinese Christian Community in Germany-- Home Making and Chinese-ness in the Diaspora

Jie Kang
(Max Planck Institute for the Study of Religious and Ethnic Diversity)

The proposed paper examines the overseas Chinese Christian evangelical communities in Germany which can be seen as a significant element in the overarching Chinese Christian network covering North America, Europe, South-East Asia and mainland China. The evangelists in Germany are Christian missionaries of mainly Hongkonger and Taiwanese origin. Their aim is to convert mainland Chinese living abroad, with the intention that the converts will eventually return to China and themselves become seeds of Christianity there. In the case of Germany, the financial resources and personnel come from North America, Hongkong and Taiwan and so, in effect, also reach mainland China, since most converts are young Chinesestudents who have studied in Germany and are returning to mainland China. Earlier migrants to USA and Canada were also mainly Hongkonger and Taiwanese who converted to Christianity either in their home place or in the receiving country, so laying the foundations for the Chinese speaking Christian network connecting North America and Europe in which churches in Hongkong and Taiwan are much involved.

With its focus on the layering and cross-ethnic intermingling of both individuals and groups from different sociocultural backgrounds, the concept of “superdiversity” has to be modified to take account of the Chinese Christian community in Germany which constitutes a very self-contained sociocultural enclave generally isolated from German society. Within this enclave there are subtle but internally significant cultural and political differences between Taiwanese/Hongkonger and mainland Chinese believers. The paper examines how Chinese-ness is constructed or deconstructed, confirmed or denied in this Christian community, and how, in their interactions and entanglements, mainland and ethnic Chinese set up their own religious spaces by negotiating their different sub-cultural and political differences. For instance, there are often disputes and disagreements about when and how to use such identifications as ‘ethnic/cultural Chinese people’ (华族/华人 huazu/huaren) and ‘mainland Chinese’ (中国人 zhongguoren). One of the fellowships in Germany is called the “Chinese Christian fellowship”. It was founded in the 1990s by some Taiwanese Christians. Recently, however, some Taiwanese Christians have suggested changing the name to “Chinese speaking Christian fellowship”. Since the original name was in fact given by Taiwanese, the change reflects the current movement in Taiwan since 2000 to increase their ‘Taiwanization’ alongside their ‘De-Sinicization’.
The paper will also demonstrate ethnographically the transnational transmission and use of material and human resources in long and short term missionary work, and the vibrant and complex interaction and relationship between ethnic Chinese missionaries and mainland Chinese believers. On the one hand, Germany has become the frontier of the ministry, a battlefield and a working-place where missionaries proselytize. On the other hand, their main strategy for achieving their goal of evangelizing overseas mainland Chinese is for the missionaries to create a home in Germany for the Chinese they convert there.

Transnational Networks, Localisation, and Hybridisation: The Practice and Influence of Chinese Buddhism in Contemporary Myanmar and Thailand

Tzu-Lung Chiu
(Max Planck Institute for the Study of Religious and Ethnic Diversity)

Based on a recently completed cross-regional empirical study, this paper centres on monastic networks that link Mahāyāna and Theravāda Buddhism in East and Southeast Asia. In the past few decades, globalisation has brought about transnational flows of people and cultures via both immigration and commerce. Inevitably, the different Buddhist traditions have passed beyond their historical geographic boundaries, resulting in unprecedented mutual dialogue, competition and integration, even to the point of creating hybrid Mahāyāna/Theravāda communities. This study will therefore investigate how Chinese Mahāyāna monasteries in Thailand and Myanmar have influenced and been influenced by the prevailing cultural ethos of Theravāda Buddhism in those places. Given the marked differences between these two traditions in terms of both ritual/ceremony and religious practices such as meditation and precept observance, it is especially worth asking how, and to what extent, Chinese monastics have adjusted their ways of everyday life to suit their interactions with Theravāda contexts.

Bangkok, Yangon and Mandalay were selected as the major field sites for data collection, as the majority of the ethnic Chinese populations in these three cities exemplify transnational networks, being descendants of early overseas Chinese migrants from Fujian, Guangdong or Yunnan. Many monasteries that blend Mahāyāna and folk practices were built to serve the needs of first-generation Chinese immigrants in these places.

The paper aims to present new insight into Chinese monastic practitioners’ perspectives regarding the evolution and the integration of the Chinese Buddhism in the sociocultural contexts of Theravāda Buddhism via multiple-case studies of different monasteries and nunneries, which has been found to yield more robust and convincing findings than single-case studies do. To present Chinese monastics’ interpretation and implementation of religious practices (such as rule observance and ritual performance), allowing us to analyse various issues (e.g. localisation,
hybridisation and the combination folk/Taoist religious practices with Buddhist ones,, until now relatively under-studied. This paper significant extends the academic conversation to deeper questions about the nature of Chinese Mahāyāna Buddhism at its margins beyond the Theravāda tradition when studying Southeast Asian Buddhism.

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**The Social Role of Religious Spaces in the Settlement Process of Foreign People in Japan: A Case Study of the Filipino Catholic Community**

Wataru Kawazoe  
(University of Tsukuba)

In this study, we researched the social role of religious facilities in the everyday life of foreign people in Japan. Among them, we identified Filipino people, who have settled in Japan since the 1980s, as a major “newcomer” group. Demographic characteristics of Filipino people in Japan include the outsized prevalence of the middle-aged female population due to their long-term and non-segregated settlement as a result of their international marriages with Japanese men. We conducted an interview survey on the relationships between everyday life and religious activities in the Catholic Church with 31 Filipino people in Ibaraki Prefecture in the north-eastern part of the metropolitan area. We also considered the Catholic Church’s social role in the long-term settlement of Filipino people. Filipino people gain information about the local Catholic community from Filipino friends or acquaintances in their workplaces or through their own exploration, and they have continued to visit Catholic churches since the 1980s. They visit Catholic churches to participate in English mass and other religious activities, as well as to interact with siblings and build social relationships with the local Filipino community and gain information related to everyday life in Japanese society. In the early stage of immigration into Japan, religious facilities became the “social hub” of local ethnic communities. Furthermore, in the settlement process, religious facilities have maintained their social functions for Filipino people and remain an important part of their everyday life. The social relations formed through the Catholic church expand to people’s lives beyond it. In recent years, based on these social relationships, Filipino people have developed religious events that are based on the “folk Catholicism” of their home country. Significantly, the experiences of many Filipino women in Japan are characterized by marriage with Japanese men and frequent changes of location and workplace. This points to some fragility in their social relations, but the social relations built around religious facilities are relatively sustainable. It is also notable that religious events based on Filipino culture symbolize the self-reliance of foreign-religious communities, and these communities maintain their own culture and identity through these practices. Thus, it is thought that religious facilities continue to be an important resource for resident foreigners, even beyond the role of religious institutions.
How Religion Acts as the Glue to Shape the African Community in Guangzhou, China

Liang Wang (Guangzhou University)
Ying Xie (Guangzhou University)

With increased globalization, more and more foreigners move to China. In some metropolitan cities appear some foreign communities. This paper focuses on the African community in Guangzhou— the most famous foreign community in China. The paper highlights that religion is the key element to form an African Community: not only does it act as the link to gather African migrants together, but it also acts as a medium to promote the African ethnic economic district, living space, and ethnic cultural space in African settlements. Consequently, by creating means of communication and collaboration, the Africans’ religion serves as the glue that maintains and shapes a unified African community.
RELIGION AND MEDIA IN EAST ASIA (@ W309)

Moderator: Mitsuharu Watanabe

Panel Detail:
“Religion and Media” is an interdisciplinary field of academic inquiry that studies the various intersections between (a) religious traditions, faiths and practices and (b) media, broadly defined, including both old and new media as well as media contents and technology. While it is still a minority in both religious studies and media studies, it continues to grow as an important area of research as witnessed by the growth of ISMRC, the International Society for Media, Religion, and Culture.

Within East Asia, however, scholarship on religion and media is regrettably lacking compared to the rest of the global academic community. This is unfortunate, given the fact that East Asia provides very fertile contexts for both the study of religion and spirituality as well as the study of media and communication. This panel attempts to fill in that gap by bringing in four scholars from China and Korea as well as a session chair from Japan to discuss this important subject from various angles.

The first two presentations focus on South Korea and take the approach of analyzing media representations and coverage of religious groups and practices. The next two presentations explore the usage of new media technology by religious communities in China and Chinese Diaspora. These presentations on different countries with different methodological approaches aspire to spark interest and invite other scholars of religion to further engage in this important area of research in East Asia, which is no less part of the “media saturated world” than any other regions in the globe.

Korean Protestant Christianity in Public: Its General Perception and its Representation on the Screen

Seung Min Hong
(The Korea Institute for Religion and Culture)

The fact that Protestant Christianity is the most negatively perceived tradition among major religions in South Korea is no longer a surprise among scholars. Yet the empirical evidence for such observation relies largely on quantitative surveys. To understand the deeper nuances and specific typologies of how Protestant Christianity is perceived in the country, as well as reproductions of its image, one needs to look further qualitatively into social texts. This case study employs qualitative media content analysis for such an inquiry.
More recently, with the growing hostility between Protestantism and the general public as well as the significantly growing number of those leaving the church in Korea, some scholars have paid attention to the qualitative textuality of the negative ideas concerning Korean Protestantism. Some of such scholarly works incorporated interviews while others analyzed online postings.

Meanwhile, quite a few Korean (non-religious) TV dramas and films have depicted Protestant Christianity in negative lights. However, only several documented sources – including scholarly and popular – have surveyed the overall representation of Protestantism in Korean popular media comprehensively. While it is premature to establish any causality between such representations on the screen and the public’s perception, it can be argued that these TV shows and movies chose to employ religious representation in a way that would resonate with the viewers.

As a trial project that surveys the general content of social texts concerning Protestantism in South Korea, this study provides an overview of qualitative data collected by scholars as well as the patterns of representation in Korean TV and cinema and compares the overall findings. In addition, it also contrasts the media representations with previous studies in Western contexts. Overall, this project is attempted as a case study that can raise questions for further research on media representation of religion in East Asian, inter-Asian, as well as East-West comparative contexts.

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**Digitally-mediated Presence and Location of Buddhism in the Secularizing Korean Context**

Seung Soo Kim
(Chulalongkorn University)

Templestay, the cultural experience program accommodating foreign and domestic visitors to Korean Buddhist temples, is one of the most successful and popular heritage tourism products of contemporary South Korea. Noting the interwoven relationship between Korean Buddhism, the state’s heritage policies, spiritual tourism, contemporary brand culture, and new digital media, this research explores how the branding practices and narrative of Templestay in digital spaces newly shape the presence of Korean Buddhism in the contemporary social world that is inevitably imagined and constantly (re)mediated. Despite Templestay’s efforts to anchor Korean Buddhism in the locations of tradition, spirituality, the sacred, the self, and authenticity in the contexts of late-modernity and globalization, this research finds, the public presence of Korean Buddhism, mediated by digital media and branding practice, constantly oscillates between the secular and the sacred, the global and the local, modernity and tradition, tourism and spirituality, the market and the self, and commodity and authenticity. It is the dilemma of Korean Buddhism that the spontaneous employment of digital media and branding practices for sustaining and fixing its public presence in this highly mediated and networked social world, inevitably
generates the ambivalence and in-betweenness of the mediated presence of Korean Buddhism.

Surveying Internet Usage of Religious Organizations in Mainland China  
Shengju Xu  
(Qinghai University)

Over the last three decades China’s religious population has manifested an increased online presence, as different religious organizations increasingly utilize the Internet and new social media for religious-related work. Yet the ways in which these trends and tendencies relate to current Chinese contexts and religious organizations in China are relatively understudied. This article aims to explore the forms of religious utilization of the Internet from organizational perspectives within China by surveying key examples of different religious organizations through the lenses of Buddhism, Islam, and Protestantism in Mainland China. Through this overview of key religious organizations in China we show how they regard, adopt, and use the Internet for religion in this specific context. This allows us to highlight the differences in Internet usage amongst religious organizations in China and Western countries.

Hymns on YouTube: Watching and Singing in a Social Setting  
Xinzi Rao  
(University of Heidelberg)

Digitalization and mobilization of religious practices is highly visible in the contemporary world. Audio components are oftentimes as important as the visual and textual ones. Gospels and hymns are now constantly published, viewed, liked, and shared on YouTube. The replay-able sound has risen to multiple methodological challenges.

Using long-term ethnographic research among Chinese Christians in Germany and France, I argue that the distinctly social aspect to YouTube use is not limited to its comment section and the associated online communities, the social aspect can be extended to offline scenarios. Such appropriation of digital media by Chinese Christians has created new ways to communicate and solicit support.

On the one hand, watching and singing with YouTube hymns is localized in a real-world social setting. A main function of hymns on YouTube is to be played before bible study group starts, and it is important that all members can see the lyrics clearly even if it is from a laptop or a tablet. The most played songs highlight words (lyrics) instead of films (video animation). Larger fonts are preferred, and static background is perfectly acceptable, as my informants “do not need the bells and whistles”. Thus the
“audiovisual turn” observed by Snickars and Vonderau (2013) does not apply to Chinese hymns, as they are not designed to be enjoyed individually as a piece of art that requires nicely made animations or perfect editing.

On the other hand, these local practices also have a global impact as it forms transnational networks. My informants describe how they feel “at home” in a new Christian community, because the music performances are familiar, and it is all thanks to the globally available YouTube service. The diasporic Chinese Christian communities are connected, experienced, and formed because of a similar media practice based on the similar aesthetic standard.
RELIGION AND CIVIL SOCIETY (@W408)

Chair: KA SHING NG

Christian Activists in Hong Kong and their Opposition to State-Sponsored Nationalism

Ray Wang
(National Chengchi University)

In the literature of nationalism, religion is viewed as the origin, inspiration, and/or inseparable element of nationalist movements and thus serves as the foundation of a state-sponsored national identity. However, history and recent developments in Hong Kong have demonstrated the opposite: religion can be the source, inspiration, and agency of opposition to a state-sponsored version of nationalism because the state apparatus fails to respect its diffusion and diversity. Hong Kong’s experience provides new insights into the complex relationship between religion and nationalism: It is not the inherited “foreignness” or westernization of a religion that drives confrontation, but rather an imagined transnationality and antagonism ascribed to it that triggers hostility and repression from the state and its apparatus, which in turn provokes a transnational opposition that constantly questions the legitimacy of state-sponsored identity and ultimately fuels a variety of political pro-democracy activism in Hong Kong and possibly China in the future.

Establishing a “Religious Affairs Unit” in Hong Kong? The Controversy of Carrie Lam’s Proposal and Its Implications

KA SHING NG
(Nagasaki University)

Back in February 2017, when the current elected Hong Kong Chief Executive (CE) Carrie Lam released her Manifesto for the CE Election, which drew much public attention, the religious sector in Hong Kong was especially surprised as they found it included a suggestion for setting up a “religious affairs unit” in Hong Kong. In “Religion” under the section “Building a Caring, Inclusive Society. Improving People’s Livelihood” of her manifesto, Lam started with recognizing the role of religion in Hong Kong in promoting “kindness and benevolence, peacefulness in the heart and tolerance towards others” (40). Then she went on to suggest “the possibility of setting up a ‘Religious Affairs Unit’ under the Home Affairs Bureau to be responsible for coordinating relevant policies” (40). Since Lam has received much support from Beijing and pro-China members of the election committee, her proposal gave the impression
that the next government, under her leadership, would try to control religions in Hong Kong. Some critics even perceived it as a sign of Chinese Communist Party’s increasing interference in Hong Kong’s religion. The religious sector, particularly the Christian communities, was highly concerned with Lam’s proposal. Bishop Cardinal of the Catholic diocese of Hong Kong John Tong, for example, expressed “resolute opposition” to her plan. In the midst of criticism, Lam, who herself is also a Catholic, apologized to the public in just two weeks, for causing such ‘misunderstanding’ and promised not to set up a “religious affairs unit” if she would be elected, putting an end to this short-lived but intense controversy.

The main objective of this preliminary study is to outline the background and development of this controversy and discusses some of the reactions from different religions, based on media reports and statements released by religious groups. It also reveals how sensitive the issues of religious control/freedom have been in Hong Kong and sheds some light on the changing church-state relations in post-colonial Hong Kong. In short, this study suggests that the idea of establishing a “religious affairs unit” seemed to be favored by some religions but not the others, and that an important reason for Lam to propose, and later, give up her plan was probably due to her election strategies.

Reference:

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**Spirituality of Elders in Japan: Focusing on End-of-life Care in Japanese Nursing Homes**

Shizuko Katagiri
(Kagoshima University)

Contemporary Japan is a super-aged society with nearly 30% of the population aged 65 or older, which was contained of elderly baby-boomers generation. So Japanese society, as a whole, will have a big experience of "Dying and Death" in near future. This paper focuses on the spirituality of elders, who will have their own Dying and Death at Japanese nursing homes. In order to realize well-being, in other words, well-dying, they need to look back and perceptive their own lives positively. Plus, care workers in nursing homes will be required not only to provide physical care, but also to support residents’ spirituality.

Sociologically we have entered a post-modern era of both life and death, which implies more controllable situations in every aspect including End-of-life Care, specifically where and how to die at the end-of-life stage. Besides, several options of where to die—hospitals, homes, or nursing homes—are now available for “post-modern”
elders. It's natural for them to have a making choice at the end-of-life stage, which means a new value and new style, compared to the ones in "modern" elders.

On the other hand, the elders who reside in nursing homes are almost so hard to express their desires and hopes, because of their illness or diseases, such as dementia or bed ridden. Research questions in this paper are that how the care workers try to grasp their residents’ desires and hopes? What kinds of challenges the care workers have in order to support the residents’ well-being and well-dying at care on-site in terms of residents' spirituality?

Qualitative data were collected by in-depth interviews to care workers and administrators at two nursing homes, both of them were located in rural areas. Content analysis revealed several findings. Firstly, administrators and care workers recognized of residents' spirituality through their facial expressions in case of that residents could not talk and output their reactions. Secondly, administrators and care workers tried to get some information on residents’ personal stories in order to imagine the situation of residents' feelings or spirituality. They sometimes discussed on residents' spirituality among their coworkers or the residents’ family if possible.

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**Transformation of Religious Capital into Social Capital in Korean Civil Society: Focusing on Candlelight Demonstration**

Kwangsuk Yoo  
(Kyung Hee University)

Religious groups in Korea face a huge challenge to relocate their position in a civil society, especially since the recent candlelight demonstrations. Given that civil society is ruled by the economically rational and politically equal citizens, it necessarily emphasizes such rationality and equality on both collective and individual level. However, this secular character of civil society is not always valued by religious groups which seem more acquainted with authority, hierarchy, ordain, revelation, institution, and the like. Indeed, mainstream religions in Korea have had a much stronger relationship with political or economic powers than democratic citizens. A series of candlelight demonstration is a symbolic event to reveal a rapid growth of civil power in Korea since 2000s. When lots of civic movement groups led a few candlelight demonstrations in Korea, a group of religious activists triggered general citizens to join the peaceful demonstration to resist against a ruling regime. As Korean Catholics did so in the era of military dictatorship, many religious groups belonging to Protestantism, Buddhism, or Wonbuddhism showed recently how their religious resources can be useful for enhancing Korean civility through participating in civic movements like candlelight demonstration. In this context, this paper claims that religious capital like religious network and faith is transformed into social capital by means of civic engagement in the post-secular Korean society.
RELIGIOUS SURVEY 1 (@ Lecture Room 6)

Chair: Ke-hsien Huang

Examining The Influence of Religiosity on Taiwanese Youth's Well-Being: A Counterfactual Analysis

Gang-Hua Fan
(Soochow University)

In Western societies, people with religious affiliation tend to have higher degree of happiness and life satisfaction than the non-affiliate. Nevertheless, this pattern is not eminent in Taiwan. Some researchers employed both self-section and religious function hypotheses to explain this phenomenon. They maintained that religious people in Taiwan tend to have lower degree of well-being because of their lower social position, and they are likely to seek refuge while facing life crises such as serious illness (i.e., self-selection). On the other hand, through the increase of social support and the benefits on physical and mental health, religious involvement may also improve well-being (i.e., religious function). Hence, in terms of well-being, because of religious people’s original lower standpoint, the positive influence of religious involvement may be insufficient to make them superior than those non-religious people. However, due to limitations of data and methodology, these theoretical hypotheses are rarely simultaneously tested. Accordingly, this paper intends to use the panel survey data of Taiwan Youth Project conducted in 2011 and 2014 and employ counterfactual analysis to examine the self-selection and religious function hypotheses. Analyses show that, while the differences on happiness between religious and non-religious people are insignificant, religious people report higher degree of life satisfaction than non-religious people. Results suggest that religious involvement have beneficial influence on Taiwanese young people’s cognition of their own status of well-being.

Religion as Destigmatizing Empowerment: How the Homeless Meet Religion in Taiwan

Ke-hsien Huang
(National Taiwan University)
Sociologists of religion have long investigated the relationship of social status and religious faith among different groups of individuals; few studies focus on the underclass in the modern society, who are assumed either as too occupied by practical concerns to have religious faith, or as so hopeless in this world that they only have otherworldly expectations. Through this ethnographic study in Taipei city, Taiwan, I would like to articulate how the homeless people relate their everyday life’s concerns to religious faith, including Christianity and local folk beliefs. Religious practices and myths are important means for this seriously stigmatized group to enhancing their meanings of life. For example, the homeless would participate in parades held in temple festivals, which would give them both income and spotlight they could never enjoy in other aspects of their miserable life. Meanwhile, religious organizations intending to construct a community might try to include the homeless with goodwill; however, the homeless would tactfully avoid religious involvements and solidarity, which they consider as humiliating. In sum, the religion of the homeless tend to be much more individualistic, serving as a link in their tool kit used to approach their possible well-being and lower the stigma they suffer.

**Succumb to be Free: Religious Action and the Sense of Control and Freedom in Life**

Jae-Mahn Shim (Korea University), Sae Mi Park (Korea University)
Ju eun Hong (Korea University)

Compared to people in South Korea who are not affiliated with any religious denomination, those Koreans who are affiliated with a religious denomination are found to feel freer and more in control of their life. This paper accounts for the pattern, by specifying a set of mediating factors in the most recent wave (Wave 6) of the World Values Survey in the country. To this end, the paper develops a conceptual model that highlights the multiple facets of action in which people who are affiliated with a religious denomination engage in varying degrees. In doing so, it develops a set of hypotheses on how each of these facets of religious action is positively associated with the sense of freedom and control in life. The data show that religious affiliation is linked to the enhanced sense of freedom and control through the mediation of religious action, such as the self-identification with religiosity, the belief in the existence of God, the acknowledgement of the importance of God in life, prayer, and the attendance to religious services.
Work-to-Family Conflict, Family Satisfaction, and Worker Well-Being in South Korea: Does Religious Involvement Matter?

Jong Hyun Jung
(Nanyang Technological University)

Existing research provides mounting evidence that work-to-family conflict is negatively associated with worker well-being. Does religious involvement moderate this association in South Korea? Using data from the 2012 Korean General Social Survey (N = 710), I find that work-to-family conflict has deleterious effects on family satisfaction as well as two indicators of worker well-being: happiness and depressive symptoms. However, religious involvement mitigates the negative effects of work-to-family conflict on family satisfaction and worker well-being. Further, family satisfaction contributes to these contingent effects of work-to-family conflict on worker well-being. Collectively, these observations shed light on the buffering potential of religious involvement in the work-family interface, and underscore the relevance of family satisfaction in these processes. I discuss these findings in the context of South Korea, a country that is notorious for its long work hours.
JAPANESE GODS IN TAIWANESE RELIGION (@ W201)

Chair: Yohei Fujino

From a Cursing Ghost to a God of Friendship Between Japan and Taiwan: The Construction of Gaze to Japanese Spirits in Taiwan

Yohei Fujino
(Hokkaido University)

Recent discourse suggests that Japanese sympathies for Taiwan as a country are expanding in Japan, and some of the Japanese spirits temples have attracted considerable attention in this regard. Most of the gods of the Japanese spirits temples are Japanese who had relationships with Taiwan under Japanese colonial rule. For example, General Fling Tiger (飛虎將軍) was an actual Zero fighter pilot, who died in a battle with the U.S. Air Force, and after WW2 became a god in Taiwan. These Japanese spirits are unusual ghosts, and if they are not worshiped they bring many curses on local communities according to Taiwanese culture. Thus most of the Japanese spirits temples are not large famous temples, but simply small shrines where a few people worship. However, some Japanese tourists began visiting Japanese spirits temples in a context where Japanese colonizers were worshiped in pro-Japan Taiwan. Moreover, Japanese spirits temples are now becoming symbols of a friendship between Japan and Taiwan. I consider the process of how these cursing Japanese ghosts became gods of friendship between Japan and Taiwan using media analysis and ethnography from two viewpoints. First, I introduce two books referred to as General Flying Tiger: Shiba Ryotaro’s “Taiwan Kikou” (台灣紀行) and Kobayashi Yoshinori’s Gomanism Sengen Taiwan ron (ゴーマニズム宣言台湾論), and analyze how these two books were reacted. Second, I report how a cursing ghost was changed into a god of friendship between Japan and Taiwan by examining the change in the Japanese press.

War Experiences in Social Memory: Worshiping Japanese Spirits in Taiwan

YUKO MIO
(Keio University)
From the 1970s until the 1990s, anthropological studies on the folk beliefs of the Han Chinese people in supernatural beings were accumulated. These studies paid great attention to the people’s ideas of spiritual beings, provided details of actual ritual activities, and clarified how these beings could be classified into three types: gods, ghosts, and ancestors. These studies also revealed that these spirits did not have an immutable existence, but could cross boundaries between categories and change their own nature.

However, such studies did not clarify what kind of object (regardless of whether it was human or nonhuman) appears as a spiritual being and the process of their incorporation into people’s religious practices. This paper describes the process through which Taiwanese people identified souls of the war dead of Japanese origin, worshipped those ghostly souls, and eventually deified some of them (i.e. assigned them the status of gods). Taiwan was once ruled by Japan and was included as an ally in World War II. The people of Taiwan could not control the violence because they were under Japanese rule at the time. I argue that the Taiwanese incorporated uncontrollable violent experiences as specific subjects of faith and embedded them in the cultural system of the Han Chinese people through the repetitive physical practice of ritual behavior. By doing so, the Taiwanese people tamed the violent spirits of the war dead, placed them under the control of the former ruled, and shared their war experiences as a common social memory.

The Evolving Change from Tanaka Tsunatsune to General Tanaka: A Viewpoint of Folk History which Has Nothing to Do with Nationality
Mei-rong Lin
(Institute of Ethnology, Academia Sinica)

Tanaka Tsunatsune (1842-1903) was a Japanese figure who had related with Taiwan right after the event of killing Okinawan fishermen by Paiwan people at Mupan Tribe. The first time he came to Taiwan was a kind of spy to investigate the geography of the southern Taiwan in 1873 and 1874. He was then a soldier in army, also attended in the action to intrude Taiwan. Between 1895 and 1896, Tanaka came to Taiwan the second time. He was appointed as a high colonial official to govern Peng-hu Islands, and the Taipei County. He was then a general in Japanese Navy. Out of anyone’s expectation, 82 years after his death, his soul caught up a housewife who had lived at Fong-liiao in Ping-tong County.

This lady resisted to his call for service for three years, however, she finally became his tong-ki (shaman). Not only had she established a temple and then a branching shrine for the worship of General Tanaka, but also she has become a ritual expert, a female Taoist priest who can serve to all kinds of clients with all kinds of problems. Together with her worship and service to General Tanaka, her eldest son has accompanied with her by a series of efforts to investigate who
Tanaka was and how he had related to Taiwan, what kind of deity they have been
worshipping. Now the belief and worship of General Tanaka has kept ongoing and
growing. If we ask the question why Taiwanese people worship such a figure who
was once an intruder and a colonial official, we would never get an answer from
the viewpoint of national history. A viewpoint of folk history is proposed to
interpret the series of religious practices and historical acts conducted by the folk
peoples in Taiwan. To them, General Tanaka was a great figure who was loyal to
his country, and his will after death is to serve to Taiwanese people and to conduct
the salvation of the dead souls of Japanese soldiers during the Japanese
occupation, and the followers and believers of General Tanaka love to accomplish
his will indeed.

Are There Any Differences in the Rites due to the Difference of the
Spirits Origins of Temples?: Comparison of the Rituals between
Temples of Japanese Spirits and Temples of Chinese Spirits in
Taiwan

AKIHIRO YAMADA
(NARAGAKUEN University)

In Taiwan, there are a lot of temples, and different rituals are held almost every
day in these temples. Most of the spirits in temples originate from China, but there
are some temples that worship Japanese spirits too. And even those temples of
Japanese spirits can also conduct rituals as well. I specialize in the rituals of Taoism
and have investigated various ceremonies in many temples that worship Chinese
spirits. Last year, I also had an opportunity to do research in some temples that
worshiped Japanese spirits. In this report, based on the results of the fieldwork, I
discuss the difference between the rituals performed at the temples that worship
Japanese spirits and the rituals held at the temples dedicated to Chinese spirits.
The objective was to determine a clear difference by comparing rituals between
the two temples of Japanese spirits and Chinise spirits, where, at first, a ritual was
performed by a priest like a Taoist master, then Shaman such as Tongji(童乩)
performed, and then by administrators of the temple. In case of a difference, I
wanted to show what kind of a difference it is and what it means. Based on this
report, I would like to indicate it is true that there are some differences in the
rituals held in temples of Japanese spirits and those of Chinise spirits, but such
cases are quite limited, for example when Japanese people participated in
ceremonies, and therefore the origins of spirits are not so important to the local
people.
Change Emerging from the Worship of Japanese Spirits as Gods in Taiwan: The Case of Bao-an Tang Temple and Its Significance in the Global East

Eiko HARA
(Iwate Prefectural University)

There are many Han Chinese temples which are worshipping Japanese Gods in Taiwan. I will offer an example of the temple named Bao-an Tang (保安堂), in Gao-xiong city, Southern Taiwan, and discuss its significance.

Since the Great East Japan Earthquake happened in 2011, many Japanese have visited Bao-an Tang and sometimes group members come together and attended its ritual activities.

This Bao-an Tang temple worships three human spirits as gods. One of the spirits is named Hai-fu Da-yuan-shuai (海府大元帥) and is a Japanese. The other two spirits are Chinese. I will introduce a brief history of this temple.

The temple was established in 1923 by a fisherman who found a bone in the sea and buried it, erecting a small shrine there. After 23 years had passed, in 1946, another fisherman picked up a cranial bone from the Sea and buried it under the same shrine. Later, a man died who had come to Taiwan alone, so villagers buried him at the same place. They declared the three spirits to be gods and carved three idols, which have since been worshipped in the temple.

One day the spirit of Hai-fu Da-yuan-shuai possessed a spirit medium and spoke through him, saying that he was the captain of Japanese Number 38 naval ship. His ship had been attacked and sunk with his crew on board during the Second World War. And, he said, he wanted to go back to Japan with his crew. Because of this oracle, Bao-an Tang temple is famous for the worship of Number 38 Japanese naval ship. This story is emblematic of the recent development where Taiwanese temples have adopted the practice of worshipping Japanese spirits.

I will consider how this oracle has brought change to the Taiwanese temple worship activities in the Global East.
CHRISTIANITY IN CHINA 1 (@ W202)

Chair: Fenggang Yang

Reframing Christianity through Chinese Buddhism: Secularized Christian Centre in Contemporary Hong Kong

Junfu Wong
(University of Cambridge)

Karl Ludvig Reichelt (1877-1952 CE), a Norwegian missionary, came to China in the early twentieth century, soon engaged in the act of preaching primarily to Buddhist practitioners and parishioners. After moving to Hong Kong in 1930, he found a monastery named Tao Fong Shan Christian Centre. Different from other Christian trajectories, this Christian Centre accommodated a broad array of religious beliefs into the Christian framework. Foremost of which it adopts Buddhist walking meditation as its religious practice. Constructing a circular labyrinth symbolically through laying stones on the ground, it forms the primary rite of the centre. By simply strolling along the circuitous path of the labyrinth, practitioners embark upon a spiritual journey to the cosmological self that searches for the spirit by reunifying it to the psyche through gymnosophist techniques. Buddhist lotus that symbolized supreme purity is built in pilgrim rooms as the seats used in liturgical context. Spiritual guidance is also provided to believers but designed through a psychoanalytic framework that enchains the use of practical tools to enhance spirituality. Finally, consecrated porcelains that portrayed autochthonous sages are sold at the shop in addition to products similar to crucifix. By seeing these religiously blended practices, this paper attempts to propose a case study of this transcultural religious site as it served as a great example of reviewing the way Christianity was reframed by a hybrid form of local belief.

Lin Ching-jun (林景潤) and Fukien Christian University: Educational Transformation in Republican China

Suk Man Pang
(Hong Kong Shue Yan University)

China’s Christian colleges and universities, which developed rapidly in the early 20th century, had a tremendous influence on the higher education of the Republican period. The Christian universities were run by foreign missionaries who introduced Western educational principles and practices that helped to train local
elites. One of 13 Protestant universities in China, Fukien Christian University was jointly founded in 1916 by the American Board of Commissioners for Foreign Missions, the Methodist Episcopal Church, the Church Missionary Society, and the Reformed Church in America. It was recognized by the State University of New York two years later. Within thirty years, Fukien Christian University had educated more than 1,300 students. Many graduates became leaders of the Fujian community and influenced China not only educationally but culturally and socially. This presentation of Fukien Christian University enriches historical research on the significant development of Christian colleges and universities in Republican China.

In the 1920s and 1930s, as part of a movement to restore educational rights in China, and in response to the country’s increasing nationalism and anti-Christian sentiment, China’s Nationalist government attempted to register all schools set up by foreign missionaries. Under the registration policy, all schools operated by foreigners were required to obtain accreditation from the government, which strictly regulated their administration, organization, curriculums, and missions. Accordingly, the leadership of Fukien Christian University was transferred from foreign missionaries to Chinese personnel. Lin Ching-jun (Lin Jingrun 林景潤, 189-81947), who graduated from Fukien Christian University in 1920, became the first Chinese president of the university in 1927 and retained his position until 1946.

The history and contributions made by the Chinese presidents of China’s Christian universities have received much attention from researchers. However, research on Lin Ching-jun remains preliminary. This presentation on President Lin could be extended by considering his leadership of Fukien Christian University. The presentation investigates the contributions made by Lin as the first Chinese president of the university, with particular attention to his outstanding leadership during the registration and expansion of the university in line with a national movement to restore educational rights, and the relocation of the university following invasion by Japan. These events adjusted Fukien Christian University’s educational mission and dramatically increased the number of Chinese administrators and faculty members at the university. Lin’s promotion of the study of local Fujian culture and establishment of an efficient financial-management system were also crucial to the ultimate goal of transforming Fukien Christian University into a provincial university. This presentation aims to contribute new insights into the roles of staffing and financing decisions in the transformation of Christian universities and the education system as a whole in Republican China.

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**Muslim Responses to Christian Missions in late Qing and Early Republican China**

Emily Dawes

(SOAS University of London)
When Protestant Christian missionaries arrived in China, they encountered a well-established Muslim community that had been settled there since the seventh century. That intercultural encounter grew after the signing of the Unequal Treaties, which forced China to allow Christian missionaries to evangelize in the Chinese interior. As missionary presence in western China increased, Muslims in China gradually developed responses to western Christian missionaries and their evangelization including coopting western modernity for their own ends. This paper will discuss the variety of responses by Chinese Islamic clergy and educated Muslim elite to Protestant Christian missionaries during the late nineteenth and early twentieth century. I will draw on both missionary accounts and Muslim literature to sketch a picture of Muslims encounters with missionaries between the 1870s and the 1920s.

Initial Muslim reactions towards Christian missionaries in West China were welcoming and curious. Missionaries entered mosques and dialogued with Ahongs, with whom they had congenial relationships. Public debates held in mosques were also an early interactive feature. Yet, against a tide of western-influenced change, modernization, and reform during the late Qing and early Republic periods, Muslim clergy developed a dislike of the proselytizing of foreign missionaries in their regions. Missionaries began to be associated with the onslaught of social change and disruption and met with increased hostility from Ahongs and their followers. Later Muslim reactions to Christian missions in China took on a two aspects – increased evangelization activity and written apologetic responses defending Islam from Christian missionary attacks. Muslims leveraged modernization and progress via education and the printing press to meet the pressure of evangelizing Christian missionaries.

Muslim responses to Protestant missionaries backed by western modernity and hegemonic power in China were varied and changed as Muslims and missionaries increasingly encountered one another in West China. Muslim pamphlets and writings give an idea of the progression of Muslim apologetics and an increased emphasis on Muslim religious education while missionary accounts give glimpses into specific encounters between Muslims and western Christians. These encounters and responses Muslims in China shaped a new wave of Islamic evangelism and literature that flourished in the later part of the Republican period.
modernization and Christian faith. Most believers in rural express their full
cognition of Christian faith by the evangelic folk songs. This paper takes the
collected evangelic folk songs (1980s) as the research carrier, and focuses on the
belief system embodied therein, especially in the doctrines, Christian life ethics
and localization. To rethink the objective reason why the church flourished in the
1980s without the Bible and without full-time preachers.
ENGAGED RELIGIONS 2 (@ W308)

Chair: Norihito Takahashi

Multicultural Coexistence and Religion in Contemporary Japan (2): Filipino Social Relationships Based on a Community Welfare Facility Related to the Catholic Church in Kyoto City.

Atsumasa NAGATA
( Osaka International University)

The aim of this presentation is to identify changing situations of recent Filipino migrants in Japan through an examination of Filipino social relationships in Kyoto City. Since the end of the 1980s, the population of Filipinas who married Japanese men increased in Kyoto. Some of them established Filipino communities, which was centered on a Catholic church. Most of these women had been contract migrant entertainers in Japan previously. After then, Japan has become one of the countries with a large community of Filipino migrants in the world. While Filipino migrants have not created aggregated residential areas for Filipinos, there tends to be temporary imagined communities where Filipinos gather in these newly receiving countries. This is also the case in Japan. They have formed social relationships with Japanese as members of the host society, with other Filipinos with whom they shared same situations, as well as with some Japanese Korean immigrants as different historical background in human motilities. In recent years, some Filipinos, who were qualified to obtain Japanese residency permits, have moved to the city, and now work in medical and nursing institutions through the intermediary of international employment agencies in the Philippines. Filipino migrants in Kyoto city have started to spread their social relationships to embrace new coming Filipino migrants. Some Filipino communities already have begun to some activities as the base facility with related of Catholic Church. In addition, there has been residential area of Japanese Korean immigrants for several decades. Also they have provided information for raising quality of life to Filipinos and to prepare workshops to improve learning literacy for new coming children in elementary and junior high school level. The communities have built relationships with local residences, Japanese academic scholars with Philippines Studies and Migration Studies, and also with some members of Japanese Korean immigrants living area of this facility. As a result, these relationships have enabled to produce some support activities for Filipino migrants. This presentation will clarify the situations of wide-spreading Filipino social relationships based on the facility with related of Catholic Church. It also discusses the possibilities for connections among social networks. It is being formed by Filipino migrants as well as Japanese and some Japanese Korean immigrants.
Multicultural Coexistence and Religion in Contemporary Japan (3):
The Foreign Residents and the Catholic Church in Rural Areas

Tsuyoshi Tokuda
(Otani University)

In the rural areas of Japan, intercultural marriage immigrants, technical intern trainees, and international students live as foreign residents. The number of foreign residents in such areas has increased in the 2010s. The main reason of this tendency is depopulation and labor shortage in these areas of Japan. In particular, technical intern trainees are indispensable for the agriculture, fishery, and manufacturing industries that require more manpower. However, due to the conditions and circumstances in the rural areas, the problems experienced by foreign residents are different from those in the urban areas. For example, 1) the living space of foreign residents in rural areas tend to be dispersed, and therefore it is not easy to develop the ethnic community for helping each other. 2) The local society in the rural area does not provide enough support to the foreign residents (such as translation, multi-linguistic information, consulting/counseling etc.) because manpower and the budget of public sector are often insufficient and the number of volunteers is also limited.

The Catholic Church as a support sector in rural area has some priorities: 1) since the church has its global network, if some country, local area, or parish needs support, the Church members from all over the world provide help. 2) The Catholic Church has a lot of churches in the small cities or towns in Japan that can function as the advance bases for support activity.

This presentation aims to show the importance of the Catholic Church for foreign residents in rural areas of Japan. In particular, I examine the English mass in Ehime Prefecture and the support activities by the Catholic Church and Filipino-community for the disaster areas in the Miyagi Prefecture after the Great East Japan Earthquake.

Multicultural Coexistence and Religion in Contemporary Japan (4):
Community Welfare Activities by the Korean Christian Church in Japan

Shoichi Ogi
(Toyo University)

During, and to some extent after, the period of the imperial Japanese colonization of the Korean Peninsula from 1910 to 1945, a number Korean citizens immigrated to Japan. These people and their descendants are called Zainichi
Korean (Korean residents in Japan). After arriving in Japan, Zainichi Koreans established Protestant churches, the representative example being the Korean Christian Church in Japan (KCCJ).

KCCJ is currently a super-denominational church with around one hundred branch churches nationwide. Since its foundation, the church has played an important role as an ethnic church for Zainichi Koreans. Since the late 1960s, it has also been actively involved in social activities related to human rights and racial discrimination issues. Today, their community welfare activities extend beyond only Zainichi Koreans and are often accessible to any Japanese citizen in need. Therefore, it can be said that such activities extend beyond the realm of an “ethnic church.” In this paper, I begin by describing the history and current status of Zainichi Koreans and KCCJ. I then outline some of the notable community welfare activities of KCCJ, paying special attention to how these activities were initiated and have developed. Through these considerations, I examine the mechanism by which the ethnic church for Zainichi Koreans can start / maintain activities not limited to their ethnic group.

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**Multicultural Coexistence and Religion in Contemporary Japan (6): Support Activities for Technical Intern Trainees and Refugees by FBOs**

Norihito Takahashi  
(Toyo University)

The population of foreign technical intern trainees has sharply increased and is expected to grow substantially in the near future because of the new immigration control law passed in the National Diet in December 2018. Most workers are youths from other Asian countries (for instance, Vietnam, China, Philippines, Indonesia and so on), and they tend to face difficulties adjusting to Japanese society due to various problems regarding Japanese language and culture. Additionally, these workers must return to their country at the end of the contract period. The recent coalition government has actively accepted foreign workers to compensate for the serious labour shortage from the low birth rate and ageing population.

Conversely, the central government has had an extremely negative attitude toward non-workers or non-students from foreign countries, especially refugees. The number of refugees accepted by Japan has been very small for over two decades.

As mentioned, although there is a significant difference in the number of technical intern trainees and refugees, including asylum seekers, the public support for both has been insufficient. Therefore, foreign workers tend to face various difficulties in their daily lives. Instead of public institutions, many NGOs have supported these people. The major organisations representing them are
religious groups like the Roman Catholic Church. Those FBOs have played important roles in support activities for foreign residents throughout Japan. In this paper, I will give an overview of the current situation of technical intern trainees and refugees in Japan. I will then consider some concrete cases of FBOs which have practised on behalf of foreigners in the Tokyo metropolitan area, and seek to reveal their notable social roles in Japanese civil society which has been secularised to a considerable extent."
NEW RELIGIONS 1 (@ W309)

Chair: Yu-chen Li

Vietnamese Falun Gong: Tranquility of the mind or a IS without guns?

Phuong Thao Tran
(Ritsumeikan Asia Pacific University)

Falun Gong is a Chinese-rooted spiritual practice that combines slow-moving energy exercise, regulated breathing, and mediation. The practice of Falun Gong centers on a moral philosophy of truthfulness, compassion, and forbearance. Since its first introduction to the public in 1992, the purposes of Falun Gong have been claimed to be helping practitioners achieve a tranquil mind, maintain a healthy lifestyle and get rid of mental turmoil. In the period of 1992-2000, Falun Gong was introduced among the Vietnamese public and became popular due to the positive effects it claimed to people's health. Since then, the Vietnamese Falun Gong community has developed strongly with thousands of practitioners.

The nature of Falun Gong is not religious. However, as its founder, Li Hongzhi, adopted the morality and ideology from Buddhism and Taoism along with making the practice divine, Falun Gong practitioners can be considered religious. While Falun Gong in nature is lack of several characteristics to be fully considered as a religion, its popularity and effects in the Vietnamese society, however, is large enough to be noted as one. Falun Gong has around three thousand followers in Vietnam, and the number has become larger since 2016. It is also frequently in public and introduced to more and more people. In addition, as the morality of Falun Gong was built based on which of Buddhism, it has the same divine nature and commandments. In short, due to the aforementioned reasons, this paper examines and analyzes Falun Gong in Vietnam as a religion.

Although Falun Gong started as a curative method aiming at people's health and had no intention to involve politics, its influence in Vietnam has become more and more political. In 2016, with the support of a website, the history of the Falun Gong practitioners massacre in China was spread largely among the community. These articles, aside from telling a relatively true story of what happened, exaggerated the number of victims, the manner of the massacre, the motivation of the Communist Party in China and related these with Vietnamese Communist Party (which is also the leading Party in Vietnam at the moment). It has caused a surge of protest against the government among the community, which led to the destruction of several public buildings and the arrest of hundreds of practitioners in many parts of Vietnam. Various articles came after that, accusing the
government of violating the community's freedom of religion. Eventually, a part of Vietnam was thrown into chaos.

This paper is conducted with the purpose of looking at the motivation and the process of development of Falun Gong in Vietnam, to figure out the reasons that fill a practice which started as a way to health and tranquility with so many political influences. It is undeniable that Falun Gong practitioners, or more accurately, the articles about Falun Gong and the Communist Party, are trying to manipulate people's belief to achieve political purposes. However, the question of whether or not there is actually a political motivation behind the practitioners remains unanswered. Is it the Falun Gong followers that is faulty? Or the major villain is the media that use Falun Gong and people's belief as a tool to overthrow the current government?"

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**Does Spirituality Matter? The Bodily Practices of Modern Postural Yoga Teachers in Taiwan**

Chia-Luen Chen
(College of General Education, Hungkuang University)

Yoga has been thriving in the Western world since the late twentieth century. However, many scholars argue that this Indian ancient spiritual tradition has been transformed into various body work or healing application, which results in the spirituality of yoga being diluted or neglected. This paper attempts to examine if the bodily practice formulated by Modern Postural Yoga (MPY) could still induce spiritual experience. The data I collected came from self-introductions of yoga teachers on the official websites of commercial yoga centers in Taiwan. The analysis shows that indeed only a few yoga teachers initially started learning yoga for spiritual purpose, but after they became yoga teachers, nearly half of them expressed that they had undergone some sort of spiritual experience. It is likely that the practices of MPY could nurture spiritual experiences moderately, although the affinity of MPY with spirituality is less pronounced than with healing skills and other bodily practice. I also find that the spiritual experiences expressed by yoga teachers seemed relatively independent to other forms of spirituality/religion. These pieces of empirical evidences demonstrate that MPY still maintain a certain connection with spirituality in the modern society.

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**The Global East and the de-territorialisation and movement of religious concepts and practices within the East. Guru Amritanandamayi as an example**

Marianne Fibiger
(Department of The Study of Religion, Aarhus University)
Since the 1980s studies of globalization have been a dominant feature of many different disciplines whose central focus is culture. These disciplines include sociology, political science, philosophy, history, anthropology and religious studies, most of which refer to globalization as an important contemporary phenomenon transcending many kinds of border. The assumption is that identity, ethnicity and cultural belonging are entangled and mostly based on networks (Latour, Bruno, 2009); and that a sense of belonging is rooted not in time and space, but rather in a set of values and beliefs that are shared by people across the globe. Zygmunt Bauman (2000), taking up the insights of Ulrich Beck, Manuell Castells, Michel Foucault and Anthony Giddens, outlines a world in which fixed class and status boundaries are vanishing, people have more choice than ever, and identity is no longer prescribed but has to be constructed.

In this way the world has become smaller, or a single place (Robertson, 1991), or de-territorialised (Clark & Kessl, 2008) designating the weakened ties between culture and place. People no longer need to be physically present when communicating or when making communities. This can be done virtually, through the internet and social media.

Research though shows that the processes of globalization do not render the national or the local irrelevant. They merely change character and meaning in the light of globality. In other words, the global is also part of the local. Globalization may have both homogeneous and heterogeneous consequences.

This relationship between the global and the local has in the perspective of this paper to do with an ongoing exchange of ideas and practices on the one hand but also with translation and adaptation of the same ideas, so it suits locality on the other.

The empirical example of this paper, where the dialectic between globality and locality are in play will be the worship of the Indian female guru Amritanandamayi (also known as “Hugging Amma”) in Japan, where she had her last visit in May 2018. And as, Br. Shantanmrita Chaitanya, Amma’s representative in Japan, said: “It has been a tremendous joy to witness the evolution of Amma’s Japan programs during the last 28 years. The sweetness and fragrance of Amma’s love is appreciated so universally, that even in a culturally unique and isolated country like Japan, people from all walks of life and ages travel far and wide to meet Amma and experience the love here.” This example shows how the exchange also can happen within the East itself, but what will be shown in this paper: Still in an adapted way and somehow with the West as a third player.

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The Rights of cult: The Problem of Rule of Law and Its Solution
Zhengfeng Liu
(Social Developing College of Yangzhou University)
The cult generally refers to the newly emerging religions or self-proclaimed religious purpose groups, who has no origin with existing churches in specific region, including those who have no origins with traditional religions, and those who are affiliated to traditional religions, but have no origins with traditional religions. There are high tension between the cults and the mainstream culture. Society usually regards them as having social harmfulness or social danger, many governments exclude them from religious groups by means of registration conditions or procedures of religion groups. The rights of worship groups are challenged by the rule of law. The equal rights of religious groups, freedom of religious association and the freedom of religious expression the international human rights legal documents empower have been derogated. Religious groups are subordinated to the category of public welfare associations. Because of their positive contributions, the religious groups enjoy the tax exemption rights. The "newness" of cult determines their public welfare nature and religious nature need to be observed, need the government to certify and examine. The observational period system of religious status originated in Austria has certain rationality and is the key to solving the problem of rule of law for worship associations.
RELIGION AND GENDER (@ W408)

Chair: Weishan Huang

Trends of Gender-Role Attitude of Religious Groups in Korea
Young Bin Lim
(Yonsei University)

This study will analyze how gender role attitudes of religious groups have changed in Korea. Many scholars argue that religious groups tend to have conservative attitudes toward gender-role attitudes. Especially in Korea, it is argued that Confucianism has had an influence on gender inequality, while Christianity has played a role in gender equality. Thus, it is necessary to study how different the gender-role attitudes of religious groups are and how they have changed over time in Korea.

An Analysis of Gender and Space in Buddhist Temples in Shanghai
Weishan Huang
(Chinese University of Hong Kong)

This paper will focus on the political and economic causes of temple development in Han Buddhism and the interaction between this process and state-planned urbanization in Shanghai, particularly after 2000. The successful restoration of 122 Buddhist temples in Shanghai city proper has led to a new myth about Buddhism serving as an enticement for neighborhood gentrification in the debates about urban planning. Drawing from the findings of my case studies of temple expansion, renovation, and relocation in recent years, this qualitative study provides an analysis of temples’ developmental strategies to deal with secular policies and to engage in urban revitalization at district levels. There are two components that I would like to discuss about the restoration process: first, the significant divides between the city center and suburban areas for revitalized religious and educational space in Buddhism temples that comes with political constructions, and, secondly, the new relationship between religious clergy, land developers, and lay practitioners that has been created by these economic opportunities.
Gender and sexuality in Japanese New Religions

YURI INOSE
(Ryukoku University)

In this paper, I pay my attention to these doctrines and these organizations of Japanese New Religions and examine the characteristic of the attitude toward gender and sexuality.

"The Vitalistic Conception of Salvation' is known as the faith system which are common to Japanese New Religions. "The Vitalistic Conception of Salvation' is the following meaning. The symbol of "the origin of the life" or "Great Spirit" is considered to be a thing as God. Human beings can keep alive by "the grace of god". If the human being feel and show the appreciation to "the origin of the life" or "Great Spirit", it can give to human beings some view of "salvation"or "well-being".

It is thought that it is different by each religious groups how this doctrines operate in some concrete scenes. Though it is thought that the common points appears in these concrete scenes by the influences from gender and sexuality. I pay my attention about the impacts of gender and sexuality. Based on this point of view, this paper focus on the experiences of believers related to their "salvation" or "well-being".

I consider the function of gender and sexuality related to "salvation" or "well-being " that is the basis of religion.

The Construction of Female Gentility at Missionary Colleges in East Asia

Jeesoon Hong
(Sogang University)

This study will explore how female gentility was constructed around the turn of the twentieth century in East Asia especially by focusing on missionary colleges in the region. It will examine curricula of the three representative Christian women’s colleges in the region, namely, Yanjing Women’s College in China, Ehwa Womans University in Korea and Tokyo Woman’s Christian University in Japan. These universities in general played an important role in producing “new women” and shaping early feminism and nationalism.

The broad and diffuse concept of gentility in the collective instruction at the colleges was closely bound to American middle-class beliefs in the importance of academic austerity and religious observance. For instance, what is noticeable in the curriculum of Yanjing Women’s College in comparison with Yanjing Men’s College is its emphasis on instruction in western music. The compulsory courses
for women from the pre-freshman year to sophomore year include choir classes. American middle-class values of femininity were forging the social codes of modern Chinese gentlewomen. Missionary colleges often carried out bilingual education and pursued a cautious balance of American principles with local surroundings. Compared with the other two colleges, Yanjing Women’s College built a reputation of a “school for the aristocracy” advocating the educational aim of integrating the “finest values” of the two cultures of America and China. Despite its various efforts in the instruction of vocational subjects and the natural sciences, the college remained strong in liberal arts throughout the Republican period. Yanjing’s general competence in character building and moral discipline—based on a superior education in the liberal arts—helped to attract students from prominent families. This paper will compare the three colleges’ different roles within the nations and different ways of building female gentility and feminism.
RELIGIOUS SURVEY 2 (@ Lecture Room 6)

Chair: Kwangsuk Yoo

Religious and Moral Pluralism in Europe and Japan: Theoretical Discussions and Empirical Findings

Kazufumi Manabe
(The Institute of Statistical Mathematics)

In this presentation, I first briefly characterize what is meant by religion without entering the endless discussions on the true meaning or the true definition of religion. (1) In sociology of religion, religion relates to the macro-, the meso-, as well as the micro-level. At the macro-level, we call certain teachings, doctrines or dogmas a “religion”. I also distinguish between more or less religions societies. At the meso-level, a religion is understood as an organization like a church or a religious community. At the micro-level, religion is considered as a property of an individual. We usually call this aspect not religion but religiosity. This presentation focuses exclusively on this micro-level. (2) The conceptually distinguished dimensions of religiosity include practice, beliefs, experience, knowledge, moral consequences. Based on the empirical findings, I treat morality as a separate dimension.

The second section outlines general theories and specific hypotheses of religious change. The former are (1) “secularization” or “decline of religion” theory, (2) “transformation” or “replacement” theory, and (3) “religious market” or “economical approach” theory. The latter are (1) the declining power of religious symbols, (2) the image of God, (3) the belief in a personal God, (4) the belief in reincarnation, (5) religiosity vs. spirituality, (6) religious tolerance, and (7) moral pluralism.

These major hypotheses are empirically tested in the third section. For this purpose, four comparative data sets are used: (1) the European Values Study: EVS, (2) World Values Survey: WVS, (3) the International Social Survey Programme: ISSP, and (4) Religious and Moral Pluralism: RAMP.

The results of data analyses suggest the directions of religious and moral pluralism. My data analysis has focused on the changes in Western societies, and then the results are compared with those of Japanese data analyses. For the final
conclusion, I will summarize the comparison in such a way as the religiosity in Western and Japanese societies shows more similarities than before.

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**One Dimensional Structure of Religious Belief in Eight Countries.**

Mitsuharu Watanabe (Kanto Gakuin University)
Akira Kawabata (Osaka University)

We abstracted a cross cultural common structure of religious belief, by investigating items of religious belief in eight countries, the United State, Italy, Russia, Turkey, Taiwan, India, Thailand and Japan which represent major sects of so called word religion, Protestant, Catholic, Greek Orthodoxy, Islam, Theravada, Mahayana and Taoism/Shintoism. So far conventional DIF (differential item functioning) analysis which detects common items by eliminating DIF is so sensitive that most of possible common items miss to be detected when target countries are multiple, because each item is evaluated independently by interaction of ANOVA which can be easily significant. In contrast, our method evaluates all items at once by constructing a structure of probability model based on data set. The result shows that the eight countries share one dimensional single structure of various religious belief items even though cultural backgrounds are divergent. That urges rethinking of traditional theories of religiosity such as pluralism.

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**The Poor Believe in Christianity. While the Rich Prefer to Buddhism—An Empirical Study of Religious Choice in China**

YanChao HAN
(FUDAN university)

Previous research on religious belief choice can be divided into two paradigms: psychological cognitive structure change and rational choice theory. The former holds that people who believe in religion are brainwashed, while the latter holds that conversion to religion is the result of rational choice. However, neither of them distinguish the differences of belief choice among groups of different social strata. Through analyzing the data of Chinese general social survey 2010(CGSS2010), this paper do find some interesting conclusions to filling the gap. There are differences in the choice of religious beliefs among different classes in China, which shows that the poor prefer to choose Christianity while the rich prefer to convert to Buddhism. This is mainly because that the poor often convert to religion because of illness, and the strong organizational nature of Christianity is more conducive to providing support for believers. However the wealthy tend to regard religious belief as a segregation symbol to present their identity in Chinese society.
Buddhism is regarded as a traditional culture, which is more acceptable than Christianity, and the complicated teachings of Buddhism are more conducive to screening high-level followers. Both of them make Buddhism more conducive to being a symbol of segmentation in Chinese society.
HISTORY OF RELIGIONS 1 (@ W201)

Chair: André Laliberté

Yinshun and ‘Return to the Indian Buddhism’: Modernisation of Chinese Buddhism or Revitalisation of Buddhism in China?

Pawel Zygmadlo
(Xi’an Jiaotong-Liverpool University)

As Japan was stunningly quick in its response to the challenges of the modernity that was brought about with the arrival of western powers in the 19th century, the Qing Empire was a way more conservative and resistant to changes in basically every aspect of socio-cultural life. Chinese Buddhism, unlike its Japanese counterpart, was also initially immune to the influence of new ideas. Even the programme of reforms advanced by monk Taixu (1890-1947), one of the very first amongst Buddhist clergy in China that oversaw the necessity for change, was focusing on organisational and ritual adjustments, leaving main doctrinal principles with belief in the superiority of Chinese Buddhism intact. It was not before the arrival of monk Yinshun (1909-2005), later regarded to be the first monk-scholar in Chinese Buddhism since the end of Ming Dynasty that a call for ‘doctrinal reformation’ was surfaced. This paper intends to analyse Yinshun’s call for ‘return to the Indian Buddhism’ (回帰印度佛教) and ‘original intention of Sakyamuni Buddha’ (回歸佛陀本懷) that according to him was recorded in Agama Sutras and expounded in the writings of Nagarjuna. It will argue that Yinshun’s programme based on his extensive research was not a simple turning back or even betrayal of Chinese tradition, as some of his critics would like to see it. Yinshun’s appeal to the ‘original intention of Sakyamuni Buddha’ was more like a creative and critical reassessment of the doctrine, allowing for the revitalisation and preservation of the genuinely believed tradition.

Eschatology and Secularity in Chinese Society Before the Encounter with the West

André Laliberté
(University of Ottawa)

The argument of my paper is that the widely held view in the social sciences and in philosophy that the concept of secularity is irrelevant to China rests on a specific reading of its religiosity and the response to it before the encounter with Christianity. The view propagated by eminent philosophers, such as Hu Shi and
Wang Gungwu, that China is a civilization where the influence of religion has been negligible in its history, endures. The evidence for the limited number of adherents to the religions recognized by the government unveiled by most surveys seems to further substantiate such views in contemporary China. The logical inference of these observations is that China could not have developed a concept of secularity because it is irrelevant to its historical and contemporary reality. Even sociologists and anthropologists who have looked in recent years at the reality of religious life in China have tended to dismiss its counterpart of secularity as an irrelevant concept because of the specific forms of Chinese religions. Finally, well-known sinologists such as Francois Julien blamed the structure of the language and its inability to conceive of transcendence, to explain why the emergence of a concept such as secularity was impossible in China. I want to argue that the existence of a considerable circulation throughout the country of morality books suggests otherwise. This literature reproduces and renew a trend that is centuries old, but never disappeared outside of the PRC. As Clart, Fisher, and Goossart and others have argued, China today remains awash with morality books about the punishment meted out to sinners in the other world, along with vivid descriptions of a heavenly and infernal bureaucracy, along with texts of an eschatological nature that emphasize the end of days when elites of society go astray. Often overlooked by previous observers with Western-centric definitions of what constitutes a religion, these texts have been rendered illegible, invisible and were ignored, or dismissed as superstition or folklore. Although morality books appeared in late imperial China, their sources predate them by centuries. In China, as in so many other countries, the fear of the other world has permeated its social life for millennia: but as philosopher Heiner Roetz argues, China also saw with the Confucian tradition a response to credibility crisis of the religion of heaven. Although the terminology differs, the substance of secularity in Chinese minds existed since ancient time, alongside the substance, if not the name, of religion.

“Believing in Nothing is Terrifying”: Janus-Like Brokers, Non-secular Ontologies and Popular Religious Renaissance in post-Mao China

Ray X.L. Qu
(University of Virginia)

This article brings together anthropological discussion of agency and ontology to analyze the way in which Janus-like brokers interact with multiple actors in an atheist polity, and to explore how the renaissance of Chinese popular religion has benefited from those brokers who have the know-how, social connections and authority to interact with non-human beings, as well as state organs, religious practitioners, and other actors. By “Janus-like brokers”, I refer to those actors who like the Roman god Janus, face in two directions, one toward the atheist state, and one toward the realm of the spirits, from positions at the intersection of the
spheres of state and religion. These brokers include, but are not limited to, party-state officials (most, if not all, Chinese Communist Party members) who are also religious practitioners and/or believers, religious leaders who once worked “in the system” (tizhi nei) (e.g., government, state-owned enterprises, educational institutions, public hospitals), and local intellectuals/cadres who serve the interests of both state and religious actors. The actions of these “state-society mediators” problematize the neat division between atheist state and religion in post-Mao China. Although the relationship between the religiosity of these brokers and their position in the party is highly contingent, it is the two-sided, Janus-like quality of these brokers that enables them to play a crucial role in the revival of Chinese popular religion.

The Social Construction of the “Five Religions, One Origin” Discourse: From Redemptive Societies to Contemporary Yiguandao
Hung-Jen Yang
(Institute of Sociology, Academia Sinica)

This paper aims to describe and analyze the emergence and evolution of the “five religions, one origin” discourse. Focusing on the material settings, the institutional arrangements, and the categorical negotiations, I propose an analytic framework and point out three stages in the evolution of this discourse.

The first stage is the “local emergence” of this discourse in the early Republican era (1911-1945) in North China. In response to the western religious hegemony, a wave of religious movements emerged in this period, when the discourse of “five religions, one origin” became one of the most significant phenomena. Some researchers have named these newly established religious organizations as “redemptive societies.” A lot of leading practitioners of these redemptive societies obtained divine messages by means of planchette or spirit writing, which urged them to learn the core teachings from the founders of the five religions (Confucius, Laozi, Buddha, Jesus, and Mohammad), believing that five different religions share the same origin. With some Chinese neo-traditional literati and American overseas missionaries transmitting the idea of “five religions, one origin,” cross-cultural religious dialogues thus emerged and the factors of the material settings and the institutional arrangements actively contributed to the categorical negotiations.

The second stage called “displaced imagination” took place in Taiwan in the end of World War II. In the 1950s, under strong state control, the redemptive societies were almost eradicated to the extreme both in mainland China and in Taiwan, and very few of them survived. Despite the harsh, suppressive institutional condition of the redemptive societies, Yiguandao still proselytized in the countryside or factories, eluding the police. In this period, interreligious exchange between Yiguandao and the other religions was prohibited. Although spirit writings were still actively practiced in some Yiguandao branches and “phoenix halls,” the discourse
of “five religions, one origin” was reduced to some kind of simplified Confucianism or moral axioms, totally without any essential meanings of Christianity and Islam. In this period, the factors of the institutional arrangements and the material settings hindered the categorical negotiations.

The third stage is “multi-sited connections” in the 1990s of the global era. After the legalization of Yiguandao in Taiwan in the end of the 1980s, the trend of the proselytization all over the world developed rapidly. However, in different locations, the spread of Yiguandao encounters different conditions. In south-eastern Asia, although the material settings of Islam are ubiquitous, the institutional arrangements do not allow the Muslims to be converted. On the other hand, in English-speaking countries, such as in the US and the UK, where religious freedom is well protected, Yiguandao has preached its teachings of “five religions, one origin” since the late 1990s to the non-Chinese followers with diverse religious backgrounds; hence, some Christians, Catholics, Jews, and Muslims can engage with Yiguandao. The latter example demonstrates that the factors of the material settings, the institutional arrangements, and the categorical negotiations are thoroughly interconnected. Finally, a new understanding of the “five religions, one origin” discourse has been transmitted back to Taiwan, Singapore, and Malaysia.
CHRISTIANITY IN CHINA 2 (@ W202)

Chair: Hyung Chull Jang

Beyond the Border between Christianity and Indigenous Popular Religious: Christian Converts in Northern China in the Late 19th and Early 20th Century

Ruijuan Zhao
(The Chinese University of Hong Kong, Shenzhen)

This paper explores the interaction between Christianity and Chinese indigenous popular religious sects, with an emphasis on stories of several persons who converted to Christianity from Holy Road, one of the many Buddhist sects in north Henan province in the late 19th and early 20th centuries. A number of textual sources from missionary archives, including correspondence, annual reports, missionary biographies, as well as Chinese local chronicles are analyzed. Detailed life stories of these Chinese converts which have long been neglected due to insufficient materials, are provided as well. The research also examines the complex reasons behind their conversion to Christianity. Poverty, bandits, famine, and high percentage were grave problems faced by both local people in north Henan and Canadian Presbyterian missionaries who entered the region in 1887. For local people, joining a religious sect had become a survival strategy, no matter it belongs to traditional Daoism, Buddhism, or religious from outside China. However, in seeking for new converts Canadian Presbyterian Church was careful to avoid “Rich Christian”. Meanwhile, converts were willing to change their belief from time to time, as long as more alluring stimulus (eg. Free education for children, free medicine, and assistance with lawsuit) became readily available. As a result, Chinese adherents’ diverse attitudes to accept, ignore, refuse, and preach Christianity had shaped the feature of the interaction between the traditional and new religions, providing a local perspective to analyze Chinese Christian community.

Going Global and Back Again: The Transformation of Chinese Christian Networks between Southeast Asia and China

Chris White
(Purdue University)
The advancement of Christianity in China has historically been intimately connected to Southeast Asia. Many of the initial Protestant missionaries hoping to enter the country first evangelized Chinese in Southeast Asia and it was among the Chinese populations in this region where many missionaries retreated after the establishment of the PRC in 1949. Since the reform era, initiated in the late 1970s, Chinese in Southeast Asia have again played an important role in Chinese Christianity. Based on multi-sited fieldwork, this sociological research reveals that their involvement progressed from providing funding for the rebuilding of churches in the 1980s and 1990s to theological training for Chinese, both in China and in Southeast Asia, in the 2000s. The sentimental ties of Overseas Chinese to their ancestral hometowns have weakened over the generations, but in the case of evangelical Chinese church leaders and educators, this has not necessarily led to a reduction in involvement or concern for churches in mainland China, but has rather freed these individuals and institutions up to provide training not just in their ancestral homes, but throughout the country. The transformation of the well-established networks linking Overseas Chinese with church groups in China is not simply a religious phenomenon, these ties also produce and reflect transnational mobility and the exchange of knowledge. By reviewing the shifting strategies Overseas Chinese have used to influence the church in China, this paper hopes to frame Christianity as a Chinese religion with global implications that extend beyond religion.

To Change China: U.S.-China relation from William Martin to Barak Obama
Ariel Shangguan
(Tsinghua University)

This paper attempts to introduce the early religious encounter between the U.S. and China in the nineteenth century as a new way to understand the contemporary international relations. Specifically, it will reveal the deep-rooted Christian worldview that underlines American foreign policy and demonstrate how the current U.S. policy to contain China is simply an extension of the American missionaries’ attempt to convert China to Christianity back in the nineteenth century. The first part of the paper historicises the U.S.-China encounter back to the nineteenth century and explains how then American missionaries such as William Martin were convinced that an increasing modernization in China would eventually lead to its Christian conversion. The second part of the paper then draws a parallel between Martin’s then rhetoric and the current American foreign policy, and argues that the modern U.S. attempt to turn China into a liberal democracy greatly resembles then American missionaries’ effort to convert China into Christianity. The paper concludes with the importance of interrogating the
role the early religious encounter between the West and China plays in contributing to our understanding of the current U.S.-China relation.
FoGuang Shan (@ W308)

Chair: Yushuang Yao

Christianity as Model and Analogue in the Formation of Fo Guang Shan

Yushuang Yao
(Fo Guang University)

Hsing Yun (b.1927) founded the movement Fó Guāng Shān (FGS) (“Buddha’s Light Mountain”) in Taiwan in 1967. FGS has grown, flourished and diversified not only in Taiwan (where it is still based) but in many parts of the world. We posit that the important and conspicuous features of FGS which are analogous to Christianity, which are mostly the product of historical circumstance.

Hsing Yun was a disciple of Tāi Xu (1890-1947), whose determination to reform Chinese Buddhism was largely inspired by his contact with Christianity.

In the Christian world, a new religious movement is often referred to as a “sect”, and a sect is defined first and foremost by its doctrines. Though he ranked Buddhist doctrines, Tāi Xu was little concerned to promote or denigrate any particular Buddhist soteriological practice. His overall view of Buddhism as a practical system was that it was far, far too much concerned with otherworldly matters, notably death and the veneration of ancestors, and should redirect its efforts to helping the living – hence it should become “Buddhism for this Life”.

Since Fó Guāng Shān is obviously a new movement with its own founder (who is still its leader), its own hierarchy, and clearly defined legal boundaries in terms of personnel, possessions, etc., it is natural for an observer from a monotheistic background to assume that it also has the kind of ideological boundaries that one expects of a sect. But that is not the case with FGS: it is what Christians term a “broad church” and accepts a wide range of doctrinal belief, which makes it much more like a denomination than a sect.

We come here to the very heart of the Buddhism which Hsing Yun has made it his life’s work to institutionalise in FGS. Chandler has aptly named his book Establishing a Pure Land on Earth. We have seen that for Tāi Xu too, this was the ultimate goal. But in his environment, turning our secular world into an earthly paradise, a “Buddha field” (Sanskrit: buddha-ksetra), though unrealistically ambitious, was a vague vision in entire harmony with traditional religious goals; we may be sure that it had nothing to do with colour coordination or choreography. We recall that while studying in China in 1945, Hsing Yun was so inspired by Tāi Xu that “he responded by denouncing the view that Buddhism was pessimistic and espousing [his] this-worldly orientation.” Hsing Yun enjoys a sunny temperament, vast pragmatic ability, and a social environment where his wish for people to enjoy
life does not seem a goal beyond reach. It is in this light that one must see the specifics. The Four Noble Truths of suffering and its causes are not forgotten, but they are no longer permitted to set the mood."

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**What's in A Relic?: the Buddha's Tooth at Fo Guang Shan**

John Gordon Melton  
(Baylor University)

In 1998, Taiwan’s Fo Guang Shan, a relatively new Buddhist organization still in its first generation, saw its status in the global Buddhist community raised considerably when it received a relic of the Buddha, and not just any relic, but what was believed to be a tooth of the Buddha. Amid great ceremony, the tooth was flown to Taipei, housed in the local temple for public viewing, toured around the island, and eventually given a permanent home at Fo Guang Shan’s international headquarters in Kaohsiung, where a new building was constructed to house the relic.

Fo Guang Shan’s tooth relic places the organization on the same level of other outstanding Buddhist relic sites in Sri Lanka, Singapore, and China (Xian and Beijing) but more importantly situates Fo Guai Shan’s Buddha Memorial Center in the midst of the flow of history that begins with the cremation of Buddha 2500 years ago, the collection of his relics, their initial distribution, a formal redistribution overseen by the Buddhist King Ashoka, and the subsequent less formal redistributions across Asia and more recently around the world. Century by century, what were believed to be relics of the Buddha were brought to different countries as Buddhism spread from India across Southeast Asia, to China, Tibet, Korea, and Vietnam, and more recently to Hong Kong, Taiwan, and even North America.

The recent acquisition of a tooth of the Buddha by Fo Guang Shan resulted from a gift by a Tibetan lama who had brought the relic from his homeland when he exited in the 1960s. The tooth was believed to have come to Tibet from Nalanda University (destroyed when the Muslims invaded northern India), and kept for centuries at the Samya Namgyal Monastery (destroyed during the Cultural Revolution). In the modern world, the elevation of the tooth raises questions of its authenticity amid the seeming proliferation of claims of possession of Buddhist relics by rival Buddhist communities."

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**Fo Guang Shan’s Mega-Statue: An Interpretive Framework**

Edward Irons  
(The Hong Kong Institute for Culture, Commerce and Religion)
The Fo Guang Shan Buddhist Monastery south of Kaohsiung has been a prominent element in southern Taiwan since 1967. The largest monastery in Taiwan, its architecture expresses a desire to provide accessible services while consciously incorporating Buddhist symbols.

The neighboring Buddha Museum, opened by Master Hsing Yun in 2014, ramps up the symbolic content. First of all, the scale in the museum complex goes from moderate to massive. Eight pagodas line the walkway from the front gate. The Main Hall is a single mandala building with bodhisattva towers anchoring the four corners. Overlooking the entire complex, the three-story seated image of the Buddha draws visitors in from the moment they enter.

The Sakyamuni figure is 40 meters high, and the pedestal adds another 10 meters to its height. The entire structure, from ground to ushnisha, totals 108 meters.

This statue serves as the focal point for a series of intersecting discourses. These include the personal history of Fo Guang Shan’s abbot, Hsing Yun; the story of the donation of the Buddha’s relic; the search for a plot of land, its siting, and the multiple revisions required in the plan; the construction challenge presented by casting an 1800-ton metal image; the retail enterprises embedded inside the museum; and the series of supplemental images lining the walkways and halls that add up to a veritable tangible history of Buddhism. This paper endeavors to develop a systematic model to interpret mega-statues. It will first describe the image, then move to a reading of the symbolic undercurrents surrounding the image—in other words, its qichang.
MEETING WEST IN ASIAN RELIGIONS
(@ W309)

Chair: Francis Jae-ryong Song

Raveling Confrontation of the Authoritarian, the Tyrannical and the Hierarchical Political Culture and Religions in Northeast Asia

Youngjin Choi
(Kyung Hee University)

Samuel Huntington argues that although the diplomatic relations between China and the neighboring countries have been differently defined according to the degree of accommodating Confucianism in the historical context, Korea and China have the traditional culture such as Confucianism in common and Korea had skewed toward China historically. Japan has also had a tribute relationship with China in the past, so that it might return to the old hegemonic system after China rise. It may be true, but the current situation is much more complicated than he argues. This study aims to explore how political cultures have been closely interacted and intertwined with religions in Northeast countries such as China, North Korea, Japan and South Korea. When Qing dynasty has been defeated by the Western countries, China has adopted the Communism from the Western side. In fact, the communist ideology is based on the atheist. The all religions are located below the politics. After the Tiananmen incident, the Christianity has been widely penetrated into the society. It starts to realize that it could threaten the Communist party with the Western political thought. As a consequence, it implemented the religious affairs ordinance amendment in August 26, 2017 and enforced it since February of 2018. In this context, it reinforced the worldly-oriented authoritarian regime, while abolishing the unofficial religions except the five religions officially admitted. North Korea had also adopted the Communism with the stance of atheist. Furthermore, the Great Leader has been processed to be deified as the idol. The Japan society emphasizes the significance of the ancestor worship from individual and village to nation. Thus, the Prime Minister, Abe worships the Shindo shrine where the war criminals are kept. In this way, he has justified and legitimatized his national status. On the other hand, the Korean in South Korea mainly focuses upon the individual ancestor worship during the memorial day, the Harvest day and the Chinese New Year Day. Some could, however, mobilize the strong conservative political propensity against the Japanese provocation in the traditional local school which has long preserved the Confucianism.
From Open Doors to Religious Freedom: The Encounter, Interaction and Integration between the East and the West

Zhipeng Zhang
(School of Humanities and Social Sciences, Nanjing Institute of Technology)

This paper reviews the influence of the status of religious freedom in major East Asian countries such as Japan, South Korea and China on their international relations since modern times, analyzes the consequences of restrictions on religious freedom in some East Asian countries at present, and looks into the development trend of religion, economy and trade in east Asia in the future. Studies show that when modern western countries meet East Asian countries again, their initial demand is to achieve "open doors and equal trading opportunities", without emphasizing the importance of religious freedom. However, with the development of East Asian countries and the deepening interaction with developed countries, trade and military conflicts caused by the lack of religious freedom become increasingly serious. The escalation usually ends with the realization of religious freedom in East Asian countries. Only after East Asian countries realize the separation of state and religion and the freedom of religion can they realize the "integration" with the international community.

Towards A Possibility of Faith-based Community and Eco-Civic Culture of East Asia facing Ecological Crisis

Francis Jae-ryong Song
(Kyung Hee University)

Faith traditions have continued to play a significant role in the ordinary life of communities across East Asia. Can the teachings and practices of such East Asian religions as Buddhism, Christianity, Taoism, Shintoism, Islam, and ethnic religions bring about transformation to the ecological crises such as climate change and environmental degradation? This presentation sees that the ecological crisis reflects a moral and spiritual crisis which requires broader religious (spiritual) and philosophical understandings of ourselves as creatures of nature, embedded in and dependent on ecosystems. From this, it can be said that faith-based East Asian communities could provide an interfaith common ground of sacred ecology, by and through which to advocate an innovative change in values, virtues and orientations towards a sustainable planet. In the context of the 21st century East Asia where the possibility of inter-religious dialogue has been practically increasing, this possibility seems more persuasive. In this presentation, I will give some case reviews and theoretically discuss how the faith-based communities in East Asia
could influence eco-civic virtue, engagement and action, and thus lead to the formation of an eco-civic culture.

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**Decolonising religious terminology: The use of Western-Christian vocabulary when discussing Asian religions**  
Leon Moosavi  
(University of Liverpool in Singapore)

The globalisation of Western forms of religiosity has led to the spread of Western-Christianity to all parts of the globe. In the Asian context, millions of people have converted to Christianity in recent decades and there are signs that Christianity will continue to grow in the future. The spread of Western conceptions of religion also affects those who continue to follow Asian religions. More specifically, there is a tendency to use terminology derived from Western-Christianity when discussing Asian religious traditions, such as Islam, Buddhism, Taoism, Hinduism and so on. This paper will discuss the implications of this in relation to the ways in which this impacts the practice, understanding and trajectory of Asian religions. It will be argued that the use of Western-Christian terms projects the historical, political and cultural content of the Western experience of Christianity onto Asian religions even though this may be lead to understandings of Asian religions that are not as refined as could be achieved if more specific and 'authentic' terminology were utilised instead. This issue becomes even more salient once one considers the increasing diversity of religious experience, belonging and expression that manifests across Asia. After providing illustrative examples which show why it can be limited to use Western-Christian vocabulary when discussing Asian religions, this paper will argue for the ‘decolonisation’ of religious terminology as a means to address the issue. This would involve making a greater effort to utilise terminology which originates from within Asian religious traditions in order to better capture the religious meanings of these same religions. In this sense, the paper will argue against a universalism that is solely derived from Western conceptions of religion in the same way that a universalism derived from Asian conceptions would be similarly undesirable. This will also involve a discussion of the extent to which a universal language that allows for a comparative study of so-called Western and Asian religions, or even secularity, is desirable or even possible within a context of global modernity. The overall purpose of this paper is to call for a greater appreciation of the importance of using religious lexicon from within a particular religious tradition if one’s objective is to better understand that very tradition.
MANAGEMENT OF CHURCH (@ W408)

Chair: Sung Gun Kim

Is Inculturation "the Continuity of Superstition"?: The Challenges among Taiwan Indigenous Amis

Kuriko Okada
(Sophia University)

This presentation would explore how the process of inculturation began among the Catholic “Amis,” the largest indigenous ethnic group in Taiwan.

As a result of evangelization started after the end of the Japanese colonization, about 80 percent of Austronesian indigenous peoples of Taiwan are said to become Christians. The history of mass baptism among the indigenous peoples, who are presently about 2.4 percent (565,561 people, as of January 9, 2019) of Taiwan’s population, has been referred to as the “miracle” in the history of Taiwan evangelism” in the Christian Churches. Previous studies have often regarded the indigenous peoples’ conversion as the consequence of material supplies by the evangelizers or the main reason to lead indigenous “traditional cultures” to be changed or abandoned and considered the continuity of “traditional cultures” to be the syncretic result of the perfunctory conversion.

The narratives of Amis’ Catholic, however, illustrate that the process of baptism and the change or the abandonment of the “traditional culture” cannot be discussed correlative or passively. Moreover, after the Vatican II when the Catholic Church emphasized the concept of inculturation, the pastoral works, which individual foreign missionaries who had encouraged and promoted the reconstruction of the “traditional” local practices, were shifted to organizational and liturgical, biblical or hymnal revision invoked Amis’ “traditional” cosmology. Amis Catholics showed several disapproval and bewilderment to the challenges by referring “tradition” as the “superstition” which should be removed from Church. By presenting the ethnographic data collected in Amis’ home villages, I would demonstrate the challenges towards inculturation among Amis were not just a top-down process of infusing the message of the gospel into a specific sociocultural context but also a process of the negotiation between missionaries and locals to enable the continuity of “traditions”.
Amami Islands and Foreign Missionaries in the Age of Globalization and Depopulation - Focused on an Analysis of Catholic Kagoshima Parish Newsletter -

HYUNKYUNG LEE
(Tokai University)

Today, because of the phenomena of depopulation and aging, in the world of Christianity, there are increasing trends of lacking pastors/priests, the merger of churches, and plural offices. Churches with plural offices and absence of pastors/priests are one of the challenges urban areas as well as provinces encounter. The disappearance of churches in the areas with depopulation means the disappearance of the networks among believers, which have been maintained based on churches, as well as the believers’ religious lives, solidarity with residents and resources necessary for living like local social welfare. To solve this problem, recently, there have been increasing cases in which Catholic Church in Japan receives foreign missionaries from Asia such as South Korea, Vietnam, and the Philippines as priests belonging to a parish and dispatches them to the areas with lacking priests. It is expected that these foreign missionaries will serve as a new cutting edge in the Japanese Catholic churches that have difficulties such as the aging of believers and the maintenance of their church facilities. This presentation aims to determine the meaning of the Catholic Church and the roles of the foreign missionaries making contributions to the problem of lacking religious people in Amami Islands, where population drain and aging are in progress, through an analysis of Catholic Kagoshima Parish Newsletter.

An Analysis of the Financial Structure in Korean Protestant Churches

Hyun-Jong Choi
(Seoul Theological University)

The purpose of this study is to examine the financial structure of Protestant churches and to discuss its problems. The research method is based on the annual report of each church, and the total number of churches analyzed was 180.

According to the analysis of the income structure, the average offering is steadily increasing, but it is decreasing when it is converted to income ratio. The amount of donations per person was 350,000 won in metropolitan areas, more than in rural contexts and small cities. In the case of large churches, it was 350,000-460,000 won, less than other size churches. The categories of offerings are very diverse, but the proportion of tithing is over half of the total offerings.
The proportions of tithing were higher in Presbyterian churches and large churches than in other churches. According to the expenditure structure analysis, the labor cost and the maintenance and operating costs reached 67.7%. This spending structure can be interpreted as a result of the fact that most of the churches trouble themselves with making better religious services for religious consumers. Among the expenditure items, the statistically significant differences in the regression analysis model were missions expenses, scholarship and relief expenses, education expenses, and dues.

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**Mega Churches in Non-Western Worlds: A Case Study of the Two Churches in South Korea**

Sung Gun Kim (Presbyterian University and Theological Seminary),
Jung Yeon Yi (Seoul Women's University)
Seung Min Hong (Korea Institute for Religion and Culture)
Kwang Suk Yoo (Kyungho University)

Although the majority of the world’s Christian population still resides in the West, the center of gravity is shifting dramatically, and mega churches have played a significant role in the growth of Christianity in the Global East and South. Unlike mega church studies in the West, however, research on such churches in these non-Western regions is still in its infancy. More empirical projects on these religious institutions can make important additions to the study of world Christianity. With the support by the John Templeton Foundation, a number of scholars from different parts of the world will initiate such a long term empirical project beginning in 2020.

For the case study in South Korea as part of the project, two mega churches were selected for a few notable reasons. Most of the previous relevant studies in South Korea tended to focus on what might be considered “typical” Korean mega churches that are mostly (a) in Seoul and (b) were established decades ago. Soo Young Ro Church, on the other hand, is similar in many ways to other mega churches in Korea but is located in Busan, which is South Korea’s second largest city next to Seoul yet has a much smaller Christian population for its unique geopolitical reasons. Wooridle Church, by contrast, is a much newer church located in a satellite city near Seoul and is different from most South Korean mega churches in various aspects including the practice of public confession and being notably against prosperity gospel. Perhaps the most significant of Wooridle Church’s unique characteristics, especially in the Korean context, is the head pastor being female. By exploring these two somewhat atypical yet successful mega churches in South Korea and contrasting them with previous scholarly works on Korean mega churches, this project will bring the field up to date and also make important additions to the study of Christianity and world religions in East Asian and global
contexts. In this presentation, the research team from South Korea will introduce various aspects of this large project including its methods of data collection as well as preliminary analysis.
Day2 / July 28 SUN.
SESSION4 10:00 - 12:00

THE ONLINE SPIRITUAL ATLAS OF
CHINA (AND BEYOND) (@ Lecture Room 6)

Chair: Fenggang Yang

Panel Detail:

Fenggang Yang, Chris White, Joanne Yang
(Center on Religion and Chinese Society, Purdue University, USA)

The Online Spiritual Atlas of China was created by the Center on Religion and Chinese Society (CRCS) at Purdue University to complement the print volume, Atlas of Religion in China: Social and Geographical Contexts, by Fenggang Yang (Brill, 2018). In this session, Fenggang Yang and his colleagues will present the OSAC, with the objective of engaging scholars in the continued effort to map religiosity and spirituality in China and other east Asian societies.

OSAC allows users to visualize the spatial distribution of individual religious sites in China, as well as see how provinces, prefectures, and counties compare with each other in terms of the number of religious sites. The data largely comes from China’s 2004 Economic Census, which listed 72,887 religious sites from all of China’s 31 provinces or provincial-level regions and municipalities. There are a variety of ways to use OSAC. First, all religious sites can be viewed on a point map, with each of the five main religions (Buddhism, Catholicism, Daoism, Islam, and Protestantism) as a different color. Using the filter function, users may limit the points to a single religion and/or a geographic region (province, prefecture, or county). Next, the “Predominant Religion by Province” layer reveals the religion with the largest number of sites for each province. Likewise, the “Predominant Religion by Prefecture” and “Predominant Religion by County” layers do the same for smaller geographic areas. Finally, users may also view the distribution of sites for each religion as a heat map, revealing where there are more or less sites for a single religion.
NEW RELIGIONS 2 (@ W201)

Chair: John Gordon Melton

Experiences of Affiliation to the Italian Soka Gakkai: An Analysis According to the Rambo et al. Integrated Model

Raffaella Di MARZIO

(LIREC, Center for Studies on Freedom of Religion, Belief and Conscience)

This paper deals with the Rambo et al. multidisciplinary theoretical framework on conversion. It studies the religious change using a heuristic stage model of conversion consisting of seven stages: context, crisis, quest, encounter, interaction, commitment, and consequences. The Rambo et al. model serves as a framework for integrating the research of different approaches, providing a fuller understanding of the multilayered processes involved in conversion. Applying this model to qualitative interviews to people affiliated to the IBSG (the Italian branch of Soka Gakkai), it is possible to show some data which seems partially to confirm the Rambo et al. theoretical framework. In particular, the decision to join the IBSG is an active, complex and dynamic process. It depends either on intrapsychic or interpersonal and social factors. Moreover, the conversion is characterized by the peculiar aspects of the movement and the strategies used in order to gain followers. In conclusion, our underlying assumption is that conversion is a process of religious change that takes place in a dynamic force field involving people, institutions, events, ideas, and experiences. The study of conversion must take into account not only the personal dimension, but also the social, cultural, and religious dynamics in which a person is embedded.

Female Buddhist Chaplain in Korean Army

JIN SON

(Dongguk University)

With changes in the social environment, as the number female soldiers increased, the Ministry of National Defense Republic of Korea decided to assign 14 female religious affairs officers to military units by 2018, and clergymen entered the Korean military. In 2014, the first female Reserve Buddhist chaplain was commissioned religious affairs officers. As of 2018, there are a total of 10 female military chaplain officers out of 492 with a total of four bhikkhunis: two in the Army, one in the Navy, and one in the Air Force. In particular, Buddhist monk
Myung-bub, who was commissioned as a captain in the Army in July 2014, is the first female military chaplain officer in the ROK military.

I would examined the example of Bhikkhuni Haeneung, who has been expanding the scope of bhikkhuni military monks’ activities. The activities of bhikkhunis, who maintain a dual status as a monk and soldier, are very positive in strategically propagating Buddhism. Moreover, we could see that bhikkhunī excelled in practicing and propagating Buddhist teachings from their active self-understanding of the dual status.

Above all, personal growth based on the experiences of female leadership would have greatly improved their capacity as a Buddhist practitioner. Experience as a military chaplain officer offers various advantages for female leadership and provides benefits to serve as a good leader and bhikkhunī by developing and strengthening their abilities.

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**Correlation Between Myths of Two Islands in East Asia and Traditional Residential Spaces -Focusing on the Myth of the Fire God and Kitchen Space in Jeju, Okinawa-**

SEOJU LEE (Dongguk University)
Yeong Joo Kim (Daejin University)

In the history of human culture, the continent and the island acted as a driving force to dramatically change the framework of human lifestyle and perception, based on the relationship of interaction. However, the turning point of the recognition of the continents and islands has gradually turned into an opportunity to fix the meaning of both of them in a uniform sense. As a result, the pivotal point of view in understanding all areas of human culture is always focused on interpretation centered on the continent. And the incessant prejudices and misunderstandings that arise from this point of view lead to limitations and problems of island culture even to this moment.

The characteristic of this article is to discuss the space of the kitchens of two islands, especially in the myths and residential cultures of the two islands of Jeju Island, Okinawa, in connection with the god of fire. The structure of the kitchen space of the traditional private house of the two islands will intensively highlight the interrelated influence of the mutual influence and the change in the process of passing it along with the record of mythology for a long time.

For this comparative analysis, I will concentrate on two points to solve the misunderstanding and prejudice about the existing two islands culture.

First, understanding of the two islands is a methodology for understanding islands based on islands. The methodology of analyzing two islands differs from the traditional methodology of understanding islands from the continental point of view. In other words, it focuses on an attempt to compare and analyze the culture of the island itself on the island. I will analyze the correlation between fire
myths on the two islands and the kitchen space. And in this discussion, it is the main purpose of this article to understand that ultimately human beings are more precious than space.

Second, the peculiarity of the cultural emotion of the two islands is island culture as a 'culture of resentment'. There was cultural sensitivity called 'the culture of resentment' that factors that allowed the interrelationship of the myths of the two islands and the space of the traditional private house to be appropriately harmonized. The essential factor that caused the cultural emotion of resentment on the two islands is that the tension and conflict that arise from the collision of the two islands with the harsh natural environment and the desire of human beings repeatedly disconnected and continued.
FOLK RELIGIONS (@ W202)
Chair: Wei-hsian CHI

Belonging Without Believing: A Modern Way of Religion?  
Wei-hsian CHI  
(Academia Sinica)

One trend of Western Christianity development is characterized by “believing without belonging.” In East Asia, without secularization in terms of Western Christianity, the religious development goes some other ways. Popular religion in Taiwan, for example, shows a particular way of “belonging without believing” in the social context of modern capitalization. De-territorialization of traditional belief circle and the marketization of procession troops represent, among others, the new phenomena in the field of Taiwanese popular religion. This research aims to highlight the new phenomenon of “belonging without believing” in the Taiwanese popular religion. The questions how and why this new phenomenon is occurring in modern Taiwan were examined. The result shows that one of relevant factors for explaining the new trend is the characteristic of ritualism of Taiwanese popular religion. Due to the characteristic, the religious materiality matters a lot in the development of “belonging without believing.”

Lifestyle and Religious Choice in Modern Chinese Rural Society: Case study of CC village in Fujian Province  
KANGJIAN WENG  
(Hokkaido University)

In Chinese rural society, folk-belief such as ancestral-worship (祖先崇拜) or gods-worship (神祇崇祀) had been an important element in people’s daily lives. People were integrated into their communities based on their kinship relation or hometown relation through participating folk-belief rituals. It was not only their life styles which were strongly determined and supported by their folk-belief, but also their form of economic activities. However, in recent Chinese society, many people choose organizational religions such as Christianity or Buddhism.

On the other hand, in CC village of Fuzhou City in Fujian Province, there locates a fine ancestral hall(祠堂) and several gods-worship temples (廟), and strongly remains elements of folk-belief. Although increasing number of residents has started to go to either nearby Buddhist temples or Christian churches, there are still some people who participate in ancestral-worship or gods-worship rituals. Why
have they chosen Christianity and Buddhism? Why have they left from folk-belief and some of them have not? The author assumes that their decisions are dependent on their lifestyles and form of economic activities in modern Chinese rural society.

This paper discusses the roles of religion in people’s lives, through the finding from the fieldworks and the interviews on folk-belief, Christianity and Buddhism in CC village of Fuzhou City in Fujian Province, particularly focusing on people’s lifestyle and its influence on their religious choice.

**The Dynamic Equilibrium of Sacred Space and Belief Norms: Taking the Changes of Xianghuo-house in Leizhou Peninsula as an Example**

Jun Yan (Shanghai University)
Weizhi Lin (Shanghai university)

The socio-cultural significance of space and its changing process are important topics in social science research. Using the rich material of the xianghuo-houses and family belief in the Leizhou Peninsula, this paper proposes a dynamic equilibrium analysis framework of "sacred space-belief norms" based on individual action choices under legal constraints and tries to illustrate the impacts of dramatic changes in contemporary society on traditional spaces and cultural ideas. The study found that when facing the contradictions between man and land, the economic incentives caused by urbanization, and the intervention of state power, the villagers will adopt different strategies to transform space or concepts, and eventually form a diversified new equilibrium. Contrasting existing researches, the new analytical framework not only helps to understand the conceptual basis and decision-making mechanism of spatial changes, but also provides approaches for exploring the spatial impact on cultural evolution.
TAIWAN BUDDHISM (@ W308)

Chair: Yu-chen Li

Encounter Religious Experiences in an e-Era World -a Case Study of Dizang (Ksitigarba) Temple in Taiwan

Hew Yok Lin, Hewarton
(TAIWAN NATIONAL CHENG CHI UNIVERSITY)

Distinctive religious experience scholar Sir Alister Hardy tallies well with essentialist views that “the sacred or the divine as well as human religiousness exist universally” (Hardy 1979:16). He set up a Religious Experience Research Unit of Oxford in 1969 to conduct an extensive research with the famous “Hardy question” on religious experiences in the Judaeo-Christian tradition and in the Western linguistic world. His work has greatly influenced on later research of scholars. (Yao and Badham 2007:1-2) using his methodology in mainland China have proved that religious nature that is inborn in human and religious experiences are ubiquitous and non reductionist. Interestingly they discovered that the religiosity deep rooted among the Han Chinese were tilted towards syncretic Confucianism, Buddhism and Daoism. According to them, religious experience were greatly shaped by Chinese culture and political realities. (Yao and Badman 2007: esp. Chs:1 and 9)

A group of Taiwan religious studies scholars led by Yen-zen Tsai based on Yao and Badman’s model design a new modal “Religious Experience Survey of Taiwan” (REST) , in an attempt to study the religious experiences and perceptions of Taiwan people. Their studies of the religious experiences for Buddhist, Daoist, folk believers as well as Christians in Taiwan in 2009 had showed both similarities and differences of the religious attitudes of Taiwan and mainland China people (Tsai,2013: 271). The studies revealed that secularization does not make Taiwan people less religious.

This paper tries to provide an empirical study on the disciples of Dizang (Ksitigarba) temple with regards to the religious experiences at micro level. Dizang temple being one of the few successful Buddhist temples that has spread its transcontinental influence, was full of religious experiences records. While the traditional eEra medias such as website etc, are outdated and no longer provide an effective communication channel among the disciples, Dizang temple has fully utilizes the new social media such as “LINE” apps to tap the religious experiences of the disciples. With a short span of less than 2 years starting from 2014 to 2016, the disciples had contributed more than 600 cases of religious experiences. These experiences were being shared in the “LINE” group to provide confidence to the disciples and attraction to new comers.
I intend to analyze and make a comparison of the religious experiences in Dizang temple and would like to know whether Dizang temple’s religious experiences are similar to that of research conducted by Yen-zen Tsai as well as that of Hardy or Yao and Badman. How Dizang temple shapes and interprets the uniqueness of Dizang religious experiences to propagate Dizang belief? Has secularization makes the religious experience less religious? The significant phenomenon of the religious experiences in Dizang temple certainly worth scholastic probe.

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**Entering the Śūnyatā Gate: the Transformation of Taiwanese Vegetarian Ladies to Tonsured Nuns**

Yu-chen Li

(the Great Institute of Religious Studies, Cheng Chi University)

One of the most celebrated phenomena of Buddhism in contemporary Taiwan is the large quantity of bhikshunīs (fully ordained Buddhist nuns). For the first time in the long history of Buddhism, bhikshunīs outnumber their male colleagues, at least by three to one. The large number of bhikshunīs came about after the 1950s when “Vegetarian Ladies” took ordination. “Vegetarian Ladies” are female practitioners of the Vegetarian Religions. They keep long hair and work like laywomen, but they maintain celibacy and abstain from meat just like Buddhist nuns. Moreover, they identified as Buddhists: traditionally they considered themselves the true heirs of the sixth Chan Patriarch Huineng (63-8713), being serious Buddhist practitioners but also working to support themselves. They understood their taking tonsure and joining the Buddhist monastic order as “entering the Sunya Gate,” which was a different path than their previous self-supporting religious life.

Due to the ambiguity of their identities, scholars have either considered Vegetarian Ladies lay practitioners of Buddhism and thus taken their ordination as an elevation of their religious status, or considered them nuns of a separate Vegetarian Religion and thus taken their ordination as conversion to Buddhism. Both approaches hinge on the official status of the Vegetarian Religion. Japanese colonial rule recognized the Vegetarian Religion as a separate religion alongside Buddhism and Daoism. By contrast, the Nationalist government to this day considered the Vegetarian Religion a cult. As the clergy of the Vegetarian Religion, how did/do the Vegetarian Ladies see themselves, what is their religious life like, and why would they want to become Buddhist nuns? This research will study the relationship between nunhood and women’s agency by analyzing the interviews and writings of and about Vegetarian Ladies, as well as various effects colonial policies had on women’s nunhood and identity.
Rethinking the Crisis of Modernity from the Spiritual Ecology: The Case Study of Ling-Jiou Mountain Buddhist Society in Taiwan and in Myanmar

Yining Liu
(National Taiwan University)

In the late modernity condition as the England Sociologist Anthony Giddens and Germany Sociologist Ulrich Beck mentioned, modern people would undergo the crisis of modernity from the risk society and have to reformulate their self-identity and find new ways of lifestyles to react to the modernity. Nowadays, many new Buddhism organizations in Asia have become aware the highly-developed crisis and have tried to guide the ecological awareness from the Buddha teachings. Dharma Master Shin-Dao, the founder of Ling-Jiou Mountain Buddhist Society in Taiwan, is also very actively encouraging the ecological awareness from the concept of spiritual ecology both in Taiwan and in Myanmar. This article would like to discuss about how Ling-Jiou Mountain initiate the ecological awakening from the reflective thinking on capitalism and consumerism by teaching Chan Meditation and launching ecological education based on spirituality awareness. As Dharma Master Shin-Dao talked that “Only when people have the awareness from the inside spirituality, modern people would possibility find the way to face the outside ecological crisis of modernity as climate changed and disasters happened.” We could find the intensively connection between religion and ecology from the reactive model of religion and Modernity by investigating the case study of Ling-Jiou Mountain. This significant case study would also contribute the theoretical thinking of Buddhism and Modernity in Asia from the lineage both on Theravada Buddhism in Myanmar and Humanistic Buddhism in Taiwan.
HISTORY OF RELIGIONS 2 (@ W309)

Chair: Jianfu Guo

Shinto Shrines, Taiwanese Customs, and Secularism in Taiwan under Japanese Rule

Karli Shimizu
(Hokkaido University)

After Taiwan was ceded to Japan by the Treaty of Shimonoseki in 1895, the still new Empire of Japan set about the task of transforming the island into a productive colony and thus demonstrating Japan's ability to join the ranks of the Western colonial powers. After three years of military suppression in Taiwan, the carrot and stick approach first utilized by the 4th Governor-General of Taiwan, Kodama Gentaro, succeeded in transforming the island into an economically self-sufficient colony for the Japanese home islands. First defined as a colony, Taiwan was governed by separate laws than the home islands, with minimal effort being made to assimilate Taiwanese residents into Japanese standards. However, as Japan became increasingly involved in the Second Sino-Japanese and then Pacific War, the colonial government began focusing on campaigns to assimilate ethnic Taiwanese into Japanese subjects that would ideally one day be equal to Japanese subjects from the home islands. The colonial government's shift in focus from economic production to assimilation influenced the establishment and running of Shinto shrines in Taiwan. While most shrines served as sites where the Japanese subjects of Taiwan could practice acts of Japanese citizenship, the legacy of Taiwan's separate status as a colony influenced the accommodation of Taiwanese customs within Shinto shrine practices. This paper discusses the role played by 'non-religious' Shinto shrines within the larger process of dividing Taiwan's premodern traditions into the modern political categories of secularism by looking at how Taiwanese customs were variously included or excluded from Shinto shrines through the fifty years of Japanese rule in Taiwan.


Paride Stortini
(The University of Chicago)
The Meiji Restoration (1868) opened for Japan a period of great change not only in the political and socio-economic spheres, but also in religion. The construction of a modern nation-state, also in response to the threat of Western colonization, deeply affected traditional religious institutions, which had to redefine their role or risk extinction. Japanese Buddhist sects faced multiple challenges: the religious policies of the new government stripped them of their previous socio-economic status and privileges; newly arrived Christian missionaries, particularly active in the field of education, stirred competition in the religious market; new knowledge both in natural sciences and in the history of Asia deeply unsettled traditional Buddhist views of the world and of the past. One way Japanese Buddhist institutions responded to such challenges was to appropriate and reconceive knowledge, methodologies and conceptual tools from Western academia. The development of modern Buddhist studies is one of the consequences of such endeavor.

In my paper, I will analyze this process of reception and reconception of knowledge within Meiji period Buddhist institutions, by specifically focusing on the establishment of Indology and the study of Sanskrit in Japan. The orientalist search for the Indian roots of civilization was one of the main cultural counterparts of nineteenth century European colonialism. The knowledge of Indian Buddhism produced by Western scholars represented a challenge for Japanese Buddhists, who based their practice and faith on the Chinese canon, but had no working knowledge of Sanskrit or Pāli, whose use was limited to the esoteric reading of mantras in siddham script. This is why since the 1870s the most powerful Buddhist sects started to send some of their young priests to study at European universities. I will particularly present the role of one of these priest-scholars, Nanjō Bunyū, of the Higashi Honganji sect of Pure Land Buddhism, who studied Sanskrit and Indology at Oxford under the famous scholar of religion Friedrich Max Müller. The contribution Nanjō gave to philology laid the base for the development in Japan of Indology as a modern and scientific approach to investigate the past of Buddhism, which also became an essential element of the university curricula and priest education. This new form of knowledge became also a useful tool for the Buddhist apologists who responded to the critiques of both Christian missionaries and Western orientalists against Mahāyāna Buddhism, charged of being a degeneration and mistranslation of the original teachings of the Buddha.

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**Opportunity and Challenge: The Development of Taoism in Chengdu from the View of Modernization in the Republican China**

Kaiwen Jin
(Institute of Taoism and Religious Culture, Sichuan University)

Under the impact of western culture in late Qing Dynasty and the Republican China, the inherent cultural confidence of Chinese was shaken. As for the
development of Taoism in Chengdu area, it was a period of opportunities and challenges. Although Taoism and other traditional Chinese culture and customs were queried and attacked, the freedom of religious belief, speech, and assembly had been established already. For survival and revitalization, Taoism in Chengdu began to establish Taoist associations, and applied the new principles such as democracy, civil right, and feminism to its own system. Unfortunately, Restricted by the comprehensive quality of Taoist priests and economic hardship, and property damage due to the products of that era including warlords, new-style schools, emerging associations and government agencies, Taoism in Chengdu was still depressing and passive. In other words, there were more challenges Taoism had to face than the opportunities it could seize. Chengdu was located in southwest China where was relatively more isolated and uninformed than the coastal areas, but Taoism in Chengdu area was also greatly affected by foreign culture and had a low status. These reflected to some extent that the modernization during the Republican China had a great impact on this country, and the revitalization of Taoism and even traditional Chinese religions was not the theme of that era or the most concerned affair for the government.

W. M. Hays -- An American Mission's 62 years life in China

Jianfu Guo
(Binzhou University)

Watson McMillan Hayes in China for 62 years, from 1882 in China, to his death in 1944, was one of the longest American missionaries in China. He had translated and published many books on science and education, founded Shandong Imperial University and the North China Theological Seminary. Hayes put the whole life to the cause of Chinese science and faith. Hayes is a great man on spiritual and mind.
KOREAN FUNDAMENTALISM (@ W408)

Chair: Mark Mullins

Protestant Fundamentalism in Ki-Dok Shin-Bo

John So (Methodist theological University)
Jiyoung Yang (Soongsil University)

The purpose of this study was to examine historical aspects of how fundamentalism, a characteristic of Korean Christianity, developed in Ki-Dok Shin-Bo (Christian newspaper). This newspaper was launched in December 1915 and closed in July 1937. It was a typical newspaper in which the Korean Protestant beliefs and voices were reflected at that time. What I want to look at through this paper is the development process of Korean fundamentalism. Among them, this study aims to approach the Bible, prayer, science, culture (Antismoking, Abstinence of Alcohol) on the basis of the comparison of East and West fundamentalism.

First, Why does Korean Christianity have a conservative concept of the Bible? Koreans think that Bible is very important. So They tried to memorize rather than understand it. This means that the Bible was not a critical approach, but absolute. It is similar to the way understanding of Confucianism about Classic books, oriental thought influenced the understanding of the Bible. I will focus on relation of Confucianism and The Bible.

Second, How Korea Christians is understand prayer. Referring on the Ki-Dok Shin-Bo, the early Koreans’ prayers did not show shamanistic elements. At that time, the prayer contents of the Korean people were more prayer for the church community and neighbors than their own interests and lives. In addition, the form of the prayer often appeared in groups such as dawn and night pray as well as individual pray. This type of prayer will examine how fundamentalist beliefs are shared and learned through community gatherings.

Third, Korean Christians understand science and culture. Korean Christians have used science to prove the Christian doctrine. For example, in order to support Abstinence of Alcohol and tobacco culture, it was often the case that they emphasized the harmfulness to health by scientific understandings. It seems that this is because they accepted the conservative tendency of the missionaries. Especially in Korea, science was used to preserve the conservative beliefs of Korean Christianity. Because of this influence, some Korean Christians still think that science supports the fact that the content of the Bible is true.

The appearance of fundamentalism in the the Ki-Dok Shin-Bo is expected to help understand how Korean fundamentalism in Korea has developed and settled, and that conservatism remains strong in most Korean churches today."
The Formulation and Development of Korean Protestant Fundamentalism

Hyung Chull Jang
(Induk University)

This research aims to explore the formulation and development of Korean Protestant fundamentalism within historical context of Korean society. First of all, in my research, fundamentalism is distinguished from evangelicalism. And it is characterized in terms of two aspects; internal and external. Then, some social, historical, and cultural factors are discussed. They are the process of modernization biased to capitalistic economic development, Korean War, multi-religious culture, and the influx of American Protestant fundamentalism. These factors had effects on the formation and development of Korean Protestant fundamentalism. Korean Protestant fundamentalism justified the biased modernization whilst it had no accordance with modern values such as rationality. And it has fortified strong anti-communism fever and has developed into a red complex due to the tragic experience of Korean War and the fearfulness of war. Also, it has achieved privileges in religious competition by means of being influential to political powers such as Presidents. Furthermore, Korean Protestant fundamentalists keep founding Christian parties and having a demand to be members of the National Assembly. These political attempts result in social conflicts rather than social integration. This is because they have always chosen struggles and contestations on the base of their dualistic and eschatological worldview.

Cold War, Jeju Uprising and Protestant Fundamentalism in Korea: The Anti-Communist Christians' Bloody Suppression of the Jeju Revolt from 1948 to 1954.

Chull Lee
(Soongsil Univ.)

Jeju Island is the largest island in Korea and is now the favorite vacationland of neighboring countries. 70 years ago, however, this tourist island was the site of a massacre caused by the ideological battle between the U.S.A and the Russia. After Korea’s liberation from Japan in 1945, the Red Army marched into the northern part of the peninsula and the U.S. Military Government into the southern part. The conflict between the two powers led to great tension and caused domestic struggles before the Korean War in 1950. As an example, the North Korean
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communist regime put communist sympathizers in the south to make armed uprisings. There were two major armed incidents: one was an inland conflict in southwest Korea and the other was the Jeju uprising. In the latter, about 25,000-30,000 inhabitants, one-tenth of the whole population of the island, were killed by the Korean military persons under the control of U.S. military advisors, and many of them were innocent people with no ideological bias.

There were two groups other than the Korean government that undertook the task of wiping out all the alleged rebels from the island: the U.S. Military Government and “the Northwest Young Men Association” (hereafter, NYMA). The former was very anxious that the Jeju incident would become a “second Greek Civil War” where the U.S. Military Government suppressed Greek communists for the reason of stopping the expansion of the Soviet Union in Europe after World War II. The U.S. force sought the same foreign policy in Jeju Island.

The NYMA was an organization of those who had been uprooted and displaced from northern Korea to the south due to persecution from the Communist regime after the liberation. Their hostility to Communists was in an extreme state. At the reports of the Jeju incident, they joined the military ‘crusade’ under the pretext of annihilating the island communists. Many of them, however, resolved their deep anger by acting against the island residents. Interestingly enough, NYMA had powerful support from the Protestant refugees from North Korea. Most of the refugees emotionally or financially backed the NYMA’s anti-Communist actions because they shared a common resentment against Communism and, at the same time, adhered to the Christian fundamentalist characteristic of anti-Communism.

This research has three aims. First, the Jeju incident was a proxy war, similar to the Greek Civil War, sparked by the competition for a global hegemony between the U.S. and the Russia at the early stage of the Cold War. Second, the NYMA, sponsored by Protestantism, took an active part in the proxy war in the name of anti-Communism. Third, the Jeju residents were not only the victims of the scramble between the global powers but of Korean Protestant fundamentalism. This research suggests that the Korean church’s exceedingly hostile fundamentalist inclination against Communism was its notable feature, which remains similar in today’s Korean political affairs.”

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Faith-Based Social Welfare Activities in Contemporary China: A Study of the Relationship between Chinese Religion and State

CHITOSE SATO
(Hokkai School of Commerce)

There is widespread interest in the role religion will increasingly play in Chinese society, given that religious values arguably differ from those of socialist ideology. This paper will focus on social welfare activities in Chinese religious life. It will seek to clarify important characteristics of the activities of religious groups, specifically,
faith-based organizations (FBOs), by examining the history of these groups and paying special attention to the ideals and aims of their activities, and to the influence of Western FBOs. Additionally, the paper analyzes how Chinese FBOs developed these activities, in spite of their fragile legal status.

FBO refers to nongovernmental organizations (NGOs) whose ideals and resource distributions are based on religious criteria. During China’s Republican era, FBOs were among the key actors who helped shape the country’s modern social welfare system. These local FBOs were heavily influenced by Western Christian FBOs. Though many of their social activities were repressed after the Socialist Revolution and the Cultural Revolution, Chinese Christian FBOs were allowed to resume social activities in the 1980s, focusing mainly on education and social welfare.

There is limited research on Chinese FBOs, chiefly because their work in communist China has only recently been made public. This paper will contribute to current research on this topic [1].

This study is based on fieldwork conducted with four Chinese Christian FBOs from 2011 to 2018, including two Protestant and two Catholic organizations. The findings show that each FBO supports the socially vulnerable who are not covered by welfare services due to gaps in the system. As previous research has shown [2], their provision of care is determined by their religious values, which at times has brought them into conflict with mainstream social values. Regarding their history, two FBOs based on Catholic churches have related to the history of the Western charity organizations in the Republican Era of China. The areas where FBOs conduct social welfare activities are typically defined in collaboration with local Chinese governments, who have been eager to cooperate with NGOs due to the lack of financial and human resources devoted to social welfare during 1990s and early 2000s.

The four FBOs have gradually expanded the scope of their activities, which originally developed within the social welfare niche. They have also increasingly received varied resources from Western Christian FBOs and other global Christian networks. However, their activities were recently curtailed in 2013 when local authorities also began scaling back their collaboration with FBOs as the national government began systemizing the nation’s policies on religion and social welfare. Hence, this interdependent relationship has increasingly become vulnerable and unpredictable, and the gray space where many Chinese FBOs operate has grown smaller.


Karl Marx declared, “Religion is the opium of the people.” To him, religion makes people unaware of social problems and injustice by giving them false hope about life after death. This empirical study with about 1,600 Korean subjects finds that the Maxian hypothesis stating religion makes people blind to social issues is not upheld, and that people are influenced more by demographic characteristics than religion.

Priests of every religion have been selling a worry-free future. It can be said that they have accumulated money by futures trading rather than real transactions. Time, money, and enthusiasm are packed in faith and sent to the quick delivery of the bundle from believers to their god, but the delivery of the futures is delayed into the time of eternity after believers’ death. This religious act of presenting the goods for the unknown future seems to be like waiting for the fortune of the unknown future by putting money at the gambling place.

This study focuses on the co-relationship of religion and gambling. Religiosity will be compared to belief about chance. Gambling tolerance will be measured comparatively between religions such as Confucianism, Buddhism, Catholicism and Christianity, and Shamanism. This study has analyzed the questionnaires surveyed in Jeju, Korea. The size of the sample was designed with a confidence level of 99% and a permissible sampling error of ±5%.

25.5% of respondents are Buddhist, 10.7% are Catholic, 10.4% are Protestant, 1.4% are Confucian, and 49.9% are No-religion. No-religion of the 49.9% will be
The Social Functionality of Multiple Religious Belonging in Modern China

Calida Chu
(University of Edinburgh)

Multiple religious belonging refers to the idea that individuals can belong to more than one religious tradition. While recognizing one's religious identity by the tradition itself, one may have the disposition to submit to the conditions for membership as delineated by that tradition. Multiple religious belonging is known to be a phenomenon in China; however, the investigation into its social function is still uncommon. Therefore, the aim of this paper is to explore the concept of multiple religious belonging in modern China, not only focusing on its pattern but also the social functionality that provokes such a pattern.

To achieve this goal, the methodology of this essay is developed using structural functionalism from, in particular, Emile Durkheim (185-81917), who investigates how different institutions, practices, and customs exist because of their contribution to the reproduction and integration of society. This essay studies the social functions of multiple religious belonging in three small to larger social units: family, community, and the state. Through the examination of these three social units, we may understand how multiple religious belonging functions in modern Chinese society and thus consolidates the identity of each member within the social units.

While American theologian Catherine Cornille has addressed different approaches to analysing multiple religious belonging, this essay mainly focuses on the most common one, that is, to understand and legitimise the phenomenon of multiple religious belonging and highlight the ultimate religious experience at the foundation of all traditions. Contrary to comparative theology that stresses on the root in a particular faith while ventures into learning from one or more other faith traditions, this essay will focus on the patterns of multiple religious belonging and survey how those patterns are beneficial for members within a particular social unit. For the purposes of this essay, a 'social unit' indicates 'an individual, or a group or community, considered as a discrete constituent of a society'. Also, the time frame of 'modern China' refers to China in the last one hundred years.

To illustrate the phenomenon of multiple religious belonging more clearly, this essay will use Jan van Bragt's investigation on Japan as a starting point, to show how scholars have recently reflected on the concept of multiple religious belonging in Asia, before we discuss religious diversity as well as multiple religious belonging.
in China. The next section will briefly summarise the sociological study of religions in China, highlighting both Max Weber’s (1864-1920) and C. K. Yang’s (1933-2007) work. The paper will then examine the social functions of multiple religious belonging in the context of the family, the community, and the state social units, and end with my reflection on the significance of the social functionality of multiple religious belonging in modern China.


Koki Shimizu
(Hokkaido University)

What the term “religion” or “religious” reminds people differs from society to society, depending on its social/cultural construct. This taken-for-granted knowledge has been stimulating scholars’ interest in religions in other societies. But on the other hand, at the same time, it has been causing a serious problem when it comes to the cross-national comparison.

For instance, Japan is often categorized as one of the most secular-rational countries because of its high percentage of people who recognize themselves as religious-non and the low percentage of religious participation, which is often measured by attendance at religious service at churches, mosques or temples. However, this recognition is a product of Western Christian-centered perspective. Although they don’t have a sense of membership of specific religious organizations, Japanese scholars often insist that people in Japan are somewhat still religious, participating various kinds of rituals based on so-called folk-belies such as ancestral worship. Therefore, the high percentage of religious-non is not the consequence of secularization, nor the reflection of secularity but of social/cultural construct of religion. It may be true that Japan is a secular country compared to other religious countries where there exists national religion and their citizen hold strong beliefs in religious teachings and participate in religious service regularly. But at least we need an alternative measure of religiosity which can measure the different dimensions of religiosity other than the ones in the Western Christian tradition, especially if we are to make a cross-national comparison on religiosity or on religiosity’s influence on political attitude, morality or subjective well-being etc..

However, few objective sources are available which support this commonly shared knowledge among East Asian scholars. Thus, it often causes difficulties when Japanese scholars communicate Western scholars and insist on the needs of an alternative measure of religiosity. The high beliefs in god(s) among Japanese religious-non might support this argument but it still can still end up with the
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recognition that assumes the result is the consequence of secularization in the sense of Luckmann’s privatization theory.

The aim of this paper is to provide and fundamental data which shows how religion is recognized by ordinary people in Japanese social/cultural context, through text-analysis focusing on people’s linguistic usages of the term “religion(宗教)” and “religious(宗教的).” Today, various kinds of primary data are available such as people’s daily conversations on the SNS, blog articles, etc. but this time I’ll make use of nation-wide newspapers from 1980 to 2018 as a relatively reliable data. Only primitive analytical techniques will be used such as the looking into the frequencies of the words which appears with the term “religious (or religious)”, cross-tabulations of these words, and time-series trends of the usage of the term. Although the data that will be shown in this paper should remain very primitive, it may be useful for the future investigation between the East and the West.
THE QUESTION OF ‘XIE JIAO' IN CHINA: THE CASE STUDY OF THE CHURCH OF ALMIGHTY GOD (@ W201)

Chair: John Gordon Melton

Every Picture Tells a Story: How Members of The Church of Almighty God Reconstruct Their History and Their Stories

INTROVIGNE Massimo (Center for Studies on New Religions: CESNUR)
Rosita SORYTE (International Observatory of Religious Liberty of Refugees: ORLIR)

Storytelling is a crucial component of the construction of identity in new religious movements. It involves both the creation of a sacred history for the movement and the personal stories of the members. The paper examines The Church of Almighty God, a Chinese new religious movement that both grew very rapidly and was regarded almost immediately by the Chinese authorities as a threat and banned. In the first part, the discussion focuses on how the first years of the movement have been reconstructed and “canonized” in a narrative that created a shared sacred history. In the second part, stories told by refugees of The Church of Almighty God abroad to the authorities who should decide whether to grant them asylum and their problems and difficulties are examined. Both stories and history are identified as part of a complex process of negotiation of the movement’s identity.

Social Undermining and the Making of ‘Xie Jiao': The Criminalization of Religious Minorities in China

Holly Folk
(Western Washington University)

This paper uses newspaper accounts, interviews, and first-hand evidence to assess how the CCP seeks to delegitimize religious minorities. In China, the groups known as xie jiao are designated such on the basis of their alleged criminal behavior: framing religious minorities as perpetrators of secular crimes is thus an important component of their continued marginalization and persecution. This paper reports on interactions between Chinese authorities and Western scholars who have traveled to China to discuss the status of xie jiao in China. The research focuses on accusations against The Church of Almighty God, but other groups,
like Falun Gong, are also addressed. The CCP has accused xie jiao of crimes that cannot be verified, such as sex trafficking, poisoning, and blackmail. Other strategies include falsely attributing real crimes committed by others to xie jiao; the elevation of crimes by individuals in a religion to systemic conspiracies that trap others; and redefining misdemeanors committed by individuals as serious crimes. The paper considers how criminal accusations are placed in Western media. It discusses the role of regional “anti-cult” associations in creating these narratives, as well as attempts by the Chinese government to convince authorities in other countries, including scholars, that charges against xie jiao are serious. It is critical that Western scholars understand this pattern of criminalization, in order to understand the intensity of government animus against the xie jiao, and to be able to clearly parse news reports about religion that are coming out of China.
CHRISTIANITY IN CHINA 3 (@ W202)

Chair: Orlando Woods

Threats and Rumor: A Socio-legal Analysis of the “Cult” Label in China

Jiayin Hu
(Purdue University)

As religions spread to new areas through globalization or develop within a nation’s borders, the legal status of religious groups becomes a critical issue for lawmakers, religious adherents, scholars, and the general public in many different types of societies. In the aftermath of a toto ban of all religions during the Cultural Revolution, the Chinese Communist regime has provided conditioned religious freedom to the officially recognized “patriotic” religious groups while imposing legal sanctions on some minority religions who exercise their faith outside of state-approved boundaries. One strategy commonly adopted by the Party-state to restrict religious groups is to stigmatize some as “counterrevolutionary” or “evil cults” and push them into the illegal “black market,” even though some of these groups are considered theologically orthodox and sociologically benevolent. Yet little is known about the “criminalized” groups in the “black market” or the stigmatization process. In order to fill this gap, this paper focuses on one single case: how the derogatory epithet “Shouters sect” emerged in 1983 and was used to stigmatize and criminalize an amorphous group of Christians who refused to join the Three Self Patriotic Movement (TSPM). In this article, I argue that the creation of the term “Shouters” in 1983 was used to stigmatize and criminalize some groups of Christians, but that this should be understood as a means of social control of religion in its particular historical, social, legal, and political context, which not only reveals the church-state dynamics but also intergroup relations within Christianity in China and in the United States in the late 1970s and early 1980s.

The Globalization of Protestant Semiotic Ideology: Material Mediation in Practicing Christianity during China’s Cultural Revolution

Kao Chen-yang
(Institute of Ethnology, Academia Sinica, Taiwan)

Evidences show that the remarkable Protestant growth in China since 1980 can be traced back to the late period of the Cultural Revolution (1966-1976). When
churches were closed down, pastors and ministers were arrested or kept under tight surveillance, it was the lay people who organized Christian secret meetings and were major agents of local evangelism. Taking as a starting point the dilemma that Protestant converts were deprived of religious authorities, but proclaimed to be able to perceive the difference between their old and new faiths, this article proceeds to examine the role of material mediation in Chinese religious field in general and Protestant religious practices in particular. I propose that the non-essentiality of material mediation characterized Protestant religiosity. Moreover, the anti-superstition discourse of the Cultural Revolution had been justified by modernist paradigm of religion that accentuated individual inwardness and discredited external material and social world, a paradigm that had its roots in Protestant Christianity. The Cultural Revolution activists and Protestants shared a similar view regarding to how different forms of sign functioned and were evaluated, giving Protestantism an edge over its rivals in local religious arena under the sweeping destruction of religious sites and objects. Presenting and analyzing stories about a spirit medium and his Protestant exorcist in Pingtan Island, Fujian, I show that Protestant semiotic ideology that prioritizes words over things has played a prominent role in this extreme period.

The Experiences of the Church as a New Religious Place by Chinese Protestants in Modern China.

Shiho Murakami
(Meiji Gakuin University)

In my presentation, I will discuss how Chinese Protestants experienced church as a new religious place. I will examine this as a part of the important process to encounter and accept Christianity within a religious as well as social context in modern China. For most of the converts in non-Christian areas, becoming a Christian meant not only to accept a new religious belief but also to have a new habit to go to church and join the collective religious practice there every week. How has this new relationship with new place influenced Chinese Protestants’ recognition of religion in modern China? I will examine this question through the cases of Chinese Protestants in Shanghai.

Alan Balfour, a scholar of architecture pointed out that in Shanghai, church premises that appeared along with the construction of Shanghai Concession were very different from traditional religious places such as Confucian shrines, mausoleums for Chinese traditional gods and Buddhist temples. Balfour indicated that church was isolated from secular spaces and had a function to intensify peoples’ religious experience. Meanwhile traditional Chinese religious places were sharing space with other secular areas such as streets and market places (Balfour 2002).
Although most of the churches that have appeared in modern China act as a sacred place isolated from other secular spaces as Balfour indicated, at the same time, churches have been deeply embedded in a very political context. This historical fact has still been influencing the situations of churches in today’s China. Churches were appeared in Shanghai along with the progress of colonization and construction of concession by England, France, US, and Japan. Therefore, churches were recognized by Chinese people as a symbol of the western world including modernization and imperialism. Regarding how Chinese protestants recognized and accepted churches, I will focus on some cases of Anglican churches in Shanghai for 100 years since around 1850.

Reference

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**Creating Alternative Spaces of Value in Singapore’s Postsecular Christian Landscape**

*Orlando Woods*

(Singapore Management University)

For many Christian groups, operating in Singapore is a paradoxical process of managing organisational growth within a restricted spatial context. On the one hand, recent years have witnessed dramatic growth in the size of the Christian population, especially amongst teenagers and young professionals. This suggests that Christian groups are growing in terms of both number and size. On the other hand, they must operate in an environment in which space – especially space that is sanctioned by the government for religious use – is severely limited. Compounding this is the fact that the government has, in recent years, imposed greater restrictions on the ways in which non-sanctioned spaces can be used for religious purposes. With these ideas in mind, Singapore’s Christian landscape can be understood as “postsecular” in the sense that Christian groups must negotiate the paradox of religious vitality on the one hand, and the limits to religious praxis imposed by an ostensibly secular government on the other.

Drawing on 100 interviews conducted between August 2017 and February 2018, this paper argues that Christian groups respond to such a paradox by creating alternative spaces of value. These spaces serve the dual purpose of appealing to (and thus creating competitive advantage amongst) fast-growing congregations, but do so in ways that accord with the highly regulated spatial context of Singapore. Specifically, in response to such limitations, I suggest that Christian groups forge desacred spaces; that is, spaces that are used for religious purposes, although their appeal and affective value may not necessarily be religious. Desacred spaces are an outcome of sacredness being inflected with profane
qualities, and are a symptom of Singapore’s postsecular Christian landscape. Further, I also highlight the role of digital media in enhancing and communicating the affective appeal of such spaces, especially amongst non-Christians. To conclude, I highlight the fact that as much as the postsecular is a response to the changing role of religion in society, so too can it lead to the shaping of new forms of religious praxis in modernising Asia.
ISLAM 2 (@ W308)
Chair: Hirofumi Okai

Muslim Migrants’ Communities in Japan: Focusing on Islam Associations and Cemeteries
Tomoko Fukuda
(Chiba University)

Christian is the largest religious group in the world in 2015, with 2.3 billion people, or 31% of the world's population (Pew Research Center, April 5, 2017). Muslim is the second largest religious group (1.8 billion, 24%), followed by religious "nones" (16%), Hindus (15%) and Buddhists (7%).

Meanwhile, in Japan, the majority believe in Shinto (86.2 million, 68%) and Buddhism (85.3 million, 67%), or "confused mixture of them." Christians are only 1.9 million and only 1.5% of the population ("Shukyo Nenkan," 2018). The Muslim population has estimated 185 thousand, and Muslim proportion of total population in Japan is only 0.1 % (Pew Research Center Report, 2011).

Nevertheless, they cannot be ignored, because their social activities have a high impact. There are around 80 mosques (masjid) in 33 of 47 prefectures in Japan, and Muslim migrants built most of them (Tanada, 2013). The reason why Muslim migrants are active in religious activities is that they cannot borrow existing organizations or facilities like Christian migrants.

Christianity came to Japan in 1549. Xavier of the Jesuits and the activities of missionaries expanded it with the Nambar trade (Japanese trade with Spain and Portugal). Islam did not come to Japan during this period, because Christian countries colonized the Islamic countries and there was no capacity to bring Islam to Far East Asia. Islam was introduced in Japan 350 years later, around the 1890s of the Meiji era.

There are few cemeteries which municipalities permit burial in Japan. Christians and Muslims were buried in specific graves for foreigners before, but the space in the existing grave yards became short later. As a result, Japanese Christians accept cremation. On the other hand, Muslims are strongly resistant to cremation. Foreign Muslims had been recommended to transport their bodies to their home countries for a while. But Japanese Muslims did not have a corpse destination, so they needed to find a burial place inside Japan. After long years of negotiations, Japanese and foreign Muslim have acquired six cemeteries in Japan. Some problems remain such as geographical deviation and inconvenient places in the distance.

This presentation is based on sociological field-work research of Pakistani migrants in Japan since 1998. The goal of this paper is to make it clear how Muslim
migrants form their communities and organize their religious associations, focusing on Pakistani migrants.

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**Handling Piety and Impiety: Memorial Service Ritual for Dead Ancestors and Moral Register among Chinese Muslim Migrants in Taiwan**

MIZUKA KIMURA
(Rikkyo University)

This presentation explores multiple meaning of “piety” for Chinese Muslim in Taiwan. Anthropology on Muslim society has often talked over the piety in terms of Islamic observance. Schielke’s “moral register” is one of the theoretical tool to analyze Muslims’ perspective of piety. In his ethnographic article of football playing of Egyptian youth during Ramadan, he dug out several different moral registers in terms of religion, social justice, family obligation and so forth. Following Schielke’s analytical framework, this paper discuss ambiguous meanings of piety through demonstrating how Chinese Muslims in Taiwan construe their memorial service ritual for their dead ancestors by referencing their different moral registers. Longgang Mosque which is located in Taoyuan city in Taiwan is one of the community center of those Overseas Chinese Muslims who were migrated from Myanmar and northern Thailand. Memorial service rituals for dead ancestors are often held in Longgang mosque. Those ritual practices are considered to be an ancestral tradition and their express to be pious to their ancestors among much of Overseas Chinese Muslim migrants. At the same time, however, they also know that the religious leaders recognize these rituals as a deviation from the orthodox Islamic norm and supposed not to be pious to Islam. Memorial services for dead ancestors in Longgang mosque are practiced on this ambiguity of piety. Both practicing and not practicing the memorial services for dead ancestors is pious but with reference to different moral registers; piety for ancestors and piety for Islamic order. Chinese Muslim migrants are handling this ambiguity in order to be pious both to the family obligation and to religion by practicing rituals, agreeing the religious leaders’ explanation and sometimes pretending not to notice it.

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**Piety in Ambiguous Practice: Multiple Ways of Being Pious Muslim Among Minangkabau People**

Kei Nishikawa
(Tohoku University)

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Day2 13:00-15:00 / Session 5-4.
In this presentation, I will try to analyze multiple ways of being a pious Muslim among Minangkabau people in West Sumatra, Indonesia.

Recent anthropological and religious studies on Islam emphasized “Islamic revival” which meant the phenomenon that people were becoming more conscious about the Islamic norm in their everyday lives. This could be understood as “post-secularism,” that religions transcending the private realm into the public domain. For understanding this phenomenon, studies on Islamic revival described how Muslims tried to achieve the normative subjectivity as good Muslim.

This approach, however, may miss the religious meanings in ambiguous practice among Muslims. For example, at my field site, some Minangkabau people devoted themselves to the lottery. The Lottery is prohibited by Islamic law because it is a gamble. Participants of the lottery in West Sumatra, however, continued to attend it while they knew that it was against the Islamic law. Furthermore, participants bet the number that appeared in their dream because they saw its number as the grace of God. In other words, the number was the proof of the existence of God for them. As this example show, if we see the people’s everyday lives, the way to being a pious Muslim cannot be taken into normative subjectivity as good Muslim. Thus, it is important to analyze both the politics defining what piety is in the field site, and the moment that people take ambiguous practices positively. Through exploring these points, I will discuss multiple ways to being a pious Muslim.

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**Multicultural Coexistence and Religion in Contemporary Japan (5): A Case Study on Islamic Organizations**

Hirofumi Okai  
(Waseda University)

This paper investigates activities of Muslims in Japan from the perspective of “multi-cultural coexistence (tabunka-kyosei)”.

It looks into social activities of Islamic organizations differing in their foundation, to identify (1) the network within organizations in which such activities are based on, and (2) the relationship it has with various actors in wider society. Furthermore, it discusses (3) the “multi-cultural coexistence inside religious organizations” and “multicultural coexistence outside religious organizations” in regard to Islamic organizations (Takahashi 2015).

Islamic organizations started to emerge at the beginning of the 1990s, through the active role of Muslim migrants across the country. The number of Mosques run by Islamic organizations, now add up to around 100 in total. Mosques not only serve as a basis for religious activities, but also for mutual-aid and volunteering. For example, those in process of changing career or starting their own business, those in financial need, or those whom their family members have deceased, are all subject to support. Negotiation with schools, government offices, real estate agencies, etc., and psychological care also take place. Recently, Mosques have
taken on the role of tackling secular change and generational challenges (acquiring graveyards, low Mosque attendance amongst youths, acquiring status as a religious corporation, etc.) as well. If these are to be called inner-directed activities that primarily target Muslims, some organizations and Mosques are also engaged in outer-directed activities such as establishing relationships with their local communities. Mosques, through accommodating the diversity and needs of those that gather, are becoming more diverse in the role it plays.

Activities and roles of Islamic organizations have been identified as mentioned above on a generalized level. However, characteristics of and differences between each organization have not been addressed enough. Islamic organizations in Japan are all founded on a variety of matters, including ideology, place of origin, and gender. Some are in a collaborative relationship with other organizations within Japan and beyond, and it is inevitable that effects of these are considered, if we are to truly understand their state of “multi-cultural coexistence”.

Taking such realities into account, this paper uses two Islamic organizations in Japan, namely “Japan Islamic Trust” and “Darrussalam (Tablighi Jamaat)”, as examples to explore their characteristics, social activities, and relationships they have with wider society.

Through analyzing activities of these two organizations, how the ideal type of “multi-cultural coexistence inside religious organizations” and “multicultural coexistence outside religious organizations” will develop in the context of Islam in Japan will be examined. It will become evident that the platform in which “multi-cultural coexistence” between Islam and wider society can take place, is not merely limited to organizations and Mosques. Also, the “representativeness” of organizations and Mosques in this context will be re-evaluated, and the possibility of a diverse relationship existing among members of society will be presented.”
THEORY OF RELIGIOUS STUDIES
(@ W309)
Chair: SHUNICHI MIYAJIMA

Durkheim, Mauss and China: Marcel Granet and the Forgotten Influences Between Sinology and French Social Theory
David A. Palmer
(The University of Hong Kong)

In his seminal Beyond Nature and Culture (2005/2013), the French anthropologist Philippe Descola draws heavily on the work of Marcel Granet (1884-1940) in his conceptualization of “analogical” ontologies, bringing to the surface a forgotten history of mutual influences between scholarship on Chinese religion and key figures in French anthropological and social theory. This paper will outline the story of these interactions, highlighting the pivotal role of the sinologist and sociologist Marcel Granet, disciple of Emile Durkheim and friend of Marcel Mauss, whose most influential works on ancient Chinese ritual and cosmology have never been translated into English, but whose work is currently being rediscovered by Chinese anthropologists and historians. I will discuss his collaboration with Durkheim and Mauss, and his influence on Claude Lévi-Strauss, Michel Foucault, Pierre Bourdieu and Philippe Descola. Building on this discussion, I will propose some potential avenues for fruitful engagement between social theory and empirical studies on Chinese culture and religion.

Multicultural Coexistence and Religion in Contemporary Japan (1):
Typology of "Multicultural Coexistence" in Immigrant-Related Religious Organizations
Tatsuya Shirahase
(Momoyama Gakuin University)

Immigrants as a proportion of the entire Japanese population lay at just under 2% in 2016, which is low for OECD countries, but it is still the highest level recorded since census-taking began in 1959. The rise in the number of immigrants from the 1980s onwards also led to changes in the state of religion in Japan.

Religious Organizations have played important role providing support to refugees and immigrants. This strong link between immigrants and religion in Japan can, on occasion, lead to the creation of ethnic enclaves that are separated from mainstream society but can also be a driving force toward a multicultural
society. However, little domestic research has previously been conducted in Japan into the functions of immigrant-related religions.

The Purpose of this presentation is to introduce the analysis framework of immigrant-related religions’ “multicultural coexistence”. We can classify activities for “multicultural coexistence” of immigrant-related religions into two: (1) multicultural coexistence inside religious organization and (2) multicultural coexistence outside religious organization.

The former refers to multicultural existence constructed within an organization by groups who share the same religion but come from different cultural backgrounds. Meanwhile, the latter is about contributing to general multicultural initiatives in the public domain through the utilization of religious organizations and their members as resources.

In comparison to Western societies, support for immigrants is immature in both government and community level in Japan. Thus Understanding immigrant-related religions’ “multicultural coexistence” is significant both in terms of academic and practical aspects. Meanwhile, the social trust of religion is low in Japan. In addition, separation of state and religion is strict. From the above, even if efforts of religious organizations can fill the niche, the spread of its activities is limited."

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On the Complementarity between Phenomenological and Statistical Approaches for Prayer Research including East Asia

SHUNICHI MIYAJIMA
(Hokkaido University)

Heiler’s “prayer” is a classical research example of phenomenological and systematic studies of prayer; however, its tendency toward a Christian- and Western centric viewpoint has been criticized. More objective and scientific research methods are required for comparative study of prayers including those found in East Asian religions. In this presentation, I would like to consider new possibilities and limits that could be generated by combining statistical research methods and conventional phenomenological research.

By utilizing a statistical approach, especially with international comparative researches, the possibility of studying prayer acts, not as acts bound by specific religious traditions, will be made possible. However, problems such as what kind of questions should be set remain. It is difficult to generalize and universalize the language used by various religions. There is an essential problem concerning translation of religious languages in religious studies. One of the tasks religious phenomenology has been to work on the problem of this translation. However, there was a problem in considering the concept presented there, not as an academic analytic concept but as an essential element of religious phenomena. Therefore, keeping in mind that the results of international comparative research are not indicative of some entity, but rather represent the analysis of results of a
specific situation, it is necessary for us to situate the results in an individual and concrete situation and rethink them in those contexts. By doing so, we are able to obtain more meaningful results.
RELIGIOUS BELIEF (@ W408)

Chair: TADAATSU TAJIMA

Pilgrimage to the Home Village: Is This a Religious Practice?
TADAATSU TAJIMA
(Tenshi College, Sapporo)

Every axis of year, among East Asian countries such as China, Taiwan, Korea and Japan, urban migrants from the village have and had returned their mother villages where their grand-parents and parents, relatives and classmates have lived and ancestors have rested for generations. This social phenomenon is quite common and it is resembled to religious pilgrimage. Among East Asian countries where Christian and Islamic religious culture is less influenced, Pilgrimage to the origin of urban villagers seems to have and had functioned as religion for them in a sense. For the young generations born in urban settings who have no more home village, they seek their meaningful ‘home’ places rather than village community through movies and comics. In this presentation, taking an example of the Amami Islanders in cities and Zainichi (Korean Japanese; literally Being Korean in Japan), I discuss that this kind of secular pilgrimage is in what sense religion.

Situation, and Vision for Salvation: Dynamics of Charismatic Authority in a Lay Buddhist Community in Mainland China
YULIN LU
(The University of Hong Kong)

“Charisma” was originally a Christian notion. Max Weber extended the concept to political, military, cultural, and any other religious contexts. According to Weber, charisma is a form of power relationship—a socially generated phenomenon, rather than a personality type or a set of miraculous abilities. His view of charisma has been applied across social history, but very few existing studies of charismatic dynamics have been conducted in the context of Chinese Buddhism. This article probes into the issue of how charisma or charismatic authority is socially produced. Through a case study of Xu Wenfang, a charismatic leader of a lay Buddhist community in contemporary mainland China, the author argues that charisma is formed through social exchanges between the leader and the followers that center on the production of an extraordinary leadership status that is mainly embodied as vision and salvation. During these interactions, situational factors relating to historical context play a crucial, propulsive role in producing the leader’s charisma.
As Bourdieu conceived of charisma as a type of symbolic capital, the author further explores the question: in terms of its process of acquisition, its characteristics, and its method of influence, can we speak of a “charismatic capital” that is ontologically distinct from other types of symbolic capital? Through the Ethnographic investigation of charismatic leader-follower interactions in a specific Buddhist community, this article intends to uncover more general dynamics of charismatic authority as it is expressed in contemporary Chinese Buddhism.

Night at the Monastery: Temple Stays as Markers of Religious Diversification in Contemporary Japan

Tim Graf
(Nanzan Institute for Religion and Culture)

Based on ethnographic fieldwork in Japan, this paper investigates ways that Zen prayer monasteries adjust their roles as sites of religious tourism in response to recent rapid societal change. Buddhist prayer monasteries have a long-standing history as civil society hubs in Japan. Local communities and temple support associations from different parts of the country conduct annual pilgrimages to prayer monasteries for this-worldly benefits. As more and more of these groups are disappearing, due to rural depopulation and shifting social norms and needs in Japan’s ageing society, some prayer monasteries aim to rearrange and diversify their practice and outreach, by offering new programs and experiences. Overnight stays at Zen prayer monasteries for families, couples, and individual tourists maintain a focus on this-worldly benefits. But they tend to downplay the influence of temple-guarding mountain ghosts and dragon gods that have enabled the economic success of these institutions in the nineteenth and twentieth centuries.

Traditional modes of religious participation rely on the monks as mediators of the powers of local gods for worldly benefits. In the eyes of temple support associations, monks also function as providers of catering services for ludic gatherings that often involve the communal consumption of alcohol. More recent advertising of monastic stays, by contrast, emphasize the role of guests as temporary adherents of a monastic lifestyle, where meditation and vegetarian cloister cuisine are provided in tailored experiences that are no longer focused on ritual prayers.

The most popular and powerful prayer monasteries continue to attract several hundred thousand tourists and pilgrims each year. Visitor expectations and needs, and the ways in which prayer monasteries communicate their message, however, have diversified and shifted. This presentation examines implications of this diversification through the lens of logistics, soteriology, performance, and the aesthetic aspects of religious practice as found in prayer monasteries within a
local social and historical context. The changing roles of monks in this process will also be addressed.

A central premise of this paper is that prayer monasteries do not merely reflect but actively shape and renegotiate modern, transculturally shaped understandings of Zen. Prayer monasteries are thereby understood as places of power, where different agendas and different networks of religious practitioners intersect. It is within this context that prayer monasteries function as motors of religious change. In advertising and marketing overnight temple stays, Zen prayer monasteries draw on different local and global understandings of Zen, Buddhism, and culture.

By showing how recent trends in transcultural Buddhism emerged in the context of modern East-West encounters, this paper aims to unravel how different types of overnight temple stays at prayer monasteries relate to different understandings of Zen, recreation, and prayer. The presentation furthermore aims to clarify the shifting relationship in interactions between clergy and lay practitioners. I will conclude by discussing how prayer monasteries suggest ways for understanding the interplay between religion and recreation in Japan more broadly.
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