Religion and Locality in the Chinese World

This workshop will explore histories of how religion is created, transmitted, embodied and changed in specific locations in late imperial, modern and contemporary China and Taiwan. Taking not only temples, mosques, churches, schools, tea houses, festival sites, burial grounds and shrines as the locus of research, but also cities, neighbourhoods, counties and districts, it will explore the rich, and often overlooked, details that populate the lived experience of religious activity. Seeking to focus on interactions between place, text and individual agency, we aim to reflect on the layered and specific histories that develop as a consequence of this interplay. Through reducing the scale to a specific locale, phenomena such as religious change, conversion practice, and individual transformation can be reappraised.

Questions to consider may include: How do the particular circumstances of time and place shape religious experience? What is specific to a location that influences the nature of religious practice there? What religious power is embodied in a place? How is the power created or maintained? How are narratives created around a location? How are locations represented in oral and printed media? What is characteristic of the religious world in a particular place? How do the defining religious features of a locality originate?

Seeking to enhance scholarship about place and religion in China and Taiwan, we request work informed by microhistory and theories of the everyday that offer alternative perspectives on the sacred world. In doing this, we will explore the idea that religious experience is not homogenous across geography, and that even comparatively small distances can produce meaningful differences in institutions and practices. Through sharpening the focus of research to a county, district, neighbourhood, or particular numinous site we also hope to examine the relations between particular places and institutions of authority based locally or distantly.

1 Religion and Locality in the Chinese World
Schedule

Monday 26 August
Sparke Helmore Theatre 2, Law Building

16:00-17:00  Drinks reception
17:00-17:30  Welcoming Remarks
17:30-19:00  Keynote Public Lecture

Prof Chen Jidong (Aoyama Gakuin University)
In Search of Shakyamuni’s Scriptures – The Formation of Modern Buddhist Studies and Sino-Japanese Exchange

19:30  Dinner: The Gods Cafe (Invitation only)

Tuesday 27 August
Sparke Helmore Theatre 2, Law Building

9:00-11:00  Taiwan’s Aboriginal Religions

Prof Hu Tai-Li (Institute of Ethnology, Academia Sinica)
The Decline and Revitalization of Shamanic Traditions in a Paiwan Village in Taiwan

Prof Benoit Vermander (Xu-Ricci Research Center, Department of Religious Studies Fudan University)
Religion as Local Knowledge: Millet and Rituals among Taiwan’s Aboriginal Populations

Ms Hsiang Yun Hung (Vavauni Ljajegengan) (Austronesian Studies, National Taitung University)
Indigenous Religion and Spirituality as a Neglected Factor in Disaster Relief: the Case of Typhoon Morakot and the Paiwan People of Southern Taiwan (to be delivered in Chinese)
11:00-11:30  Morning Tea
11:30-13:00  **Buddhism**

Mr Tenzin Mullin (Department of Theology and Religion, University of Otago) (via skype)
*The Changing Names and Shifting Narratives of Baoguo Monastery (Emei Shan, Sichuan China)*

Ms Luo Weiwei (Department of History, Columbia University)
*'For Our Permanent State’: Monastic Authority and its Neighbors*

Mr Roger Casas (Department of Anthropology, School of Culture, History and Languages, College of Asia and the Pacific, ANU)
*Inferential Analogy and its Consequences: Monastic Mobility and the Production of Locality among the Tai Lue of Sipsong Panna (P. R. China)*

13:00-13:45  Lunch
13:45-15:30  **Movie: Eclipse of the Gods** 神翳
15:30-16:00  Afternoon Tea
16:00-17:30  **Christianity**

Dr Benjamin Penny (Australian Centre on China in the World, ANU)
*Itinerating: Missionaries Inside and Outside the British Settlement at Shanghai*

Dr Kao Chen-Yang (Institute of Ethnology, Academia Sinica)
*Women’s Power in the Absence of Church: the Feminization of a Local Protestant Religious Field during China’s Cultural Revolution*
17:30-18:00  Break
18:00-19:30  **Keynote Public Lecture**

Dr David A. Palmer (Department of Sociology, The University of Hong Kong)

**Locality, Globalization and the Construction of Sacrality: Transnational Encounters at Huashan**

20:00  Dinner at Brod Burger, Kingston (Invitation only)

**Wednesday 28 August**
Sparke Helmore Theatre 2, Law Building

9:00-11:00  **Taiwan**

Dr Huang Yueh-Po (Independent) (via Skype)

**Political Economy, Colonial Encounter and Inculturation: the Case of A Japanese New Religious Movement in Taiwan**

Prof Chang Hsun (Institute of Ethnology, Academia Sinica)

**A Re-Emergence Temple: Case Study of Fengtian Temple in Taiwan**

Mr Paul J. Farrelly (Australian Centre on China in the World, ANU)

**Singing Your Own Song? Terry Hu, the Colombia Café, Idea House and the Campus Folk Music Origins of Taiwan's New Age**

11:00-11:30  Morning Tea
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<td>Prof Vincent Ho (History Department, University of Macau)</td>
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<td>Religious Transformation and Locality in the Historic Center of Macau: An Interplay of a Secularized Society within a Sacred Religious Built Environment</td>
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<td>Ms Li Geng (Department of Anthropology, School of Culture, History and Languages, College of Asia and the Pacific, ANU)</td>
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<td>Doing Superstition in Post-Reform China in a Communist Party ‘Old Revolutionary Base’</td>
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<td>Ms Tiffany Cone (Department of Anthropology, School of Culture, History and Languages, College of Asia and the Pacific, ANU)</td>
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<td>City of Saints: Linxia as the ‘Centre’ of Qadiriyya Sufism in Northwest China</td>
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<td>13:15-14:15</td>
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<td>Dr Yu Hua (Institute of Linguistics, Shanghai International Studies University) (via Skype)</td>
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<td>Interweaving the Past into the Present: Ritual, Cat Blood and A Hill</td>
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<td>Dr Nathan Woolley (Australian Centre on China in the World, ANU)</td>
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<td>Creating and Maintaining Sacred Places: Chinese Mountains in Changing Contexts</td>
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<td>15:45-16:15</td>
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<td>16:15-17:15</td>
<td><strong>Roundtable</strong>, hosted by Dr Benjamin Penny</td>
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<td>18:00</td>
<td>Dinner at Red Chilli (Invitation only)</td>
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Paper Abstracts

Professor Chen Jidong 陳繼東
Aoyama Gakuin University, Tokyo

In Search of Shakyamuni’s Scriptures – the Formation of Modern Buddhist Studies and Sino-Japanese Exchange

From the second half of the 18th century to the first half of the 19th century, accompanying the advance of Western domination over Asia, Westerners ‘discovered’ that Buddhism was the shared faith of many regions of Asia. It is just as P.C. Almond has said, ‘Buddhism was “discovered” in the West during the first half of the nineteenth century’. This discovery was due to the unprecedented excavation and collection of Buddhist texts written in Sanskrit and Pali in such areas as India, Sri Lanka, and Nepal, which brought about the systematization of knowledge concerning Buddhism. Understanding of Buddhism developed by leaps and bounds. In 1844, the French scholar Eugene Burnouf (1801-1852) wrote his Introduction à l’histoire du bouddhisme indien, creating a milestone of research on classical Buddhist scriptures. For this accomplishment, Burnouf is considered to be the creator of this field of study. According to the recent work by Donald S. Lopez, Burnouf’s contribution lies in the Indianization, Sanskritization, Textualization, and Humanization of the study of Buddhism. As part of this so-called Indianization, Sanskrit and Pali texts were directly employed in order to determine the content of Buddhism and its relationship to Indian culture. Sanskritization not only revealed the similarities between Sanskrit and European languages, but also pointed out that translations into Chinese, Tibetan and other languages had to a large extent lost the original Sanskrit meaning, making Sanskrit the common language of Buddhology. What is even more important is that Burnouf differentiated between ‘simple sutras’ and ‘developed sutras’ based on the linguistic quality of the Sanskrit scriptures. He believed that simple sutras, employing sophisticated Sanskrit to compose relatively short verses, truly manifest the original teachings of the Buddha. On the other hand, he believed that the Sanskrit of the ‘developed sutras’, that is, the Mahayana scriptures,
was rather crude and had been composed by monks not well versed in Sanskrit. For this reason, Burnouf came to the following conclusion. For Burnouf, these Mahayana sutras were all works separated temporally and spatially from the time of the Buddha. In other words, in his view, there was a pure source of origin, and the further one moved from this source, the more the original meaning was lost, unavoidably leading to decline. What these texts show is that research on Buddhism was based not on fieldwork, but rather texts. That is, through the comparative study of texts and contrasting Buddhist scriptures with other Indian scriptures, the meaning of specific terms was determined. Lastly, Humanization saw the Buddha as a human being and not as a deity, thus discarding the mythical elements and determining the Buddha’s historicity. It can be said that Burnouf’s work established the direction of Western Buddhology, offering the prelude to modern Buddhist Studies. Because of this, in the second half of the nineteenth century, the search for Buddhist scriptures in Sanskrit and Pali was the most important trend in the study of Buddhism. In 1881, the Pali Text Society was founded in London. The Society held that Theravada Buddhism, which is based on Pali scriptures, represents pure original Buddhist doctrine, and that Mahayana Buddhism is a later deviation. Based on the comparative study of Indo-European languages, Max Mueller (1823-1900) founded the discipline of the comparative study of religions for the study of the development of Indian myths at Oxford University.

These tendencies in Western Buddhist studies also influenced Buddhism itself in Asia. Following the example set by the birth of the Meiji state that was determined to learn from the West, Japanese Buddhism, too, turned its gaze towards the West. In 1872, the young head of the Higashi Honganji, Gennyo, traveled secretly to the West accompanied by several trusted subordinates. Stopping over in India, he visited France, Britain, the United States, and other countries, becoming aware of the tendencies in Western scholarship on Buddhism as part of the process. After his return to Japan, he made plans to send monks to the West in order to study Sanskrit scriptures. After several years of planning, it was finally decided in 1876 to send the two young monks Nanjō Bunyū (1849-1929) and Kasahara Kenju (1852-1883) to Britain. That same year,
the Higashi Honganji branch of the True Pure Land sect also opened a branch temple in Shanghai, starting its history of mission work in China. Having undergone more than two years of training in English, Nanjō and Kasahara finally decided to enter Oxford University, becoming students of Max Mueller and studying Sanskrit and Buddhist scriptures. Unfortunately, Kasahara fell ill and eventually succumbed to his illness. With this, Nanjō had to shoulder all the expectations of his sect. Under Mueller’s supervision, Nanjō, who until then had only known Chinese translations of the Buddhist scriptures, quickly mastered Sanskrit and started his study of Sanskrit scriptures. Mueller suggested to him numerous times to search in Japan and even China and Tibet for original Buddhist scriptures. Nanjō took these suggestions in earnest, and not only located Sanskrit versions of the Amithaba Sutra, the Diamond Sutra, and Heart Sutra among other texts in Japan, but in 1879 also wrote a letter to his senior Ogurusu Kōchō, who had already conducted mission work in China, requesting him to help locate Sanskrit texts in China and Tibet. In this letter, Nanjō not only described the flourishing state of Buddhist studies in the West, but also criticized the conservative and ignorant nature of Buddhist scholarship in the East (Japan and China), arguing for the importance of studying Sanskrit texts. This doubtlessly indicated a new development in the study of Buddhism in Asia.

At the same time, a similar tendency to search for original Buddhist scriptures also emerged in China. At the beginning of the 1880s, in search of the original doctrine of Shakyamuni, the famous layman Xu Xi’an of Suzhou asked another layman, Shen Shandeng, to write a letter to the Buddhist layman Yang Wenhui, who was working at the Chinese embassy in London, to ask Yang to look for Sanskrit scriptures in the West. However, at this time, Yang had already made the acquaintance of Nanjō in London, and was engaged in close contact with him, enthusiastically discussing the state of Western research on Sanskrit scriptures. What can be glanced from their discussions is that they shared the idea that a new understanding of Shakyamuni’s teachings could be gained through the study of early texts.

What can be see from the above description of the new tendencies in Chinese and Japanese Buddhism is that the new trends in Western
Buddhist studies did not emerge in isolation, but Japan and China both reacted in their own way to them, entering into intricate mutual relations and interactions. This shows how East Asian Buddhism, which was based on Chinese translations of the Buddhist scriptures, began to take note of the original Indian texts, reflecting the emergence of a new dawn in the study of Buddhism in East Asia.

However, the two letters mentioned above by Chinese and Japanese Buddhists have so far not received scholarly attention, and even the specific nature of the tendencies that characterized this new dawn of Buddhist studies are not well known. This paper therefore describes the content of these letters and considers the intersecting relations between these Chinese and Japanese Buddhists, thus indicating how Chinese and Japanese Buddhists entered this history-changing trend.

Professor Hu Tai-Li 胡台麗
Institute of Ethnology, Academia Sinica, Taiwan

The Decline and Revitalization of Shamanic Traditions in a Paiwan Village in Taiwan

This paper attempts to examine the shamanic traditions of the indigenous Paiwan people in Taiwan from the colonial to the postcolonial periods, exemplified by Kulalao Village in southwestern Taiwan. Unlike shamans suffering from illness before initiation and with low social status in many other regions in the world, Paiwan female shamans selected by shamanic ancestors with the sign of falling sacred beads (zaqu) are highly respected in the Paiwan communities. I will explore the intricate relations between the external ruling authorities and the stratified Paiwan society, the purposes of Paiwan chiefs and the expectations of Paiwan female shamans, the unchanged shamanic chanting texts and the changing initiation rituals, the reasons for the decline of shamanic succession and the efforts of revitalization in the cultural, economic and political context of contemporary Taiwan. Comparisons regarding the decline and revitalization of shamanic traditions and practices will be made with those in Siberia and Korea.
Religion as Local Knowledge: Millet and Rituals among Taiwan’s Aboriginal Populations

Millet is one of the important crops of the indigenous societies of Taiwan. It is not only a source of sustenance but also a critical ingredient in ritual performances. At the same time, its ritual use is characterized by significant variations from one ethnic group to another. In traditional Amis society, millet (hafay) is conceived as a living deity, with spiritual eyes and ears. A series of taboos regulates the planting of hafay and all subsequent operations. Besides, the growth of hafay and the life cycle of human are two correlated phenomena. The matriarch of each household directly appoints the women in charge of sowing the seeds, or will practice dream-divination to decide who is allowed to sow the seeds. Likewise, before reaping millet, the matriarch will need to decide the day where harvest can formally begin Not only hafay itself, but also the millet wine has a religious meaning, displayed with special emphasis during the harvest festival. Among the Bunun, calendar ceremonies are closely liked to millet cultivation. For the Rukai, initiation ceremonies, the harvest process and rituals of ‘cleansing the soul ‘ will be managed as a whole. Among the Paiwan, the millet itself is an object of worship, and its mode of exchange is a marker of social ranking.

This paper will (a) compare the way millet is seen and used in a number of rituals of Taiwanese aboriginal groups; (b) suggest an approach of religion as ‘local knowledge’ in relation to the observations made about this particular case; (c) risk some comparative observations on the ritual use of cereals in traditional local societies.
Indigenous Religion and Spirituality as a Neglected Factor in Disaster Relief: the case of Typhoon Morakot and the Paiwan people of southern Taiwan

Despite centuries of external contact and the introduction of Christianity, natural hazards are still perceived as the punishments from the Ancestral Soul due to violating ancestral teachings, or breaking the taboos among many Paiwan. The belief in an Ancestral Soul underlies Paiwan understanding of luck and misfortune in their lives and this faith also rationalizes the hierarchical and noble structure in tribal society. Thus, the absolute authority of the Ancestral Soul is seen in the interaction between that power and its people. On the one hand, the Ancestral Soul has the control over people’s life and death, and can give and take according to his will. In return, Paiwan tribal people adhere to the wishes of the creator, and seek support and pity through ritual and worship via offerings and chants. Ritual and the worship, often tied to specific localities, play an important role after big disasters.

Many Paiwan villages were destroyed by Typhoon Morakot in January 2013. Government trauma counselors had difficulty relieving the grief and trauma of many local tribal settlers after Typhoon Morakot. Their experiences led them to propose the need to include traditional tribal religious beliefs and practices to increase the power of healing. By rediscovering and utilizing Paiwan rituals that have endured throughout the period of conversion to Christianity, and speaking to the elders, a shared historical memory and cultural belonging is emerging for the disaster survivors. This re-emphasis is also refining understanding of the nature of the conversion to Christianity among Paiwan, with old beliefs enduring, refining and adapting to new elements and contexts. The conversion to Christianity has developed a different content and form of worships in the tribes. On the surface, the Christian God has replaced the Ancestral Soul, and pastors have replaced the tribal shaman. The reality is more complex and nuanced, but ultimately more robust and effective in healing the trauma by performing rituals or ceremonies. Post-disaster
recovery is about much more than rebuilding bridges and buildings. Historical and social contexts cannot be ignored. Deep-seated and more contemporary rituals performed for psychological reconstruction have to consider the cultural and historical contexts.

Mr Tenzin Mullin
Department of Theology and Religion, University of Otago

The Changing Names and Shifting Narratives of Baoguo Monastery (Emei Shan, Sichuan China)

Baoguo Si 報國寺 is a Buddhist monastery situated at the foot of Mount Emei 峨嵋山, one of China’s four sacred Buddhist Mountains. Over the centuries it has become established as the most important monastery on the mountain, as one of its main attractions, and as the gateway to the pilgrimage circuit. Today it receives around two million visitors annually.

Narratives surrounding the history of Baoguo Si show that the monastery’s role has changed over the centuries. The original name Huizong Tang 會總堂 (or ‘Assembled Ancestors Hall) reflects the monastery’s and also Mount Emei’s eclectic Daoist, Confucian and Buddhist past. However several centuries later during the reign of the Kangxi Emperor the name was changed to Baoguo Si effectively severing it from its non-Buddhist traditions. More recently, Baoguo Si served as an army barracks for the nationalist army and as an alternative site for Sichuan University during the Sino-Japanese war. After the Cultural Revolution the monastery was reopened to the public and has been reinvented as an important tourist destination.

This paper explores how these narratives are used to promote Baoguo Si as an important Buddhist monastery and as a Chinese heritage site.
‘For Our Permanent State’: Monastic Authority and Its Neighbors

One hundred and twelve rare Qing Dynasty contracts were recently found in the Dajue Monastery, hidden away and therefore preserved by their last monk on the eve of the Cultural Revolution. Located in Wanping County eighty miles from the city of Beijing, this Buddhist monastery combined a remote rural location with close imperial ties during the Qing.

Due to lack of sources, the study of pre-modern monasteries has relied primarily on stelae and gazetteers. The resulting frameworks of ‘donation’ and ‘patronage’ have enabled inquiries into the meaning of property, the intention of gifts, and the expression of piety. These monastic contracts, however, provide a ‘transactional’ lens, through which we may problematize piety in everyday practices, scrutinize rituals in achieving agreements, and discern tactics in monastic and communal relationships.

These contracts reveal the construction of religious authority by the strategic positioning of the Dajue Monastery within neighboring communities. This was achieved by a twofold mechanism: a sacred and permanent monastic center represented by its exclusive property, and the affiliated shareholding groups represented by internal monastic lineages. Furthermore, the shares were made flexible by using ‘household-division’, ‘partnership’ and ‘adoption’ contracts.

The monks secluded and elevated the monastery, like the center of a mandala, through a spatial strategy of consolidation and alignment. They permanently acquired adjacent lands, and conditionally bought those further away, as the exclusive property of the monastery. The monks could also individually alienate possessions within their shares of the lineage patrimony, while permitting the monastery to archive the contracts. Therefore, although monks’ individual transactions rooted the Dajue Monastery within its neighborhoods, the monastery itself, securely dignified, remained a numinous and unified source of religious power.


Mr Roger Casas 羅杰
Department of Anthropology, School for Culture, History and Languages, College of Asia and the Pacific, The Australian National University

Inferential Analogy and its Consequences: Monastic Mobility and the Production of Locality among the Tai Lue of Sipsong Panna (P. R. China)

Sipsong Panna, in the south of Yunnan province (P. R. China), is home to the largest community of Theravada Buddhists in China, the Tai Lue (included in the official category ‘Dai’). The political and economic reforms undergone by the country at the end of the 1970s paved the way for the integration of Sipsong Panna into national and regional economic and cultural networks; putting an end to the repression of the Maoist period, the reforms also facilitated a strong recovery of Buddhist practice among the Lue, as well as the increasing participation of local monastics in a trans-local Buddhist ‘imagined community’. In this new context, the engagement of Lue monks in practices usually considered as incompatible with the pursuit of religious goals, but which nevertheless provide the Tai Lue with a common identity, such as having food in the afternoons, drinking alcohol, or playing basketball, have become visible and questioned. Beyond understanding these apparent ‘malpractices’ as symptoms of a degraded form of Buddhism, I will explore in this paper their historical and contemporary relevance in the formation of local identities among the Tai Lue, paying special attention to the vicissitudes of those monks and novices who have left Sipsong Panna to study in monastic educational institutions either within China, or abroad – mainly in Thailand and Sri Lanka: How does this mobility mediate the production of locality within the monastic community? In which ways do Lue monks engage this production in trans-local monastic contexts? What is the role that both traditional and new ritual technologies play in these processes?
Itinerating: Missionaries Inside and Outside the British Settlement at Shanghai

In September 1859, Mrs Jane Edkins arrived in Shanghai with her husband the Reverend Joseph Edkins of the London Missionary Society. They had been married in February and sailed for China in June. Joseph, who was 36 years old, had already been a missionary in China for eleven years. Jane enthusiastically supported Joseph’s missionary activities in Shanghai until they took the opportunity to move north to Yantai in Shandong in October 1860, and then to Tianjin in May 1861. She died of illness in August 1861 on board ship off Dagu. During her time in China Jane wrote to her relatives regularly and in great detail. After she died, her father collected and transcribed a selection of Jane’s letters which were subsequently published as *Chinese Scenes and Peoples, with Notices of Christian Missions and Missionary Life in a Series of Letters from Various Parts of China* in 1863. This paper uses Jane’s letters and other sources on the early missionary history of Shanghai to examine how religion was done in this particular place and time, the contexts in which it operated, and how the nature of that work differed inside and outside the territory, on journeys that were commonly known as *itinerations*.

Women’s Power in the Absence of Church: the Feminization of a Local Protestant Religious Field during China’s Cultural Revolution

This paper explores the ways in which Protestantism in China was transformed into a women’s religion during the Cultural Revolution by presenting and analyzing the life story of a Protestant female healer and exorcist in Pingtan Island, Fujian. This woman, Fuyu, was a lay member of Pingtan Methodist Church before Communist Liberation, renounced her faith in the early 1950s, and became an evangelist and organizer of Protestant secret meetings for women in the beginning of the Cultural
Revolution. Convinced that she was granted with spiritual gifts, Fuyu undertook her successful charismatic ministry in a few rural villages in a time when churches ceased to exist and no minister was around. After the church was re-instituted in the Reform and Opening, Fuyu resumed her role as a lay person. Fuyu’s life is an epitome of the transformation of Protestantism under Communist rule, with particular regard to the paradoxical relationship between women’s spiritual power and church institution. Fuyu’s rich accounts also provide an insight into the cultural process of conversion and the deep interaction between Protestantism and Chinese popular religion at a local level.

Dr David A. Palmer 宗樹人
Department of Sociology, The University of Hong Kong

Locality, Globalization and the Construction of Sacrality: Transnational Encounters at Huashan

This paper will examine the production of sacrality in the context of globalization, through the case of encounters between international spiritual tourists and Chinese monks of the Quanzhen Daoist order. The sacred mountain of Huashan has historically been localized in the context of Daoist cosmology, Chinese imperial civilizing, socialist nation-building and, now, global capitalism. While the monks experience Huashan as a gateway for embeddedness into Daoist lineage, ritual and cosmology, the spiritual tourists approach it as a fountain of raw, consumable energy on a path of disembedding and individuation. But encounters between the two groups lead to the mutual interference and interpenetration of both trajectories. Undermining dichotomist concepts of the sacred which define it as either essentially Other or as socially constructed and contested, the sacrality of Huashan serves as both an anchor for multiple centralizing projects and forces, and as a catalyst and node for the formation of interconnecting and expanding horizontal networks.
In 2013 Tenrikyo members rejoiced at the news that Tenrikyo Taipei Office was celebrating its 117th anniversary in Taiwan. Much has happened over this time as Tenrikyo has spread, been prohibited and then re-established through different historical stages in Taiwan since 1896.

Many previous studies of new religions in Taiwan reveal a number of explanations for their rise but there are several issues with these studies: on the whole they pay little attention to Japanese new religions in comparison with those of Taiwan; they tend to situate Japanese new religions in the context of new religious movements in Taiwan but give little weight to the context of Japan where these movements emerged and expanded; and they assume that the development of Japanese new religions in Taiwan is linked to social change, individual needs, the advent of charismatic founders, the use of syncretism, the emergence of a religious market, the rise of spiritualism, and social control by the Nationalist party.

This paper will explore this issue by locating Tenrikyo’s development within the framework of Japan’s relations with Taiwan and revealing that Tenrikyo’s missionary activities in Taiwan are linked to colonialism. In addition, certain aspects of Tenrikyo’s doctrine, leadership and organisational structure and practice are found to be compatible with the religious system in Taiwan, thus enabling Tenrikyo to make inroads into local religion through the process of inculturation. Thirdly, it will show that Japanese influences on and presence in economic activity in postwar Taiwan are also crucial. This paper has a lot of potential for development. One important implication is that the expansion of Tenrikyo into Chinese-dominated societies such as China and Taiwan allows us to examine whether there exist similarities or differences, in the trajectory of Tenrikyo’s respective development in various societies.
A Re-Emergence Temple: Case Study of Fengtian Temple in Taiwan

Fengtian Temple in southern Taiwan re-emerged in 1988 as the destination of one hundred thousand Mazu pilgrims from the Island. This old temple has successfully transformed into a temple with a strong sense of environmental protection and a prosperous cultural industry. By integrating local businessmen, entrepreneurs and traditional intellectuals, the temple committee members work together towards ‘community development’. As a result, not only have they earned and kept pilgrims coming from the whole of Taiwan annually, they have regenerated the traditional industries. Many traditional artists and craftsmen find their inheritors and open new opportunities for young men to stay in their hometown.

From the experience of the implementation of the ‘community development’ policy in 1990, and the reconstruction of the 921 earthquake in 1999 in central and southern Taiwan, the Taiwan government recognizes that self consciousness of community residents and the assistance of NGOs are crucial to the building of a civil society. In addition, Taiwan’s accession to the World Trade Organization in 2002 and financial reform in 2007, produced a great impact in rural southern communities. Traditional subsistence industries of the rural economy, community attitudes, and geographical division, are all under great shock.

The last part of this paper describes the mechanism of the delicate relationship between religion and economic development, which includes national cultural policies and the opening of cross-strait relations.
Singing Your Own Song? Terry Hu, the Colombia Cafe and the Campus Folk Music Origins of Taiwan’s New Age

In this paper I will explore the role that two cafes in Taiwan, Idea House and Café Colombia, had in the genesis of New Age religion in Taiwan. Idea House and Café Colombia are best known as being the 1970s nursery for the musicians who came to fame as the Campus Folk movement (校園民歌 xiàoyuán mínghē). Among the young musicians, artists and students who frequented these venues was Terry Hu (胡因夢 Hú Yīnmèng), who after careers as an actor, model and musician, turned her efforts to translating religious texts and introducing to Taiwan a breed of spirituality that she called New Age (新時代 xīn shídài). New Age religion, sometimes referred to as the New Age movement, has been argued to have come to maturity in Taiwan around 1997 and that it was the result of time spent in the USA by key translators and authors, primarily women, where they were exposed to certain texts. As one of the most influential exponents of New Age religion in Taiwan, Hu fits this mould. However, she claims that rather than her years in the USA, it was actually in Taiwan where the New Age began to take shape.

Religious Transformation and Locality in the Historic Center of Macau: An Interplay of a Secularized Society within a Sacred Religious Built Environment

Macau is a tiny small enclave on South China coast with just 29.5 km². It is also one of the cities with the highest densities of religious buildings in the world. There are many churches founded by the Portuguese, Italian, and Spanish missionaries which are still preserved nowadays. The Portuguese colonial rule also kept Macau’s Chinese folk religion out of the destruction
of the Cultural Revolution during the 1960s to 1970s. Interestingly, the old town of Macau coexisted such historic Catholic and Protestant churches, Toast temples, Buddhist pagodas and Muslim mosque which witnessed the harmonious attitude of the local religious communities and religious freedom in the past.

After the handover of the sovereignty of Macau to China in 1999, the local religious atmosphere transformed. Since the liberation of casino licenses in 2002, Macau’s gambling tourism is globalized by consortia from the United States brought Macau the highest average GDP growth rate in Asia. Even though the diversified religious monuments are surrounded by such new hotels and casinos, in 2005, UNESCO designated the southern half of Macao peninsula as a World Heritage Site.

Besides the cultural landscape modified, the large number of the Chinese new immigrant from other provinces accounted for 60% of the local population who also bring new deities, religious concepts, and practices to Macau. On the other hand, the decline of the religious atmosphere among the local Lusophone population do not weaken the strong influence of Catholic churches as many Filipino workers are new supporters of local churches. Even nowadays, numerous of Chinese earth god shrines are still worshipped by local residents in such contested districts. All these aspects provided a perfect case study on the unique interplay of the hybridity of secularized society within a sacred religious built environment in a highly capitalistic developing China.

Ms Li Geng 李耕
Department of Anthropology, School of Culture, History and Languages, College of Asia and the Pacific, ANU

Doing Superstition in Post-Reform China in a Communist Party ‘Old Revolutionary Base’

In recent years there has been a significant rise in popular religious practices, particularly divination, in the city of Linyi in Shandong Province, China. This paper examines the multiple reasons for the rise of religious practice in this particular place. Linyi used to be a poverty-stricken area, lacking an industrial foundation until the 1990s, when the commercial
industry grew vigorously. Along with the emergence of a new rich class, fortune telling and spiritual healing - once radically repressed as superstition – have resurfaced in this fast developing area. Acknowledging the social structures and psychological needs that have propelled this change, in this paper I emphasize the following local features that set a particular stage for fortune telling practices. Firstly, the private sector generates most of the local GDP, and as a result people benefit from a lively market but also suffer from inevitable market risks. Secondly, history also plays an important role in underscoring daily life with the memories of poverty and political campaigns. During the Anti-Japanese War (1937 to 1945), and the Civil War (1945 – 1949) this city was the location of a number of Communist Party strategic bases, and these memories still haunt residents today. Finally, a high percentage of the population is rural, facilitating connections between the city and the countryside and giving the city a composition that helps to preserve the practice of popular belief. Like many other Chinese cities, Linyi is eager to display economic achievement and thus an implicit superiority. However the existence of divination and spirit healing, stigmatized as backward superstition in official ideology, is seen by some as a structural lag for a society in transformation.

Ms Tiffany Cone 媚福
Australian National University

A City of Saints: Linxia as the Centre of Qadiriyya Sufism in Northwest China

In the late 17th century, Sufism ‘arrived’ in China through Central Asian trade routes with saintly shaykhs, both Chinese and foreign, who brought new teachings from the pilgrimage cities of Mecca and Medina. Similar to the Sufi centres that proliferated after the thirteenth century in other countries, in China many of these Sufi practitioners developed socio-economic and religious-political institutions built around the schools established by descendents of early Sufi saintly leaders. These institutions became known in Chinese as ‘menhuan’ (門宦) – the leading or saintly descent groups. For at least four Sufi orders (Qadiriyya, Jahariyya, Khufiyya and Kubrawiyya), the city of Linxia (formerly known as Hezhou)
in Northwest Gansu province became the base area for the establishment of these *menhuan*, and the site where many *gongbei* (shrine sites of former Sufi teachers) were constructed. Inside the courtyard of one of these shrines, Guo Gongbei, on a tablet inscription dating from 1691, an early teacher describes the auspicious nature of Linxia in producing ‘saint after saint.’ Drawing on both historical records and contemporary practice, this paper will discuss how religious power is embodied in the context of Guo Gongbei - a very active Qadiriyya shrine site in Linxia city, and the importance of place in the establishment and maintenance of this power.

**Dr Yu Hua 余華**
Institute of Linguistics, Shanghai International Studies University

**Interweaving the Past into the Present: Ritual, Cat Blood and A Hill**

This paper is based on my fieldwork in Gouliang Miao village in West Hunan Province in 2009. It mainly studied how the ritual of scattering cat blood protected the hill in the village in the 1970s and how the contemporary economic development discourses gradually invalidates the power of environment protection and preservation of the ritual since modernization was introduced into the village in 2002. The paper interweaves the record from the Fenghuang Gazetteer during the Daoguang Period (1782-1850), a story of ‘scattering the cat blood to protect the hill in the 1970s’ told by a local ritual specialist, local voices from the villagers, and the thick description of the ritual performances on top of the hill in 2009. By interweaving voices from different times and various sources, this paper tries to bring the past into the interpretation of the present ritual actions and local religious practices. The complex and comprehensive texture of the local ritual practices was revealed not only by the historical texts but also the thick description of contemporary ritual actions. This paper also reviews how the category ‘religion’ was transported to China to cover Chinese ritual practices in Sinology first by J.J. M. de Groot (1854-1921) in the late 19th century and how the ritual practices in the West Hunan Miao area were represented in Miao Albums in late Qing dynasty and in contemporary works. The modern Chinese attitudes and interpretation of ‘religion’ and their impact on the small village were also critically reviewed by closely interpreting the phrase
'move the wind and transform the customs (rituals)' and 'eradicate feudalism and superstition' found on a public board outside the local officials’ offices. Finally the paper proposed to trace the meaning of Chinese ritual to the hexagram of guan 觀 (Viewing) in Yijing, which shows the trigram xun 巽 (wind, feng 風) is on top of the trigram kun 坤 (earth, di 地), revealed that li 禮 is the action to be viewed. Ritual (li 禮), as the texture of traditional Chinese culture, discloses its meaning in images revealed in the ritual performances rather than in propositions established within a system of signs.

Dr Nathan Woolley
Australian Centre on China in the World, ANU

Creating and Maintaining Sacred Places: Chinese Mountains in Changing Contexts

Sacred places in China appear in a range of contexts as they are appropriated by local, regional and national networks. The meaning attached to a site varies as different groups privilege or neglect aspects of its history in their ongoing attempts to access its religious power for their own purposes. Such differences of focus produce diverging depictions of a site’s significance. These depictions can develop at length in relative isolation, but communication and mediation between these different levels of representation can also produce new forms of meaning. Changes in social, religious or political circumstances can also lead to reassessments or reversals in how a site is understood as different groups seek to maintain or alter its religious significance. In this paper I will consider how various representations of two mountains with religious significance in southern China have developed and interacted, while seeking to place these changes in their historical context.
Biographical Details

Professor Chen Jidong 陳繼東
Aoyama Gakuin University, Tokyo

Professor Chen Jidong is a Professor in the Department of International Communication at Aoyama Gakuin University. His research areas are Buddhist Studies, Philosophy, and Indian Philosophy.

Professor Hu Tai-Li 胡台麗
Institute of Ethnology, Academia Sinica, Taiwan

Hu Tai-Li is a pioneer of Ethnographic films in Taiwan. She is currently a research fellow at the Institute of Ethnology, Academia Sinica in Taiwan; a concurrent professor at National Qinghua University, and the president of Taiwan International Ethnographic Film Festival. After graduating from the History Department of the National Taiwan University, she entered the City University of New York, and obtained her Ph.D. degree in anthropology. Since 1984, she has directed and produced six 16 mm ethnographic films (‘The Return of Gods and Ancestors’, ‘Songs of Pasta’ay’, ‘Voices of Orchid Island’, ‘Passing Through My Mother-in-law’s Village’, ‘Sounds of Love and Sorrow’, ‘Stone Dream’) and published six books. Her films won Taipei Golden Horse Film Festival “The Best Documentary Film Award”, Chicago International Film Festival “Silver Plaque Award”, Houston International Film Festival “Gold Special Jury Award”, and Taiwan International Documentary Festival Jury’s Special Mention Award”, etc. *Passing Through My Mother-in-law's Village* is the first documentary film screened in commercial theaters in Taiwan with great success.

Professor Benoit Vermander 魏明德
Xu-Ricci Research Center, Department of Religious Studies Fudan University

Benoit Vermander is associate professor and academic director of the Xu-Ricci Research Center at Fudan University, department of religious studies. He is also academic director of the Taipei Ricci Institute. He has authored several books and articles about religions and social change in contemporary China.
Ms Hsiang-Yun Hung (Vavauni Ljajegengan)
Austronesian Studies, National Taitung University

Vavauni was part of the Aboriginal visiting scholar program institute of ethnology, the Institute of Ethnology of Academia Sinica and graduated from the MA program of Austronesian Studies in National Taitung University, Taiwan. She will commence PhD studies in the ANU’s College of Asia and the Pacific in 2014.

Mr Tenzin Mullin
Department of Theology and Religion, University of Otago

In 2013 Tenzin Mullin completed an MA thesis on lay Buddhist ritual at Baoguo Monastery. He has a BA in Philosophy, and a Diploma for Graduates in Chinese studies at the University of Otago.

Ms Luo Weiwei
Department of History Columbia University

Ms Luo is a PhD candidate at Columbia University, she specializes in early modern Chinese history. Her research focuses on the lived mysticism of people’s economic activities, legal disputes, institution building, and congregation making. She supplements the historical method with perspectives from the fields of anthropology, religious studies and her background in law.

Mr Roger Casas 羅杰
Department of Anthropology, School for Culture, History and Languages, College of Asia and the Pacific, The Australian National University

After obtaining a BA in History in Spain, in 2001 Roger moved to China, where he worked and studied until 2008 – including three years as a local coordinator for the UNESCO project “Cultural Survival and Revival in the Buddhist Sangha” in Sipsong Panna (Chinese: Xishuangbanna), in southern Yunnan province. In 2010 Roger completed a MA in Sustainable development at Chiang Mai University (Thailand). He is a PhD candidate in
anthropology at the College of Asia and the Pacific, the ANU; his project is focused on monasticism and manhood among the Tai Lue of Sipsong Panna.

**Dr Benjamin Penny** 裴凝
Australian Centre on China in the World, ANU

Benjamin Penny is a historian of religions in China who has worked on medieval China, the nineteenth century and contemporary times. His most recent book is *The Religion of Falun Gong* (Chicago: University of Chicago Press, 2012) and he is currently working on a monograph concerning expatriate scholarship in Shanghai after the first Opium War, as well as co-editing *East Asian History*.

After studying at the Universities of Sydney, Cambridge, Peking and the ANU, Dr Penny held a post-doctoral fellowship also at the ANU before moving to the Humanities Research Centre. Between 1999 and 2005, he worked as the first Executive Officer of the Herbert and Valmae Freilich Foundation, and in 2003 and 2004 also held a research fellowship at the Centre for Cross-Cultural Research. Dr Penny was appointed to the Division of Pacific and Asian History in October 2005 and in January 2010 became the Deputy Director of the new School of Culture, History and Language in the ANU’s College of Asia and the Pacific. In July 2010 he was appointed to the Deputy Directorship of the Australian Centre on China in the World. He is also the Chair of the ANU China Institute.

**Dr Kao Chen-Yang** 高晨揚
Institute of Ethnology, Academia Sinica

Dr David A. Palmer 宗樹人
Department of Sociology, The University of Hong Kong

Dr. David A. Palmer is an Associate Professor in the Department of Sociology at the University of Hong Kong, and Honourary Associate Professor at the Hong Kong Institute for the Humanities and Social Sciences. Trained at the Ecole Pratique des Hautes Etudes in Paris, he was formerly the Eileen Barker Fellow in Religion and Contemporary Society at the London School of Economics and Political Science, and, from 2004 to 2008, director of the Hong Kong Centre of the Ecole Française d'Extrême-Orient (French School of Asian Studies), located at the Institute for Chinese Studies at the Chinese University of Hong Kong. He is the author of the award-winning Qigong Fever: Body, Science and Utopia in China (Columbia University Press, 2007), co-author of the award-winning The Religious Question in Modern China (University of Chicago Press, 2011), and co-editor of Chinese Religious Life (Oxford University Press, 2011). He has published several articles, journal issues and edited volumes on Chinese religion, modern Daoism, and modern religious movements. He is currently co-authoring a book manuscript entitled Dream Trippers: Global Daoism and the Predicament of Modern Spirituality.

Dr Huang Yueh-Po (Yobu Losin) 黃約伯/ 友佈・嶁信
Independent

Dr Huang, a Taiwanese Aborigine of the Atayal tribe, obtained a PhD degree in social anthropology at the Department of Archaeology and Anthropology at the University of Bristol. Before arriving in Bristol, he gained a BA in Literature and Education from National Taipei University of Education, an MA in Education from National Taiwan Normal University, and a MSc in Social Anthropology from L.S.E., University of London. He had been a primary teacher in an Atayal village in Taipei County for ten years, and joined various projects related to Atayal language, culture, and education from 1997 to 2001. Dr Huang also was a member of the Evaluated Committee of Indigenous Education under the Bureau of Indigenous People in New Taipei City, from 2006-2007. His current research interest focuses on the creation and development in Taiwan of the Japanese new religion Tenrikyo. He had been in Japan, Taiwan and the UK to conduct fieldwork, in
order to understand how the Tenrikyo organisation was created in different contexts. In his further research, he wants to explore how other Japanese new religions such as Soka Gakkai established their foothold in Taiwan. In addition, he wants to look at the development of Tenrikyo in South Korea, another former colony of Japan (1910-1945), in order to obtain a more comprehensive and holistic understanding of this subject.

**Professor Chang Hsun 張珣**
Institute of Ethnology, Academia Sinica, Taiwan

Hsun Chang, Research Fellow at the Institute of Ethnology, Academia Sinica, Taipei. She got her Ph.D from Department of Anthropology, University of California at Berkeley. She has published “Between religion and state: the Dajia pilgrimage in Taiwan” Social Compass 59 (3)298-310, and several articles on folk religion and folk medicine in Taiwan and China.

**Mr Paul Farrelly 范寶文**
Australian Centre on China in the World, ANU

Paul is a PhD candidate in the Australian Centre on China in the World. His doctoral dissertation concerns the development of New Age Religion in Taiwan, as seen through the examples of Terry Hu and C.C. Wang. He is also interested in new religious movements in Taiwan and China.

**Professor Vincent Wai-kit Ho 何偉傑**
History Department, University of Macau

Dr. Vincent Wai-Kit Ho graduated from the Department of History of the Chinese University of Hong Kong (CUHK), and is currently teaching at the Department of History of the University of Macau. In the past, he held posts in several government departments in Hong Kong, including the Public Library, Inland Revenue Department, and Home Affairs Department, etc.; he also taught world history and Chinese history in middle school and the advanced diploma curriculum. His current interest of research is mainly in the history of Macau and Hong Kong, taking up also tourism research, urban research, cultural geography and translation. Dr Ho is engaging in writings on Hong Kong general history, Macau history of tourism, and history of relations of Macau and Hong Kong.
Ms Li Geng 李耕
Department of Anthropology, School of Culture, History and Languages, College of Asia and the Pacific, ANU

Ms Li is a PhD candidate in the Department of Anthropology, at the Australian National University.

Ms Tiffany Cone 媚福
Department of Anthropology, School of Culture, History and Languages, College of Asia and the Pacific, ANU

Ms Cone is a PhD candidate in the Department of Anthropology, at the Australian National University.

Dr Yu Hua 余華
Institute of Linguistics, Shanghai International Studies University

Yu Hua is an assistant researcher in the Institute of Linguistics, Shanghai International Studies University. She got her Ph.D degree in Zhejiang University in March, 2013. Her doctoral dissertation, co-supervised by Prof. Wu Zongjie and Prof. Flemming Christiansen, presents an ethnographic study of the ritual life in an ethnic Miao village in Hunan, China. In exploring Confucian historical ethnography, her writing engaged multiple voices from the past and the present to understand the contemporary ritual performances and local life in the Miao village. She has been involved in the cultural heritage project in some villages in Zhejiang.

Dr Nathan Woolley
Australian Centre on China in the World, ANU

Nathan Woolley is the post-doctoral fellow in CIW, he completed undergraduate and doctoral degrees at the ANU. He has studied in China, Taiwan, Japan and South Korea, and worked as a translator and copyeditor with media publications in Osaka and Seoul. He received the ANU’s Crawford Prize for his doctoral dissertation concerning the relationship between religion and politics in tenth-century China.
**Key Locations**

A: Sparke Helmore Theatre 2, Law Building  
Monday 26 August  
Tuesday 27 August  
Wednesday 28 August

B: Liversidge Court Apartments  
Liversidge Street, ANU  
P +61 2 6125 1100

C: Fellows Cafe, University House for Breakfast  
1 Balmain Crescent Acton, ACT 2601  
P +61 2 6125 5211

**Dinners (Invite only)**

Monday 26 August  
The Gods Cafe

Tuesday 27 August  
Brod Burgers, Kingston

Wednesday 28 August  
Red Chill Restaurant
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