

## Preface 前言

Chinese society is experiencing unprecedented changes. From industrialization to urbanization, from one-child policy to an aging population, from mass mobilization to rural-urban reconstruction, from microeconomics to international enterprises, from poverty to developed economy—changes that took centuries to process in Europe and North America, took place in China in merely one decade or two. Such radical changes have, inevitably, a dramatic impact on people who experience them, mentally and spiritually. In their own ways, Japan and Korea have also encountered rapid social changes in the past few decades.

Religious groups in societies experiencing radical changes often occur, grow, and disperse with contextual social changes. Similar to previous cases in Korea and Japan, Chinese religious groups exhibit certain features that are common to transitioning societies, while pertaining particular characteristics. In China, religious groups within the establishment have clear growth, while groups that have been persecuted by the government remain active too. At the same time, there are more groups in grey areas, challenging existing boundaries and notions on religion. Religious groups in the three-color market of religions (red, black, and grey) are experiencing various changes within their respective markets, while often transitioning from one market to another. We witness religious groups shifting boundaries between legal, illegal, and in between categories, even when different theories of religious markets are applied. Some legal groups sometimes act beyond legal boundaries while some illegal groups are gaining support and acceptance from the mass and local governments. Some groups transitioned from illegal to legal or grey areas; some legal groups change to underground or are exploring areas of grey.

The focus of this workshop is case studies of specific religious groups (rather than individual believers or society as a whole). We emphasize on empirical evidence instead of theoretical frameworks, and we intend to show the conditions of religious groups amidst social changes through “thick description.” When researchers share their case studies at such a setting, when cases from China, Korea, and Japan are juxtaposed in a comparative light, there might be unexpected findings.

This conference is taking place in Seoul, Korea, where scholars from China, Korea, and Japan will present their researches. We hope this international format will encourage meaningful communications among social scientists who study religion from East Asia, and facilitate further development of the scientific study of religion in this region. In the world today, East Asia posits as a hot spot of religious changes. The empirical studies of those changes will certainly enhance and contribute to the development of general theories and methods of social scientific study of religion.

*Fenggang Yang*

*Director of Center on Religion and Chinese Society, Purdue University*

*Translated by Ting Guo*

中国社会正在经历史无前例的急速变迁，从工业化到城市化，从一胎化到老龄化，从人口流动到城乡重建，从个体经济到跨国集团，从贫穷落后到经济发达，欧美国家百年历程的社会变迁，中国往往仅用十年二十年即飞速走过。这样的急速社会变迁不可避免地带来对于人们心灵和精神的巨大冲击。日本和韩国在过去几十年也都先后经历了社会的急速变化。

处在社会急速变化中的宗教群体，随着社会的变化而产生、变化、消长。跟韩国和日本社会先行发生的一样，中国社会中的宗教群体也正在经历着迅速的变化，其中既有各个社会中宗教变迁的共性，也有一些独特性。在中国，建制内的宗教群体迅速增长，不断推陈出新；遭到取缔的宗教群体依然活跃，层出不穷；更有大量的群体活跃于灰色地带，不断挑战既有的界限和观念。宗教三色市场（红市、黑市和灰市）中的众多宗教群体都在经历着在本市场内的不断变化，并且常常有宗教群体从一种市场转入另外一种市场。即使不用宗教市场的概念，我们仍然可以看到，众多宗教群体正在游走于合法、非法及其两者之间。有些合法的群体在某些方面超越法律界限，有些非法的群体逐渐得到社会大众和地方政府的接纳，有些群体从非法走向合法或者灰色地带，有些群体从合法转入地下或者开拓灰色空间领域。

本次研讨会的重点，是对于具体的宗教群体的个案研究（不是信徒个体或社会整体的研究），重在实证，实事求是，不囿于任何一种理论框架，通过深描，展示社会急速变迁中宗教群体的变迁状况。当诸多研究者的个案研究汇集一起进行研讨时，当中国、韩国、日本的案例比较参照时，或许会出现意想不到的发现。

这次研讨会在韩国首尔举行，有中国、韩国和日本的学者发表论文，希望通过这样的研讨会，促进东亚诸社会中宗教社会科学研究者的深入交流，从而促进宗教社会科学在东亚的进一步发展。在当今世界，东亚社会是宗教变化的热点之一。对于东亚宗教变化的实证研究，必将促进宗教社会科学一般理论和方法的发展。

杨凤岗

普度大学中国宗教与社会研究中心主任

## Greetings 欢迎致辞

Since the late 20th century, the social science of religion has enjoyed a high growth in both theory and empirical research. There have been growing concerns about the meaning and role of religion on a global scale. Social scientists of religion are witnessing good evidences that religions play a significant role in society, culture and politics. Contemporary debates on newly-emerging notions such as “de-secularization,” “religious market theory,” “civil religion,” “popular religion,” “public religion,” “spirituality,” “implicit religion,” “religious none,” and so on are reflecting well this revival.

Among this, one particular concern in the early 21st century is associated with the so-called East Asian religions, in particular, religious situations in China. As taken initially and impressively by Max Weber (1915) and Robert N. Bellah (1957), Asian religions, e.g., Confucianism, Taoism, and Tokugawa religion have usually been examined in terms of the large-scale comparative perspective whose framework was primarily based upon the lens of Western religion, that is, Protestantism. This methodological tradition has continued to influence ordinary social scientific studies of religion. As noted, this confronts many challenges in contemporary East Asian religious situations. Besides, there has been for the last couple of decades growing recognition of the upsurge of Christianity in China which the classical sociologists of religion could never take into account.

There has already been an increasing scholarly interest in religious changes including Christianity in contemporary China. As Yang focuses densely on, social scientists of religion need to provide a more comprehensive analysis of the elusive processes by and through which various forms and practices of religious groups interact with the social, political and cultural spheres in Chinese society. This research goal needs to focus methodologically more on empirical dimensions than on theoretical ones, as Yang suggests. At this juncture, case studies based on a range of empirical analyses of religious situations in both Korean and Japanese societies could make a significant contribution to the goal.

In this context this international conference aims to provide an academic platform, in which distinguished scholars from China, Japan, and Korea can extend the boundaries of social scientific understanding of religions by communicating and exchanging their ideas and knowledge about religious situations of East Asian societies.

Just as birds of a feather flock together, we Chinese, Japanese, and Korean scholars gather together here to learn more from each other. ‘類類相從’

*Francis Jae-ryong Song, Ph.D.*

*President, Korean Association for the Sociology of Religion*

*Dean of Graduate School and professor of Sociology Department, Kyung Hee University*

20 世纪末以降，对宗教的社会科学研究在理论和层面都得到极大发展。有学者担忧在国际视野中宗教的意义与角色；但研究宗教的社会科学家观察到宗教依然在人们的社会、文化和政治生活中起到重要作用。当前学界对诸如“去世俗化”、“宗教市场理论”、“公民宗教”、“民间宗教”、“公共宗教”、“灵性”、“内隐宗教”、“无宗教”等新兴概念的讨论都反映着这种复兴。

其中，21 世纪的一个特殊现象与所谓东亚宗教相联系，尤其是中国的宗教情况。这最早由马克思韦伯于 1915 年、罗伯特贝拉于 1957 年分别论述，他们认为亚洲宗教——譬如儒教、道教、德川宗教——在比较框架中运用的都是西方宗教的视角，即基督教新教。这一方法论上的传统持续影响宗教研究，在分析当代东亚宗教时遇到诸多挑战。另外，最近几十年内中国基督教的崛起也非经典宗教社会学能够解释。

现在学界已经对当代宗教变迁，包括基督教在当代中国的变迁，有日益浓厚的兴趣。正如杨凤岗强调的，宗教社会科学家必须提供一个针对中国社会的社会、政治和文化环境的全面分析。这一研究方向需要在方法论上更多重视实证研究，而非理论，如杨凤岗所建议的那样。考虑到这一点，基于韩国和日本宗教情况的实证性个案研究能够对此提供重要的贡献。

在这样的语境中，本次国际会议旨在提供一个学术平台，使得来自中国、日本、韩国的杰出学者通过交流有关东亚宗教的理念和知识，开拓对宗教的社会科学理解。

类类相从，我们中日韩学者在此同聚一堂，彼此学习所长。

宋在龍  
韩国宗教社会学学会会长  
庆熙大学社会学系教授、研究生院院长

## Committee 筹划委员

### Korea

**Dr. Jae-ryong Song**

Dean of Graduate School, Kyung Hee University

**Dr. Sung Gun Kim**

Professor, Department of Sociology, Seowon University

**Dr. Kwang Suk Yoo**

Research Professor, Department of Sociology, Kyung Hee University

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**Dr. Fenggang Yang**

Director, Center on Religion and Chinese Society, Purdue University

**Dr. Jonathan Pettit**

Associate Director, Center on Religion and Chinese Society, Purdue University

**Dr. Lily Szeto**

Program Manager, Center on Religion and Chinese Society, Purdue University

CASE STUDIES OF RELIGIOUS GROUPS IN A RAPIDLY CHANGING SOCIETY

	Day 1	Day 2	Day 3	Day 4	Day 5
	17-Jun	18-Jun	19-Jun	20-Jun	21-Jun
9:00-10:15	Arrival	<b>Keynote 1</b> <b>Orbis Hall 151</b> Chair: Fenggang Yang Won G. Lee	<b>Keynote 2</b> <b>Orbis Hall 151</b> Chair: J. R. Song Fenggang Yang	<b>E</b> <b>Orbis Hall 151</b> Chair: H.C. Jang Mengyin Hu Zhipeng Zhang	Departure
Tea Break		Group Photo			
10:30-12:00		<b>A1</b> <b>Orbis Hall 251</b> Chair: Fenggang Yang Qiong Li Hui Li Jianzhong Zhu	<b>D1</b> <b>Orbis Hall 251</b> Chair: Xiangping Li Yun Huang Cuicui Zhao Dawei Liu	<b>F1</b> <b>Orbis Hall 251</b> Chair: Xiangping Li Deji Kong Xueqin Yan Shen Jiang	
		<b>A2</b> <b>Orbis Hall 252</b> Chair: J. Y. Kim Sung Pyo Jun Yumi Murayama Yi Liu	<b>D2</b> <b>Orbis Hall 252</b> Chair: T.S. Jung K. H. Huang Xianghui Liao Ying Xie	<b>F2</b> <b>Orbis Hall 151</b> Chair: S.G. Kim Ling Wang Xiaopeng Ren Ying Liu	
Lunch		Chungwoonguan Restaurant	Chungwoonguan Restaurant	Chungwoonguan Restaurant	
13:30-15:00		<b>B1</b> <b>Orbis Hall 251</b> Chair: Ting Guo Youfu Liu Hao Zhao	Yoido Full Gospel Church (2-4pm)	<b>G</b> <b>Orbis Hall 151</b> Chair: S. I. Oh Kwangsoo Park Feifei Yan Wei Xiong	
		<b>B2</b> <b>Orbis Hall 252</b> Chair: C. Lee Suho Park Yunze Xiao Hao Yuan			
Tea Break					
15:30-17:00		<b>C1</b> <b>Orbis Hall 251</b> Chair: Jonathan Pettit Wei Liu Jun Yan Qiyong Wang	Jogyesa Temple (4:30-5:30pm)		
		<b>C2</b> <b>Orbis Hall 252</b> Chair: S. P. Jun Kenta Awazu Hairan Woo Chae-Yong Chong & Y.B. Lim			
Dinner	Welcome Party	Chungwoonguan Restaurant	Korean Restaurant in downtown	Farewell Party Ramada Hotel	
18:00-20:00					

\* Chinese Sessions: B1, D1, F1

**Friday, June 17, 2016**  
**2016 年 6 月 17 日, 星期五**

18:00-20:00

**Registration 报到**

**Welcome Dinner 欢迎晚宴**

Venue 地点:

Slowcoach Restaurant, Second Floor  
Ramada Encore Seoul Dongdaemun

**Saturday, June 18, 2016**  
**2016 年 6 月 18 日, 星期六**

**9:00-10:15**

Keynote Presentation 主题演讲 (一)

Venue 地点: Orbis Hall 151

Chair 主持人: Fenggang Yang 杨凤岗, Center on Religion and Chinese and Society, Purdue University

**The Reality and Prospect of Korean Church**

Won G. Lee 李園圭, Professor Emeritus of Graduate School of Practical Theology, Korea

**10:15-10:30**

Group Photo 集体合影

Tea Break 茶叙

**10:30-12:00**

**A1: Managing Religious Affairs in Contemporary China**

Venue 地点: Orbis Hall 251

Chair 主持人: Fenggang Yang 杨凤岗, Center on Religion and Chinese and Society, Purdue University

**Islamic Religious Affairs Management Conflict-Case Study on NingXia HUI Community**

伊斯兰教宗教事务管理的冲突性实践——以宁夏回族某寺坊型社区为个案研究

Qiong Li 李琼, East China University of Science and Technology

Jiaqi Xia 夏佳琦, East China University of Science and Technology

**Restriction, Contradiction, and Intervention: An Analysis of the Reasons of Protestant Triple-Market' shift in Linfen and Nanyang**

压制·矛盾·干预: 临汾和南阳基督教三色市场转换原因分析

Hui Li 李辉, The Chinese University of Hong Kong

**The Ongoing Tension between the Planned Religion and Marketed religion: A Case Study on the Anti-demolition Action of Wenzhou Churches**

市场与计划宗教张力中的温州教会抗拆行动

Jianzhong Zhu 朱建忠, The Chinese University of Hong Kong



## A2: Christianity from an East Asian Perspective

Venue 地点: Orbis Hall 252

Chair 主持人: Jong Young Kim 金鍾泳, Kyung Hee University

### **A Search for the Reality of Korean Protestantism by Comparing It with Other Religions: A Summary Note of Comparative Works in the Early 21st Century**

Sung Pyo Jun 全聖杓, University of Ulsan, Ulsan, Korea

### **Evangelicalism in Japan: History and Contemporary Issues**

Yumi Murayama 村山由美, Nanzan Institute of Religion and Culture, Japan

### **Pastor Hsi's Legacy: A Life History of Christians in Southern Shanxi**

席胜魔的遗产: 山西南部基督徒的生活史

Yi Liu 刘义, Shanghai University

**12:00-13:30**

Lunch 午餐

Chungwoonguan Restaurant (on campus)

**13:30-15:00**

## B1: Local Identities in East Asian Religions

Venue 地点: Orbis Hall 251

Chair 主持人: Ting Guo 郭婷, Center on Religion and Chinese Society, Purdue University

### **Probe Survival Mode of Folk Beliefs in the Process Of Urbanization: The Hunan Rural Folk Beliefs**

城镇化过程中民间信仰生存模式探究: 基于湖南乡村民间信仰的田野调查

Youfu Liu 刘友富, East China Normal University

### **“Three Heads Snake” and the Multiple Practice of Local Religion: The Faith of the God of Wealth in County Y and the Formation of Local Civil Society**

“三头蛇”: 地方性信仰的叠合实践——川北 Y 县的财神信仰与地方公民社会生成

Hao Zhao 赵浩, Southeast University

## B2: State and Religion in East Asia

Venue 地点: Orbis Hall 252

Chair 主持人: C. Lee 李哲, Soongsil University, Korea

### **Modernization and Changes of Buddhist Organizations: A Case Study of the Jogye Order of Korean Buddhism**

Suho Park 朴秀浩, Joong-Ang Sangha University, Korea

**The Jesus Movement from Rural to Urban: the House Church's Order Changes and State Control on Northern Jiangsu Zhuo City**

从乡村到城市的“耶稣运动”——苏北涿城家庭教会的“次序”变迁与国家管制

Yunze Xiao 肖云泽, East China Normal University

**Rural Churches in the Process of Contemporary China's Urbanization: Case Study of Mount of Olive Church and Salt & Light Church in Beijing**

当代中国城市化进程中的农村教会——以北京橄榄山教会和盐光教会为例

Hao Yuan 袁浩, The Chinese University of Hong Kong

**15:00-15:30**

Tea Break 茶叙

**15:30-17:00**

**C1: Daoism and Ancestor Worship in Contemporary China**

Venue 地点: Orbis Hall 251

Chair 主持人: Jonathan Pettit 裴玄铮, Center on Religion and Chinese Society, Purdue University

**Jieshenren: Mediums and a Revival of Folk Religion**

“借身人”：一种民间信仰的中介化复兴

Wei Liu 刘晔, Tsinghua University

**Daoshi (Taoist Master) in Zhanjiang: A Local Case of Lay Taoist**

湛江道师：一个火居道士的地方案例

Jun Yan 严俊, Shanghai University

Weizhi Lin 林伟挚, Shanghai University

**The Role and Position of Popular Religion in Contemporary Chinese Social Transformation: A Case Study of Ancestor Worship in a Huizhou Rural Community**

当代中国社会转型过程中民间宗教的角色与位置——对一个徽州农村社区的个案研究

Qiyong Wang 王其勇, Peking University

**C2: Religions in the 21st Century East Asia**

Venue 地点: Orbis Hall 252

Chair 主持人: S.P. Jun 全聖构, University of Ulsan, Ulsan, Korea

**Nationalism and Religion in Contemporary Japan**

Kenta Awazu 栗津賢太, Nanzan Institute for Religion and Culture, Japan

**Meditation Today: From Monastery to Meditation Centre, A South Korean Case**

Hairan Woo, Catholic University of Korea

**The Nones and Dones in Korea**

Chae-Yong Chong 丁哉榮, Graduate School of Practical Theology, Korea  
Young Bin Lim, Re-shaping Development Institute, Korea

**18:00-19:30**

Dinner 晚餐

Chungwoonguan Restaurant

**2016 年 6 月 19 日, 星期日**  
**Sunday, June 19, 2016**

**9:00-10:15**

Keynote Presentation 主题演讲 (二)

Venue 地点: Orbis Hall 151

Chair 主持人: Jae-ryong Song 宋在龍, Kyung Hee University

**Studying Chinese Religions in Time and Space**

Fenggang Yang 杨凤岗, Center on Religion and Chinese Society, Purdue University

**10:15-10:30**

Tea Break 茶叙

**10:30-12:00**

D1: Trends in Local Churches of China

Venue 地点: Orbis Hall 251

Chair 主持人: Xiangping Li 李向平, East China Normal University

**Observations of the Qufu Churches**

曲阜教会调查

Yun Huang 黄芸, Yuan Dao Study Society

**Personal Relationship and Belief Conflict: A Study of a Seaside Church in a Town, Zhejiang Province**

私人关系与信仰冲突——浙江某镇海滨教会研究

Cuicui Zhao 赵翠翠, East China Normal University

**“Official Church” and “Private Temple”: A City Village Belief Landscape**

“官家教会”与“私人老爷”：一个城中村的信仰格局

Dawei Liu 刘大为, East China Normal University

## D2: Overview of East Asian Christianity

Venue 地点: Orbis Hall 252

Chair 主持人: T.S. Jung 鄭太植, Kyungbook National University, Korea

### **A Summary Presentation on the Korean Catholic Church**

Kyung-hoon Hwang 黃慶勳, Catholic University of Korea

### **Analysis of the Family Influence of Teenagers' Conversion to Catholicism**

青少年天主教徒皈依的家庭影响分析

Xianghui Liao 廖翔慧, North Sichuan Medical College

### **Strategy Choices and Organization Structure of Localized Christian Sect in China: A Study of "The Disciple Society"**

灰黑之间的生存：基于湖南门徒会的调查

Ying Xie 谢颖, Guangzhou University

**12:00-13:30**

Lunch 午餐

Chungwoongan Restaurant (on campus)

Sites Visit

**14:00-16:00**

Venue 地点: Yoido Full Gospel Church 汝矣岛纯福音教会

**16:30-17:30**

Venue 地点: Jogyesa Temple 曹溪寺

**18:00-19:30**

Dinner 晚餐

Korean Restaurant in Downtown

**Monday, June 20, 2016**  
**2016 年 6 月 20 日, 星期一**

**9:00-10:15**

E: Christianity in Modern Times

Venue 地点: Orbis Hall 151

Chair 主持人: Hyung Chul Jang 張炯哲, Induk University, Korea

### **Modernized Individuals in Imaginary Communities: An Anthropological Study of Artist Churches in Songzhuang, Beijing**

积聚成塔，散落如沙——对北京宋庄艺术家教会的人类学考察

Mengyin Hu 胡梦茵, East China Normal University

**Pastoral Ministry for Themselves: The Growth Path and Religious Niches of a New City Christian Group**

自我牧养：一个城市新兴基督教群体的成长与定位

Zhipeng Zhang 张志鹏, Anhui University of Technology

**10:15-10:30**

Tea Break 茶叙

**10:30-12:00**

**F1: Religions on China's Periphery**

Venue 地点: Orbis Hall 251

Chair 主持人: Xiangping Li 李向平, East China Normal University

**When the "State" Appropriates "Society": Reflection on the Relation between Church and State from the Presentation and Truth of Christianity in the Miao Ethnic Group**

当“国家”盗用“社会”——从苗族基督教的呈现与实情反思政教关系

Deji Kong 孔德继, China Agricultural University

**The Cross nearby the Mountain God: A Case Study of Christian Community in Village L of Kansu-Tibetan Border, China**

山神堆旁的十字架——甘肃汉藏边界地区 L 村基督徒群体研究

Xueqin Yan 严学勤, Xin Jiang Normal University

**"Tricolor market" in Yunnan Ethnic Minorities of China: A Case Study of Christian Living Condition in Honghe Hani**

“三色市场”中的少数民族基督教生存状态探究——以红河哈尼族地区为例

Shen Jiang 姜伸, Yunnan Minzu University

Ling He 何玲, Yunnan Minzu University

**F2: The Social Dimension of Chinese Christianity**

Venue 地点: Orbis Hall 151

Chair 主持人: Sung Gun Kim 金成建, Seowon University

**A Dilemma: the Procreative Culture of Christians between God and Government**

中国基督徒生育意愿和行为的两难处境研究——以北京 G 教会为例

Ling Wang 王羚, China Business News

**“Be Frutiful and Increase in Number”: A Study on the Fertility Culture of a City House Church**

“你们要生养众多”——对一间城市家庭教会生育文化的考察研究

Xiaopeng Ren 任小鹏, Western China Covenant College

**A View of Religious Charity from Resource Mobilization Perspective: A Case Study on the Christian Church of K City in Jiangsu Province**

基督教慈善资源及动员机制考察——以江苏省 K 市教会为中心的个案研究

Ying Liu 刘影, Nanjing Agricultural University

**12:00-13:30**

Lunch 午餐

Chungwoonguan Restaurant (on campus)

**13:30-15:00**

**G: Constructing Religious Identity in East Asia**

Venue 地点: Orbis Hall 151

Chair 主持人: S.I. Oh 吴世逸, Sogang University

**A Study on the Transformation of Topography of New Korean Religions**

Kwangsoo Park 朴光洙, Wonkwang University, Korea

**The Suffering Memory and Power Structure: A Study of the Memory of a Catholic Village**

苦难讲述与权力结构：一个天主教村落的记忆考察

Feifei Yan 闫飞飞, Shanxi University

**Alternative Education: An Anthropological Study on a Catholic Prep Seminary**

另类的教育：一个天主教备修院的人类学研究

Wei Xiong 熊威, Sun Yat-sen University

**18:00-20:00**

Farewell Party 欢送晚会

Venue 地点: Slowcoach Restaurant, Second Floor, Ramada Encore Seoul Dongdaemun

**Tuesday, June 21, 2016**

**2016 年 6 月 21 日，星期二**

**Before 12:00pm 中午十二点前**

Hotel Check-out 退房

# Abstracts

## 摘要

### Keynote Presentation 主题演讲 (一)

#### **The Reality and Prospect of Korean Church**

Won G. Lee 李園圭, Professor Emeritus of Graduate School of Practical Theology, Korea

For the past twenty years, Korean Church has been viewed as a world-class model for rapid church growth among a wide variety of well-known scholars of religion like Peter Berger, David Martin, and Phillip Jenkins. All of them consider Korean Church to be the best example of nationwide church growth and revival. How shall we evaluate the scholars' analyses of Korean Church? They were right because Korean Church had sprung up quickly and passionately. Nevertheless, we must exercise caution and not expect past performance to predict the future. The current state of Korean Church is no longer that of a passionate revival movement. Instead, her ardor has cooled and her reputation has been tarnished in the broader society. What then is the reality of the present-day Korean church and what is her prospect for the future? Will it be optimistic or pessimistic? Hopeful or hopeless? Do we adequately understand the reasons for the current crisis as well as the obstacles that need to be overcome? This presentation will deal with these questions from the sociological perspectives.

We will start with an analysis of the growth of Korean Church based on social and psychological functions and roles. Then, the current characteristics, change, and social reputation of religiosity of Korean Church will be presented. Next, the prospect for the future of Korean Church will be addressed on the basis of the current realities of social, economic and cultural change. Lastly, the social and religious tasks of Korean Church that need to be accomplished in order to overcome the current crisis will be discussed. In this paper, Korean Church means the Korean Protestant Church.

### A1: Managing Religious Affairs in Contemporary China

#### **Islamic Religious Affairs Management Conflict-Case Study on Ning Xia HUI Community**

伊斯兰教宗教事务管理的冲突性实践——以宁夏回族某寺坊型社区为个案研究

Qiong Li 李琼, East China University of Science and Technology

Jiaqi Xia 夏佳琦, East China University of Science and Technology

Religious affairs management has always been the most concerned among the issues of China's ethnic minority areas. This case study focuses on the study of the Ning Xia HUI Yinchuan residents and the religious affairs management of the area. Based on the data collected, we summarize the current situation and the understanding of faith of the Islam faith people. In addition, we verify the religious factors and the correlation of the conflict or fusion between Hui and Han people, in order to explore possible measures for the administration of religious affairs to achieve the development of the national unity, the consensus of social coexistence, and the optimization and improvement of the Chinese society.

宗教事务管理一直是中国少数民族聚居的地区最为关注的重要内容。本个案研究是以宁夏回族自治区银川市市区与乡村的居民以及宗教事务管理人员作为研究对象进行的调查。根据样本数据推理出目前宁夏回族自治区伊斯兰教信仰情况以及人们对信仰的认识,同时验证宗教因素与回汉民



族冲突或融合之间的相关性，以此探索出适合民族团结发展的宗教事务管理办法，形成社会共生的共识，让中国社会更加优化和完善。

### **Restriction, Contradiction, and Intervention: An Analysis of the Reasons of Protestant Triple-Market' shift in Linfen and Nanyang**

压制·矛盾·干预：临汾和南阳基督教三色市场转换原因分析

Hui Li 李辉, The Chinese University of Hong Kong

The triple-markets are not clear-cut but are constantly shifting. Based on the background of flexible religious policy, what is the reason of triple-market' shift? Through the case studies of the Protestants in Linfen and Nanyang, I find the gray market is the buffer when it appears contractions inside of red market or black market. If the government put more restrictive on religion, the red market or gray market will shift to black market. In addition, if the local government or "three-self church" intervenes or lobbies the believers of black market or gray market, it will make black market or gray market turn to red market. 宗教三色市场之间并没有严格的限制，而是相互转换的。在宗教管制相对宽松的环境下，宗教三色市场之间转换的原因是什么？通过对南阳市和临汾市的基督教案例分析中发现，一旦红色宗教市场和黑色宗教市场内部存在矛盾，灰色宗教市场作为三色市场的中心，能够起到有效的缓冲作用。如果政府向宗教施压，则红色市场或灰色市场就会转移到黑色市场中。如果三自教会和宗教局进行有效干预，会使黑色市场或者灰色市场转移到红色市场中。

### **The Ongoing Tension between the Planned Religion and Marketed religion: A Case Study on the Anti-demolition Action of Wenzhou Churches**

市场与计划宗教张力中的温州教会抗拆行动

Jianzhong Zhu 朱建忠, The Chinese University of Hong Kong

This article focuses on the discussion of the characteristics, causes, and patterns of the anti-demolition action by Wenzhou churches. Based on my six field researches from July 2014 to February 2016, I discovered that: (1) The contentious actions are more explicit in Wenzhou churches owing to their regional distinctiveness; (2) A wide difference can be observed among Wenzhou churches due to their doctrinal diversity; (3) "Poor pastors" have taken the leadership role in the anti-demolition activities instead of "boss Christians." Considering the ongoing tension in the Chinese religious environment between the central government planning and free market operation, the author offers the "price-return" exchange theory to explain the pattern of contentious activities of Wenzhou churches.

本文主要讨论温州教会在面对“浙江拆十字架运动”中，抗拆行动的特点、原因及模式。作者通过2014年七月至2016年二月，六次的田野调查，发现：一、温州教会的区域特色使得他们较其它城市的抗拆表现更为突出；二、不同基督宗教团体在教义传统上的差异也影响了他们在抗拆上的不同表现；三、“穷传道”取代“老板基督徒”成为抗拆行动中的领导角色。由于中国大陆的宗教环境仍是处在宏观的计划调控与有限制的市场自由两者的张力之间，作者提供“代价-回报”的交换理论来解释温州教会的抗拆行动模式。

## A2: Christianity from an East Asian Perspective

### **A Search for the Reality of Korean Protestantism by Comparing It with Other Religions: A Summary Note of Comparative Works in the Early 21st Century**

Sung Pyo Jun 全聖杓, University of Ulsan, Ulsan, Korea

Korea is one of the rare societies in which several major religions are co-existing peacefully, with no one particular religion dominating. To comprehend Korean Protestantism, this study summarizes the comparative works conducted with empirical data in recent years. This study introduces attitudinal and behavioral differences between Protestants, Catholics, Buddhists and people with no religious affiliation.

### **Evangelicalism in Japan: History and Contemporary Issues**

Yumi Murayama 村山由美, Nanzan Institute of Religion and Culture, Japan

Unlike in the case of Korea, in Japan, evangelicalism has never become a major force in society in general, or even within Christianity. The postwar boom in the Christian population in Japan stagnated and declined at the end of the 1950s, but the churches who persevered and thrived were the evangelical ones, whose missions arrived mostly after the end of the Asia-Pacific War. Today, the Christian population in Japan is steadily decreasing, but the evangelical churches have maintained a steady rate of attendance. Compared to the United Church of Christ, which is the largest Protestant denomination in Japan, evangelical Christianity is often overlooked by Japanese religious scholars. This paper considers the history of evangelicalism in Japan and an important contemporary issue it faces: namely, the increasing concerns being publicly expressed from within the evangelical movement itself, of the emergence of cult-like behaviours among some members, and the associated dangers.

### **Pastor Hsi's Legacy: A Life History of Christians in Southern Shanxi**

席胜魔的遗产：山西南部基督徒的生活史

Yi Liu 刘义, Shanghai University

Pastor Hsi (Xi Shengmo, 1835-1896) is a heroic, inspiring figure to the indigenous Protestant churches in late 19th century. Opium refuges and localized hymns contributed to a prosperous growth of Protestantism in Shanxi then, and it reversely influenced the missionary policy. It also becomes an aspiration to the contemporary churches in the local society. This article describes a life history of Christians in south Shanxi, through four dimensions - ancestor worship, prayer and healing, femininity and family, alcohol and gambling, etc. In reference to the concept of "lived religion," the author emphasizes the practice of faith in everyday life. And with comparison to the models of indigenization or contextualization, practicality and pragmatism are underlined. In contrast to a kind of high theology above, Christian faith is infused with the material life and interests of common believers. This forms the reality of Christianity in a local society.

席胜魔（席子直，1835-1896）是 19 世纪中国教会自立运动的一个灵魂人物。禁烟和本土化的诗歌促进了基督教在山西南部的蓬勃发展，并反过来影响了传教士的政策。这对于今日的当地教会也有着启发性的影响。本文通过祭祀与祖先、祷告与治病、女性与家庭、喝酒与赌博四个方面，考察了山西南部一个乡村基督徒群体的生活史。参考“活的宗教”的概念，作者强调基督教在日常生活中的体现。相对于本色化和处境化的讨论，作者更相信地方社会的实践性和实用性。基督教的信仰不是高高在上的神学，而是同当地信徒的物质生活和利益密切联系在一起。这构成了基督教在地方社会生存与发展的实在。

## B1: Local Identities in East Asian Religions

### **Probe Survival Mode of Folk Beliefs in the Process Of Urbanization: The Hunan Rural Folk Beliefs**

城镇化过程中民间信仰生存模式探究：基于湖南乡村民间信仰的田野调查

Youfu Liu 刘友富, East China Normal University

In this paper, from the dimensions of space and faith, the author analyzed the two survival modes of folk beliefs and two kinds of elite folk belief in the authority pattern construction and intergenerational inheritance issues. The author thinks that three color market theory of religion emphasize too much on the power control of leading role of religious belief, ignoring the specific structure of the actors in motility mechanism. So I thought that the discussion of folk belief in survival mode, not only in politics teaching relations perspective analysis, must also consider its social structure in the use of various resources configuration and rules of the influence of folk beliefs.

本文从空间和信仰的维度，分析了湖南民间信仰中的两种生存模式及两种模式中民间信仰精英权威建构及代际传承问题。笔者认为宗教三色市场理论，对理解权力管制下不同宗教信仰的转变提供了参考维度，但过于强调权力管制对宗教信仰主导作用，忽略了特定结构中行动者所具有的能动性机制。为此认为在讨论民间信仰生存模式时，不能仅从政教关系的角度来分析，还必须考虑其所处社会结构内各种资源的配置和规则的使用对民间信仰的影响。

### **“Three Heads Snake” and the Multiple Practice of Local Religion: The Faith of the God of Wealth in County Y and the Formation of Local Civil Society**

“三头蛇”：地方性信仰的叠合实践——川北 Y 县的财神信仰与地方公民社会生成

Hao Zhao 赵浩, Southeast University

The aim of this article is twofold. Through describing the worship of the god of wealth in County Y, Sichuan Province, I develop a picture of the complex interactive process among the popular religion itself, worshipers and government. The second aim is to show the formation of local civil society. In the practice of worshipping the god of wealth, civic associations such as communities of villages, seniors associations etc. have been set up. Groups of worshipers, to some extent, have the property of civic entities and therefore promote the communication between government and the public, forming a “Popular Religion-Rural community” connection. All of the above typifies the localized features of the current civil society.

通过对四川省 Y 县财神信仰状况的深描，呈现财神信仰与自身、信众、政府三者之间错综复杂的社会互动过程，并在这一过程中聚焦地方公民社会的生成。在财神信仰实践中，成立了乡邻组、老年协会等公民组织，信徒群体具有了一定程度的公民团体性质，有效地推进了政府与民间的沟通交流，初步形成了“民间信仰—农村社区”的社会聚合形式，这些都体现了当前公民社会的“地方性”特色。

## B2: State and Religion in East Asia

### **Modernization and Changes of Buddhist Organizations: A Case Study of the Jogye Order of Korean Buddhism**

Suho Park 朴秀浩, Joong-Ang Sangha University, Korea

Korea Buddhism could not embark on the front of the history since the 14th century until 1895. The late 19th century, Korea began to come into contact with Western society is the same as the time when Buddhism was to resume social activities. Korea Buddhism had accepted the wave of modernization,

without any preparation, has experienced many changes in the process of adaptation to modernization. The purpose of this study is to track how Korea Buddhism came develop in influences of modernization. Specifically, this research is a case study of organizational change Jogye Order of Korean Buddhism, which represent the Korea Buddhism. It examines the effects and limitations of modernization done to Korea Buddhism through case study, and will consider future challenges.

### **The Jesus Movement from Rural to Urban: the House Church's Order Changes and State Control on Northern Jiangsu Zhuo City**

从乡村到城市的“耶稣运动”——苏北涿城家庭教会的“次序”变迁与国家管制

Yunze Xiao 肖云泽, East China Normal University

Taking Zhuo city House church which are during the process from rural to urban as a case study, this article looks into the order changes and state controls between these two types of churches. The study found out two different conditions: the fundamentalist and patriarchal church are constantly dividing from each other, but the government always try to restrict the churches of this kind; the other house churches, like city emerging churches, are reformers and chasers of public order, so the government will exchange information with them and try to know more about them. The article also compare the failure of traditional church reformation and the successful stories of urban activist churches, to show the different situations of both types of churches in urban society. Finally, the paper focus on the order concept and the church-state relations of these two different types of churches.

文章以涿城家庭教会为个案研究对象，来透视从乡村到城市的过程中，家庭教会秩序的变迁，以及国家对家庭教会管制的变化。研究发现，传统基要派、家长制教会处于不断的裂变当中，国家对这类教会予以控制策略；城市新兴教会则进行改革宗改革，构建公共秩序，国家对这类教会予以沟通策略。文章还通过传统教会改革失败和城市教会学校维权成功的案例，来展现双方在城市社会中的不同处境。最后对两种类型教会的秩序观和政教关系进行反思。

### **Rural Churches in the Process of Contemporary China's Urbanization: Case Study of Mount of Olive Church and Salt & Light Church in Beijing**

当代中国城市化进程中的农村教会——以北京橄榄山教会和盐光教会为例

Hao Yuan 袁浩, The Chinese University of Hong Kong

This is an empirical study of rural churches in the context of China's urbanization. Since 1990s, the rapid urbanization of China has been an important context for the Chinese Christianity. Faced with the challenge of urbanization, rural churches began to transform in the following aspect: the churches moved from the rural area into the cities; the churches reformed its system, authority structure, organization and even its theological tradition. Influenced by different factors, the rural churches showed a variety of organizational characteristics. Some of them have successfully made the transition from a traditional community of belief to a modern civil community while some are still struggling to find their way out.

进入一九九零年代，中国快速的城市化构成了基督教在中国发展的一个重要处境。面对城市化挑战，农村教会开始转型，表现在这样几方面：教会从农村迁入城市，教会开始革新其制度、权威结构、组织参与及神学传统。受制于不同因素，农村教会在转型进程中呈现出不同的组织特征，有的农村教会由传统的信仰共同体顺利向公民共同体过度，有的农村教会其转型则举步维艰。

## C1: Daoism and Ancestor Worship in Contemporary China

### **Jieshenren: Mediums and a Revival of Folk Religion**

“借身人”：一种民间信仰的中介化复兴

Wei Liu 刘璋, Tsinghua University

A new faith system is broadly springing up contemporarily in rural China whose characteristics of significance are as follows: institutional and local gods situated in the same temples, validity considered as the key to the selection of available gods, and gods' social functions varying continuously. It seems hard for the existing theories with regard to sociology of religion to provide a plausible explanation of the phenomenon. An ethnography concentrated on mediums and a revival of folk faith is to be demonstrated in detail to illustrate how the group of Jieshenren, as mediums, blended different kinds of gods, extended the gods' social functions, and realized the organization and institutionalization of the faith.

当代中国乡村涌现出一种新的信仰体系，它的主要特点是：制度化神祇与地方性神祇同庙供奉，信众以有效性来自由衡量与选择各种神祇，神祇的社会功能不断变化。现有的宗教社会学理论无法全面解释这一现象，故本文通过江村民间信仰中介化复兴的民族志，重点突出“借身人”这一中介群体如何混杂各种神祇，泛化神祇的社会功能，实现信仰的组织化与制度化。

### **Daoshi (Taoist Master) in Zhanjiang: A Local Case of Lay Taoist**

湛江道师：一个火居道士的地方案例

Jun Yan 严俊, Shanghai University

Weizhi Lin 林伟挚, Shanghai University

As an important denomination of Taoism, Zhengyi is mainly represented by the lay Taoist who directs ceremonies in local communities. The community has a set of common traits, however, the differentiation within is obvious still. The religious practices of the lay Taoist are unfamiliar to researchers because of the insufficiency of official records and investigation data. Based on the fieldwork in the villages of Zhanjiang, Guangdong, we try to portray and probe the community characteristics, daily religious practices and self-identity of the local lay Taoist (Daoshi). In addition to presenting the diversity, we also abstract a number of common features for further study and discussion.

作为道教重要分支的正一派主要以在地开展仪式活动的火居道士为代表。虽然该群体具有一些共同特征，但各地分化仍然明显。由于官方记录与实地调查资料都相对缺乏，火居道士的宗教实践情况并不为学界熟知。本研究依据田野调查资料，试图勾勒广东湛江乡村社会中的一类火居道士（道师）的群体特征、日常宗教实践与自我认知。在展现地方宗教现象多样性的同时，也尝试从中抽取一些普遍特征进行讨论，希望为后续研究提供资料与思路启发。

### **The Role and Position of Popular Religion in Contemporary Chinese Social Transformation: A Case Study of Ancestor Worship in a Huizhou Rural Community**

当代中国社会转型过程中民间宗教的角色与位置——对一个徽州农村社区的个案研究

Qiyong Wang 王其勇, Peking University

This is a case study of the role and position of one kind of popular religion, i.e., ancestor worship, during the process of contemporary Chinese social transformation in Tengyuan, Huizhou district. This paper insists that, though ancestor veneration suffered seriously in Communist movement in China, this traditional faith penetrated into the red cult which rose after 1949, and had a close relationship with the official or mainstream ideology as in history. After the collapse of the social structure People's Commune and the decline of the ideology of collectivism, both of which were generated in the



Communist movement, the traditional ancestor worship found its position in performing the function of integrating the old community and promoting the village's self-government. However, one of the severe challenges this faith encounters today is the rapid urbanization which leads to the marginalization of rural society and threatens the future of ancestor worship, unless it was able to find its new position once again in the modern city.

本文是对祖先崇拜这种民间信仰在当代转型过程中的社会角色与位置的个案研究。本文认为，中国的共产主义运动尽管在表面上打击了祖先崇拜信仰，但是这种信仰还是弥漫于 1949 年后在兴起的共产主义的红色膜拜中，如同在历史上一样，与主流信仰形成密切联系。在 1978 年农村人民公社的社会结构崩溃和集体主义的意识形态衰落后，这种信仰就在促进腾源村整合和自治的过程重新找到了发展的位置。然而，这种信仰在今天面临着中国迅速城市化的挑战。

## C2: Religions in the 21st Century East Asia

### **Nationalism and Religion in Contemporary Japan**

Kenta Awazu 粟津賢太, Nanzan Institute for Religion and Culture, Japan

In this paper I would like to examine three arguments related to theories in sociology of religion and politics through contemporary Japanese case.

The concept of nationalism has been variously and vaguely defined mainly as secular ideology. Recent studies on recent phenomena, it is important to note that nationalism performs an ideological function but it has also the deep attachment to its blood and soil as well. Although a large number of researches have been conducted into this imagination, little is known about its religious origins. The first argument concerns the definitions of the term 'nationalism' by classifying theories.

Second argument concerns religio-political situations in contemporary Japan. On the discursive level, the situation is getting worse in terms of good democracy, nationalistic discourse, historical revisionism and ethnocentric speeches covered Japanese societies. A fusion of political parties and religious movements has been progressed in the course of economic crisis. This paper will try to classify how the fusion of political parties and religious movements in a lawful manner to be developed.

Third argument is to examine de-privatization or public religion thesis through Japanese context. In scope of sociological studies of religion, it seems to be counterevidence of secularization and privatization thesis of religion in modern or post-modern world.

### **Meditation Today: From Monastery to Meditation Centre, A South Korean Case**

Hairan Woo, Catholic University of Korea

Meditation or Seon (禪) is the central practice of Korean Buddhism, while it is claimed this tradition makes Korean Buddhist culture unique. However, meditation was a privilege rather reserved for Buddhist Elites (especially, monks and nuns). It was in the 30's when Seonhakwon (禪學院) opened for the first time a meditation center exclusively for lay people. But till the 70's only a few temples provided place for lay and non-Buddhist people to practice meditation under the guidance of their monks. In the 80's lay groups took the lead in making Buddhist meditation accessible to the general public. Since then a great deal of Buddhist meditation center have emerged and mostly established with success, largely owing to the meditation boom in the country. This kind of Buddhist meditation center is called "citizen's meditation room (市民禪房)" or "downtown meditation room (都心禪房)". At the same time, another type of meditation center has come on the scene since the 90's in South Korea, namely those groups which are not affiliated with any established religion. The most successful groups of among them are Maum Suryon and

Dongsasup. Maum Suryon has developed as a global meditation group managing ca. 340 centers worldwide. Dongsasup has developed from T group workshop which was initiated by a Buddhist monks inspired by Carl Rogers' group counseling. What these groups have in common is that they combined traditional meditation with psychotherapy and provide training programs stage by stage, promising to reach "awakening" in a fast and effective way. In this way, "meditation" is now not only accessible to everybody also rich and diverse in content, not to mention its commercialization.

### **The Nones and Dones in Korea**

Chae-Yong Chong 丁哉榮, Graduate School of Practical Theology, Korea

Young Bin Lim, Re-shaping Development Institute, Korea

Recently, the issue of the religious none became a global issue. The number of Christians continues to decrease, while the number of religious nones is increasing in Europe and the U.S. The situation is the same in Korea. According to "The Religion of Koreans, 1984-2014" published by Gallup Korea, half of respondents answered they are affiliated with a religion (Buddhist 22%, Protestant 21%, Catholic 7%), while the other half of respondents answered they are not affiliated with any religion. The proportion of those who are affiliated with religion increased from 44% to 54% between 1984 and 2004, but it decreased to 50% in 2014 so the increasing trend until 2004 turned into the decreasing trend in 2014. However, a lack of affiliation with religion does not necessarily mean "no interest in religion" or irreligious practice in Korea. Although individuals may have answered they are not affiliated with a religion, they may believe in spiritual beings or may answer they are still religious. It can be described as "believing without belonging" or "spiritual but not religious." Recently, some people began to differentiate the "dones" from the "nones" in America. The dones means they are "done churching," while the nones meaning they are just "not churching." Similarly, many Korean Christians have interest in the decreasing trend of Christianity and are trying to analyze the situation using new terms. For example, many Korean Christians began to use the term "canaan saints" to describe the Christians who don't attend churches any more. Originally, Canaan (가-나-안) is the name of a region of Ancient Israel, but read backwards (안-나-가) it means "we don't attend churches" in Korean culture. Thus, this paper will explain and analyze religious trend of Korea by using terms like "Canaan Saints" in Korea.

## **Keynote Presentation 主题演讲 (二)**

### **Studying Chinese Religions in Time and Space**

Fenggang Yang 杨凤岗, Center on Religion and Chinese Society, Purdue University

In this paper I plan to begin with reflections on some theoretical and methodological challenges in the social scientific study of religions in China. I will address these questions: What are the unique or distinct characteristics of religion in China in comparison with that in other societies? What theories may account for the particular characteristics? How can the study of Chinese religions learn from and contribute to the sociology of religion in general? Then, I will introduce our current project and show we are responding to these challenges. In addition to fieldwork and survey research, I will show our efforts to study religion in time and space — oral history interviews and geographical studies of religious sites.

## D1: Trends in Local Churches of China

### Observations of the Qufu Churches

#### 曲阜教会调查

Yun Huang 黄芸, Yuan Dao Study Society

This paper is to respond to the following two issues, raised by some Confucianists who have kept trying to prevent the building of a Church in Qufu, Shandong Province, China: (1) Why Christians insist in having a church in Qufu, the so called “holy city of Chinese culture”? (2) Can Christianity in China become Chinese Christianity? After a 16-days field investigation in Qufu, my answers to these questions are:

(1) Christian churches appeared in Qufu long ago; one was built by Methodist Episcopal Church in 1898; another by German Catholics in 1933. Both were located at the western section of the downtown, but appropriated and destroyed before 1980. As the Qufu government cannot return the chapels to the churches, it permitted the Christians to build another instead in the east.

(2) Contemporary Qufu churches are deeply shaped by the Jesus Family, an indigenous Christian domination formed in the nearby county, which is famous for its mixture of Christian belief with Chinese traditional ideas and local folk practices in Shandong Province. The Chinese elements helped its followers to keep their religious practices even during the Cultural Revolutionary. In this sense, contemporary Qufu churches are Chinese churches.

本文试图根据对曲阜教会的实地考察来回应由儒家挑起的两次曲阜教堂之争。调查发现，基督宗教早就在曲阜落地生根，虽在 1958-1979 年间遭到严重摧残，却依然顽强地保存下来，并在改革开放以后恢复生机。今天的曲阜城关教堂建设计划，是落实宗教政策，易地重建，而非新建。教会之所以能挺过那些年间的逼迫，而在 1980 年代恢复生机，要归功于众多平信徒（其中绝大部分是农村妇女）对信仰的坚持，以及曲阜周边地区（泰安、泗水）耶稣家庭传道人的努力。

### Personal Relationship and Belief Conflict: A Study of a Seaside Church in a Town, Zhejiang Province

#### 私人关系与信仰冲突——浙江某镇海滨教会研究

Cuicui Zhao 赵翠翠, East China Normal University

With the clue of the event that “the worship of fiery trees” in the process of building a new Christian church, the paper discusses the origin, occurrence, development and confrontation after investigating the historical tradition and its belief changes of one seaside church, and analyzes the underlying reasons of conflicts between Christian church and folk belief, which illustrates that the faith conflicts are not only fight and struggle between faith groups activated by interest relationship, but also to present the complex interweave between faith and personal relationship, legal rules, religious systems and primary power, which explores the internal connections between personal relationship and belief conflict.

论文在考察海滨教会的历史传统及其信仰变迁中，以基督教新堂建造过程中所遭遇的一起“神树喷火”事件为线索，在论述该事件的缘起、发生、发展与对峙等过程中，讨论基督教教会与民间信奉群体之间发生冲突的深层次缘由，说明这起信仰冲突事件不单是一场被利益关系所激活了的信仰群体之间的较量与斗争，更呈现出信仰与私人利益、合法性规则、宗教制度、基层权力等之间的复杂交织，旨在揭示私人关系与信仰冲突之间的内在关联。



## **“Official Church” and “Private Temple”: A City Village Belief Landscape**

**“官家教会”与“私人老爷”：一个城中村的信仰格局**

Dawei Liu 刘大为, East China Normal University

The interaction and relationship of different types of beliefs in an area is bound to become a pattern, or close, or differ greatly. The formation of the existing pattern is a product of regional resources, rules of operation. Master about resources and the rules include culture, society, and administrative power. This article is on the basis of the fieldwork from a city village, and take the conflict between Christian churches and "master temple" as a starting point, from the perspective of management system, analysis of the interaction and conflict between the "administration" Christian church management way and the "personal" folk belief management way, explore the allocation of resources on the basis of the different management system formed, and explore its impact in both management, then try to make a comment on the way of legalization and socialization management of religion. It should be said that the legalization and socialization of religious management are direction and goals.

一个区域内不同类型信仰的交往互动，势必形成一定格局，或势均力敌，或相差甚远。信仰格局的形成是资源、规则运作的产物，掌握资源与规则的力量，有文化传统、有社会关系，更有行政权力。文章依据对一个城镇化背景下的宗族村落的田野调查，以一个基督教堂与“老爷庙”的冲突事件为切入点，从管理制度的角度，分析“行政化”的基督教教会管理方式与“私人化”的民间信仰管理方式之间的互动，探讨政教关系的疏密对宗教发展的影响。应该说，不论是基于宗教治理还是基于宗教自身，“官家模式”徒增管理成本而消减宗教之超越性；“私人模式”导致管理无序而引发宗教之私利化，二者皆非应然，只有宗教管理的法制化、社会化才是方向和目标。

## **D2: Overview of East Asian Christianity**

### **A Summary Presentation on the Korean Catholic Church**

Kyung-hoon Hwang 黄慶勳, Catholic University of Korea

Catholicism was introduced into Korea in the 17th century. Books on Catholicism in Chinese were transmitted to Korea from the 17th century. Some Korean middle class scholars got an idea of the new religion through reading and studying these books and tried to practice it by themselves. One of them went to Beijing to be baptized and upon his return to Korea he and other believers around him established a Christian community in 1784. With this historical event we can affirm that the Catholic Church in Korea was founded not by European missionaries, but by Korean laypeople themselves, which is a unique Church history in the world.

The Catholic Church in Korea was suppressed from its early days because then government considered Catholicism to be opposed to Confucianism which was the guiding ideal of the government at that time. About 10,000 of the faithfuls died martyrs in persecutions that lasted for more than one hundred years.

The Church in South Korea experienced remarkable growth both in quality and in quantity, especially in 1980s. The contribution of the Church to the democratization of Korea under military regime is highly appreciated by its people in that period. The Church's voice continued to be heard in the society even after the Gwangju Massacre by then military regime in May, 1980. However, since early 1990s the Church in Korea has gradually become a Church of the middle class or the rich. The economic and education levels of Catholics in general were higher than that of the average Korean people. In 2004, Seoul archdiocese founded profit incorporations followed by other dioceses such as Incheon and Suwon.

As of December 31, 2014, the number of priests is 4,948 according to statistics the Catholic Bishops' Conference of Korea (CBCK). They say that the country has 4,948 priests, apart from 36 bishops. And the number of Catholics is 5,560,971, or 10.6 percent of South Korea's 52,419,447 people.

### **Analysis of the Family Influence of Teenagers' Conversion to Catholicism**

青少年天主教徒皈依的家庭影响分析

Xianghui Liao 廖翔慧, North Sichuan Medical College

On the basis of interviewing 12 teenagers under the age of 18, this paper discusses the family influence on the teenagers' conversion to Catholic, including the understanding of national policies, the way to approach the religion, the reason of conversion, their family members, and the behavior to express religious belief. To better understand the issue, I compared the study of the teenagers with adult catholic over the age of 18.

本文在个案访谈基础上,以12份18岁以下青少年天主教徒资料为蓝本,从教徒对国家政策的理解、接触宗教的途径、信仰宗教的原因、信仰宗教的家人以及表达信仰的宗教行为等方面逐一剖析青少年天主教徒皈依的家庭影响。为了更好地说明问题,并与18岁以上成年天主教徒做了对比。

### **Strategy Choices and Organization Structure of Localized Christian Sect in China: A Study of "The Disciple Society"**

灰黑之间的生存:基于湖南门徒会的调查

Ying Xie 谢颖, Guangzhou University

The Disciple Society is one of the most influential sects in China with a lot of followers. This Sect had been strictly banned from the beginning. By adopting strategic obedience to the authority and compliance with the laws, it gains some space to survive and spread rapidly. And the sect, using the localization appeal, developed the hierarchy organization. This could lead to a graying cult facing uncertain future.

## **E: Christianity in Modern Times**

### **Modernized Individuals in Imaginary Communities: An Anthropological Study of Artist Churches in Songzhuang, Beijing**

积聚成塔,散落如沙——对北京宋庄艺术家教会的人类学考察

Mengyin Hu 胡梦茵, East China Normal University

Along with the urbanization in China, great metropolitans gradually develop. Rural churches in cities have been a popular topic in the study of Christianity and Urbanization in contemporary China for the last decade. However there are reasons to believe both the structure and the internal constituent have been evolved as well. Meanwhile "career-churches" is a new category of churches for research. This article aims to provide an anthropological perspective of artist churches in Songzhuang area, Beijing, which are typical "rural churches in cities" as well as "career-churches." Tensions and possibilities between individuals and communities are the main focus of this article as a supplement to the studies that have been done before.

随着中国城市化进程的进一步加剧,大型都市的进一步发展,城市中的“乡村教会”无论是形态还是内部成员的组成都发生了变化。而随着社会分工程度的提高,“职人教会”也成为中国基督教研究的新分野。本文通过对宋庄地区艺术家教会的考察,通过人类学的研究视角,勾勒出当下

中国兼具“乡村教会”和“职人教会”特点的教会形态，继续“城市中的乡村教会”这一讨论，并以此为出发点对于当下个体与共同体之间的张力与可能性进行探讨。

### **Pastoral Ministry for Themselves: The Growth Path and Religious Niches of a New City Christian Group**

自我牧养：一个城市新兴基督教群体的成长与定位

Zhipeng Zhang 张志鹏, Anhui University of Technology

In Chinese cities, there are an increasing number of new religious groups. The author investigated a Christian church in Nanjing, Jiangsu province. In this church, there are many university teacher believers; education level of the church members are relatively higher. The church do not have full-time pastor; the daily affairs mainly held by church co-workers. The rise of the church is primarily to meet the growing demand of faith; this belief demand is largely resulted from the current institution environment. The church's inches are mainly formed by the interaction of church co-workers and believers gradually. The church also faces a variety of challenges that need to resolve step by step.

在中国的大城市中，有越来越多的新兴宗教群体出现。笔者调查了江苏南京市的一个基督教教会。在该教会中，有许多大学老师的信徒，教会成员的学历层次普遍比较高。教会没有专职的牧师，日常的事务主要由同工担任。该教会的兴起主要是为了满足日益增长的信仰需求，这种信仰需求在很大程度上来自于当前的制度环境。该教会的区位主要是同工与信众的互动中逐步形成。该教会还面临着多种挑战需要逐步去解决。

## **F1: Religions on China's Periphery**

### **When the "State" Appropriates "Society": Reflection on the Relation between Church and State from the Presentation and Truth of Christianity in the Miao Ethnic Group**

当“国家”盗用“社会”——从苗族基督教的呈现与实情反思政教关系

Deji Kong 孔德继, China Agricultural University

As the presentation of the Miao culture, the new established Christian Church in “Miao Zhai” of “Yunnan folkways village” was established officially on May 1, 2007, being a tourist attraction for showing the cultural characteristics of the ethnic minorities. The non-ignored background of the event includes two points. First, China is a country ruled by an atheist ideology. Besides, the population and proportion of the Miao people who believe in Christianity is not the largest among various nationalities in Yunnan. This article is trying to explain the disparity between “Culture Presentation” and “Culture Truth.” Through the study of the construction of the church and the participation of the choir, a case of “state” appropriating “society” is vividly revealed, which is contrary to the ethnic elite. In the field of traditional culture appropriate the national symbols in recent years and the complexity of the interactive relationship between “state” and “folk” is presented. The Miao folkways village church as a tourist attractions to attract tourists believers is not a “religion sites” recognized by state, neither trying to escape from the State controlled assembly, thus forming the “third categories” that can’t be explained by the existing “state-society” framework.

2007年5月1日，以展现各少数民族文化为特色的旅游景点“云南民族村”的“苗族寨”新建的基督教堂正式运行，作为苗族特色文化对游客进行展示。事件不能忽略的大背景包括两点，一是中国是一个无神论意识形态统治的国家，二是苗族基督信仰教人口总量和比例都不是云南各民族中最多的，本文试图解释这个“文化呈现”与“文化实情”之间的差距。通过教堂建设和诗班参赛经历的考察，一个与近年来在传统文化领域民族精英盗用国家符号相反的“国家”盗用“社会”的案例跃然纸上，“国家”与“民间”互动关系的复杂性被呈现出来。民族村的苗族教堂作

为一个旅游点可以吸引游客信教，既非国家认可的“宗教场所”，也不是试图逃脱国家的管束的聚会点，从而形成了一个“国家—社会”框架无法解释的“第三类”。

### **The Cross nearby the Mountain God: A Case Study of Christian Community in Village L of Kansu-Tibetan Border, China**

山神堆旁的十字架——甘肃汉藏边界地区 L 村基督徒群体研究

Xueqin Yan 严学勤, Xin Jiang Normal University

Through case studies, this paper traces the Protestantism spread history in Kansu-Tibetan Border land, and through the deep described research of the Christian groups in village L, we did in-depth analysis on the formula of the Christian community features, the network, the daily and ritual exchanges, the conflict, the collaboration and identity dilemma. The Christian community, in the multi-cultural crossroads, facing variety of pressure in their daily life and interaction process, keeps trying to continue the development of their own community, while also facing tension and trouble brought by their identity.

本文通过个案研究，追溯了在甘肃南部汉藏交界地区基督新教传播的历史，通过对 L 村基督徒群体的深描式研究，对基督徒群体特征、网络、与周边日常与仪式交往、冲突、协作及身份困境做了深入分析。身处汉、藏、回多元文化交汇的边缘区域，基督徒在生活和日常交往过程中面临多种压力，努力延续着自身群体发展，同时，也面临着身份带来的张力与困境。

### **"Tricolor market" in Yunnan Ethnic Minorities of China: A Case Study of Christian Living Condition in Honghe Hani**

“三色市场”中的少数民族基督教生存状态探究——以红河哈尼族地区为例

Shen Jiang 姜伸, Yunnan Minzu University

Ling He 何玲, Yunnan Minzu University

Through the three-color theory to explain market development status of Christianity in the region of Honghe Hani, the author describes the survival of Christianity in black, gray, and the red city state. Christian market appears black, gray, and red not just because of the government control, but also due to the disorder and confusion in its dissemination process, the church-state relations, the public relations, and the fiction between Christianity and traditional religions. These are the most important reasons that the Christian faith is suppressed. This article examines the relationship between Christian faith and the traditional religion in Yunnan Honghe Hani to explore the reasons why the Christian faith is restricted. This article also explores the factors that affecting its transition from black or gray market to red market.

本文通过三色市场论对哈尼族地区基督教的发展现状进行解释，对基督教在黑市、灰市和红市状态下的生存进行描述。基督教市场出现黑、灰、红三种类型不仅是政府单方面的原因，基督教自身传播的无序和混乱、政教关系和民教关系以及基督教与传统宗教关系的紧张，是基督教信仰遭打压的重要原因。文章从云南红河哈尼族基督教信仰与传统宗教信仰的关系出发，对基督教信仰为什么被限制？及影响其由黑市或灰市向红市转变的因素进行探索。

## F2: The Social Dimension of Chinese Christianity

### **A Dilemma: the Procreative Culture of Christians between God and Government**

中国基督徒生育意愿和行为的两难处境研究——以北京 G 教会为例

Ling Wang 王羚, China Business News

Taking Church G as a sample, this article aims to describe the predicament some Christians are trapped in. Each couple in this church is struggling sorely in a dilemma: on the one hand, God orders people to “be fruitful and increase in number, fill the earth”; on the other hand, Chinese government insists on Birth Control Policy strictly. It has resulted in a serious consequence that Christians don’t know how to face the problem of abortion. Even when they themselves found another unplanned pregnancy, they often choose abortion. As churches become larger and larger, it’s more and more important to teach congregation inwardly and call for change of society outwardly, which can re-build a new procreative culture in God’s will and rectify the wrong procreative conception.

本文通过对 G 教会会众生育意愿和生育行为间巨大落差的观察和访谈，描述了部分基督徒所处的困境：在上帝命令人类生养众多与中国政府严厉的独生子女政策之间痛苦挣扎。同时，基督徒群体同样是中国堕胎泛滥的受害者。人数迅速增长的基督教会，通过对内教导和对外发声，将可以帮助重建中国被计划生育政策破坏的生育文化和已经扭曲的生命观。

### **“Be Fruitful and Increase in Number”: A Study on the Fertility Culture of a City House Church**

“你们要生养众多”——对一间城市家庭教会生育文化的考察研究

Xiaopeng Ren 任小鹏, Western China Covenant College

The factors to support the higher fertility rate of Q church include: the belief, church life, religious community, the ethic of sanctity of life, and the traditional Christian marriage and family patterns. These factors are integrated by the religious ecological circle. From the example of Q church, we could see the traits of fertility culture of Christianity and its development in contemporary China.

有几个因素支撑了 Q 教会的较高生育率：宗教信仰、教会生活、宗教共同体、生命神圣的伦理观和基督教传统婚姻家庭模式。而这些因素通过“宗教生态圈”得到了有效整合。通过 Q 教会的例子，可以初步洞见基督教生育文化的特质，以及这一文化在当代中国的孕育、发展。

### **A View of Religious Charity from Resource Mobilization Perspective: A Case Study on the Christian Church of K City in Jiangsu Province**

基督教慈善资源及动员机制考察——以江苏省 K 市教会为中心的个案研究

Ying Liu 刘影, Nanjing Agricultural University

Taking the church of K city in Jiangsu Province as an example, this research analyzes the logic of Church-run charity as a social fact from the perspective of resource mobilization theory. The author finds that through gospel mobilization, group identity generation, unified organization and decision-making, and support from the secular world, the church integrates these resources and achieves some charity outputs.

本研究以江苏省 K 市的基督教教会为研究对象，详细考察了教会之所以能开展区别于过往传统慈善的新型公益活动，原因在于其教会组织作为行动主体的动员机制。研究发现，教会通过圣经话语的神圣动员、促进群体认同感生成的框架动员、“三统一”决策的组织动员以及在政治机遇结构下的外部动员这四种动员机制将慈善资源整合起来，从而产出多元公益成果。



## G: Constructing Religious Identity in East Asia

### **A Study on the Transformation of Topography of New Korean Religions**

Kwangsoo Park 朴光洙, Wonkwang University, Korea

The reason why special attention should be paid to the historical developments beginning in the 19th century continuing up to the present to understand the religious topography of modern Korean society is that different religions have emerged within rapidly changing social situations and that the country's religious demography changed rapidly as well. Many new religious movements emerged and faded away including the spread of new religious movements. These "Korean New Religions" were considered neither as an established religion nor a transmitted religion.

The "Great Opening" thought of popular religions and the savior ideology, represents the wishes of the majority of people, realization of societal change, moral recognition, values and nationalism. After Donghak, many new religious movements, i.e., Taejonggyo, Jungsangyo, and Won Buddhism (Wonbulgyo), arose to cure the chaotic politico-economic Korean situation by establishing a new religious idea. One important task is to discern the historic meaning and role Korean religions played through civil religion in modern Korean society.

### **The Suffering Memory and Power Structure: A Study of the Memory of a Catholic Village**

苦难讲述与权力结构：一个天主教村落的记忆考察

Feifei Yan 闫飞飞, Shanxi University

Before China carried out reform and open policy, the Catholic has long been considered to be the tools of the imperialist while being beaten and banned. How the Catholics to remember this history now? In this paper, after an in-depth investigation in Licungou Village, we found that the main stream of the Catholic Church's collective memory of the Catholic Village is "suffering." It is determined by the collective framework of its reality and the divine suffering in the history of the Catholic Church. Under this collective framework, the Catholic Church uses a series of rituals, community activities, historical collection and other techniques to constantly awaken the Catholic Church's collective memory, so that the suffering and glorious history of the Catholic Church can preserve and perpetuate. However, the techniques of the collective memory are different from the dominant power; they are not the dominant power relationship of A to B, but a kind of non-dominated power relationship.

直到改革开放，天主教一直被认为是帝国主义侵略中国的工具而被打压。现在的天主教村落是如何回忆这段历史的呢？本文发现：天主教村落对于集体记忆的主流是“苦难”，它是由其现实境遇和天主教史上神圣的苦难传统这一集体框架所决定的，同时，天主教会通过一系列的技术来不断地唤醒天主教徒的集体记忆。但是，这些保存集体记忆的技术与“支配式权力观”不同，它们所体现出来的并不是 A 对 B 的支配式权力关系，而是一种无支配的共享式的权力关系。

### **Alternative Education: An Anthropological Study on a Catholic Prep Seminary**

另类的教育：一个天主教备修院的人类学研究

Wei Xiong 熊威, Sun Yat-sen University

The catholic prep seminary is a special education institution founded by the Catholic Church; it combines the functions of the school and church; the main purpose is to train reserve forces of the father. In this study, I have the B prepared seminary of Z parish in Hebei as the object of study. Using in-depth interviews and participation observation, the author describes the life of the B prep seminary. Compared with the Chinese mainstream education system, the training mode and practices of B prep seminary is an

“alternative education”; its existence and development are closely linked to the local deep-seated cultural context, social psychological processes, and social structure.

备修院是天主教会创办的一种特殊教育机构，兼具学校和教会的职能，主要目的是培养教会神职人员的后备力量。本研究以河北 Z 教区 B 备修院为研究对象，采用人类学研究中的参与观察与深度访谈方法，对 B 备修院的生活进行深描。与中国主流教育体制相比，B 备修院的培养模式和培养实践是一种“另类的教育”，它的存在和发展与当地深层次文化语境、社会心理过程及其与社会结构的紧密联系在一起。

## Encouragement from Eileen Barker



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To Whom It May Concern

### Academic Society for the Study of Religions in East Asian Society

I am writing to express my whole-hearted support for the formation of a scholarly society that would study the religions of East Asia, including Korea, Singapore, Hong Kong and Taiwan. As a western scholar with over forty years of studying minority religions and the issues to which they give rise, I am excited by the prospect of learning more from colleagues who are themselves from these countries and understand the social context in which they are manifest.

One of the challenges that such a Society will face is the clarification of what is meant by religion. Of course, any concept is a more or less useful means of placing together what seem to be phenomena that are in some way similar to each other, and thereby drawing a distinction between them and other phenomena. Comparing the relative understandings of concepts in different social settings can be highly informative. There are those in the East who sometimes consider what Westerners call religion to be merely part of their culture. This has led to misunderstandings that the Society could help to clarify. The Chinese scholar, C. K. Yang, has drawn a useful distinction between institutional and diffused religion, the former being:

... a system of religious life having (1) an independent theology or cosmic interpretation of the universe and human events, (2) an independent form of worship consisting of symbols (gods, spirits and their images) and rituals, and (3) an independent organization of personnel to facilitate the interpretation of theological views and to pursue cultic worship.

Diffused religion, on the other hand,

... is conceived of as a religion having its theology, cultus, and personnel so intimately diffused into one or more secular social institutions that they become part of the concept, rituals, and structure of the latter, thus having no significant independent existence.<sup>1</sup>

The Society could explore both of Professor Yang's definitions of religion. There have been some very interesting studies on the 'diffused religion', but much more remains to be done,

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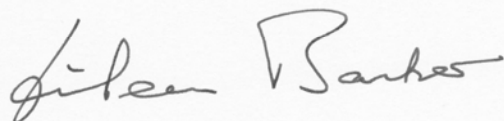
<sup>1</sup> Yang, Ching Kun. 1991 (1st published 1961). *Religion in Chinese Society: A Study of Contemporary Social Functions of Religion and Some of Their Historical Factors*. Prospect Heights, Illinois: Waveland.



and comparisons between the various societies would be particularly enlightening. For example, other countries might like to repeat the work carried out with The Religious Experience Survey in Taiwan (REST).<sup>2</sup> Naturally, the Society could encourage further in-depth studies of the traditional religions of the area, such as Buddhism and Shinto, highlighting the different beliefs and practices encompassed by their followers. There are also the hundreds, if not thousands of new religions that have emerged since the nineteenth century, examples being Quốc Đạo in Vietnam; the Unification Church in Korea; Tenrikyo and Soka Gakkai in Japan, and how these have spread throughout different parts of the world as a result of migration, missionising and the mass media, just as Western religions have been spreading throughout Asia over the centuries. Again the scope for comparisons is enormous.

Perhaps one of the most fruitful results of establishing a Society for the study of religion is the opportunity this would give to scholars to heighten awareness of work that is already being carried out, but remains unknown to other scholars in the field. More work might be brought to the attention of scholars in neighbouring disciplines, who would be interested in the relationship between religion and, say, politics, the economy and other areas of society. The opportunity to network and engage in joint ventures would be greatly enhanced, and this is surely a development that would benefit not only the Asian academic community, but also academia in a global context. It is likely that the benefits could be of a wider social significance, enhancing a better understanding of the role of religion in society for a wider public.

In short, I believe this to be an exciting new venture and would hope to keep in touch with the information, new understandings and other benefits the Society can offer.



London School of Economics  
30 May 2016

<sup>2</sup> REST (Religious Experience Survey in Taiwan) Research Team. 2010. *Religious Experience in Contemporary Taiwan*. Taipei, Taiwan.

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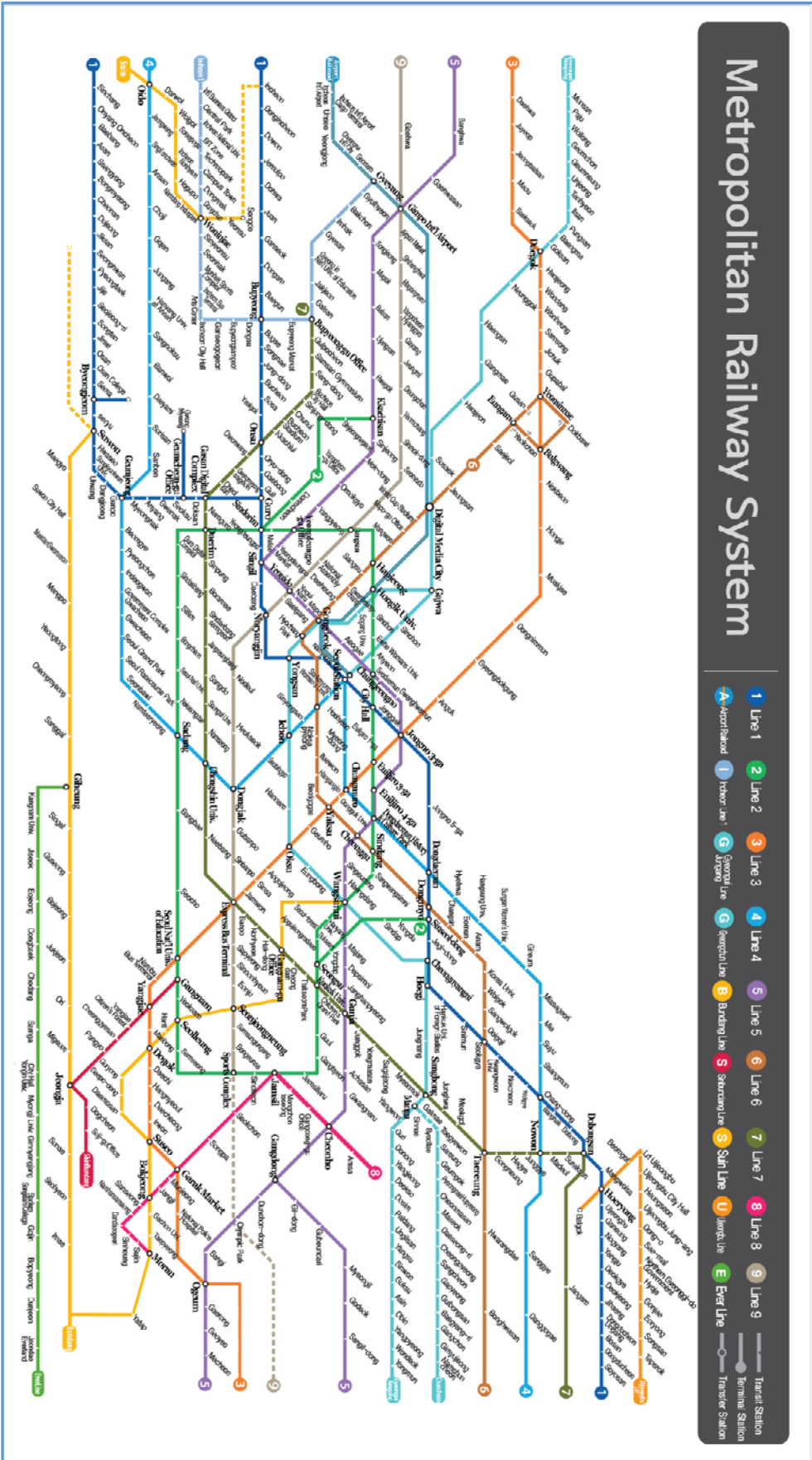
## Kyung Hee University Campus Map

### 庆熙大学校园地图



1. Main Gate
2. Kyung Hee Medical Center
3. Kyung Hee Dental Hospital
4. College of Dentistry
5. College of Medicine
6. Medical Library
7. Sewhawon (Dormitory)
8. Pureunsol Building/Parking Lot (Underground),  
Kyung Hee Boy's Middle and  
High School Sports Field (Upper Level)
9. Kyung Hee Boy's Middle and High School
10. Grand Stadium
11. Neo-Renaissance Building  
(Kyung Hee Cyber University)
12. University Motto Tower
13. Cheongwoon Building
14. College of Hotel and Tourism Management
15. Kyung Hee Girl's Middle and High School
16. Kyung Hee Elementary School
17. Sundong Lake
18. College of Fine Arts
19. Institute of International Education
20. Media Center
21. College of Human Ecology
22. Amphitheater
23. Student Center
24. Kyung Hee Kindergarten
25. Crown Concert Hall, College of Music
26. Welfare Center
27. Central Library/Central Museum
28. University Administration Building  
(Graduate School)
29. Chancellor's Residence
30. Grand Peace Hall
31. Faculty Offices
32. College of Humanities/College of  
Science
33. College of Political Science &  
Economics
34. Sameuiwon (Dormitory)
35. College of Oriental Medicine,  
Natural History Museum
36. College of Law
37. 2nd Law School Building
38. Back Gate
39. College of Business Administration  
(Orbis Hall)





# Notes