

## From the Director

The 29<sup>th</sup> Olympic Games is taking place in Beijing on August 8-24, 2008. The Chinese people have looked forward to the 2008 Beijing Olympics for years, which have become a stage for the Chinese to display the outcomes of their best efforts for many years. This occasion is likely to become a new starting point for China bringing forth greater openness.

I remember the summer of 2001 when I was participant observing the Sixth Chinese Congress on World Evangelism (CCOWE) in Kuala Lumpur, Malaysia, where more than two thousands diasporic Chinese Christian leaders living in many parts of the world gathered together to discuss the visions and strategies of spreading the gospel to all nations and all peoples all over the world. I can clearly recall the moment when a Christian leader from Hong Kong suddenly walked up to the stage and to the microphone, announced the just-arrived news -- Beijing had just won the bid to host the 2008 Olympic Games. A resounding and lasting round of applause filled the large auditorium. There were no delegates from any government nor representatives of athletes. The enthusiastic and lasting applause came from the bottom of these people's hearts, which I believe fully express the same hope of all Chinese people, both in the mainland and outside, for the Beijing Olympic Games. The hope is to see the "sick man of East Asia" for over a century ascending to the world stage with a fresh new look.

What kind of spiritual outlook does China show to the world? Is it a China absolutely dominated by secularism, or one marked by spiritual pluralism? Is it a nation filled with revivals of traditional beliefs, or one that adopts and absorbs universal values? Will various kinds of belief systems coexist in peace with fair competition, or will they engage violent exclusions, repressions and conflicts? How will religious changes and social transformations influence each other? What impacts will such changes bring to China and the rest of the world? These issues are all very important topics for scholarly research by scholars of both social sciences and religious studies from both China and abroad, and they need to work in collaboration and in concerted efforts.

Approaching the 2008 Beijing Olympics, people all around the world turned their attention to China. However, the ways in which the attention was expressed revealed that there still exists much misunderstanding and estrangement between China and the West, which was reflected in the embarrassing turns and twists during the torch relay process across the globe. Also, in May 2008, I was invited to the Seminar on China, Religion and Human Rights held at the National Press Club. The originally invited speakers were scholars doing solid scholarly research at American universities who were there to provide knowledge and background information about Chinese society for the journalists preparing to go to China during the Olympics. But some of the workshop attendants and other people who came to the occasion seemed more interested in reiterating criticisms on China's politics and human rights problems. I, together with other scholars, could only do our best to tell them that although the human rights issue should not be neglected, there were also many other worthy journalist stories on the religious and social changes happening in China. In June 2008, during the symposium on Religion and the Future of China at the Council on Foreign Relations in New York, in a casual conversation I said, if no major problem or major disruption would happen during the Olympics, a more confident China would become more

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open. The instant response I received was: “Nothing serious would go wrong during the Olympics? That would be a miracle!” This summer I also visited China twice, and found that quite a few Chinese also held similar pessimistic views, and were extremely nervous, as if formidable enemies approaching the gate.

The Olympic Games are coming to an end by now. China is far ahead in the gold medal count. Besides athletic excellence, the magnificent opening-ceremony was an extraordinary success, which became an opportunity to demonstrate the historical brilliance of Chinese culture, its great contributions to the world civilization, and passionate dreams and aspirations for the future. The National Broadcasting Company (NBC) of the United States has not only broadcasted sport events and interviews with athletes and coaches, but also made lively introductions of Chinese social life and cultural customs. These cultural programs have received praises by the Americans around me. The sporadic protests and problems are merely “petty flaws that cannot obscure the splendor of the jade.”

Following the grand sports party will be an academic feast for scholars of religious studies and social sciences of religion. From October 8 to 10, the Beijing Summit on Chinese Spirituality and Society is to be held at Peking University. In the previous two issues of the Newsletter we introduced invited speakers from abroad (Richard Madsen is included in this issue). This issue is devoted to the introduction of invited scholars in China. In addition to these invited speakers from China and abroad, about sixty scholars and graduate students have submitted their papers on religion in China for presentation. It can be anticipated that the three full-day program of the summit is going to be a splendid feast. In this issue we also introduce you to the newly established Center for the Studies of Chinese Religion and Society at Peking University and the Institute for Studies of Religion at Baylor University, which has been enthusiastic in supporting and engaging studies on religion in China. Participation of both organizations is very important for the Summit and the advancement of the social scientific study of religion in China.

(Dr. Fenggang Yang)

## Center for Studies of Chinese Religion and Society at Peking University



In order to promote the teaching and research of the sociology of religion, the Center for Studies of Chinese Religion and Society at Peking University was established in May 2008, with Professor FANG Wen from the Department of Sociology serving as the Director of the new center, Professor SUN Shangyang from the Department of Philosophy and Religious Studies as Associate Director, and Associate Professor LU Yunfeng from the Department of Sociology as Executive Director in charge of outreach and public affairs. Research fellows at the center include: Professor XIE Lizhong, Professor MA Rong, Professor ZHANG Zhigang, Professor GAO Bingzhong, Associate Professor WU Fei, and CASS Associate Research fellow HE Rong. The Center is a product of the cooperation of the Departments of Sociology and of Philosophy and Religion. Its main purposes are to advance multi-disciplinary empirical studies of religion, promote collaboration between Chinese and international scholars in the fields of social sciences of religion, serve as a platform for academic exchange, and provide training to people interested in the social scientific studies of religion. For further information, please email to: [ssyflu@yahoo.com.cn](mailto:ssyflu@yahoo.com.cn).

## Institute for Studies of Religion at Baylor University



Institute for Studies of Religion at Baylor University exists to initiate, support, and conduct research on religion, involving scholars and projects spanning the intellectual spectrum: history, psychology, sociology, economics, anthropology, political science, theology, and religious studies. Our mandate extends to all religions, everywhere, and throughout history. It also embraces the study of religious effects on such things as prosocial behavior, family life, economic development, and social conflict. While always striving for appropriate scientific objectivity, our scholars treat religion with the respect that sacred matters require and deserve. Rodney Stark and Byron Johnson are ISR co-directors, and Carson Mencken is ISR director of research. The Institute has hosted Chinese postdoctoral visiting scholars. Byron Johnson is one of the organizers of the Beijing Summit.

## Beijing Summit Local Host and Coordinator: LU Yunfeng



LU Yunfeng is Associate Professor of Sociology and Executive Director of Center for the Study of Chinese Religion and Society (CSCRS) at Peking University. His academic interest focuses on sociology of religion and social psychology. He is the author of *The Transformation of Yiguan Dao in Taiwan: Adapting to a Changing Religious Economy* (Lexington Books, 2008). His articles have appeared in the *Sociological Quarterly*, *Sociology of Religion: A Quarterly Review*, and the *Journal for the Scientific Study of Religion*.

## Beijing Summit Presenter: Richard Madsen



Richard Madsen is distinguished professor and chair of the sociology department at the University of California, San Diego and a co-author (with Robert Bellah et al.) of the *The Good Society and Habits of the Heart*, which received the Los Angeles Times Book Award and was jury nominated for the Pulitzer Prize. He has authored or co-authored five books on China, including *Morality and Power in a Chinese Village* for which he received the C. Wright Mills Award; *China's Catholics: Tragedy and Hope in an Emerging Civil Society*; and *China and the American Dream* and *Democracy's Dharma: Religious Renaissance and Political Development in Taiwan*. He also co-edited (with Tracy B. Strong) *The Many and the One: Religious and Secular Perspectives on Ethical Pluralism in the Modern World*.

### Presentation Title: Secularism, Religious Renaissance, and Political Development in China

**ABSTRACT:** In his book *A Secular Age*, Charles Taylor distinguishes three meanings of “secularism”, at least as applied to North Atlantic societies: political secularism, which refers to the state’s neutrality with regard to religion; sociological secularism, which refers to a decline in religious belief and practice; and cultural secularism, which refers to changed conditions of belief, which make religious belief only one option among others. In this paper, I will try to fit this framework to China. I will argue that the framework is useful for making sense out of many contemporary developments in China, but the fit is not perfect. Even where the framework does not perfectly fit, however, the lack of fit is useful for highlighting particular dilemmas faced by China in an era of political and religious transformation.

## Beijing Summit Presenter: FAN Lizhu



FAN Lizhu is Professor of Sociology and Ph. D. Advisor, and Associate Dean of the College of Social Development and Public Policy at Fudan University. For many years she has engaged in the historical and ethnographic studies of Chinese folk religious beliefs, the exploration of theories on the sociology of religion, and the study of the trends of folk religious beliefs in modern Chinese society. She has published *Contemporary World Religious Studies* (co-authored with Whiteheads), and *Changes of Religious Beliefs among Contemporary Chinese People*. She is the co-editor of a book series: “Research on Folk Cultures in Rural North China” (Xianghe Volume, Baoding Volume, Handan Volume, Gu-anVolume). She is the translator of C. K. Yang’s book *Religion in Chinese Society*. She has more than 30 articles published on top journals in China and abroad such as the *China Quarterly* and *Journal of Chinese Religion*. Currently she is the Director of a research project funded by the Ford Foundation, studying the participation of folk religious organizations in modern social life in rural Hebei and Zhejiang.

### Presentation Title: Predicaments of Studying Religion in China under Western Theories of Religion

**ABSTRACT:** There have been misunderstandings and difficulties in scholarly studies of Chinese religions since the very beginning, due to the difference between Chinese and western cultures. In modern times, Chinese intellectuals have been painstakingly trying to apply western concepts and theories to interpreting traditional Chinese culture and belief, which inevitably caused all kinds of problems and puzzlements in our understanding of Chinese religion. Just like the concept

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"Reversed Analogical Interpretation (Fanxiang Geyi)" the field of philosophy discussed in recent years in reflecting the method of "seeing China from the Western perspective" which obviously used unfamiliar concepts to interpret the thoughts which Chinese are familiar with. This debate actually demonstrates the reflective examination of the research approaches of social science that have already been routinized and the coming-into-awareness of Chinese scholarship. This article discusses the extent of existence and influence of "Reversed Analogical Interpretation" in studies of Chinese religion in order to reinforce the studies of Chinese religion develop more smoothly in the social science field.

## Beijing Summit Presenter: FANG Litian



FANG Litian is Professor and Ph.D. Advisor of Religious Studies and Philosophy and the director of the Institute for Studies of Buddhism and Religious Theories at Renmin University of China. He also serves as an associate chairman and advisor of The Chinese Association of Religious Studies, Deputy Chairman of the Association for the History of Chinese Philosophy, Chief Editor of the journal of *The History of Chinese Philosophy*, a member of the Social Sciences Committee of the State Ministry of Education, Fellow of Central Research Institute of Culture and History. He received the Fifth "Wu Yuzhang Outstanding Scientific Research Award" in 2007. His teaching and research has focused on Chinese Buddhism, Chinese philosophy, and Chinese culture. His books include *Essays on Buddhism of the Wei-Jin and the Northern and Southern Dynasties*, *An Annotation of the Treatise on the Garland Golden Lion, Huiyuan and His Buddhist Philosophy*, *Fazang, Buddhist Philosophy*, *Chinese Buddhism and Traditional Culture*, *A History of the Development of Chinese Ancient Philosophical Problems* (2 volumes), *The Essential Teachings of Chinese Buddhist Philosophy* (2 volumes), and *Collected Essays of Fang Litian* (6 volumes), and *In Search of Spirituality—From Culture to Chan Buddhism*, etc. His *Buddhist Philosophy* won the Honor Award of Chinese Books in 1986, and the First-Class Award of the National Education Commission's first "Outstanding Achievement Award on Humanity and Social Science" in 1995 as one of the most influential books to popularize Buddhism. *The Essential Teachings of Chinese Buddhist Philosophy* received the 6<sup>th</sup> National Book Award, the Outstanding Award of the 8<sup>th</sup> Beijing City's Philosophical and Social Sciences Achievements, and the First-Class Award of Outstanding Writings in Chinese Culture. This book is honored as "a milestone in the study of Chinese Buddhist philosophy." Professor Fang has published more than 300 articles, 30 of them in *Social Sciences in China* and *Philosophy Studies*. His essay "On the Sinicized Marxist View of Religion" won the First-Class award of the 9<sup>th</sup> Beijing City's Philosophical and Social Sciences Outstanding Achievements.

### Presentation Title: The Modern Significance of Chinese Buddhist Philosophy

**Abstract:** This article embarks from the contradictions between person and self, person and society, and person and nature in modern society, and considers traditions as very important resources for reflection on modernity. By analyzing some basic Buddhist concepts, this essay will try to help us understand the Buddhist wisdom of life.

## Beijing Summit Presenter: FANG Wen



FANG Wen received his Ph.D. degree from the Graduate School of Chinese Academy of Social Sciences in 1994. He is Professor of Sociology and Director of the Center for studies of Chinese Religion and Society (CSCRS) at Peking University, and Ph. D. Advisor in the areas of social psychology and sociology of religion. His research interests include theoretical paradigms of contemporary social psychology, group process, inter-group process, and religious groups. He has received grants from China's State Social Science Foundation (2000, 2003, and 2008) and from the Key (Key-grant) Projects of Chinese Ministry of Education (2006). His recent publications include: *The Institution of Academic Disciplines and Social Identity* (Renmin University Press, May 2008) and "Transformative Psychology: as Centered on Group Membership", *Chinese Social Sciences*, 2008: 4.

### Presentation Title: The Believer-Citizen Dilemma in the Polity: The Membership Approach

**Abstract:** The loyalty of citizens who are religious believers toward their transnational religious community may surpass their loyalty toward their polity, which then forms a political centrifugal force. This is the dilemma of the believer-citizen. On the basis of the adhesive identity construction, this essay will analyze and interpret the dilemma of the believer-citizen from the perspective of the agent's multi-membership.

## Beijing Summit Presenter: GAO Bingzhong



GAO Bingzhong is Professor and Ph.D. Advisor of Sociology and Associate Director of the Center for Anthropological and Folklore Studies at Peking University, and Vice President of China Folklore Society. He was visiting scholar at the University of Hawaii and University of California-Berkeley. His main areas of research include ethnographical methods, cultural studies, civil society and non-material cultural heritage studies. His major publications include *Records of Folk Customs*, *Residing in Cultural Space*, *Folk Culture and Folk Life*, *Modernization and Transformations of Ethnic Lifestyle*, and *Social Structure of the Man Ethnic People* (translator). Professor Gao has also published more than fifty articles.

### **Presentation Title: From Grass-root Association to Civil Society: A Close Look at the Organization of a Temple Fair**

**Abstract:** One aspect of China's reforms and opening-up is to reconstruct the relation between the state and the society into one that combines a democratic state and a free society, with a civil society connecting the two. In nearly thirty years of reforms, China has been transforming from a work-unit society toward a civil society. The civic quality has been continuously generated through the interactions between the state and society and among different parts of society. Looking at the emergence and evolution of folk-religious organizations should help to understand the development of Chinese civil society. Our case study is about the Longpaihui (Dragon Tablet Fair/Association) in rural Hebei. A dragon tablet is a wooden board with dragon engravings and the inscriptions of "The Holy Seat of the Truthful Ruling Dragon of Heaven, Earth, the Three Regions and Ten Directions." The Longpaihui refers both to a temple fair centered on offering sacrifices to the Dragon Tablet and to the name of an organization consisting of villagers responsible for servicing the Dragon Tablet. A first look at the Dragon Tablet Fair may lead one to think it is quite distant from what is commonly considered as manifestations of a civil society by Chinese academia. However, through more than ten years of longitudinal study of the Dragon Tablet Fair, we have witnessed the grass-root associations forging ahead toward a civil society. Upon years of observation and reflections, we realize that it is exactly the distance that enabled this case study to take on such theoretical potentials and convincing power.

## Beijing Summit Presenter: GAO Shining



GAO Shining is Research Fellow at the Institute for the Study of World Religions at the Chinese Academy of Social Sciences. She was one of the first cohort of graduate students in the sociology of religion after China's reforms launched in 1979. Since the late 1980s she has translated and introduced major western works on the sociology of religion into China. Her major publications include: *The Marxist View of Religion and its Developing Tendency*, *First Explorations of New Religions*, *The Sociology of Religion*, *Christianity and Christians in Contemporary Beijing*. She is author of over 50 articles. Her major translated works in the field of Sociology of Religion include: *The Sacred Canopy: Elements of a Sociological Theory of Religion*, *A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural*, *A History of Thought of the Sociology of Religion*, *The Future of Religion*.

### **Presentation Title: Religious Belief and Market Economy: A Study of the Faith and Trust of Chinese Catholic Businesspeople (With Fenggang Yang)**

- I. Data on research subjects
  - A. Basics
  - B. Common characteristics
  - C. The interviewees' interpersonal boundaries of market economic activities
  - D. Religious beliefs and businesses
- II. Research findings
  - A. Trust arising from different kinds of interpersonal relations
  - B. Religious beliefs and public values
  - C. The importance of religious activities that should not be underestimated
- III. Conclusion
  - A. Trust restrained by relations and its expansion
  - B. Trust clearly has an interactive relationship with changes in the social structure and social institutions.
  - C. The attitude of life based and centered on religious beliefs
  - D. Private beliefs can be transformed into social capital

## Beijing Summit Presenter: GONG Zhebing



GONG Zhebing is Professor of Religious Studies at the College of Philosophy, Wuhan University, Ph.D. Advisor, and Associate Director of the Institute of Religious Studies. He is also the Director of the Center of Nüshu (Women's script) Study of Wuhuan University, Vice President of the Chinese Association for the Study of Laozi and Daoist Culture, President of the Art Society of Chinese Nüshu, board member of the Chinese Association of Anthropology, Associate Director of the Board of Wuhan Sexology Association, and a member of the Writers' Association of the Hubei Province. Applied anthropological field research methods to study Chinese Buddhism, Daoism, and Christianity, he published many reports and *The Fieldwork Research in the Anthropology of Religion*. His other major works include *Establishment of Daoism—Questioning the Systems of Materialism and Idealism in the History of Chinese Philosophy*, *A Study of the History of Dialectics in the Late Zhou Dynasty*, *Contemporary Daoist Philosophy and Religion*, and *A Translation of the Pure Land Patriarch Huiyuan's Essay* (co-author).

**Presentation Title:** Analysis of Chinese Daoist Businesspeople (With Fenggang Yang)

**Abstract:** We conducted semi-structured interviews with fifty Daoist Businesspeople in 2006 and 2007. The interviews were all audio-recorded and later transcribed. We attempt to analyze these data from the approach of religious economy which regards religion as a market, with adherents and potential adherents constituting the demand side and the religious organizations such as sects and churches functioning as the supply side. The supply side provides religious products, while the demand side consumes these products.

## Beijing Summit Presenter: HE Guanghu



HE Guanghu is Professor of Religious Studies at Renmin University of China. He was one of the first cohort of Ph.D. students in religious studies after China's reforms launched in 1979. His main areas of research interest are: religious studies, philosophy of religion, and Christian theology. His major publications include: *The Pluralistic Views of God*, *The Moon Reflects in Ten Thousands of Rivers—on Religion, Society and Life*, *A Collection of Articles by Guanghu He*, *An Untitled Book Written From the Heart*, *The Borderland between Heaven and Humans; Sacred Roots*, and numerous academic articles, prose, and essays. He wrote and edited the part on Christianity in *Chinese Encyclopedia: Volume on Religion*, and the part on religious studies of *Dictionary of Religion*. He translated *A Philosophy of Religion*, *Global Ethnics*, *Religious Thoughts of the Twentieth Century*, *Principles of Christian Theology*, *Systematic Theology*, *Modern Christian Thoughts*, etc. He also edited *Dialogue: Confucianism, Buddhism, Daoism and Christianity*, *Selected Works of Tillich*, *Religion and Contemporary Chinese Society*, *Dictionary of Religious Studies*, "Religion and the World" book series and "Translations of Religious Studies" series, etc.

**Presentation Title:** Thirty Years of Chinese Religious Study

Foreword: Phoenix Nirvana

I. Historical Experience

- A. The Appearance and Disappearance of Religious Studies in China
- B. The Revival and Development of Religious Studies in China
- C. Historical Experience

II. Progress of Ideas

- A. From "Criticism" to "Research"
- B. From "Opium" to "Culture"
- C. From "Negative Effects" to "Positive Effects"

III. Confronting Problems

- A. Confusion of Concepts—as in the case of Confucianism
- B. Lack of Methods—as in the case of the Sociology of Religion
- C. Limit of Conditions—as in the case of the university system

Conclusion: A Long Way Ahead

## Beijing Summit Presenter: HE Qimin



HE Qimin started her teaching career at the Central University for Nationalities in 1982. She is Director of the Institute of Religious Studies at the same university and a Board Member of the Chinese Association of Religious Studies. She has directed the “Survey on the Current Situation of Religious Beliefs of China’s Ethnic Minorities” at the Research Center on Ethnic Issues under the State Ethnic Affairs Commission of China, and the “Survey on University Students’ Religious Beliefs in Beijing” sponsored by the United Front Work Department under the Education Committee of Beijing Municipality. Currently she is in charge of the project of “A Study of Religions in Ethnic Minority Regions and the Construction of a Harmonious Society” under the auspices of the State Ethnic Affairs Commission of China, and directs “A Study of Historical Developments and Experiences of Co-existence of Multiple Ethnicities and Religions in Yunnan Province”, which is a 985 Project of the “Research Center on Important Contemporary Ethnic and Religious Issues.”

### **Presentation Title: Experience of Exploring the Relationship between Ethnicity and Religion in China**

**Abstract:** Since the 1990s, the team for the religious studies of the Central University for Nationalities has endeavored in researching the interactions between ethnicity and religion to explore the ethnic nature of religiosity and the religious nature of ethnicity. We have studied these in the contexts of China’s ethnic groups and world ethnic groups. Our starting point to establish the discipline is ethnic beliefs and ethnic religions. On the basis of the broad surveys and scholarly research on the ethnic minority regions in China from 2004 to 2007, we have arrived the following basic understandings: (1) The ethnic structure of the Chinese nation is a pluralist unity, and the belief structure of the Chinese nation is a pluralist union; (2) A majority of the ethnic groups has a mixture of various beliefs yet dominated by one major religion. We offer a new perspective to reveal the multi-levelled interwoven relationships between ethnicity and religion, and to reveal the specific historical and contemporary expressions in the fields of idea and culture of the Chinese nation’s pluralist unity, so as to further explicate the broad functions of ethnic religions in social politics, economy, and culture.

## Beijing Summit Presenter: KANG Xiaoguang



KANG Xiaoguang is Professor at the College of Agricultural Economics and Rural Development and Director of Non-Profit Organization (NPO) Research Center at the College of Public Administration, Renmin University. His major areas of research include political culture, political development and political stability, and the relation between state and society. His research has covered the relationship between Confucian culture and political development; the political structure, the political stability mechanism, and the mode of political development in the mid- and late-1990s in China; changes in social structure, modes of management of NGOs by the government, and the development of NGOs, etc. He has published over ten monographs, including *China Returns: A Study of the Revival of Traditional Culture in Mainland China Today*; *Benevolent Government (Ren Zheng): The Third Path of China’s Political Development*; *Prosecution: For Fear of A Repetition of Li Siyi’s Tragedy*; *Transition of Power: Changes in China’s Power Patterns in the Transition Period*. He has also published more than 40 articles, including “An Analysis of the Political Stability of China in the Next Three to Five Years,” “A Study of China’s Political Stability in the 1990s,” “China: Political Development and Stability in the Reform Era,” “An Outline of Cultural Nationalism,” “On Chinese Exceptionalism,” “On the Cooperationist State,” “Stratified Controls: A Study on the State-Society Relationship in Contemporary Mainland China,” and “Administration Absorbs Society: State-Society Relationship in Contemporary Mainland China Revisited.” Professor Kang’s work has gained wide recognition among many walks of life in society. In the past five years, he has received about seven million Yuan in research funding from the Ford Foundation, Asia Foundation, Oxfam Hong Kong, UNDP, and the World Bank, etc., and directed over ten research projects. Twice he won the First-Class Award of Scientific and Technological Progress granted by the Chinese Academy of Sciences. Professor Kang is highly esteemed in Chinese and international academic circles alike.

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**Presentation Title: A Study on the Revival of Traditional Culture in Contemporary Mainland China Today**

**Abstract:** Modern Chinese history is marked by a basic feature: the gradual decline of the traditional culture. Although cultural conservative forces have never stopped resisting the decline, until recently they have been unable to reverse this “historical trend.” After 1976, along with the “Condemning Lin Biao and Confucius Movement” came to an end, the government-sponsored, systematic anti-traditional culture activities also stopped. However, the misfortune of the traditional culture did not end there. With China’s opening-up toward the outside world, another round of anti-tradition thoughts originating from the grassroots soon ran rampant, and reached its peak in the 1980s. After 1989, the government has been making conscious efforts to promote the revival of traditional culture. In the early 1990s, the so-called “Fever of Study Chinese Ancient Culture” or “Traditional Culture Fever” emerged, but the good days did not last long. The “revival” died out soon due to the lack of societal support. However, the arrival of the 21<sup>st</sup> century brought with it the “phenomena” of the revival of traditional culture, which has societal forces leading the way and the government providing support. It has developed rapidly in a short time.

This article aims to answer the following questions: Why did this movement arise? Are there deep-level reasons for it? If yes, what are the reasons? Does it have wide influence, depth and durability? Who are participating in this movement? What issues have prompted them to take actions? What are their reactions to these issues? How do they define these issues? How can we pin down the causes for these issues? What solutions have they proposed? What actions have they taken? How have the actions developed and disseminated? What resources have they mobilized? What methods have they employed to mobilize the resources? What are the relationships among the activists? Are they monolithic or pluralistic? What are the possible consequences of this movement? What impacts will it have on Chinese culture? What impacts will it have on Chinese domestic politics and international politics? How will it affect the fate of China and the world?

## Beijing Summit Presenter: LI Xiangping



LI Xiangping is Professor and Ph.D. Advisor, and Director of the Center for Studies of Religion and Society at Shanghai University. He is a Board Member of the Chinese Association of Religious Studies, and of the Association of Social History of China, and the President of the Association of Religious Studies of Shanghai Municipality. He received his Ph.D. degree in History from the Institute of Chinese History at East China Normal University. He has been teaching at the College of Liberal Arts at Shanghai University since October 1989. He was a visiting scholar at Yokohama University, Taisho University, Osaka University, Boston University, and the Chinese University of Hong Kong. His areas of research interest include history of Chinese religions, religion in contemporary China, and the sociology of religion. His major publications are: *Spirits of Ancestors; Power of the Emperor VS. Power of God; Save the World, Save the Heart: Buddhist Revivals in Modern China; Death and Transcendence; Conflicts of Cultural Legitimacy* (collection of articles); *Sociological Interpretations of Religion in Contemporary China; Beliefs, Revolutions and the Order of Power—Sociological Studies of Chinese Religions; Buddhist Beliefs and Social Change* (collection of articles), etc. In the last five years, he has published nearly 100 articles in China and abroad on religion in China today and sociology of religion.

**Presentation Title: The Protestant Ethic and Professional Trust among Christian Businesspeople in China (With Fenggang Yang)**

**Abstract:** The internal relationship of the Protestant ethic and professional trust, in my opinion, is a major model for the practice of the Protestant ethic in China. In fact, the Protestant ethic raised by Max Weber is built on the basis of Christian Protestant sects. A credible sect is a certificate of good faith, which affects the degree of trustworthiness in the daily life, social life, and economic activities of its members. In contemporary China, a Christian enterprise with good credits is at the same time a modern enterprise resulted from the more consistent practice of Protestant ethics. Therefore, in terms of the trust relationship between the Christian faith and the market, society, and human relationship, the Protestant ethic has a very close relationship with the issue of trust in the aspects of the society and the market. In particular, among the Christian businesses, the special relationship between professional faith and individual trust, institutional trust, unique trust and universal faith, has become basic issues for research.

## Beijing Summit Presenter: LIU Peng



LIU Peng is Senior Research Fellow at the Institute of American Studies, Chinese Academy of Social Sciences, Guest Researcher at the Research Institute of Ethnic Development under the Development Research Center of the State Council, Guest Professor of the Department of Religious Studies at the Central University for Nationalities, Guest Professor of the Law School at Shantou University, Guest Senior Fellow at the Law and Religion Program, Emory University School of Law, Guest Research Fellow at the Center for Research on Religion and Urban Civil Society of the University of Pennsylvania, and Member of the Multi-Faith Board of Advisors of the Council on Faith and International Affairs in the United States. Professor Liu specializes in American religion and religion and politics. He was a visiting scholar at Notre Dame University and Georgetown University. In 1999, he founded the Pacific Solutions Social Science Research Institute, a non-governmental research institution, which has cooperated many times with renowned domestic and foreign academic institutions to hold the “Religion and Rule of Law” symposia since 2002. In 2004, Professor Liu established the Pacific Solutions Social Science Research Website, the first academic website in China that focuses on the relationships between religion and politics and religion and the rule of law.

**Presentation Title: On the Problems of Developing a Mechanism for Religion to Participate in Social Service**

**Abstract:** Participation of religion in social service is an important issue in contemporary China that involves tens of millions of people's interests and therefore cannot be pushed aside. Almost all people believe that religion is a substantial force in philanthropy, and should take part in social service. However, the question that religion faces in entering the field of social service is not "should it or should it not," but rather "how is it possible." Without solving the question of "how is it possible," religion will not be able to play an active role in economic and social development, no matter how much it is called for. This article analyzes the reasons why religion has not been able to participate in social service by looking at the key issues that impede its progress into this area (including the legality of religion being a part of the social service field, the institutional problems of religious charitable organizations, the funding for religious charity operations, and management of religious philanthropy). The author puts forward the proposal of ensuring the smooth entry of religion into the field of social service to play a positive role by mending laws and regulations related to religion and philanthropy.

## Beijing Summit Presenter: MA Rong



MA Rong is Professor at the Department of Sociology and the Institute of Sociology and Anthropology, Peking University, which was established by the renowned Chinese sociologist and anthropologist FEI Xiaotong in 1985. Professor Ma has dedicated himself to the study of social development of rural China and ethnic minority regions, and he has conducted fieldwork research to examine the migration patterns, ethnic education and inter-ethnic group relations in Inner Mongolia, Xizang (Tibet) and Xinjiang, etc. His major publications include *Population and Society in Xizang (Tibet)* (Tongxin Press, 1996), *Ethnic Groups and Social Development* (Minzu Press, 2001), and *Ethnosociology: A Sociological Study of Ethnic Relations* (Peking University Press, 2004).

**Presentation Title: The Religious Tolerance of Traditional Chinese Civilization and the Mode of Indigenization of Foreign Religions—in the Case of Islam (With GUAN Zhixiang)**

**Abstract:** The mainstream of the traditional Chinese civilization became firmly established in the Periods of Spring and Autumn and the Warring States of the Zhou Dynasty when scholars contended to voice their thought. The major schools like Confucianism (led by Confucius), Daoism (led by Laozi), and Legalism (led by Han Fei) cannot be considered as “religions” in the strict sense as those in the Western civilization. First, there is no “Creation Story.” Second, there is no concept of reincarnation. Third, there is no human representative of “god” or “gods” in the secular world. They are concerned with the ethics and moral norms that men should follow in their worldly lives. Confucius is extremely tolerant to all schools of thought and viewpoints, including religious attitudes. Since the Han Dynasty, Confucianism gradually became

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the mainstream of Chinese culture and the major moral principles for the Chinese people. From self-cultivation to work, even the moral requirements of daily life, the evaluation of political figures, are all based on Confucianism. The civil examination also adopts the Confucian classics of the Four Books and the Five Classics for its principle scope. While Confucianism serves as the major norm of ethics for the society, its tolerant attitude toward other religions makes it possible for other religions to flourish during various dynasties. Therefore, in the social system and the cultural tradition of the Chinese empire, how did foreign religions manage to enter China? After they entered China, how did they develop and transform in the great cultural atmosphere of Chinese civilization? How did all the various foreign religions and local cultures co-exist and develop? This is an important case of cultural dialogue and case study of religious co-existence. This paper focuses on Islam, analyzes how Islam came into China as a foreign religion, how it spread and the characteristics of its development in various times in China. We hope this article will shed light on the history of the dialogue between a foreign religion and local tradition in the context of Chinese culture, and the influence of the imperial court and the political elite group on this dialogue, thereby to help us understand the mutual interaction between traditional Chinese culture and foreign religions.

(GUAN Zhixiang, Ph.D., Teacher, School of Ethnology and Sociology, Central University of Nationalities)

## Beijing Summit Presenter: MOU Zhongjian



MOU Zhongjian is Professor and Ph.D. Advisor at the College of Philosophy and Religious Studies and Chief Expert of the 985 Project of the Research Center on Important Contemporary Ethnic and Religious Issues at Central University for Nationalities. He is also Vice Chairman of the Association of Chinese Religious Studies, Board Member of the International Confucian Association, Advisor of China Confucius Foundation, Member of the Academic Committee of the Institute for the Study of Buddhism and Religious Theories at Renmin University, and Member of the Academic Committee of the Institute of Confucianism Studies at Renmin University. Dr. Mou has engaged in research of the history of Chinese religions, Confucius, and Daoism for many years. His major publications include: *A General History of Religion in China* (co-authored with ZHANG Jian), *New Explorations of Confucian Values*, *Approaching Chinese Spirit, Religion, Literature, Art, and Folk Customs*, *A General Survey of Daoism* (editor-in-chief), and *Exploring Religion*. In recent years, his research has focused on ethnic and religious issues, endeavoring to combine ethnology and religious studies for the establishment of a new discipline—Ethnic Religious Studies. *An Introductory Survey on Ethnic Religious Studies*, for which he is editor-in-chief, is in press, which aims to demonstrate the Pluralistic-Assimilatory Model of Chinese religious culture from the cultural ecological approach. Professor Mou is author of more than 300 articles, including “First Investigation on the Traditional Patriarchal Religion in China”, “A Short Essay on Daoist Spirit”, “On Confucian View of Religion”, “Kumarajiva and Yao Xing”, “Historical Contributions and Theoretical Difficulties of New Confucianism”, “On the Phenomenon of FENG Yulan”, “A Tentative Argument on Ethnic Rationality and Religious Rationality”, “Rethinking Marxist View of Religion”, “Confucianism in Thinking”, and “The Chinese Model of the Ecology of Religious Culture”, etc.

### Presentation Title: The Pluralistic-Assimilatory Model of Chinese Religious Culture

**Abstract:** The evolution of the religious culture of China can be said to follow a “pluralistic-assimilatory model.” It has four main features: first, the unity of subjectivity and diversity; second, the unity of historical continuity and specificity at different time periods; third, the unity of sacredness and mundanity; and fourth, the unity of national characteristics and openness. The causes for the formation of this pluralistic-assimilatory religious culture include: first, the hybrid nature of Chinese nationality leads to the hybridity of religious belief, second, the moderate rationalistic humanism of Confucianism and Daoism provides the spiritual orientation for the Chinese people, resulting in qualities of tolerance, peacefulness, and human-centeredness in their character; and third, the long history of agrarian civilization and lineage-based family social structure fosters the perception of the unity of nature and human beings and the attitude of pragmatism and optimism, helping the accumulation of the experience and wisdom for gregarious living.

## Beijing Summit Presenter: SUN Shangyang



SUN Shangyang received his Ph.D. degree from Peking University. From 1991 to 1996 he worked as a researcher at the Institute of Philosophy of the Chinese Academy of Social Sciences. Currently he is Professor of Philosophy and of Religious Studies of Peking University. He was visiting scholar to the Catholic University of America, Yale University, and the Catholic University of Louvain in Belgium. His major areas of research include the history of Christianity in China and the sociology of religion. Among his major publications are: *Christianity and Late-Ming Confucianism, Matteo Ricci and XU Guangqi, A History of Western Philosophy Coming to the East in the 20th Century: Christian Philosophy in China* (co-authored), *Christianity in China before 1840* (co-authored), and *A Sociology of Religion*, etc. He is author of more than forty scholarly articles.

### **Presentation Title: The Opposition and Coexistence of Secularization and Desecularization**

**Abstract:** In the past thirty years, in international academia of the sociology of religion, the theory of de-secularization's examination and criticism of the theory of secularization has become one of the most noted topics of the contention between the "old paradigm" and the "new paradigm." The questions this article will explore are as the following: Are the forces of secularization and the theory built on these bases really falling apart as it is declared by the theory of de-secularization? Will the forces of de-secularization and the theory based on them swiftly grasp the position of sole winner? Are there any other theories or paths which can more convincingly describe the real features of the state of religion in the modern times?

## Beijing Summit Presenter: WEI Dedong

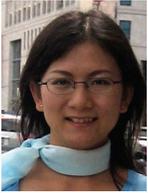


WEI Dedong is Associate Professor at Renmin University of China. He received his B.A. from the Department of Philosophy at Nankai University in 1986, and M.A. and Ph. D. from the Department of Philosophy at Renmin University of China in 1994 and 1997 respectively. He worked as an editor of the *Morality and Civilization* magazine at the Tianjin Academy of Social Sciences from 1986 to 1991. He was Assistant Research Fellow at the Institute for the Study of World Religions at the Chinese Academy of Social Sciences from 1997 to 2002. From March 2002 to present, he has been teaching at the Department of Religious Studies of the College of Philosophy, Renmin University. He was a Postdoctoral Fellow at the Institute for Studies of Religion, Baylor University, from September 2007 to May 2008. His major areas of research interest include the sociology of religion and Buddhist studies. His major publications include "On Religious Market Theory," and "Ecological Views in Buddhism," etc. He has been the co-organizer (with Fenggang Yang) of the annual Summer Institute and Symposium for the Social Scientific Study of Religion since 2004, and a columnist for the *Religion Weekly* of the *China Nationalities Newspaper*.

### **Presentation Title: A Study of Faith and Trust of Buddhist Businesspeople in China Today** (With Fenggang Yang)

**Abstract:** This article, based on interviews with 60 Chinese Buddhist businesspeople, explores the relationship between religious faith and trust of Chinese Buddhists. Due to the Buddhists' different understandings of Buddhism, this article will differentiate dissimilar types and analyze their content characteristics. The tentative conclusion of this article is: in general, the Buddhists' faith has no evident function in advancing their trust.

## Beijing Summit Presenter: WANG Yuting



Yuting Wang is Ph.D. candidate at the University of Notre Dame, USA. She is completing her dissertation in sociology titled "Becoming American: the racial/ethnic relationship in an immigrant Muslim community and the process of identity construction." Her areas of research interest include the sociology of religion, qualitative and quantitative research methods, immigration and identity construction, gender, race and ethnicity, social inequality, Religions in China, and Islam. She was awarded a pre-doctoral fellowship for the academic year of 2007-2008 by Kaneb Center for Teaching and Learning at the University of Notre Dame.

During the fellowship year, she taught a course titled "Race, Ethnicity and Islam in North America" for the Asian American Studies Program at Northwestern University, Evanston, IL. In addition to her dissertation project, she is also conducting research in China on its Muslim population and Islamic culture.

**Presentation Title: Who to Trust, Allah or Men? The Direction of Social Trust among Chinese Muslim Businesspeople** (With Fenggang Yang)

**Abstract:** This paper presents the results of preliminary analysis of 53 in-depth interviews conducted with Muslim businesspeople in Beijing, Zhengzhou and Guangzhou. We first summarize five types of Muslim businesspeople based on the relationship between religion and business perceived by them. We then discuss how these perceived relationships affect whom these businesspeople choose to trust. We find that who these Muslim businesspeople choose to trust does not rely so much on their religiosity, but on how they perceive the relationship between business and religion.

## Beijing Summit Presenter: YU Jianrong



YU Jianrong received his Ph.D. degree in Legal Studies from the Center for Chinese Rural Studies at Huazhong Normal University in July 2001, after which he became a postdoctoral researcher at the Rural Development Institute of Chinese Academy of Social Sciences. Currently he is Professor and Director of the Center for the Study of Social Problems at the Rural Development Institute of Chinese Academy of Social Science. He is also Ph.D. Advisor at the Center for Chinese Rural Studies at Huazhong Normal University (one of the key research institutes designated by the State Education Ministry), Member of the Academic Committee of Scientific Socialism Research Institute at Shandong University (one of the key research

institutes designated by the State Education Ministry), and Chairman of the Academic Committee of the Research Center for Chinese Rural Construction at Hebei University. He was a visiting scholar at the Chinese University of Hong Kong, Hong Kong Baptist University, and Harvard University.

**Presentation Title: Where Do the Chinese Christian House Churches Go?--Dialogue with Some Members of House Churches**

**Abstract:** Through interviews with representatives of Chinese Christian House churches, this essay introduces the scale, form, and internal structures of the current Chinese Christian house churches, and analyzes the exiting problems and possible solutions between the house churches and the current policy of religious regulations.

<http://groups.yahoo.com/group/ChineseSSSR/>

*This online/email discussion group is for scholars and students interested in the social scientific study of Chinese religions (including religions among the Chinese anywhere in the world). Currently (August 2008) it has more than 400 subscribers from many parts of the world. Most of the postings are in Chinese, and some in English. If you are interested in joining the group, please visit the website above or send an email to [CRCS@purdue.edu](mailto:CRCS@purdue.edu).*

## Beijing Summit Presenter: YUAN Yue



YUAN Yue graduated from the Department of Law at Nanjing University in 1985, and in 1988 was admitted to the graduate program in Southwest University of Political Science and Law, exempted from the entrance exam. Yuan received his MPA from the John F. Kennedy School of Government of Harvard University and Ph.D. degree in Sociology from Peking University. Yuan is Guest Professor at the School of Public Policy and Management of Tsinghua University, International School of Business of Nankai University, and School of Management of Beijing Normal University. He was 2007 World Fellow at Yale University, Vice President and China Deputy of the International Council of Management Consulting Institutes (ICMCI), China Deputy of ESOMAR, Vice President of the Beijing Technology Consulting Industry Association. Yuan is also a social activist. He has engaged not only in a wide range of forums on domestic policy, scholarship and business management, but also presented topics for institutions such as the Fairbank Center at Harvard, Carnegie Endowment for International Peace, National Committee on US-China Relations, and US-China Business Council. Yuan founded the Horizon Research in 1992, Progress Strategy and Horizonkey.com in 2000, and Vision Investment in 2003. Under his leadership, the Horizon Research Consultancy Group has become a famous brand-name in the area of domestic market and social research and consulting. His recent publications include *New Fairness*, *Absolute Nerve*, *Horizon Survey*, *Empirical China*, and *Survey on Underground Sex Workers in China*, etc.

### Presentation Title: Research on Spiritual Life Study of Chinese Residents

**Abstract:** In May 2007, Horizon conducted the project of “Research on Spiritual Life Study of Chinese Residents” to demonstrate the current spiritual life of the Chinese people by means of professional investigation. Presently, China situates in a transitional period. Judging from the results of recent research, people are undergoing adjustment in spiritual life. Although belief has its position in the public life of the Chinese people, it has not gained the prevailing support of the public as it does in the Western society. Social forces, instead of beliefs, contribute more in shaping the Chinese values and sense of happiness. Nevertheless, as the material life improves, people’s quests in the spiritual realm begin to increase, and people begin to accept various beliefs with interests. The Chinese system of beliefs includes believers of institutional religions, believers of multi-religions, believers of the super natural, and atheists. Beliefs exert a quiet but profound influence on the Chinese people’s habits and behaviors. The behaviors and activities resulted from beliefs deeply exist in the public daily life of the Chinese people. This investigation adopts the method of multi-stage random sampling by interviewing 7021 people from age 16 to 75 who are residents of the following places: about 20 cities including Beijing, Shanghai, Guangzhou, Wuhan, 16 smaller cities and towns including Ji’ning and Zoucheng of the Shandong Province, Ningbo and Yuyao of the Zhejiang Province, and 20 villages including Guangzhou, Conghua of the Guangdong Province, and Baoding, Dingzhou of the Hebei Province.

## Beijing Summit Presenter: ZHANG Zhigang



ZHANG Zhigang is Professor of Philosophy and Religious Studies and Ph. D. Advisor at Peking University, and Director of Teaching and Research Center on Christianity and Religious Studies Theories, Chief Expert of “Research on Contemporary Religious Conflicts and Dialogues” (2003-2008), one of the key research projects of philosophical and social sciences under the auspices of the Ministry of Education of China. He is also a Research Fellow at the Institute for the Study of Buddhism and Religious Theories at Renmin University, Guest Professor of the Center for Judaic and Inter-Religious Studies at Shandong University, and Senior Research Fellow at the Center for the Study of World Religions at Harvard University. He was Research Fellow at the Harvard Yenching Institute (1998-1999) and DAAD Guest Professor at Frankfurt University (2006-2007). Professor Zhang’s research interests include religious studies theories, philosophy of religion, Christian theology, religion and culture, Chinese and western philosophies, and religious and cultural comparative studies. His major publications include *An Introduction to the Cultural Studies of Religion* (1993), *A Dialogue between the Owl and God: Major Philosophical Issues of Christianity* (1993), *Approaching the Sacred: Problems and Methods of Modern Religious Studies* (1995), *Hesitancy of Rationality: Comparison of Views of Rationality in Modern Western Philosophies of Religion* (1997), *What is the Religious Studies?* (2002), and *A Study of Philosophy of Religion: A Critique of Contemporary Ideas, Key Links, and Methodologies* (2003). He was editor-in-chief of *Religious Ethics in the East and the West and Other Essays* (co-edited with M. Y. Stewart, 1997), *History of Religious Exchange between China and Foreign Countries* (co-edited with Yulie

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Lou, 1998), *Keys to Religious Studies* (2005), *A Study of Views on Religion in the 20<sup>th</sup> Century* (2007), and “Cross-Cultural Thinkers” Book Series (2005-present).

**Presentation Title: Religion and International Hot Problems: The Profound Impacts of the Religious Factor on Major International Conflicts after the Cold War**

**Abstract:** Since the end of the Cold War, many international hot problems and major conflicts have been increasingly influenced by religious factors. This has become a consensus in academia both domestically and internationally. Nevertheless, how to explicate such vast and significant influence of religious factors remains an important topic yet to be explored. By examining two typical theoretical interpretations concerning “the cause of conflicts”, the “theory of synthetic causes” and the “theory of the clash of civilizations,” this article will use the latest results of the research of the basic theories of religious studies in combination with actual cases and many examples to explicate the three major characteristics of religious factors and their influences, i.e., permeation, infiltration, and depth. It is my hope to offer a promising approach of research and discussion of the difficult problems regarding the aforementioned issues. This article is part of the results of the “Chinese Ministry of Education’s Key Projects of Major Subjects of Philosophical and Social Sciences” (2003-2008) in my charge. Through the interchange with Chinese and international colleagues in the “Beijing Summit on Chinese Spirituality and Society”, I am looking forward to your comments and suggestions.

**Beijing Summit Presenter: ZHUO Xingping**



ZHUO Xingping received his M. A. degree in Philosophy from the Department of World Religions at the Graduate School of the Chinese Academy of Social Sciences in 1981 and his Ph.D. degree from Munich University, Germany, in 1987. He was accepted as a permanent member of the German Affiliate of International Association for the History of Religions in 1988. Upon returning to China, Dr. Zhuo has been working at the Institute for the Study of World Religions at the Chinese Academy of Social Sciences. He became a Senior Research Fellow in 1992, Deputy Director of the Institute and Director of the Department of Christian Studies in 1993, Vice President of the Association of Chinese Religious Studies in 1995, Director

of Center for the Study on Christianity of the Chinese Academy of Social Sciences in 1996, Director of the Institute of World Religions in 1998, and Vice President of the International Council for Philosophical and Humanistic Studies at UNESCO from 2000 to 2004. He was elected President of the Chinese Association of World Religions in 2001, and again in 2006. In 2002, Dr. Zhuo was Wei Lun Visiting Scholar at Tsinghua University, the keynote professor of the Surjit Singh Lecture at the Graduate Theological Union in Berkeley, and was elected a member of the United Board for Christian Higher Education in Asia. In 2003, he was the keynote professor of the Pommerenker Lecture at the Chinese University of Hong Kong. Dr. Zhuo was William Paton Research Fellow of the Department of Theology and Religion at the University of Birmingham from 2003 to 2004. In 2005, Dr. Zhuo was Member of the Degree Committee of the Graduate School of the Chinese Academy of Social Sciences. In 2006 he was elected Member of the Chinese Academy of Social Sciences. Dr. Zhuo is also Member of the Degree Committee of Beijing Municipality, Member of the Academic Committee of the Institute for the Study of Buddhism and Religious Theories at Renmin University, and Adjunct Professor at Tsinghua University and Central University for Nationalities, etc. Dr. Zhuo is author of 18 books, over 100 articles and editor of many book series. His major publications include: *Theorien über Religion im heutigen China und ihre Bezugnahme zu Religionstheorien des Westens (in German)*, *Religion and Culture*, *On the Origin of Religion*, *Introduction to Religious Studies in the West*, *World Religions and Religious Studies*, *History of Christianity and Judaism in China*, *Understanding of Religion*, *Reinhold Niebuhr*, *Appreciation of the Bible*, *On Christianity*, *Between the Sacred and the Secular*, *Protestant Theology in Contemporary Western Countries*, *Catholic Theology in Contemporary Western Countries*, *Theology in Contemporary Asian, Africa, and Latin America*, *Development of Contemporary Christian Church*, *Encounter between Christianity and Chinese Culture: Seeking Commonality, Tolerating Difference*.

**Presentation Title: “Globalized” Religion and the Modern Chinese Society**

**Abstract:** Religion in the globalization era has undergone great changes, and has exerted unprecedented impacts in China since the launch of reforms and opening-up. This article will analyze the relationship between religion and the modern Chinese society in the globalization era, discussing the present existence of religion, its significance and functions in the contemporary society, etc. Major expositions of this article include the relationship between religion and politics, religion and law, religion and society, and the mutual interactions of religion and culture in the contemporary Chinese society. I will examine, evaluate and analyze the adaptation and development of religions in contemporary Chinese society on the grounds of the aforementioned developments.

## LIANG Liping (Shanxi University): Thoughts on Visiting Purdue

In spring of 2008, I accepted the invitation of Professor Fenggang Yang to conduct research for about five months at Purdue University. Though my stay was short, my thoughts and feelings were many.

### Purdue: Simple, Unadorned and Dignified

Purdue University is located in West Lafayette, Indiana. Although Purdue does not look magnificent in its appearance, when you know it better, you will find it is “fair within”—simple, unadorned and dignified. Purdue is renowned, among numerous universities in the United States, for outstanding teaching and research, excellent studying environment, modern scientific and technological resources, and affordable tuition rates. Purdue has so many schools and colleges as to encompass almost all disciplines such as engineering, science, liberal arts, agriculture, education, management, pharmacy and pharmaceutical sciences, etc. Purdue is especially strong in engineering, and is one of the few universities which have an independent college of science. Purdue is also known as “the Harvard of tourism research” and “mother of American aviation and aerospace sciences.” Neil Armstrong, the hero who first walked on the moon during the historic event of Apollo 11’s landing on the moon, was a graduate of Purdue. Purdue also has special connections with China. It is the alma mater of Jiaxiang Deng, “father of Chinese atomic bombs.” In 2001, Tsinghua University hired Gavriel Salvendy, a Purdue University professor of Industrial Engineering, to be the Chairman of its Department of Industrial Engineering, the first time for a foreign scholar to serve in that capacity at Tsinghua University in the PRC history. In 2007, Shanghai Jiao Tong University set up the Confucius Institute at Purdue.



Dr. LIANG Liping

### West Lafayette: Peaceful and Tranquil

Compared to the bustling and sprawling metropolises in China, West Lafayette seems small and quiet. But its beauty lies exactly in its “smallness” and “peacefulness.” Colorful townhouses are strewn among luscious greeneries, presenting a unique pastoral scenery. Echoing the pastoral natural scenery is the idyllic daily life of the residents in West Lafayette. Many people spend their leisure time bathing in the sun, mowing the laws and playing with little children. It reminds me of a book I read many years ago, by the economist E. F. Schumacher, *Small is Beautiful*. Although the book is focused on economics, isn’t daily life the same? Small animals, small children, small things and small places can always arouse affection and compassion in our hearts.

### Church: Public Space and Cradle for Moral Education

The Midwest of America is called the “corn belt”; it is also referred as the Bible belt. Living here, one experiences first-hand the solid rootedness and influence Christianity enjoys in American society, especially in the Midwest. Churches are all over the place. In every three or five blocks you can find one. To many Americans, joining the church is not only out of the need for believing in theological terms, but also because the church is the most important social networking center and base for social capital accumulation in American civil society. The fact that the church has such a huge influence is because, for one thing, Christianity is an important foundation for the establishment of this country. In September 1620, a group of immigrants consisting of 102 Puritans from 41 families, led by the Puritan priest William Bradford, departed from Plymouth aboard the Mayflower, which had a displacement of only several dozens tons, and sailed toward the other end of the Atlantic. On surface these Puritans moving to North America was to flee the oppressive religious environment of England, but the deeper reason was that many of them gave up the comfort and wealth they had had for the pursuit of their faith in this far-away, unknown land where they could realize their religious ideals. For another, what we see today is that the wide identification with and cohesion of the church in American society and among American people can be attributed to the accessibility of the church in the community as a social resource. The church is not a “private society,” but rather a public space with prominent public features. From the altar of the church, just as the political scientist Tocqueville says, people “hear about the innumerable harms arrogance and greed can cause,” and that “Man must control his desires; only virtue can give people noble pleasures, and man should pursue real happiness.”

## News and Activities

### Website:

<http://www.purdue.edu/crcs>

This website is currently under construction. Soon it will be developed into a center of information and resources of Chinese religion, spirituality and society. The website will also serve as a portal for an online Chinese journal for the scientific study of religion, a forum for interactive discussions, and an archive of government documents, scholarly articles, short essays and commentaries on Chinese spirituality, religion and society.

### Center on Religion and Chinese Society

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### The 5<sup>th</sup> Sino-U.S.-European Summer Institute for the Social Scientific Study of Religion

The 5<sup>th</sup> Sino-U.S.-European Summer Institute for the Social Scientific Study of Religion was held at Renmin University on July 14-20, 2008. The theme was "Empirical Studies of Religion in the United States and China." Professor Carson Mencken of Baylor University lectured on the survey studies of religion in the United States, and Professor Fenggang Yang of Purdue University lectured on his sociological studies of Chinese Christians and Buddhists in the United States and studies of religion in China. Other invited speakers included Professor GAO Shining of the Chinese Academy of Social Sciences, Mr. LIU Wei, Deputy Director of a Department at the State Administration of Religious Affairs, and Professor ZHANG Chunli of the China Central Police University. Sixty-three formal participants were from various universities and research institutes in mainland China, the United States, and Singapore.

### The 2008 Annual Meeting of the Association for the Sociology of Religion

The 2008 Annual Meeting of the Association for the Sociology of Religion was held in Boston on July 31 to August 2, 2008. The theme was "Religion Crossing Boundaries." Dr. Fenggang Yang made presentations at the session for editors and authors of *The Sage Handbook of the Sociology of Religion*, at the author-meet-critics session on Carolyn Chen's *Getting Saved in America: Taiwanese Immigration and Religious Experience*, and co-presented with Yuting Wang of the University of Notre Dame on "Between Mosque and the Market: How Religion Affects the Decision-making of Chinese Muslim Businesspeople" at the session on "Religion in Asia." Professor Hsing-Kuang Chao of Tung Hai University organized the session on "The Impact of Social Change on Religious Boundaries in Contemporary Taiwan."

### "Religion and Public Life in China"

On July 8-11, 2008, Dr. Fenggang Yang participated in the meeting of authors for the book project of "Religion and Public Life in China" at Tao Fong Shan in Hong Kong. Organized by the Hong Kong America Center, this book is intended as a textbook for universities in North America.

### Workshop of Religious Studies Scholars for Commemoration

In the morning of July 18, 2008, Dr. Fenggang Yang participated in the Workshop of Religious Studies Scholars for Commemoration of the 30<sup>th</sup> Anniversary of the Establishment of the China Social Sciences Press in Beijing. He accepted the honor to be an Academic Advisor for the China Social Sciences Press.

### The China Institutes of Contemporary International Relations in Beijing

In the afternoon and evening of July 18, 2008, Dr. Fenggang Yang was invited to the China Institutes of Contemporary International Relations in Beijing, and exchanged views of American studies of religion in China, religion and ethnicity, religion and society, and trends of various religions with researchers, including Professor HE Xiquan, Director of the Center for the Study of Ethnicity and Religion, and Professor GAO Zugui, Director of the Center for the Strategic Studies.

### Religion and Civic Culture in Greater China

On July 31, 2008, Dr. Fenggang Yang participated in the workshop on "Religion and Civic Culture in Greater China" in Boston, which was organized by The Long Term Strategy Group.