

A Decade of Progress

In the last decade, the social scientific study of religion in China has made significant progress.

In the summer of 2000 I began my first empirical study of religion in China. The “theory-driven empirical research” project was designed to study the Chinese Protestant ethic in the transition toward a market economy, with the theoretical reference to Max Weber’s thesis. However, nobody in China seemed to understand the sociological approach. I was advised to tell people that the study was about “how Christianity accommodating to the socialist society” and it was difficult to find research assistants. A friend recommended a graduate student in literary criticism who knew nothing about Christianity or fieldwork research, with whom I met the day before we went to the field in a southern city.

This first experience of empirical research in China gave me the desire to promote the sociology of religion in China. Subsequently, I traveled to various parts of China to give lectures at universities. In 2004, with the support of several key scholars in China and the West and the Henry Luce Foundation, Dr. Wei Dedong of Renmin University of China and I organized the first Summer Institute for the social scientific study of religion and a symposium in conjunction with it. More than 70 Chinese participants from various universities responded with enthusiasm. Since then, we have made the Summer Institute an annual event. At this year’s 7th Summer Institute and Conference the keynote speaker and lecturer is the renowned sociologist of religion Jose Casanova of Georgetown University.

Gao Shining of the Chinese Academy of Social Sciences summarizes the recent development in this way: “In recent years, the Chinese scholars in this field have called their empirical research the ‘social scientific study of religion.’ This term has multiple implications: First, it unites the forces of religious researchers in the disciplines of sociology, anthropology, folklorics, ethnology, economics, political science, and Jurisprudence; Second, it uses quantitative and qualitative research methods to study religion in social life of contemporary society; Third, it has changed the situation of humanities dominance in religious research; Fourth, it stands on a higher vantage point with a broader vision to examine religious trends in China and conduct better empirical studies of religion at deeper levels.”

While the social scientific study of religion is being introduced to China, a generation of young scholars has emerged outside of mainland China as well. In this issue of the newsletter we shall introduce seven of such scholars who are among the Affiliated Fellows at our Center on Chinese Religion and Society at Purdue. We will introduce more scholars in future issues.

Nevertheless, the social scientific study of religion in China is still at the beginning stage. At this point in time, scholars of the Chinese religions still have much work to achieve to catch up in the qualitative and quantitative research methods and in theoretical development. But it is the educational goal of our Center to actively rally the varied forces in order to better strive for the institutionalization of the teaching and research of the social scientific study of religion at the Chinese universities.

INSIDE THIS ISSUE:

<i>Affiliated Fellows</i>	2
<i>Dr. Yuting Wang</i>	5
<i>CSSP</i>	7
<i>Global China Forum</i>	7
<i>News & Activities</i>	8

Fenggang Yang

Affiliated Fellows

The CRCS is glad to announce that ten scholars have joined us as our affiliated members in 2010! Most of them have recently received their doctoral degree in the social scientific study of religion, with a special interest in China, and have become a faculty member outside of mainland China. In this issue, seven of them will share their research interests and current projects.

Andrew Abel



Andrew Stuart Abel (Andy) earned his Ph.D. in Sociology at the University of Massachusetts, Amherst. He is currently an Assistant Professor at Hastings College in Nebraska. His research interests include congregational studies, ritual, and China/Taiwan.

Dr. Andrew Abel: My dissertation compared the congregational life experiences among twelve Chinese Christian congregations, with a particular emphasis on what it is that attracts people to participate in these congregations. The study draws inspiration in part from Fenggang Yang's (2005) important point that religious conversion often comes in a manner similar to social movements because of changing social and cultural contexts. I add to this the importance of Protestant theology as a means of reshaping interactional behavior, and the attractiveness of such behavior for congregants. My dissertation argues that Chinese congregational life's allure depends largely upon the relationship between these three factors: social context, Chinese Protestant ideology, and interaction rituals.

I recently coauthored with Fenggang Yang a chapter on "The Sociology of Conversion" for *The Oxford Handbook of Religious Conversion* (forthcoming). This chapter explored the interplay of macro, meso, and micro level aspects of the conversion experience and presented the current state of sociological research on conversion. My interest in ritual has also led me to apply the insights of the sociology of religion in areas of social life not ordinarily considered "religious." For instance, my article "Seeing Through the Invisible Pink Unicorn" (coauthored with Andrew Schaefer, *Journal of Religion and Society*) explores the behavior of internet posters to websites that are emphatically not religious – or even decidedly anti-religious. Content analysis of postings, however, revealed even in an arena dominated by New Atheist thought and devoid of any meaningful face-to-face interaction, a quasi-religious pattern of ritualized behavior is nonetheless evident.

Increasingly interested in the intersection of religion and politics, I have coauthored a paper with Saran Ghatak that calls for a reappraisal of Foucault's concept of governmentality. Our article, "Faith/Power: Governmentality in the Postsecular Age" (currently under review), argues that the rise of "faith-based initiatives" should be seen in relation to the increased reliance on non-governmental agencies posited by Foucault.

Nanlai Cao



Nanlai Cao earned his Ph.D. in Anthropology at the Australian National University. He is currently a Research Assistant Professor at the Hong Kong Institute for the Humanities and Social Sciences at the University of Hong Kong. His research interests include the anthropology of contemporary China, everyday life, religion, Christian charity, and transnational merchant communities.

Dr. Nanlai Cao: I am currently undertaking a research project called "Religion, Trade and Locality in a Chinese Diaspora: Wenzhou Christian Merchants in Paris." Funded by the Hong Kong Research Grants Council, this project explores the well-established Wenzhou immigrant church community in Paris, France. I have conducted ethnographic fieldwork among some transnational Wenzhou Christians in Paris. Methodologically, I use personal biographies to illustrate journeys of spatial and economic mobility, paths of identity formation, network building among these transnational religious, and cultural and economic agents. The case of Wenzhou Christian merchants in Paris will contribute to an alternative understanding of locality as a sociocultural construct based on global religion. I will also compare this case study with my Ph.D. thesis research on Wenzhou Christian entrepreneurs so as to understand the varied discourses and practices of locality and Christianity among modern Chinese believers in the context of global capitalism. My current research in Paris is an extension of my Ph.D. dissertation completed at the Australian National University in 2008. The dissertation is coming out as a book entitled *Constructing China's Jerusalem: Christians, Power, and Place in Contemporary Wenzhou* (Stanford University Press, 2010). The book depicts the revival of Protestant Christianity among diverse groups of people in the commercially prosperous coastal city of Wenzhou, and shows how resurgent and innovated Christian beliefs and practices in the reform era reveal emerging patterns of power formation, place making, and morality building in the context of a market-oriented, modernizing China.

Hsing-Kuang Chao

Hsing-Kuang Chao earned his Ph.D. in Sociology at Purdue University. He is currently an Associate Professor and Chair of Graduate Institute of Religious Studies at Tunghai University in Taiwan. His research interests include sociology of religion, and religion and culture.



Dr. Hsing-Kuang Chao: In the last three years, I have been working on five major research projects, three survey researches, and two qualitative studies.

The first survey project is “Modernity and Religious Identity and Religious Faith: A Comparative Study of Taiwan and Adjacent areas.” The purpose of this project is to understand the impact of modernity on the religiosity of Chinese Protestants through conducting a survey in Taiwan, Hong Kong and mainland China. This project focuses on the elements of Chinese traditional religious culture and modernity which embed in the religiosity of Chinese Protestants, and the manner in which these elements will impact on the religiosity of Chinese Protestants. The data collection finished in the end of March, 2010 with about 3,500 cases collected in the survey.

The second survey project is “2009 Taiwan social change survey — religion and culture.” This has been the fourth nationwide religion and culture survey since 1994. In the 2009 survey, we revised a questionnaire from the 2004 survey and integrated some ISSP questions into our 2009 questionnaire. The 2009 TSCS data is ready for members of the research team and will be released to other scholars who are interested in this data in 2011.

The third survey project is “A Comparative Study of Religious Experience in Taiwan.” This is the very first survey of religious experience in Taiwan. A dataset with about 1800 cases was completed last February. A conference will be hosted in June, 2010 at National Chengchi University at Taipei, and scholars from four countries will participate in this conference. A cross national project of the comparative studies of religious experience will be conducted after the conference.

Two qualitative researches regarding the development and transformation of religious groups in Taiwan are currently in the process. The first research project is about the establishment of the first aboriginal Bunon Protestant church in the middle of Taiwan in 1950. A theoretical framework based on the social changes, organizational strategies, and rational choices will be adopted to analyze the conversion of Taiwanese aboriginal tribes and the establishment of the first Bunon aboriginal Protestant church in 1950. The second project is about the transformation of a Taiwanese Zen Buddhist sect to pure land Buddhism in the recent years. In this study, the leadership of the charismatic leader and the succession of the leadership will be the major concerns.

David Palmer



David Palmer earned his Ph.D. in the anthropology of Chinese religion from the Ecole Pratique des Hautes Etudes (Sorbonne, Paris). He is currently an Assistant Professor in the Department of Sociology and a Fellow of the Centre for Anthropological Research at the University of Hong Kong. His research interests include the transformations of Chinese religion in the modern and contemporary world, the globalization of Daoism, the Baba'i Faith in the Chinese world, and the emergence of a culture of volunteerism in contemporary China.

Dr. David Palmer: I have just finished three book projects related to religion in China, which will be published this fall or in early 2011. *The Religious Question in Modern China* (University of Chicago Press, co-authored with Vincent Goossaert) is a history of religion, society, and the state in the Chinese world from 1898 to 2008, covering all religious traditions and movements, as well as secularizing campaigns and political sacralization, in all political regimes from the late Qing to the contemporary Peoples' Republic. *Chinese Religious Life: Culture, Society, Politics* (Oxford University Press, co-edited with Philip Wickeri and Glenn Shive) is a general introduction and undergraduate student textbook which uses social scientific approaches to present an overview of religion in urban, rural, and ethnic areas of China, as well as the religious dimensions of the body, gender, environment, civil society, economy, politics, and globalization in contemporary Chinese culture and society. *Daoism in the 20th Century: Between Eternity and Modernity* (University of California Press, co-edited with Xun Liu) examines the continuities, transformations, and reinventions of Daoism as its ritual and self-cultivation traditions have interacted with modern reforms, revolutions, and sociocultural changes.

Now I am working with Elijah Siegler on writing the results of field research we have conducted over the past few years on contacts between Chinese and Western Daoists at China's sacred mountains. This study focuses on a special moment in the globalization of China's indigenous religious tradition: after Chinese masters, through emigration, disseminated Daoist practices to Western audiences, a "Westernized" form of Daoism has emerged, and is now being brought back to China by American groups who have little or no knowledge of China or Chinese Daoism. What happens when they meet Chinese Quanzhen Daoists? How does this encounter influence the religious trajectories of both?

I have also begun field research and interviews for a new project on "Volunteering in Contemporary China: Moral Discourse and Social Spaces," which is an anthropological study of the emergence of a culture of volunteering in China. Although this project is not explicitly about religion, several of the groups I have begun to interview have Confucian, Christian, and Buddhist backgrounds, while others are secular, including NGOs and projects promoted by the Communist Youth League. I am interested in exploring how volunteer service to society is an expression of moral and spiritual values; from that angle, it will be interesting to compare the volunteer cultures of groups by drawing on their differing religious or philosophical sources of inspiration.

Anna Sun



Anna Sun earned her Ph.D. in sociology from Princeton University. She is currently an Assistant Professor of Sociology and Asian Studies at Kenyon College, Ohio.

Dr. Anna Sun: My teaching and research interests include sociology of knowledge, sociology of religion, social theory, and sociology of East Asia. In 2003-04, I was a Mellon Dissertation Fellow at the Institute for Historical Research at the University of London, and in 2005-06, I was a Marilyn Yarbrough Dissertation Fellow at Kenyon College.

As a co-principal investigator of the John Templeton Foundation funded research project "The Empirical Study of Religions in China" (ESRIC), 2006-09, I have been studying the revival of Confucianism as a religion in contemporary China, as well as the larger conceptual issues of the classification of Chinese religions.

My research interests include the following: the revival of Confucian rituals in contemporary China (survey research and ethnographic fieldwork), the classification of Chinese religions, the settlement of religious controversies (Confucianism as a case study in understanding how controversies over religions are structured and resolved), and prayer as spiritual exercise.

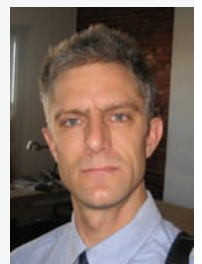
Carsten Vala

Carsten Vala earned his Ph.D. in Political Science from the University of California, Berkeley. He is currently an Assistant Professor at Loyola University, Maryland. His research interest is Christianity in China.

Dr. Carsten Vala: The rapid revival and flourishing of religious practices in contemporary China offers fascinating opportunities to study the intersection of religion, politics, and society. Religion can "integrate" or "disrupt" society, as Christian Smith has pointed out in *Disruptive Religion*.

At the most general level, I'm interested in explaining the conditions under which religious actors and organizations play one or both of these roles at different times. More specifically, I've been studying how Protestants in the Mao and post-Mao eras have negotiated the social and political environment through three areas of interest.

First, the role of leadership is central. Although the institutional context of religious policies appears to set the boundaries of what religious practices are permitted, religious leaders' informal ties to the state seem more decisive. Therefore, a grassroots study of the variation in these ties (kinship, good will, and trust, etc), rather than an exclusive attention to state policy, is useful. Leaders do not only represent churches to the state or society; they also shape the group dynamics of congregations, a second area of research.



Attention to the collective dimension of religious groups means that I seek to answer questions such as: How strong are group norms? How much will members do to support each other or the group? The internal organization of Protestant groups also helps to explain member participation, because when members exercise greater decision-making power, they are likely to be more ready to invest themselves.

Finally, the activity of Protestant churches comprises a third interest. The variation in outward focus on society and social service provision, for example, versus the internal focus helps determine whether churches are sites of influence on society or havens from the society.

These three areas of research are part of my research agenda in studying Protestantism in China and should help answer the larger question of under what conditions and the extent to which religious groups “integrate” or “disrupt” society.

An Interview with Yuting Wang

Yuting Wang earned her Ph.D. in Sociology from the University of Notre Dame. She is currently an Assistant Professor in the Department of International Studies at the American University of Sharjah (AUS) in the United Arab Emirates (UAE). Her research interests include religion and immigrants in both the United States and China.



Question: After living at UAE for a period of time, what have you found to be unique about the UAE society? What misconceptions do people tend to have about the UAE?

Dr. Wang: The UAE is remarkable in many ways. It is a federation of seven independent member states or Emirates, including Abu Dhabi, Dubai, Sharjah, Ajman, Fujairah, Ras Al Khaimah, and Umm Al Quwain. These seven member states are fairly unequal in size and resources, with Abu Dhabi as the largest in size and the most economically and politically powerful and Dubai as the glamorous “Las Vegas of the Middle East.” Despite its Manhattan-style skylines, the Emirati culture is strongly influenced by Islam and the traditional Arab social structures. The UAE’s political system remains opaque as it is based on a patriarchal sheikhdom that allows for little political participation of its citizens. Its miraculous socio-economic development is based on a phenomenally unbalanced native-foreign population ratio which makes this tiny country of 30,000 square miles even more extraordinary.

What is the most remarkable about the UAE is its net immigration rate, which ranks No.1 in the world according to the CIA world fact book. The UAE and other Gulf countries implement an immigration policy that is of opposite nature to the North American immigration policies. Under this policy, expatriates are only welcomed as temporary helpers to meet the manpower shortages due to the rapid economic development. The goal of such a policy is apparent. Admitting only temporary workers would minimize the cost of sustaining a growing number of immigrants as many cannot bring their families and, therefore, make little use of the public services and have little economic or political demand. Moreover, it would minimize the influence of foreign cultures on the traditional Emirati society. This temporary status and limited opportunity create a sense of insecurity and transitional life style. Even for those who have lived here for decades, the UAE is still a place of transition and can never be turned into “home.” In reality, though, the migration process has become rather enduring instead of temporary for practical reasons, especially in the case of skilled professionals who have unavoidably become deeply integrated into the newly developed economic and social sectors.

As for the misconceptions, I find two polarized views on the UAE society. For many people, the UAE is probably best known for the glamorous Dubai life style. The reputation of Dubai as “the Las Vegas of the Middle East” has attracted millions of tourists and consumers who came here for tax-free designer brands, fabulous shopping malls, the lavish seven-star hotel—Burj Al Arab, and the newly-built marvelous world’s highest building—Burj Khalifa. The city of Dubai has become the face of the UAE, the Gulf, and the Middle East. Dubai wants everything bigger, taller, and fancier. However, the glamorous life style in Dubai is only for a small group of people. Many people living in the city are the hard-working middle class who are hoping to give their children a brighter future.

On the other end, some people tend to view the UAE as yet another of the backward Arab countries, where economic

(Continued on page 6)

growth is at best unsustainable and impossible to lead to the modernization of the society. They ridicule women who wear the black abaya and are covered from head to toe. They mock the local culture without trying to understand it. They attack the society without offering any constructive suggestions for reform. I think both misconceptions are harmful. Sincere criticism is welcomed, but such criticism should be based on a genuine understanding of the culture and on a respect for individual rights.



Question: Given the different understanding of women in Muslim societies, does it create any tension to your gender role? Do you feel or face any kind of gender discrimination in your work?

Dr. Wang: The expectations for women in this part of the world are indeed different from what I have received since childhood. I am almost always encouraged to pursue my own career and family is somehow secondary in my vocabulary. Certainly, my own experience cannot represent the general social pattern. In contrast, in the UAE society or other Arab cultures, family is always at the center and women are strongly encouraged to put family before their career growth. Within the family, women are often under the thumb of their husbands. They are expected to stay at home once they have children. But this is changing. Education for girls has always been important in Islam. There are more female students than male students at all levels of schools and universities in the UAE. I know some Emirati women who are able to pursue further education after their children grow up. For example, the Vice Chancellor of Student Affairs at my university, an Emirati woman, went to college after having four children and eventually received her doctoral degree in demography. Most of my Emirates women students say that they'd like to work even after marriage and they would like to have a smaller family with 2-3 children only, while their grandmother used to have around 8-10 children. While tradition is still strongly held, however, changes are underway.

I do not think there is any tension between the different gender role expectations. Although the locals strongly hold on to their traditions, they do not impose any of their standards onto others. The UAE society is quite open in many ways. In fact, the UAE has made significant improvement in promoting women's participation in the workplace. The federal national council now has probably more than 8 women out of its 40 members, which puts the UAE No. 4 on the women's rights index in the Middle East.

I have encountered certain ethnic stereotypes, but I never felt that I was discriminated against because of my gender. This is probably due to my occupation and working environment. In the UAE and many other Middle Eastern countries, women usually have their own waiting rooms in the hospital, designated seating areas, and do not queue up with men in the same line. For women, you can look at this as discrimination, or simply enjoy the benefit of it. After all, the lines for men are always longer than those for women. My university actually has probably the best maternity leave policy, which grants almost 9-month paid leave and the pause of the tenure clock.

Question: How does your experience working and living in the UAE affect your ethnic and religious identity? Does your Chinese identity become stronger? Or, does your Muslim identity intensify or decrease?

Dr. Wang: It probably has little to do with working and living in the UAE. My Chinese identity has become stronger while living overseas during the last 9 years. I have also become more critical of some parts of the Chinese culture. In the UAE, I have probably become more conscious of my ethnicity because almost all the businesspeople can speak a few Chinese words and they always kindly say "Ni hao!" to me when I walk by. I have to say that the Arabs are the smartest businesspeople in the world.

The UAE society is a Muslim society. Islam is its official religion. More than half of the residents here are Muslims. Having said this, it doesn't mean that I agree with everything that is done in the name of religion. Often times, religious and culture are so deeply intertwined that cultural practices could just continue without being questioned. The mosque here is a place of worship, not a community center like it is in North America. Many mosques do not have a place for women. Even if it has a section for women, women tend to stay at home as they are not required to pray in the mosque. Social activities always happen within the households. I feel there's a lack of community. But I was just too busy to get out of my office this past year. Things could change next year, when I start making new friends.



The first Research Training Workshop of the Chinese Spirituality and Society Program will be held from July 21-25, 2010 at the Renmin University of China in Beijing. 31 proposals were selected from 162 Letters of Intent, and the Principal Investigators of the selected projects were invited to present their proposals. We will arrange lectures during the workshop on proposal writing and research design.

Immediately after the workshop, the 7th Annual Conference of the Social Scientific Study of Religion in China will be held on July 26-27. It is co-sponsored with the Institute for the Study of Buddhism and Religious Theories at the Renmin University of China. The theme of the conference is “The Present and Future of Religion in China.” Over 100 papers by scholars from China and other countries are to be presented at the conference.

Following that, from July 28 to August 7, we will hold the 7th Summer Institute for the Scientific Study of Religion. Professor José Casanova of Georgetown University, a renowned sociologist of religion, will be the keynote lecturer. Professor Fenggang Yang of Purdue University and other scholars will also lecture on conducting research and teaching sociology of religion.

Global China Forum



On March 22, 2010, Professor Dali Yang, Director of the Center for East Asian Studies at the University of Chicago, gave a lecture on “China’s Environment: Governance and Its Challenges.” Professor Yang discussed China’s ability to regulate its environment and examined its efforts thus far – from the first conference on environmental protection that was held in 1973 to the establishment of a ministry for the environment in 2008 and beyond. Professor Leigh Raymond, Associate Director of Purdue Climate Change Research Center, served as the respondent.

On March 29, 2010, Professor Ho-Fung Hung of Indiana University gave a lecture on “Tilly Beyond Europe: Protest with Chinese Characteristics Past and Present.” Professor Hung outlined how centralizing political power and expanding the market were juxtaposed with the Confucianist orthodoxy to shape the appeals and strategies of mid-Qing protesters, who heralded a unique form of early modernity via their distinct repertoires of political claim-making, through a survey of an array of riots, petitions, strikes, and rallies.



April 12, 2010, Professor Yang Su of University of California, Irvine, gave a presentation entitled “Collective Killings during the Cultural Revolution: State-Policy Models Revisited.” Professor Su presented his study of the social and political geography of the collective killings during the Cultural Revolution in two southern provinces in China. Dr. Rachel Einwohner, Associate Professor of Sociology at Purdue University, served as a discussant to Professor Su’s presentation.

News and Activities

Website:

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

This website has been developed into a center of information and resources of Chinese religion, spirituality and society. It includes an archive of government documents, scholarly articles, and short essays on Chinese spirituality, religion and society.

Center on Religion and Chinese Society

Director

Fenggang Yang

Project Manager

Lily Szeto

Stone Hall Room 347

700 W. State Street

Purdue University

West Lafayette, IN 47907-2059

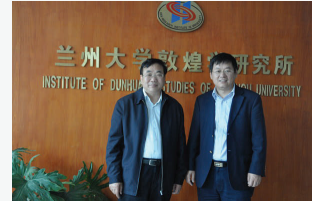
Phone: (765)494-5801

Fax: (765)494-6938

Email: CRCS@purdue.edu



- Dr. Fenggang Yang attended the John Templeton Foundation 2010 International Board of Advisors Meeting in New York on June 5-6, 2010.
- Dr. Fenggang Yang attended the conference on "American Identity Renewed: An Educational Agenda for 21st Century" in New York on June 5, 2010. The conference was organized by the Stanford Center on Adolescence.
- "Christianity and China's Modernization" forum was held at the East China Normal University on May 27, 2010 in Shanghai. Dr. Fenggang Yang gave a lecture on "The Charisma of Christianity in Chinese Society - A Sociological Explanation."
- Dr. Fenggang Yang visited the Institute of Dunhuang Studies of Lanzhou University on May 21, 2010.
- Dr. Fenggang Yang gave a lecture on "Methods and Theories in the Social Scientific Study of Religion" and participated in "Multiculturalism in the Far Reaches: Chinese-Western Cultural Exchange in the Recent History of Gansu, Ningxia and Qinghai through Christianity in China," a research program held at the Lanzhou University, Lanzou, Gansu Province, China, from May 18 through 22, 2010.
- Dr. Fenggang Yang gave three lectures at the Chinese Police University on May 14-16, 2010: Chinese Religions in the United States; Christianity in China; and Church-State Relations in the World Today.
- Dr. Yuting Wang, CRCS Affiliated Fellow and Assistant Professor of the Department of International Studies at American University of Sharjah in the United Arab Emirates, visited our Center on March 30, 2010.
- Dr. Fenggang Yang and Fan Jiang, a graduate student in Sociology, gave a presentation on "Spatial Studies of Religion and Chinese Society" at the Annual Meeting of the Association for Asian Studies in Philadelphia on March 25-28, 2010.
- On March 5-6, Dr. Fenggang Yang was invited by Education Resources & Referrals - China (EERC) as a panel speaker at ChinaPulse: A Conference on Confucianism and Christianity in Living Word Center at Milpitas, California. Dr. Yang's topic was "Is Confucianism a Religion?"
- Dr. Fenggang Yang gave a lecture on "The Survival and Revival of Religion under Chinese Communist Rule: A Shortage Economy Explanation" at the University of Chicago on February 23, 2010.



<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 (June, 2010) it has more than 600 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.