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Local society and religion in China

《中国的地方社会与宗教》

上课地点：光华楼西主楼 2812
上课时间：周二下午 3-4 节 (9.50-11.35)

1. Course description

The aim of the course is to introduce the major studies and modern tendencies in the area of Chinese society and religion. It describes the studies of Chinese popular religions from the perspective of sociology, ethnology, anthropology, folklore and other initially Western disciplines. Many scholars treated religion primarily as a social institution, so they analyzed the role of religious beliefs and practices in the local society. The course contents includes such topics as the family life and organization of rural society; the role of temple festivals and pilgrimages, Daoism and Buddhism in local society; syncretic religions of the late imperial period; the links of ritual and theatre; city life; and the problems of changes in popular religion in the modernized rural and urban society. The time period is from the Ming dynasty (1368-1644) to the Republican period (1912-1949), though the course also deals with some recent developments in the social life. The emphasis is on Western works. The course is taught in English, but most materials for reading are in Chinese translation.

本课程主要介绍关于中国地方社会与宗教关系的研究著作及最近的研究趋势。本课程讲述这种研究主要的题目，如家庭生活与礼仪；民间信仰与农村社会组织的关系；庙会与朝圣的社会功能；道教、佛教与地方社会；明清时期特殊民间教派与民众习俗、文化的关系；城市宗教活动；民间宗教的现代化过程等。探讨的时间为明、清两代以及民国时期为主。本课程的内容以西方研究成果为主，以便解释西方学者在这研究领域里的贡献；但是大部分课程阅读资料是西方著作的中文译文。

2. Requirements and grading principles:

1. Class attendance and participation – 40%
2. Written assignments – 60%
- (1) Book review – 30%

The list of books provided (see bibliography no. 1 below), but books are not limited to the list

Volume: 3000-4000 characters (in Chinese); up to 5 pages in English.

- (2) Final paper (both Chinese and English are acceptable) – 30%
- The contents of paper may be related to the student's own research.

The proposed contents of paper: how Western theories and methods are used in the East Asian studies of Chinese religion? (for the selected East Asian works, see bibliography no. 2 below).

Or: in what way Western/Taiwanese/mainland research on Chinese popular religion/folk beliefs is important for my (student's) own research project?

Volume: 3000-4000 characters (in Chinese), not exceeding 5000; up to 5 pages in English.

Students have oral presentations in class for both assignments (see schedule).

3. Prescribed readings (general):

C.K. Yang, *Religion in Chinese Society: a Study of Contemporary Social Functions of Religion and Some of their Historical Factors* (Berkeley: University of California Press, 1961; rpt. Taipei: SMC publishing, 1994), Chin. translation: Yang Qingkun 杨庆堃, *Zhongguo shehui zhong de zongjiao: zongjiao de xiandai shehui gongneng yu qi lishi yinsu zhi yanjiu* 中国社会中的宗教：宗教的现代社会功能与其历史因素之研究, Fan Lizhu 范丽珠 et al., transl. (Shanghai: Shanghai renmin chubanshe, 2007).

Robert Hymes, *Way and Byway: Taoism, Local Religion, and Models of Divinity in Sung and Modern China* (Berkeley: University of California Press, 2002), 114-146, Ch. transl.: Han Mingshi 韩明士. *Dao yu shu dao: Song dai yilai de daojiao, minjian xinyang he shenling moshi* 道与庶道：宋代以来的道教、民间信仰和神灵模式, Pi Qingsheng 皮庆生, transl., (Nanjing: Jiangsu renmin chubanshe, 2007).

Prasenjit Duara, *Culture, Power, and the State: Rural North China, 1900-1942*

(Stanford: Stanford University Press, 1988). Ch. transl.: Du Zhanqi 杜赞奇, . Wen hua,

quan li yu guo jia : 1900-1942 nian di Hua bei nong cun 文化、权力与国家：1900-1942年

的华北农村, Wang Fuming 王福明, transl. (Nanjing: Jiangsu renmin chubanshe, 2008).

Or/and for those interested in more recent development in the field:

Qitao Guo, *Exorcism and Money: the Symbolic World of the Five-Fury Spirits in Late Imperial China* (Berkeley: Institute of East Asian Studies, 2003).

Adam Yuet Chau, *Miraculous Response: Doing Popular Religion in Contemporary China*. Stanford, Calif. : Stanford University Press, 2006. 文科馆外文图书阅览室 B928.2 /C496 /E

Also:

Rostislav Berezkin, "From imperial metaphor to rebellious deities: the history and modern state of western studies of Chinese popular religion." "从帝国比喻到不服从神灵：西方有关中国民间宗教研究概述" *Sino-Platonic Papers* 243 (2013.12): 1-35.

Paul R. Katz (Kang Bao 康豹), "Xifang xuejie yanjiu Zhongguo shequ zongjiao chuantong de zhuyao dongtai" (Major tendencies in Western studies of the Chinese communal religious traditions) 西方學界研究中國社區宗教傳統的主要動態, Li Qionghua 李瓊花, transl.; Chen Jinguo 陳進國, ed., *Wen shi zhe* 文史哲 2009, 1 (cumulative 310) : 58-74.

Readings are posted online at:

http://www.iahs.fudan.edu.cn/cn/courseware_id.asp?Class_id=70

4. Schedule

1st week: The contents and requirements of the course.

2nd week: History of the studies of local society. Overview of major sources, methods, and results.

Read: Rostislav Berezkin, "From imperial metaphor to rebellious deities: the history and modern state of western studies of Chinese popular religion." "从帝国比喻到不服从神灵: 西方有关中国民间宗教研究概述" *Sino-Platonic Papers* 243 (2013.12): 1-35.

Paul R. Katz (Kang Bao 康豹), "Xifang xuejie yanjiu Zhongguo shequ zongjiao chuantong de zhuyao dongtai" (Major tendencies in Western studies of the Chinese communal religious traditions) 西方學界研究中國社區宗教傳統的主要動態, Li Qionghua 李瓊花, transl.; Chen Jinguo 陳進國, ed., *Wen shi zhe* 文史哲 2009, 1 (cumulative 310) : 58-74.

The first part of C.K.Yang, *Religion in Chinese Society: a Study of Contemporary Social Functions of Religion and Some of their Historical Factors*.

3rd week: Chinese state, society, and religion.

Read the second part of C.K.Yang, *Religion in Chinese Society: a Study of Contemporary Social Functions of Religion and Some of their Historical Factors*.

4th week: Daoism and local society.

Read the first part of Robert Hymes, *Way and Byway: Taoism, Local Religion, and Models of Divinity in Sung and Modern China* (Chapters 1-4).

For those who are interested, also Schipper, Kristofer. "Vernacular and Classical Ritual in Taoism" *Journal of Asian Studies* 45,1 (1985): 21-57.

5th week: Buddhism and local society.

Read the second part of Robert Hymes, *Way and Byway: Taoism, Local Religion, and Models of Divinity in Sung and Modern China* (Chapters 5-9).

6th week: Family rituals.

Read Arthur P. Wolf, "Gods, ghosts and ancestors," in Arthur P. Wolf, ed., *Religion and Ritual in Chinese Society* (Stanford: Stanford University Press, 1974): 131-182.

7th week: Students' reports on the books.

8th week: Temples, cults, rituals, and society organization in late imperial China.

Read the first part of Prasenjit Duara, *Culture, Power, and the State: Rural North China* (Chapters 1-4).

James L. Watson, "Rites of beliefs? The construction of a unified culture in late imperial China" in Lowell Dittmer and Samuel S. Kim, ed., *China's Quest for National Identity* (Ithaca: Cornell University Press, 1993): 80-103.

David Faure (Ke Dawei 科大衛) and Liu Zhiwei 劉志偉, "'Biaozhunhua' haishi 'zhengtonghua': cong minjian xinyang yu liyi kan Zhongguo wenhua de dayitong" '標準化' 還是 '正統化'? ——從民間信仰與禮儀看中國文化的大一統 (Standardization or orthopraxy: looking at the unification of Chinese culture from the perspective of folk beliefs and rituals) *Lishi renleixue xuekan* 歷史人類學學刊 6, no. 1 (2008.10): 1-21.

9th week: Religious life in Taiwan and Hong Kong.

Read the second part of Prasenjit Duara, *Culture, Power, and the State: Rural North China* (Chapters 5-8).

Zhang Xun 張珣, "Bainian lai Taiwan Hanren zongjiao yanjiu de renleixue huigu" 百年來台灣漢人宗教研究的人類學回顧 in Zhang Xun 張珣, Jiang Canteng 江灿騰, eds. *Dangdai Taiwan zongjiao yanjiu daolun* 當代台灣宗教研究導論 (Beijing: Zongjiao wenhua chubanshe, 2004): 193-263.

Zhang Xun 張珣, "Bianyi, bianqian yu renting: jinnian Taiwan minjian zongjiao yingwen yanjiu qushi" 變異、變遷與認同: 近年台灣民間宗教英文研究趨勢 (Changes, transformation, and acceptance: tendencies of the English-language scholarship on Taiwanese folk religion) in *Taiwan bentu zongjiao yanjiu: jiegou yu bianyi* 台灣本土宗教研究: 結構與變異 (Research on the indigenous religion of Taiwan: structure and changes; Taipei: Nantian, 2006): 62-84.

10th week: Temple festivals and pilgrimages.

Read the first part of Adam Yuet Chau, *Miraculous Response: Doing Popular Religion in Contemporary China* (Chapters 1-6).

11th week: Special forms of religion (sects of the late imperial period) and new religions

Read the second part of Adam Yuet Chau, *Miraculous Response: Doing Popular Religion in Contemporary China* (Chapters 7-12).

12th week: Ritual and theatre.

Loon, Piet van der. "Les origines rituelles du theatre chinois." *Journal Asiatique* 265 (1977): 141-168 (Chinese translation).

Hou Jie. "Mulian Drama: a Commentary on Current Research and Source Materials". In *Ethnography in China Today: A Critical Assessment of Methods and Results*, ed. Daniel L. Overmyer, 23–48. Taipei: Yuan-Liou Publishing Co., 2002.

13th week: City life

Kristofer M. Schipper, "Neighborhood cult associations in traditional Tainan" in G. William Skinner, ed., *The City in Late Imperial China* (Stanford: Stanford University Press, 1977): 651-678; Chin. transl.: Shi Jianya 施坚雅, ed., *Zhonghua diguo wanqi de chengshi 中华帝国晚期的城市*, Ye Guangting 叶光庭 et al., transl. (Beijing: Zhonghua shuju, 2000).

14th week: Traditional society in modern period.

Rostislav Berezkin, "On the Survival of the Traditional Ritualized Performance Art in Modern China: A Case of Telling Scriptures by Yu Dingjun in Shanghu Town Area of Changshu City in Jiangsu Province," *Minsu quyī 民俗曲藝* (Journal of Chinese Theatre and Folklore) 181 (2013.9): 103-156.

15th week: Students' reports.

5. Classified bibliography for book reports and final papers:

1- General

Fenggang Yang and Graeme Lang, eds. *Social scientific studies of religion in China : methodology, theories, and findings*. Leiden; Boston : Brill, 2011 (electronic resource at Fudan).

Zhang Xun 张珣, ed. *Hanren minzhong zongjiao yanjiu* 汉人民众宗教研究. Taipei: Zhongyang yanjiuyuan, 2013.

Philip Clart, *Chinese and European Perspectives on the Study of Chinese Popular Religions*. Xinbeishi: Boyang wenhua, 2012.

2nd week: History of studies

Henri S.J. Dore, *Researches into Chinese Superstitions*, M. Kennelly et al., transl., 13 vol. (Shanghai: T'usewei Press, 1914-1938; reprint: Taipei: Ch'eng-wen, 1966-1967). One of volumes. (Chin. trans. 中国民间崇拜. 中国众神; 王定安译; 李天纲校; Shanghai : Shanghai ke xue ji shu wen xian chu ban she, 2009).

Jan Jakob Maria de Groot, *The Religious System of China: its Ancient Forms, Evolution, History and Present Aspect, Manners, Custom and Social Institutions Connected therewith*, 6 vols. (Leiden; Boston: Brill, 1892-1910). One of volumes. *J.J.M. de Groot. Sectarianism and Religious Persecution in China: a Page in the History of Religions* (Amsterdam, J. Miller, 1903-04).

3rd week: Chinese state, society, and religion.

Edward L. Davis. *Society and the supernatural in Song China*. Honolulu: University of Hawai'i Press, 2001. K244 /D496

Zhu Haibin 朱海滨, *Jisi zhengce yu minjian xinyang bianqian: Jinshi Zhejiang minjian xinyang yanjiu* 祭祀政策與民間信仰變遷: 近世浙江民間信仰研究 (Shanghai: Fudan daxue, 2008).

Wang Jian 王健, *Li hai xiang guan: Ming Qing yilai Jiangnan Su Song diqu minjian xinyang yanjiu* 利害相關: 明清以來江南蘇松地區民間信仰研究 (Shanghai: Shanghai renmin, 2010).

4th week: Daoism in local society.

Michel Strickmann; edited by Bernard Faure. *Chinese magical medicine*. Stanford, Calif. : Stanford University Press, 2002.

Kenneth Dean, *Taoist Ritual and Popular Cults in Southeast China* (Princeton: Princeton University Press, 1993).

Paul R. Katz, *Images of the Immortal: the Cult of Lü Dongbing at the Palace of Eternal Joy* (Honolulu: University of Hawaii Press, 1999).

5th week: Buddhism and local society.

Stephen F. Teiser, *The Ghost Festival in Medieval China*. Princeton: Princeton University Press, 1988 (Chin. transl. 幽灵的节日: 中国中世纪的信仰与生活).

T. Brooks (Pu Zhengmin 卜正民); Zhang Hua 张华, transl. *Wei quan li qi dao: fo jiao yu wan Ming Zhongguo shi shen she hui de xing cheng* 为权力祈祷：佛教与晚明中国士绅社会的形成= *Praying for power: Buddhism and the formation of gentry society in late-Ming China*. Nanjing: Jiangsu ren min chu ban she, 2005.

谭伟伦主编，民间佛教研究。北京：中华书局，2007。

Neky Tak-ching Cheung. *Women's ritual in China: Jiezhu (receiving Buddhist prayer beads) performed by menopausal women in Ninghua, western Fujian*; Lewiston, N.Y.: Edwin Mellen Press, 2008.

6th week: Family rituals.

David Faure, *Emperor and Ancestor: State and Lineage in South China* (Stanford: Stanford University Press, 2007); Chin. transl.: Ke Dawei 科大卫, *Huangdi he zuzong: Huanan de guojia yu zongzu* 皇帝和祖宗：华南的国家与宗族, Bu Yongjian 卜永坚, transl. (Nanjing: Jiangsu renmin chubanshe, 2009).

Emily M. Ahern, *The Cult of the Dead in a Chinese Village* (Stanford: Stanford University Press, 1973).

8th week: Temples and society organization.

Kenneth Dean and Zheng Zhenman, *Ritual Alliances of the Putian Plain*, 2 vols. (Leiden; Boston: Brill, 2010).

Marianne Bujard (Lü Min 吕敏) and Qin Jianming 秦建明, *Yaoshan shengmu miao yu shenshe* 堯山聖母廟與神社 (The temple of the Divine Mother at Yao Mount and its association; Beijing: Zhonghua shuju, 2003).

Tracy Miller, *The Divine Nature of Power: Chinese Ritual Architecture at the Sacred Site of Jinci* (Cambridge: Harvard University Asia Center, 2007).

Hamashima Atsutoshi 濱島敦俊, *Ming Qing Jiangnan nongcun shehui yu minjian xinyang* 明清江南農村社會與民間信仰, Zhu Haibin 朱海滨, tr. (Xiamen: Xiamen daxue, 2008).

9th week: Religious life in Taiwan and Hong Kong.

Steven P. Sangren, *History and Magical Power in a Chinese Community* (Stanford: Stanford University Press, 1987).

Gary Seaman, *Temple Organization in a Chinese Village* (Taipei: Chinese Association for Folklore; Orient Cultural Service, 1978).

Lin Meirong 林美容. *Ji si quan yu di fang she hui* 祭祀圈與地方社會 (Taipei Xian Luzhou Shi: Bo yang wen hua shi ye you xian gong si, 2008).

10th week: Temple festivals and pilgrimages.

Paul R. Katz, *Demon Hordes and Burning Boats: the Cult of Marshal Wen in Late Imperial Chekiang* (Albany: State University of New York Press, 1995).

Susan Naquin and Junfang Yu, ed. *Pilgrims and sacred sites in China*. Berkeley: University of California Press, 1992.

Wu Xiaoqun 吴效群. *妙峰山: 北京民间社会的历史变迁*. Miaofeng Shan: Beijing min jian she hui de li shi bian qian (Beijing: Renmin chubanshe, 2006).

11th week: Special forms of religion and new religions.

Barend J. ter Haar, *The White Lotus Teachings in Chinese Religious History* (Leiden: E.J.Brill. 1992).

Thomas David DuBois, *The Sacred Village: Social Change and Religious Life in Rural North China* (Honolulu: University of Hawai'i Press, 2005).

Ma Xisha 馬西沙 and Han Bingfang 韓秉方, *Zhongguo minjian zongjiao shi* 中國民間宗教史 (Beijing: Zhongguo shehui kexue chubanshe, 2004).

12th week: Ritual and theatre.

Anning Jing, *Water God's Temple of the Guangsheng Monastery: Cosmic Function of Art, Ritual and Theatre* (Leiden, Boston: Brill, 2002).

Tanaka Issei 田仲一成. *Zhongguo jisi xiju yanjiu* (Study of Chinese ritual theatre) 中國祭祀戲劇研究. Chin. translation by Bu He 布和. Beijing: Beijing daxue chubanshe, 2008.

Hu Tianchen 胡天成, ed. 民间祭礼与仪式戏剧 Folk sacrifice and ceremony drama.

贵阳市 : 贵州民族出版社, 1999.

13th week: City life

Susan Naquin. *Peking : temples and city life, 1400-1900*. Berkeley : University of California Press, 2000.

G. William Skinner, ed., *The City in Late Imperial China*. Stanford: Stanford University Press, 1977. Chin. transl.: Shi Jianya 施坚雅, ed., *Zhonghua diguo wanqi de chengshi* 中华帝国晚期的城市, Ye Guangting 叶光庭 et al., transl. (Beijing: Zhonghua shuju, 2000).

14th week: Changes of traditional beliefs and practices in the modern period.

Daniel L. Overmyer, *Local Religion in North China in the Twentieth Century: the Structure and Organization of Community Rituals and Beliefs* (Leiden; Boston: Brill, 2009). (electronic resource at Fudan).

Paul R. Katz, *Divine Justice: Religion and the Development of Chinese Legal Culture* (London; New York: Routledge, 2009).

Avron Boretz, *Gods, Ghosts, and Gangsters: Ritual Violence, Martial Arts, and Masculinity on the Margins of Chinese Society* (Honolulu: University of Hawai'i Press, 2011).

Robert P. Weller, *Unities and Diversities in Chinese Religion* (Seattle: University of Washington Press, 1987).

State, market, and religions in Chinese societies, edited by Fenggang Yang and Joseph B. Tamney. Leiden ; Boston : Brill, 2005. 哲学学院资料室, B928.2-05 /S797 /E