

1 **Shanghai Workshop**

2 **Jinrong International Hotel**

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5

6 **Guo Changgang:** Good morning. Let's start our workshop. First, I want to say many,
7 many thanks to our dear guests and colleagues who took their time to participate in
8 this event. And I should also firstly thank Professor Mark Juergensmeyer. Actually,
9 he had this idea when we met last year in Chicago, where we talked about it. In recent
10 years, my field and my interest is in religion and its' globalizing force, the role of
11 religion and its' globalizing force in some specific religious countries; the role of
12 religion and also the tension between religion and nation-states. So when we talked
13 together, we came to this idea to make this joint event. So I should thank Mark
14 Juergensmeyer actually for making this event possible. And also thanks to Dinah.
15 Dinah, you actually give a big support to Mark Juergensmeyer's project.

16 **Guo Changgang:** Now I'd like to introduce our colleagues and every participant.
17 Professor Tajima Tadaatsu. Oh, Tadaatsu Tajima. Can we just call you Tad? He is a
18 professor from Tenshi College, Japan. Dr. Greg Auberry from Catholic Relief
19 Services, Center in Cambodia. Professor Zhang Zhigang, he is still on the way he is a
20 Professor from Peking University. He's still on the way up here. Professor David A.
21 Palmer from Hong Kong University. I think your field is Taoism. Chinese religion
22 and Taoism, and director She Hongye from the Amity Foundation. Dr. Victor from
23 UCSB center of Santa Barbara and colleague to Mark.

24 **Mark Juergensmeyer :** More than a colleague. He is my right hand man.

25 **Guo Changgang:** All right. I think he controls all the money.

26 **Mark Juergensmeyer:** Yes, so be nice to him.

27 **Guo Changgang:** So I toast him more. Professor Tao Feiya from Shanghai
28 University's Liberal Arts College and also expert on Chinese religion especially
29 Christianity missionary and modern Chinese society. And Somboon Chungprampree,
30 from the International Network of Engaged Buddhists, center in Thailand. And this is

31 professor Xu Yihua, Fudan University, also an expert on religion, also religion and
32 International Relations. Professor Kim, I should say sorry that I made a mistake with
33 your Chinese name. His Chinese name should be Jin Qiarong (金洽荣) not Jin
34 Yongxu (金永旭). Professor Kim from Kangnam University, South Korea. We all
35 know Gangnam style. Professor Li Xiangping from East China Normal University.
36 He is the director of center for religion and Chinese society, and also an expert on
37 religion, religion's role in Chinese society. Dr. Siti Syamsiyatun from Indonesia, the
38 International Consortium for Religious Studies.

39 **Mark Juergensmeyer:** We can just call you Siti?

40 **Guo Changgang:** Siti, we can call you Siti. Our president of Shanghai Islamic
41 Association and also Imam Jin. Imam Jin. And Sheng Kai, now from Tsinghua
42 University. Bernard also from Indonesia, also the International Consortium for
43 Religious Studies

44 **Mark Juergensmeyer:** The same consortium in Indonesia. Berny must be a Chinese
45 name because he was born in Shanghai.

46 **Guo Changgang:** Oh, yesterday he told me a story. Actually he was born in the same
47 hospital where your mother works. Maybe your mother helped him. Yesterday we
48 talked about that. Dr. Dominador from Philippines Da La Salle University. Professor
49 Ma Lirong from Shanghai International Studies University and she is an expert on
50 Muslim Studies in China. And Professor Liu Yi, very brilliant young scholar at
51 Shanghai University, History Department. His field is religion and Chinese society,
52 religion and global politics. He is also a fan of professor Mark Juergensmeyer. He
53 actually got his Ph.D degree from Hong Kong Chinese University about five years
54 ago. We talked about your works global rebellion, *Terror In The Mind Of God*. So I
55 think that's all. On the side there are some of our colleagues. Professor Zeng Gui'e.
56 We met on Thursday in Shanghai University. And also some mainly graduate students,
57 Ph.D students. And we have our Ph.D student from Germany. A former student of
58 Shanghai student and now pursuing his Ph.D degree in Germany. OK, and Mark.

59 **Mark Juergensmeyer:** Well, thank you all very much for coming. Thank you all
60 very much for coming for what is going to be a very rich discussion. So you are

61 probably wondering two things. Why have you been invited and what are you
62 supposed to do? And actually the answers are connected to each other. We've had
63 meetings in Buenos Aires, in Cairo, in Delhi, in Moscow, many parts of the world as
64 well as California. We decided very early to not allow people to give formal papers.
65 We don't expect you to give formal papers. In fact, we don't want formal papers. We
66 think formal papers are important. We keep them on our website, they are part of our
67 resources. But our experience has been the most rich and interesting discussion comes
68 after the paper. So we want you to present as if you have already given your paper.
69 And now we want to discuss some of these ideas. But of course, you have to remind
70 us of what those ideas were for the paper we in fact did not allow you to present. So
71 we've had these very rich discussions and we have taken the liberty of transcribing
72 both audio and video tape. So with your permission, we will make a video-tape copy
73 of this conference. This is not for publication. It will not be a Hollywood production.
74 It will not even go to the CIA. It will only go to our website in a very edited form in a
75 way you can easily access it. And you can go to that website and you can see it
76 yourself. Then we transcribe some of the comments for these reports which you have
77 with you. So you can see what we've done in other locations and I'm sure this
78 conversation will follow along that pattern.

79 **Guo Changgang:** Maybe I should say something in Chinese.

80 **Mark Juergensmeyer:** Please, please do.

81 **Guo Changgang:** 刚才 Mark 讲到我们每个文件袋内都有一个表格，叫 release
82 form. 实际上，Mark 是一个社会学家，他更想以一种方法，叫做田野调查的方
83 式。我们这样的一个座谈的方式。最后，他有一个摄影下来，会挂在他们的网站
84 上。可能我们的形象和声音会出现在他们的网站上，不会送到中央情报局去，不
85 会去公开出版。所以，这个表格当中，如果大家觉得自己的头像、声音出现在他
86 们的网站上没问题，那就在那张表格上签个字，就等于授权他可以使用你的声音，
87 你的形象，可以出现在他们的网站上，那就行了，不会公开发表的。Ok, I talked
88 about the release form. Why should we sign on the release form?

89 **Mark Juergensmeyer:** So another question is why did we invite you? Because you
90 may say "Oh, I am different from these other people." All of us are different from all

91 these other people. That's the whole point like a very good dinner party. We want to
92 have people, interesting people from different backgrounds, from different countries,
93 different experiences. Some people have religious leadership roles. Some people are
94 working with relief organizations associated with religion or maybe not associated
95 with religion. Some people are academics who study sociology of religion. Others
96 study philosophy or theology. So each of us comes from a different background. And
97 that's the point. We have a rich conversation when we have different points of view
98 that come together on topics that are important to all of us. We set these topics out in
99 advance. The basic three ideas are: how is religion changing in recent years in the
100 society of which you are a part, how has this affected social life and customs, how
101 does religion play a different public role as a result of these changes in an era of
102 globalization and thirdly how does this affect the kind of organization trying to
103 provide social services and relief whether they are government, whether they are
104 independent, whether they are church-related, whether they are private, it makes no
105 difference. We are interested in the role in which religion is supportive or is absent,
106 or is obstructive. Religious organizations don't always play a positive role. They
107 don't always play a role. But sometimes they do and we are interested in all of those
108 things. So there is no right answer. There is no single issue that is either the focus of
109 the conversation or that is off the table. We are open to any conversation. So this
110 means that there is no way you can say anything wrong. Anything you say will be
111 relevant, useful and part of this wider discussion. I'll say a little bit more about some
112 of these intellectual ideas later. But just know that's why you are here and that's what
113 you are expected to do. We have organized panels which you, each of you could have
114 an opportunity to say a few words, maybe 10 or 15 minutes with some thoughts you
115 may have had after you have seen these questions and in coming to this conference.
116 But it need not be very long and in fact this discussion is really the heart of what the
117 meeting is about.

118 **Guo Changgang:** Ok. Thank you, Mark.

119 **Mark Juergensmeyer:** I just want to say a couple words at the outset about some of
120 the ideas related to the workshop and to this opening discussion. This conference is

121 about religion and global civil society. So let me say a word about religion, about
122 global, and about civil society because, of course, each of these terms can be so many
123 different things and religion, of course, could be intensely personal, can be extremely
124 spiritual, can be linked to a great tradition of spirituality that is not only distinct to
125 every individual but distinct to every tradition. But religion also plays a social role.
126 It's a part of society. It's a part of the life in which we live and I think it is fair to say
127 that our emphasis of this discussion is more on the social aspect of religion. We are
128 not challenging beliefs, we are not questioning spirituality. We are not so much
129 interested in private practices of religion. Less and to the degree to which it is a part
130 of public life, the degree to which it is a part of social life: family, community, and the
131 larger issues of identity. So, I will apologize in advance if you think we are not talking
132 about the important aspect of religion, you may feel that we are talking about the
133 trivial aspects of religion, but in a social context it is those issues of identity, of
134 authority, of leadership, of community, that are really important in a changing society
135 and those are the aspects that we will emphasize. So we are talking about that aspect
136 of religion. And we are talking about religion in a global context, but of course a
137 global context is always local. We always live somewhere. We always live in a
138 society. One of my colleagues Roland Robertson, a sociologist of religion, who
139 helped to develop the field of global studies; and it is interesting that the field of
140 global studies, which now is emerging around the world. There is now a program in
141 Global Studies in China at Shanghai University that my colleague Changgang Guo
142 has helped to create. Global Studies as an academic field has existed only about ten to
143 fifteen years but already there are seventy to eighty graduate programs in global
144 studies, hundreds of undergraduate programs in global studies. And Global Studies is
145 about this changing world in which we live: transnational themes, influences,
146 elements, but they always impact people locally where they live and Roland
147 Robertson a sociologist of religion who helped to create the field of global studies
148 invented the word "*glocal*": global and local. Because everything global is local and
149 our local societies increasingly are impacted by global currents. Just the day before I
150 came here, I finished a textbook for global studies, which I hope will be a big-selling

151 textbook for undergraduate students. In my introductory paragraph, I said that one of
152 the most global aspects of your life may be your bedroom closet, because you go and
153 look at the labels on your shirts, and your outfits. This beautiful jacket I have in
154 Italian style was in fact made in Vietnam. So everything we have is influenced, even
155 the air that we breathe: my friends in Korea tells us that the air that they breathe has
156 already been polluted in Beijing. So, we can't escape globalization. We cannot escape
157 the influences of other cultures and other societies on our own life. This affects us, of
158 course, it affects the changing the way in which we think about ourselves within the
159 broader society. Particularly, in an era when everybody can live everywhere and they
160 do, and everyone can speak with everyone else on the planet, and they do. So, in an
161 era of global communication and mobilization of global ideologies and transportation,
162 we are all interconnected, whether we like it or not, and that affects the local, as well
163 as the global. Finally, in the area of civil society, the term goes back to the French
164 revolution and the whole idea of the different estates and the different notions that
165 there is a community of people that is different from government and business, but in
166 recent years the idea of global civil society has really come to mean more than that. It
167 has come to mean the kind of community of people that is beyond whatever
168 government or business would like to think of us as the numbers within their system,
169 but as some of our colleagues have described it as kind of cosmopolitan awareness of
170 our citizenship on this planet. It is that kind of shared community of people that make
171 possible, for example, efforts to try to help people across borders and global civil
172 society is often manifested by non-governmental organizations, relief organizations
173 that move across the boundaries of countries to try to help people in different places.
174 They are not always welcomed when they do it and they don't always do it very well.
175 They often bring with them the cultural baggage of the area from which they come. It
176 is often not a seamless kind of social interaction as one would like. But religion plays
177 a role in this interaction also, both in terms of cultural identity and cultural conflict, as
178 well as the shared sense of meaning and purpose that religion brings to everyone on
179 the planet. In each of these ways of thinking, there are contradictions. There is the
180 intensely personal and intensely social aspect of religion. There is essentially local,

181 and intensely global aspects of our contemporary society, and this relationship of
182 religions could be both very supportive of new communities but it could also be very
183 protective, very defensive and sometimes very destructive. So, we're interested in all
184 of these aspects: the good, the bad and the ugly, the pretty, the local, the global, and
185 we look forward to having a rich conversation in the hours that come in today.

186 **Xu Yihua:** Thank you. Well, actually Professor Changgang gave me a very short
187 notice. I found out about this conference only three days ago, so whatever I say in this
188 workshop is acceptable. Today, I would like to use this opportunity to talk about an
189 older conception which was raised a year ago when I was invited to a conference in
190 Pittsburg. On that occasion, I raised a couple of conceptions, such as post-missionary
191 era of Sino-Western religious interactions. The second is Geo-Religion and the third
192 is Believing China. As a way to understand the current religious situation in China, I
193 would like to take this opportunity to share with you the concept of Believing China.
194 So, what is Believing China? Believing China is a hidden China. It is an obscure
195 China which is increasingly becoming visible in a larger raise of various religions in
196 China. Believing China has a population as large as three hundred million people,
197 which is larger than the total population of the United States.

198 Believing China is the largest producer and exporter of religions communities
199 including Christmas gifts. It has printed more than one hundred million copies of the
200 Bible in the last twenty years, making China the largest producer and exporter of the
201 Bible in the world, far surpassing the United States, South Korea and Brazil.
202 Believing China has almost fifteen million overseas Chinese population and most of
203 them are religious believers of some sort. In short, Believing China has been hidden
204 but now becomes increasingly emergent and should become an important narrative of
205 China with the years to come.

206 When we look at the data regarding the Christian population in China, actually
207 due to the increasing Sino-US interactions in the post-missionary period of the
208 country. We observe greater approval of the Sino-US cooperation in the public
209 opinion on all issues in China. As a result, the so-called methodological and statistical
210 differences regarding the number of Chinese Christians are becoming narrower.

211 According to the recent statistics, deemed as credible by scholars both in China and
212 the United States, the total number of believers of various religions in China is
213 believed to be over three hundred million of people, which, as I mentioned earlier, is
214 bigger than the entire population of the United States. Among Chinese religious
215 populations, between twenty three million to forty million people are Christians,
216 accounting for 1.7 to 2.9 percent of the total Chinese population. Chinese government
217 statistics show that currently there are nearly one hundred thirty thousand places of
218 worship approved by the government. Among them are forty four thousand of
219 Christian churches and meeting places. While unofficial figures give an even higher
220 number, the sources quote the number of Christian worshiping places and meeting
221 places to be at fifty seven thousand. If we take into account the number of worshiping
222 places created without the government's approval, especially those of the folk
223 religions, then their total number might far surpass that of the United States, which
224 currently has over three hundred thousand places of worship. Therefore, if we only
225 look at the statistics alone, religions in China, we can see that they have experienced
226 rapid growth since the Communist takeover in 1949 and in particular since the
227 moment of China's opening up to the world when this foreign policy was initiated in
228 1970s.

229 Now, we come to the main conception of the content of the Believing China. In
230 general, the concept of the Believing China is a new narrative in the China. This
231 concept provides a new perspective for studying Christianity in China and also a fresh
232 framework for examining the entire phenomenon of religions in Chinese society. It
233 could be also understood as a kind of vision of our religious development in China.
234 Since the concept of Believing China was put forth by me last year, it has already got
235 a lot of attention in academic and government circles in China. As I said on many
236 occasions, contrary to the entrenched impression of atheist China which is being held
237 in the Western world and some parts of China, especially in the governmental circles,
238 authoritative data from a variety of sources indicate that China is not only a country
239 with rich traditional religious resources but also a country with vibrant and new
240 religious energy. This exuberance is the cause of the rise of China's new religions and

241 also resurgence of folk religions, according to the Pew survey, all of which constitute
242 important component of global religious tradition. Comparison to the super power
243 status in the fields of economics and military, China still belongs to the rank of the
244 developing country. In cultural and conceptual terms, China is suffering from a clear
245 imbalance between these so-called hard-power and soft-power when trying to exert its
246 international influence; we are not talking about religious impact on society, actually,
247 I shifted the focus a little bit on Chinese foreign policy and external relations.
248 Currently, the interest in so called Believing China and the China model among
249 international circles is mostly based on China's spectacular economic achievements
250 and exceptionally strong executing power of the Chinese government, rather than the
251 power of the country's culture and ideas. In fact, the conception gap between religious
252 resurgence at home and the impression of atheist China abroad pinpoints China's
253 limitations to project its religious interests abroad, as well as insufficient ability to
254 construct and demonstrate a more convincing Believing China model that dispels old
255 impressions of red China. In the context of China's strategic pursuit of its peaceful
256 development, poor communication and isolation from other nations and peoples over
257 religious issues has become the real obstacle for China to establish itself as a source
258 of great cultural influence. At the same time though, China's export of large amount
259 of religious commodities to the rest of the world did not acquire cultural or
260 theological added values to them, which creates a sharp contrast to China's ancient
261 religious traditions. The consequence of this contrast is that while China provides
262 many religious commodities for the global religious resurgence, the international
263 community has yet to realize there is an emerging Believing China behind all of these
264 materialist goods.

265 Since the end of the Cold War, religion has become increasingly embodied as
266 the crucial element in the field of international relations. Despite all of its efforts, in
267 the era of religion, the Chinese government still faces challenges over the issues that
268 relate to religious freedom and international public opinion against China is
269 increasing. Under such conditions, China should face and follow the historic trend of
270 global religious resurgence on the international scene and proactively respond to

271 religious factors in its diplomacy instead of being constantly and passively dragged
272 into religious issues. How to transform religion from a liability to a source of
273 soft-power and into an asset in Chinese international strategy will thus enable China
274 to play proactive rather than passive role in international religious arena poised as a
275 strategic choice that demands immediate government attention. The historical process
276 accompanying China's peaceful rise would be the same process that witnesses the
277 unfolding of globalization of China's national interests. One can hardly imagine how
278 a strategy for economic expansion can be sustained without a strong support from
279 Chinese traditional culture. Likewise, we can hardly imagine traditional Chinese
280 culture devoid of religious background and foundational values. In order to
281 successfully carryout China's economic strategy of expansion and comprehensive
282 diplomacy while simultaneously recognizing the need to focus on political
283 establishment and social elites in other countries and regions, China cannot ignore the
284 power residing at the grassroots level around the world as the spiritual force that
285 transforms countries' agenda, race and cultural distinctions; as such, religion has
286 always been an integral part and a major vehicle for important changes between China
287 and the rest of the world. Grasping the value of religious component can undoubtedly
288 provide strong support for Chinese economy and diplomacy to help overcome
289 problems that hinder China's government diplomatic work; problems such as
290 mercantilist foreign policy that is explicitly tilted toward business interest and unfair
291 treatment of other stakeholders. The above analysis indicates that coordination and
292 harmonization among domestic and religious development, transnational religious
293 exchange and the overall religious and diplomatic work of China is emerging as a
294 strategic issue pivotal to the peaceful development of China and the renaissance of
295 Chinese traditions. By virtue of its importance and scope, this issue demands serious
296 consideration and needs to be tackled earnestly.

297 The significance of the Believing China is clear to public policy in China. What
298 then is the significance of the concept of the Believing China for partisan church on
299 mainland China? The Believing China narrative is explained in such terms as national
300 interest, national security and national image, often used by policy making agencies of

301 the government to explain the positive meaning of religion for contemporary China.
302 On the whole scholars of religion in China abandoning their long held views on
303 religion, particularly Christian religion, as opium of the people. Instead the scholars
304 are beginning to regard religion on a more theoretical level as an important social
305 resource and a form of social capital. At the same time the religious policies of
306 Chinese government are also experiencing changes in shifting emphasis on
307 ideological differences between the orthodoxy and religious values to an emphasis on
308 religion's social function. Ironically, religion once again viewed by government at
309 various levels as having the same of kind of soothing or numbing effect as that of the
310 opium of people who have been suffering from social and personal problems, such as
311 social dislocation and various diseases. Building on these efforts the new narrative
312 about China describes religion as an important resource that can be tapped for
313 improving China's relations with the outside world. Thus, representing a further step
314 in establishing religion as an asset in Chinese domestic and foreign policies. By
315 emphasizing religious role in China's international strategy, the concept of the
316 Believing China explains that religion is an important factor in China's
317 comprehensive engagement with the outside world. This acknowledgement in practice
318 nurtures the requisite conditions for reciprocal exchange between China and the rest
319 of the world leading to China's greater openness to overseas Chinese churches,
320 including overseas Christian churches. To a certain extent the concept of the
321 Believing China is connected to an appropriate perspective on the Christian
322 missionary movement itself which is quite unnoticed to public. The era of overseas
323 missions carried out by individuals Christians and Christian churches in China from
324 mainland China, having only limited time to grow and compared with traditional folk
325 religions in China, Christianity is easier to note as the extent to which China's
326 religious openness has changed with the outside world.

327 In summary, proactive engagement with Chinese religions and the religious
328 groups abroad and vice-versa is mutually conditioned. Emerging positive policies
329 toward religion on the part of Chinese society and the government provide a
330 necessary social and political foundation for any type of religious interaction to

331 happen in the post-missionary era. Therefore, the concept of the Believing China
332 represents not only a vision for the future religious development in China but, to a
333 great extent, can also be regarded as a policy suggestion to Chinese government.

334 **Guo Changgang:** Thank you professor Xiu. Believing China is a very ambitious
335 project. People have misconceptions about religion in China and your project is
336 helping the government to solve the problem about the misconceptions the outside
337 world has about religion in China.

338 **Tadaatsu Tajima:** Good morning. I would like to begin my presentation with two
339 episodes. First, in 1997 I visited San Francisco and at that time there were jokes about
340 East Asian migrants: When two Chinese meet together, they discuss how to open a
341 Chinese restaurant. When two Japanese meet together, they discuss how to open a
342 new business. When Korean migrants meet together, they discuss how to open a
343 church. When I visited Korean town in Los Angeles, just one kilometer squared,
344 people say that there are two hundred churches and one of the pastors told me that his
345 chief or main job is to go to the airport and bring new immigrants to the church and
346 provide them with a new job and accommodations. This is why I conducted my
347 research in Japan. The title of my research is “Korean Catholic Churches in Japan.
348 The Role of Religion for the Immigrants”. Globalization from migration point of view
349 is global in a sense of global circulation of manpower, goods, money, information,
350 culture, of course including religion as well. International migration flows around
351 nations: if someone moves that means that food, religion and lifestyle and everything
352 else moves into the host country. Globalization causes international migration. In this
353 case, the following three are the things we need to think about: one is nationality
354 and/or ethnicity. The second one is host country in a sense of majority and immigrants
355 as a minority. These kinds of things, sometimes, cause discrimination and social
356 inequality. And the third one is very important, especially in Japan, as you know
357 Japan once invaded many East Asian countries and at that time many East Asian
358 people were forced to migrate to Japan. So, in Japan there is a problem of Old-comers
359 and New-comers which includes post-colonial problems as well.

360 Let’s go over modernization before globalization. Modernization is limited to a

361 country. In this sense when one country develops an industry, then people from the
362 rural areas migrate to big cities where industries are developing, just like in China
363 where nowadays lots of people migrate from local villages to cities like Shanghai.
364 From my point of view China is experiencing globalization and modernization at the
365 same time, whereas in Korea and Japan globalization occurs after modernization.
366 These are some statistics of the number of registered foreign nationals and Japanese
367 population. [Referring to powerpoint] Japanese population does not increase while the
368 number of registered foreign nationals is increasing, especially after the 90's and, as
369 you can see, after 2008 this number is declining because of the economic shock, as
370 you know Japanese economy decreased at that moment so lots of people are leaving
371 Japan. And these are the changes in the number of registered foreign nationals. The
372 others, US, Philippines, Peru, Brazil, China and Korea. Can you see at the bottom
373 there are two graphs showing registered Korean nationals? The upper graph is the
374 New-comers and the bottom graph is the Old-comers. The New-comers are increasing
375 and the Old-comers are decreasing. Chinese are increasing and Brazilians are
376 increasing as well. After 2008 these nations are leaving. So, there is a problem about
377 the Old and New-comers Korean migrants in Japan. All the overseas Korean migrants
378 in Japan never use term Korean-Japanese because they hate Japanese, so they prefer
379 overseas Korean. The schism of the Korean Society in Japan occurred in 1946 due to
380 the division of Korean Peninsula after the WWII. As you know, North Korean is
381 divided from South Korean on the Korean Peninsula, accordingly Japanese Korean
382 society is also divided. *Soren* is pro-North Korea community that has nationality of
383 *Chousen*, this nationality is more like a sign. This nationality does not mean North
384 Korea. *Mindan* is pro-South Korea, nationality Republic of Korea after 1965 when
385 Japan and the Republic of Korea ratified the Japan and Republic of Korea basic
386 relations treaty. Because of that they can move between the two countries.

387 Let's return to the religious topics: Korean Catholic Church in Japan. The
388 New-comers are increasing, and as I mentioned the church membership is also
389 growing and these kinds of things happened: in 1983 Catholic members from South
390 Korea, these are the New-comers, left from the Old-comers Catholic Church and

391 established St. Andrea Communion Society at Sophia University where I graduated.
392 In 1994 the New-comers believers moved to Japanese Sekiguchi Catholic Church
393 being supported by a Seoul Parish in Korea. Can you believe it? Two different
394 congregations in one church! I think the Pope would never allow it. Let's have a look
395 at the Sunday Mass for the Korean at Seckiguchi Church in Tokyo – a very beautiful
396 and modern church. It was designed by one of the famous Japanese architects. Please
397 look down. They're wearing very pretty clothes. Inside there are about three hundred
398 seats and the hall was completely full. But in the morning there is a Japanese mass
399 and only forty people were present. And this is an image of the home church in Seoul
400 and Busan. On the left side is Seoul and the right side is Busan – very modern and
401 beautiful architecture. The same as in Tokyo. Then, there are Old comers in Japanese
402 Catholic Church in Kyoto. Look, I am sorry to say it, it looks very miserable
403 compared to the former images and it was established in 1957 and invites Korean
404 Catholic Priest for the Kyoto Parish from 2004.

405 Now are my concluding remarks. Catholic Church has functioned to settle down
406 Old-comers to the host country before WWII. New comers did not get accustomed
407 with the Old. They established 'their own Church' in host country's Catholic Church -
408 two congregations in one Church. Is this Ethnic or National Church for the
409 New-comer? This might be 'Branch Church of the Origin'. Therefore, neither need to
410 merge to the Japanese Catholic Church with Old-comers, nor to get along with
411 Japanese believers. There is no relation between Japanese Catholic believers and
412 Korean New-comer believers. But in any case, the Catholic Church as well as any
413 other religion obtain a potential ability to provide a nest for 'birds of feather for
414 immigrants to flock together' among majority in the host country. Religion provides
415 old and new immigrants a place to recognize their own identity; therefore they can
416 survive in the host country, feeling safe at home. This is my conclusion, but as I
417 mentioned, because of the globalization, sometimes, a branch of the church of the
418 origin is established, but it was completely national church. However, Catholic
419 Church is spread all over the world (it does not have nationality), but in the host
420 countries nationalities are very important for establishment of the new church.

421 **Guo Changgang:** Thank you Professor Tajima. Next we have Professor David
422 Palmer.

423 **David Palmer:** I heard what are some of the purpose of the more open ended
424 conversation, so, I guess first, I will present some of my own background in actually
425 why I am very interested in this issue of global civil society. Then, I just talk about
426 what seem to me to be four important questions which as I was looking at these
427 brochures from the previous workshops that were held in other parts of the world, and
428 I thought it is very, very helpful for me. Then, I just thought of four questions which I
429 thought are very important when we consider the relationship between religion and
430 global civil society. As Guo Changgang mentioned earlier academically my specialty
431 is the anthropology and sociology of religion in China and recently, just last year,
432 with Vincent Gustaf I published a book on the religious question in modern China in
433 which we talked about five important questions in relation to religion and society in
434 contemporary China and the fifth and last question really tied in with what Professor
435 Xu Yihua was talking about that the question of religion in this part of the world, in
436 China, is very complicated. And one of those questions as China becomes one of the
437 most important players in global society, fully integrating into global society means
438 that actually all of China's religious issues and questions become questions and issues
439 for the whole world. As Professor Xu was saying, China is actually a big religious
440 player in Christianity, in Islam, in traditional Chinese religion, in Buddhism, and I see
441 now that there is thinking about how to export that and how to make it a proactive
442 dimension of China's soft-power. In that sense, what will be the role of religion in
443 China and Chinese religion in the development of global civil society is indeed a very
444 important issue. Recently, just since last year at the university of Hong-Kong, I have
445 been involved in an initiative of the faculty of the social sciences which is on capacity
446 building of the third sector, which is really focused on Hong Kong, but some of the
447 learning from that will be disseminated outside. I am working on a sub project
448 which is related to the faith based NGOs and spiritual capitol in Hong-Kong, and
449 Hong-Kong is a very interesting place because most of the, perhaps more than half or
450 even two thirds of all the social service agencies in Hong-Kong are faith based. The

451 influence of religion in civil society, both Christian: Protestant and Catholic, and
452 Buddhist, and of traditional Chinese religions in the minority ethnic communities we
453 have a very important role of faith based NGOs which are active in civil society, but
454 often facing the problem of excessive level of institutionalization in which the faith
455 based dimension sometimes tends to be lost and so there can be an identity crisis
456 among some of the faith based NGOs in Hong Kong. The third area on which I was
457 planning to present is related to my own engagement as a member of the Bahai
458 community and one of the Professor's Xu's Ph.D students who just graduated and
459 wrote his Ph.D. on the Bahai international community at the United Nations and I
460 helped him in his Ph.D. and he and I are preparing to publish some of those findings
461 in some of the English language journals and so I came here with a thought that I can
462 learn a little bit more about the international discourse on religion and global civil
463 society. Thinking about my own engagement and my experience here, in this part of
464 the world, what seems to me issues which are worth reflecting on in relation to
465 religion and global civil society. I was thinking of four different questions and one is
466 the discourse or the understanding of the relationships between science, religion and
467 development. So, the discourse on development in the world and international
468 development has been very much focused in the mainstream for the past fifty years on
469 exclusively the material dimensions of development. Yet, most people in the world
470 are religious, have some spiritual beliefs, even in China, so we have believing China.
471 What is really at the heart of people's motivations has been ignored by most of the
472 development discourse and policy making in the world. How do you bring religion
473 into the discourse on development? What we find there is the issue that although there
474 is such a strong motivating power of religion and faith and yet there is a challenge
475 even among religious groups to articulate what are the values and spiritual principles
476 which can guide their actions in coordination with the scientific approach to
477 development. So, how to develop a discourse in which the scientific and religious and
478 spiritual approaches to development could work hand in hand. The second issue is the
479 question of the local agency. We have all over the world so many local initiatives that
480 are globally connected. How can these global initiatives be consciously part of a

481 conscious awareness of the emergence of a global civil society and of a global
482 citizenship? How can this global embeddedness become connected and participate in
483 the elaboration of inclusive global norms so that we have mutually constructive
484 dynamic between the local and global. The third question is important to me both as a
485 Bahai and as someone who lives in China is how is it possible to have social agency
486 in a way that is that collaborative, consultative and extending beyond the identity of
487 one single religious community but which is not involved in struggles for power and
488 power politics. There is a widespread idea, particularly coming out of the West that
489 social agency is only possible through protest and getting involved and engaged in
490 power politics and yet from one understanding of the spiritual perspective of the
491 world conflict and struggle for power goes against the notion of oneness and love
492 which is at the heart of the spiritual worldview. This spiritual principle leads us to
493 want to build justice and motivate us to be critical of the unjust structure of society, to
494 change the structure of society, to build justice. But how can you do so without
495 getting caught up in those political games which are the origin of these unjust social
496 structures? Finally, all of these questions are really the issues of agency. How do you
497 have a spiritually motivated agency in relation to the scientific discourse and the
498 development discourse? How we can have local agency coordinated with global
499 structures of discourse? How do we have agency construct which is building justice?
500 And the third one is, NGOs of all natures, whether they are religious or not, there is a
501 dominant framework which is really one in which funding and donor agencies are
502 pushing all the time which is the project based framework where, basically, you have
503 groups and NGOs which are involved in what social service really become a project
504 carried out by one population for the benefit of another. So, how can the development
505 process, including the one which is spiritually oriented be the one which is truly
506 empowering, in other words, which empowers local populations to be involved in the
507 creation of a more just world at their local level and moving up to their societal level.
508 So those are just a few questions which I thought were related to this and I really look
509 forward to today learning about all of these perspectives from Asia and the world
510 about religion and global civil society. Thank you.

511 **Mark Juergensmeyer:** I would like to say a few words because what struck me as
512 how interesting all three of these comments were, and how they were related to each
513 other because the idea of believing China, you may think is just a throwback to the
514 traditional China, why is this becoming a feature in modern China? With the
515 extraordinary economic development which we see all around us in modern Shanghai
516 but I think David raised a very interesting point. That there is a very important role
517 that religion plays in development, that there is a role for cultural development along
518 with economic and political development because one of the most difficult features of
519 both modernization and globalization is the loss of identity in a world that reduces us
520 to numbers. That reduces us to little boxes in these high-rise apartments, in these high
521 rise factories. And we lose ourselves and that, of course, is where religion plays a very
522 important role in a connection and one of the reasons why, I think that religion in the
523 expatriate societies like the Korean community in Japan and the Korean community in
524 the United States, there are far more Koreans who become Christians in the United
525 States than in Korea. I think one of the reasons for that is exactly the one you pointed
526 out. It provides a transnational community of identity, it provides a location, it
527 provides a place people can connect with and they do it for very good Marxist reasons.
528 By the way, if you want to argue to your government you should point out that one of
529 the first sociologists of religion was Karl Marx. We said that the beginning of all
530 criticism, beginning of all social analysis begins with the analysis of religion and the
531 famous quotation that you made only a part of that talks about religion as the opium
532 of the people. Read the whole sentence! That's not all what Marx said. Religion is the
533 opium of the people, the sigh of the oppressed, the heart of a heartless world, and
534 those are different things because a sigh comes from within, it is an expression of one
535 self, and the heart of the heartless world is something like an identity in the world that
536 has no heart. This is totally different than an opium that simply comes from outside,
537 so you have to understand Marx fully, you have to take Marx seriously in order to
538 speak on religion.

539 **Guo Changgang:** There are many debates about the opium and they are very
540 selective.

541 **Mark Juergensmeyer:** It is very selective! It's just like Christians are very selective
542 with their Bible. Marxists are very selective with their Marx. You should read the
543 whole of Marx!

544 **Greg Auberry:** I have a question for Professor Xu. Is there any differentiation by age
545 among your analysis of the faithful in the Korean population. Do you notice
546 difference among different age groups?

547 **Xu Yihua:** Right now, more and more young people join the church. We used to say
548 that Chinese church-goers usually were older people with less education and females.
549 Right now, even the business people join church.

550 **Mark Juergensmeyer:** And men as well as women. Is this true in Korea?

551 **Professor Tadaatsu Tajima:** Yes, and the interesting thing is that, nowadays,
552 especially young people are eager to join Catholic and not Presbyterian or Protestant
553 churches. In Korea, they (young people) say that there are two main reasons (for the
554 surge in membership). One is that among Presbyterian or Protestants there are lots of
555 factions, so some of the Moonies related new religions and these are scandalous, so it
556 creates damage in the eyes of the young people. The second reason is, Korea have
557 anti-government images, but as you know the new Pope appears in Rome and at that
558 time there were a lot of Catholic news that appeared on the television so they think
559 that Catholicism is globalizing. Maybe these are the two reasons that explain why
560 young people are eager to join church.

561 **Siti Syamsiyatun:** Just few days before we arrived here, we got a letter from Zhang
562 the new letter before we perceive the role of religion and the role of the faith you
563 describe in the immigration of China, so why is it so long? The second, how does
564 Chinese government take your idea of Believing China? How seriously does the
565 Chinese government pay attention to this idea? Is Chinese government willing to put
566 money for the development of these religious communities in China?

567 **Professor Xu:** My paper was published by the International Studies journal run by
568 the foreign ministry of China. So, I think some circles of the government have
569 accepted my idea. Sometimes they would write me and phone me in order to discuss
570 these ideas. The idea of believing China came from two sources. First, I was very

571 struck by a BBC report on Chinese workers in Myanmar. A BBC journalist
572 interviewed local people. He (the journalist) asked a lady what does she think about
573 Chinese workers working in Myanmar. The lady said: they are very hardworking,
574 industrious people, but I do not respect them because on the weekends they do not go
575 to a Christian church or a Buddhist temple. This response struck me. The second
576 source of the idea came from a book published in the 1960s by a famous American
577 sociologist by the name of Michael Harrington in which he argues against the belief
578 that in the late 1950's the U.S. has already entered into the so-called affluent society,
579 one without poverty. Poverty became an isolated island. But according to Michael
580 Harrington poverty was everywhere, but it was hidden. In some mining towns in
581 Kentucky and other small places it was hidden. It is just like religion in China; it is
582 also hidden. We are hidden China, we are another China. It is different from the
583 mainstream image of China. But right now religion becomes more and more apparent
584 to the rest of the world and to Chinese society as well. Thank you.

585 **She Hongye:** I am very happy that the Amity Foundation was mentioned in Dr.
586 Xu's report, but I would like to make one small clarification, the Amity Foundation so
587 far has printed more than one hundred million copies of the bible. Most of the bibles
588 are produced for Chinese society for Chinese Christians. It is our goal to make
589 bibles more affordable not only to Chinese Christians, but worldwide. The majority
590 still goes to Chinese Christians. With extra capacity we want to make the bibles
591 more affordable worldwide.

592

593 **Heup Young Kim:** I think we will have to discuss this topic further. When I read the
594 paper written by Robert Bellah, he argues about his old idea of viable and coherent
595 world order in civil religion. Chinese readership is very much interested in that topic.
596 Why?

597 **Professor Xu:** Well, I actually think that the idea of civil religion, the conception
598 itself is debatable. I don't think it makes sense to say civil religion, as Robert Bellah
599 said, because my professor is an opponent of Bellah's views. I think there is some
600 kind of civil piety, but not necessary a civil religion. According to the definition of

601 Emile Durkheim, religion is expressed in certain forms, but civil religion has no form.
602 It is intangible and people on the streets do not know it.

603 **Mark Juergensmeyer:** On the other hand, Durkheim also talks about the
604 effervescence, of the feeling that brings people together and makes that collectivity
605 which is why civil religion is fundamentally a Durkheimian concept that there is any
606 social group that coheres has a kind of religious strata that gives it depth complexity
607 of feeling allows people to move beyond their individuality and share in their
608 collectivity and I think that this is the aspect of civil society that is often expressed in
609 language that evokes traditional religion but in a patriotic and political sense. That's
610 what Bellah was first looking at, taking this term from Rousseau, it is not his term
611 because it comes from the French Revolution and the Enlightenment. In China, of
612 course, is the kind of Confucian society, I was so struck the last time we were in
613 Shanghai, the degree to which speakers from various perspectives would ground their
614 remarks in Confucian thought, not in Marxism, almost with a spiritual reverence with
615 a notion that there is this common, shared culture, and I am trying to avoid using the
616 word religion, but it has religious depth, it has spiritual and moral resonance that
617 seems to be in effect the civil religion of China, I think.

618 **Professor Xu:** One of the Professor's Zhang's students, she is studying at a university
619 in Texas, she wrote a paper on civil religion in China. She stated that civil religion in
620 China is composed of three elements: Patriotism, Buddhism, and third one is
621 Confucianism.

622 **Dominador Bombongan:** Of the three questions you raised, one of the questions that
623 struck me the most was the question on spiritual agency. Do you find a way for a
624 religion to provide the resources of cooperation in realizing this concept?

625 **David Palmer:** I think this is a very important question and it involves both from a
626 religions perspective and sociological perspective, or social-scientific perspective to
627 rethink the notion of power or different types of power that exist. Of course, we have
628 the power over, so the materialist conception of power is one that's a zero sum game,
629 so I want to accomplish something and the possibility of agency somewhere will
630 involve a conflict with another agent and so the idea of domination comes into play.

631 This kind of power is limited, and that's why it leads to dominations and hierarchies
632 and so on. But then, what is spiritual power that could be applied socially, there is the
633 empowering dimension of faith, of spiritual values, of whatever you call the spiritual
634 forces that come down to you when you are engaged in spiritual practice and the
635 empowering dimension of the practice of love, for example, the practice of
636 compassion, and the kinds of relationships that can be created through the application
637 of spiritual values and principles which are not hierarchical relationships, which are
638 based on spiritual motivations and oneness. That generates a collective power, a
639 capacity to act collectively, which is not based on domination. In fact, if you look at
640 the grassroots, the people, and they may or may not be religious, but when a number
641 of individuals come together and they want to do something and they take an initiative,
642 and really the initiative starts at the onset of that will and that desire to do something
643 good, to serve and that generates the enthusiasm among different people to do
644 something. At the onset there, that has generated a power, but it is a power which is
645 not a social struggle. Then, the question is, how can we understand that, and how can
646 it be extended on a larger scale.

647 **Dominador Bombongan:** Will that kind of power achieve some kind of social
648 transformation?

649 **David Palmer:** Can you elaborate your question?

650 **Dominador Bombongan:** Without involvement of political dynamics of power, will
651 that do something in the bigger scheme of things, rather than just the small limited
652 confines of a particular community?

653 **David Palmer:** Ok, I will go to a more specific example. If I can speak more
654 specifically from examples of experiences in the Bahai community, what I just
655 mentioned on the very small scale, is really what at the local level Bahai communities
656 all over the world have been engaged in doing in neighborhoods, with their activities
657 at the local level and everything. But all of this is really integrated into a worldwide,
658 global institution. So another example are the cases at the United Nations. The Bahai
659 international community, as a worldwide global organization, is one of the most
660 active faith-based civil society organizations at the UN. According to one report, it is

661 together with the Holy See and the Society of Friends, the Quakers, one of the three
662 most active civil society organizations at the UN. What is interesting is that Johnson
663 Wu, Professor's Xu's student, he went and did interviews and field work there and he
664 tried to figure out is the root of this influence, or what kind of influence does the
665 Bahai community have. He found that the model, which has been followed by the
666 Bahai community at the UN is not one of pushing one type of interest over others, but
667 one of trying with that spirit making coalitions of different groups of different
668 backgrounds who share the same common universal values. So, there are very few
669 specific issues or items at the UN that you can say – aha! That's what the Bahai's did.
670 However, overall, in terms of the general spirit of the civil society organizations at the
671 UN, it is widely recognized that the Bahai's played a big role in bringing them
672 together. For example at the two thousand Millennium summit, the Bahai
673 representative was elected to be the civil society representative at the UN Millenium
674 Summit. This is the result of not trying to push one agenda, but trying to build unity
675 around commonly shared spiritual values.

676

677 **Guo Changgang:** Thanks to our four speakers!

678

679 **Liu Yi:** Hello everyone. I am honored to be the moderator of this panel. I am Yi Liu
680 from Shanghai University, a representative from three departments of the same
681 institution (Shanghai University). Until the end of this month, I am still the
682 Executive Director of the Center for the Study of Religion and Chinese Society, I am
683 a Research Fellow at the Center for Global Studies and most importantly I am an
684 associate professor of the History Department. In this panel, we have five speakers.
685 Each presentation should be short, up to ten minutes. Then we can have more
686 discussions. First, I want to invite to speak Master Sheng Kai Associate Professor of
687 Philosophy Department , Tsinghua University.

688

689 **Sheng Kai:** Ladies and gentlemen. I just learned about this workshop one week ago.
690 So, I began to prepare the presentation last night because last night I came to the hotel

691 at 10:30 last night. So, my presentation is on development of modern Chinese
692 Buddhism and globalization. First, I am going to introduce myself, I am a monk. I
693 work at the Tsinghua University and the Buddhist Association of China. So, I think
694 that the development of modern Chinese Buddhism in mainland can be roughly
695 divided into 4 phases: the first phase from 1949-1966, it was the period of Buddhist
696 development under difficulty. I think everybody must know that modern Chinese
697 Buddhism in China was under many difficulties. The second phase from 1966 to 1978
698 was the downfall period of Buddhism. The third phase from 1978 to 1998 was the
699 period of recovery and radical transformation. The fourth phase is from 1998 up to the
700 present. My presentation is divided into three parts. First, is the development of
701 Chinese Buddhism for thirty years, taking the case of Pingxing Temple as an example,
702 because it was my temple. I became a monk in this temple. In the beginning of the
703 Cultural Revolution in 1969, all the monks in Fuding province were organized by the
704 government into a group. The group was responsible for setting up a Buddhist tea
705 farm. This is my grandfather (referring to the photo in the power point) also a
706 Buddhist. So all the monks continued their work in the tea farm without forgetting
707 they were monks; they continued their chanting every day. In 1977, they invited
708 Master Shixing to be the abbot of their monastery. So this is the beginning of our
709 temple. In the 1980 our temple was a simple house. I became a monk in the 1990. In
710 1991 Master Jiequan, my master came to the monastery. He expanded the place and
711 drew up a set of rules to regulate the monastery. In 1992, he set up classes to teach
712 dharmas, to study the vinaya, and to promote the practice of Pure Land teachings.
713 Longing for his instructions, many monks from afar came to participate in this
714 program. (Referring to photos in the Power Point) This is my master. You can see that
715 by 1993 a new building is also added to the original building. But in 1980 we had just
716 one simple building. In 2010, you can see we have even more buildings and houses.
717 These are our monks and they are also chanting. I can say that in 1990 our temple had
718 just twelve monks, but now our temple has three hundred monks.

719 The second part of the presentation: How to understand the change of Chinese
720 Buddhism in the thirty years? I think the following study on the number of Buddhists,

721 I think this morning Professor Xui Ha also had to make an estimation; it is difficult to
722 estimate the total number of religious people in China. In the first day of this Lunar
723 New Year 2010, the pilgrims going to a Lamasery Temple in Beijing were estimated
724 to be 66,000 in just one day, the biggest show-up over the past years. In 2010, the
725 Research Center of Chinese Religion and Society at Purdue University reported their
726 statistics on Chinese religious believers. According to this report, there were 185
727 million people who identify themselves as Buddhist, and only 17.30 million of them
728 can be accepted as “True Buddhists.” True Buddhists must accept three divisions.
729 To report the number of monks and nuns of Han Buddhism, I just took government
730 statistics from 1997. According to the abovementioned government document issued
731 in 1997, there were approximately 13,000 Buddhist temples and about 200,000
732 Buddhist monks and nuns in China. This is including Han, Pali, and Tibetan
733 Buddhists. Of these monks/nuns, 120,000 are lamas and nuns, more than 1,700 are
734 Living Buddhas, nearly 10,000 are Bhiksu and senior monks; of these temples, about
735 3,000 are those of Tibetan Buddhism, and more than 1,600 are those for the Pali
736 Buddhist tradition. This is a more detailed statistic. For example, on Mount Wutai
737 there were more than 580 monks and nuns in 1957. But in 1988, it increased to over
738 500. The number of monks and nuns on Mount Ermei also rose from 100 in 1988 to
739 430 at present day. Like our monastery there were 15 monks in 1990, when I stayed
740 there. But now, our monastery has 300 young monks. The number of ordination,
741 according to the report by Buddhist Association of China, from 1993 to 2002, average
742 number is 2,900. From 2002 to 2007, it is 3,530. So the number of ordination is also
743 increasing.

744 The part three of my presentation: Buddhism and Globalization. According to the
745 introduction on <http://www.fjdh.com/>, there are 186 websites established by Buddhist
746 monasteries. Specific distribution of these temples: East 60, North 30, Central 21,
747 South 26, Southwest 28, Northwest 14, Northeast 7. Master Xuecheng is very
748 important; he created his first blog in 2006, followed by his first microblog in 2009.
749 He has many followers now. Globalization and Buddhism are very important, I helped
750 to organize the World Buddhist Forum and we had it three times. The First World

751 Buddhist Forum was held in April 2006. (Referring to photos in the power point) This
752 is our president. He also joined the first forum. This Second World Buddhist Forum
753 and the Third World Buddhist Forum.

754 This is my conclusion, it was the first time for China to host an International
755 Buddhist Forum since the establishment of People's Republic of China in 1949. I
756 think it indicated not only a great start for the development of Buddhism in PRC, but
757 also a new page in Chinese history. This event indeed represented a positive attitude
758 and a big step towards the globalization of Buddhism. That's all. Thank you.

759

760 **Liu Yi:** Thank you Master Sheng Kai. Next, it is my honor to introduce my former
761 colleague from Shanghai University and also the founder of the center for study of
762 religion and society at the Shanghai University, Professor Li Xiangping.

763

764 **Li Xiangping (李向平), Eastern Normal University, China (华东师范大学)**

765 李向平: 首先, 非常感谢 Mark 教授和郭长刚教授举办的这个“宗教在全球公民社
766 会中的作用”研讨会。

767 **Translator:** First, thanks for the forum held by professor Guo and professor Mark.

768 李向平: 刚才也对 Mark 教授关于全球公民社会与宗教的关系, 给我的思考也带
769 来了很多的很多启发。

770 **Translator:** What they have discussed about relationship between religion and global
771 civil society impressed me most.

772 李向平: 还记得几年前, 我也去过圣巴巴拉大学, 曾经在杨美慧教授

773 (MayfairYang) 的主持下面。当时, 在贵大学也做了一些关于当代中国宗教发
774 展的讲座。

775 **Translator:** I used to visit Santa Barbara Center organized by professor Mayfair. And
776 I had a lecture on contemporary religious development on China.

777 李向平: 所以今天在这里, 在这个论坛上讨论全球化与公民社会的问题, 我觉得
778 是非常重要的, 也是非常中国宗教社会学研究、宗教与公民社会关系的一个非常
779 重要的问题。

780 **Translator:** I think it is very important to discuss the relationship between the

781 development of religion and globalization, especially in China and its practical
782 implication.

783 李向平: 我觉得这个论坛的题目就包含了三对矛盾: 宗教、全球化、还有公民社
784 会。

785 **Translator:** I think this forum has actually contained three paradoxes. One is religion,
786 the other is globalization and another is civil society.

787 李向平: 第一个矛盾是不同的宗教、不同的国家、不同的文化背景下, 它有不同
788 的社会作用。

789 **Translator:** Against different backgrounds we have different interpretations of
790 religious implications for the modern society development.

791 李向平: 第二个矛盾是全球化与地域化在不同的国家、宗教当中展开有完全不同
792 的问题。

793 **Translator:** Globalization will take on different interpretations in the local
794 background.

795 李向平: 第三个矛盾是公民社会与国家的关系与矛盾。在中国的语境当中, 公民
796 社会的概念曾经认为在中国社会科学的讨论中不适用。

797 **Translator:** Another conflict is between civil society and nation-states. In China, we
798 used to believe it is very impractical.

799 李向平: 最近曾经还在维持政治稳定的声音方式下有这样的说法, 公民社会是一
800 个陷阱。

801 **Translator:** Now, it has been such a rumor that a globalized civil society has been a
802 trap.

803 李向平: 所以在这三对矛盾下讨论宗教与全球化公民社会问题, 我们可以把相对
804 的问题讨论向前推进。

805 **Translator:** So, through today's discussion, we want to push forward the relationship
806 between global civil society and religion.

807 李向平: 我的主要想讨论的问题是, 没有公民宗教的公民社会会如何可能?

808 **Translator:** What I want to discuss here today is how is religious development
809 possible without civil society.

810 李向平: 改革开放 30 年来的中国宗教发展, 我可以把它分为三个发展阶段。

811 **Translator:** For the past thirty years of China's opening up and reform, I developed it
812 into three stages.

813 李向平: 第一个发展阶段是国家的改革, 国家的宗教政策推动下的宗教发展。

814 **Translator:** The first stage is concerned about developments of religion promoted by
815 the national policy.

816 李向平: 所以, 我曾经认为中国的宗教发展是在改革开放、宗教自由的政策下的
817 一个发展。

818 **Translator:** So I used to think that the development of China's religion has been
819 driven by our national policy of opening up and reform.

820 李向平: 所以, 直到今天中国的宗教还是具有国家政策驱动的发展特点, 而且会
821 继续发挥它的影响。

822 **Translator:** I think, up to now, the national policy has promoted our development of
823 religion and to a very big degree.

824 李向平: 第二个发展特点也是第二个发展阶段, 是在国家政策的帮助和驱动下面,
825 中国的五大宗教做了很多的社会服务、社会慈善事业。

826 **Translator:** Second is also about, with the support and help from our national policy,
827 social service has been greatly promoted.

828 李向平: 政府也出台了相关的支持、支持和规范宗教慈善事业的文件。所以, 在
829 这个下面, 学术界和宗教界都做了共同的努力。

830 **Translator:** Our government has done a lot in carrying off some favorable policies for
831 the development of religion in promoting social service. And also it is with our
832 academia.

833 李向平: 所以, 要讨论中国的宗教跟公民社会的建设, 宗教的社会服务是一个很
834 好的进路。

835 **Translator:** It is now a very good approach for us to discuss our relationship between
836 social service and development of religion. It will benefit us a lot in today's society.

837 李向平: 而且, 目前的很多论文和书讨论中国宗教和中国社会的关系大多是从这
838 个层面展开的。

839 **Translator:** At present, most of papers and publications are just done from this

840 approach.

841 李向平:第三个阶段和特点是公民权利激活下的宗教发展。

842 Translator: The third characteristic is about development of religion promoted and
843 driven by civil rights in China.

844 李向平: 如果研究中国宗教的都知道, 中国的宗教是在政府的体制下面发展的,
845 所以带来了体制宗教的特点。

846 Translator: Actually, we know that we do the research of China's religion, most of the
847 time, it has been carried out under the Chinese institutions.

848 李向平: 所以, 在体制中的宗教发展, 同时也是在一个政府很大、社会很小的制
849 度下发展, 这个对公民社会的建设的作用是一个缓慢的过程。

850 Translator: So, if we study the development of religion, we have to concern more
851 about the research of other institutions of Chinese context and it will help a lot.

852 李向平: 我三年前曾经在澳门大学参加一个国际研讨会, 讨论宗教与中国公民社
853 会的建设。

854 Translator: Three years ago, I visited University of Macao and have done research
855 about religion, development and civil society.

856 李向平: 我就把中国公民社会的关系分解为三个要素, 而不是简单地套用公民社
857 会这个概念。

858 Translator: So I have divided it through three basic elements instead of simply reusing
859 it in the context of global civil society.

860 李向平: 因为在中国语境当中, 一说公民社会就觉得公民社会是跟政府是一个对
861 立的维度。

862 Translator: So if in the Chinese context, if you use civil society-this simple term-there
863 are some conflicts with Chinese government.

864 李向平: 所以, 在中国宗教 30 年来的发展仅仅构成一个中间领域, 或者第三领
865 域的情况下, 我们把公民社会分成宗教发展的若干要素更便于讨论这个问题。

866 Translator: So it is more convenient for us to discuss the context of global society if
867 we use the term like a middle zone or third field.

868 李向平: 这三个要素是, 第一个是公民身份的信仰基础。

869 Translator: The first one is citizenship belief.

870 李向平: 因为, 我觉得在体制宗教的发展, 或者是到今天的发展, 体制宗教以外
871 有一个公民的权利实现的宗教发展, 就是为了体现公民的信仰自由的权利来去信
872 仰宗教。为了体现公民宗教信仰的权利而去信仰宗教, 这是一个新的特征。

873 Translator: It's a bit complicated because you have to bring into full play the context
874 of citizenship so that we can understand the Chinese institution,

875 李向平: So that I can say that there are some wrong believing in religion based on the
876 rights from the constitution.(7:05)第二个特点是宗教与信仰的共同体。

877 Translator: The second is about the religion belief community.

878 李向平: 这个是在体制以外的, 人们根据不同的宗教信仰, 自己形成一个共同体。

879 Translator: This is actually a community formed by collective worship beyond control
880 of the national institution.

881 李向平: 所以, 在这样的 fellowship,community 对社会的建设非常有好处, 有点
882 像我们的 NGO、NPO 或者叫做宗教信仰型的 NGO 或 NPO。

883 Translator: So this community has a constructive role to this national development
884 just like the role of non-governmental organizations.

885 李向平: 这有点像美国宗教社会学研究的一个概念, 叫做 FBO, faith-based
886 organization。

887 Translator: This is a bit like the research being done about faith-based organizations
888 in America.

889 李向平:如果他一个宗教信仰者作为公民同时又是一个宗教信徒的话, 他如何获
890 得宗教共同体的成员资格呢? 这个是非常重要的。

891 Translator: So it has become a pressing issue if you want to be religious believer and
892 at the same time a Chinese national citizen.

893 李向平: 就是, 他用宗教公民权利的实现过程来体现他的宗教信仰。

894 Translator: It's a process where you can actually use your identity of being a religious
895 believer and at the same time an international citizen. By and large, that's right.

896 李向平: 这就是说, 不是公民宗教, 而是公民信仰问题。

897 Translator: So I think this is not civil religion. It's just civil belief.

898 李向平: 在这个 civil belief 上面, 未来的宗教和未来的社会改革可能会有最大的

899 冲击。

900 Translator: Based on this concept, I think it will have a great impact on the future
901 development of religion.

902 李向平: 所以, 我喜欢今天在这个论坛的议题下面去讨论公民信仰与公民社会的
903 建设。

904 Translator: So I like to discuss the relationship between civil religion belief and civil
905 society.

906 李向平: 就是个人的、私人的宗教信仰方式。

907 Translator: So it's just about personal religious belief.

908 李向平: 如何从信仰自由到宗教的结社自由。

909 Translator: So how can our personal religious worship develop into a kind of social
910 connection and social collective worship.

911 李向平: 如果这双重的自由在未来的习近平和李克强的新政当中得到了进一步
912 的呈现, 那么, 宗教与全球化的公民社会的发展就会有一个新的发展阶段。

913 Translator: So you know that actually we have our new president Xi Jinping. So we
914 expect in the future China will implement the new policies so that freedom can be
915 developed into a bigger scale and can benefit a lot of social development of religion.

916 李向平: 最后一个问题是关于中国五大宗教在全球化过程当中如何共享一个价
917 值共识。

918 Translator: The last question is about China's five major religions in today's age of
919 globalization, how they will form a collective spiritual value.

920 李向平: 如果五大宗教没有一个普遍性, 或者传统宗教没有一个普世性的价值共
921 识, 这个宗教与公民社会的关系在中国社会只会有更多的断裂, 而不是更多的连
922 接。

923 Translator: Also I think if those five major religions don't share some basic common
924 values, I don't think they will play a very constructive role in this global civil society.
925 I think that's very important for us to establish a common ground for the five major
926 religions.

927 李向平: 比如说, 佛教不认同基督教, 道教不认同佛教、这样的价值断裂对公民

928 社会的建设来说更加重要，更值得讨论。

929 Translator: So you may find sometimes Buddhism does not completely agree with
930 Christianity and we actually find out if we can do some research on this kind of gap,
931 covering this gap between multiple religions and we will find much more implications
932 for today's society and global civil society.

933 李向平: 所以, 我想这三对矛盾, 宗教、公民社会和全球化在未来的中国宗教发
934 展当中很需要实的惠地改革和进步才带来这个可以乐观的结果。

935 Translator: So I do think that the three terms about religion, citizen and global civil
936 society; if we understand them better, that will bring us prospects for today's
937 development as well as religious development in this global civil society.

938 李向平: 我想今天的论坛就会给我带来一个美好的希望, 谢谢。

939 Translator: So we expect a better result from today's forum. Thank you.

940

941 **Liu Yi:** Next speaker is Imam and President of Shanghai Islamic Association Jin. He
942 also has fifteen minutes with his interpreter.

943

944 **Imam Jin Hongwei (金宏伟)**

945 金宏伟: 各位专家、学者, 早上好!

946 Translator: Good morning, ladies and gentlemen.

947 金宏伟: 非常感谢我们 Mark 教授和郭教授给我有这么个机会和各位专家学者一
948 起来交流宗教在全球公民中的社会作用。

949 Translator: Thank you for this opportunity to exchange with you religion about my
950 opinions in this global civil society.

951 金宏伟: 我对这个研讨会当中宗教在社会变迁中的作用呢, 我有一些想法, 和大
952 家做一下交流。

953 Translator: I will show some of my views about the role of global society in the recent
954 social changes.

955 金宏伟: 因为我是伊斯兰教的教职人员 Imam, 又是伊斯兰教协会的社团负责人。

956 Translator: I am the imam as well as the president of Islamic Association.

957 金宏伟: 所以我思考的是伊斯兰教在社会变迁的作用。

958 Translator: So what I am concerned about is the role of Islam in Shanghai through the
959 social change in the past one hundred years.

960 金宏伟: 伊斯兰教呢是世界性的宗教, 也是当代中国五大宗教之一。

961 Translator: We know Islam is a world religion and it's one of our Chinese five major
962 religions.

963 金宏伟: 传入中国已经有 1350 年。

964 Translator: It was introduced into China over 1,350 years ago.

965 金宏伟: 伊斯兰教呢在中国由于历史和地域的原因, 一定程度地受到了中国传统
966 文化尤其是儒释道文化的影响。

967 Translator: Islam culture in China has deeply influenced by China's geographical
968 factors and also historical factors, and in some degree, by the Buddhism,
969 Confucianism and Taoism. Actually, it has formed the unique distinctive Islamic
970 culture.

971 金宏伟: 近百年来伊斯兰教在上海的传播与发展的轨迹, 也证明了社会变迁与地
972 域文化对穆斯林的生存状态会产生深刻的影响。

973 Translator: So if we examine the changes of Islamic culture in Shanghai, you will find
974 actually that social transformation and original culture has great deep impact on our
975 survival condition of Islam.

976 金宏伟: 上海社会经历的巨大变迁, 特别是上海的现代化、国际化进程, 为上海
977 伊斯兰教留下了深刻的印记。

978 Translator: Shanghai's great social transformation, especially as we now know the
979 modernization and globalization has brought a great opportunity for our Islamic
980 culture.

981 金宏伟: 伊斯兰教传入上海的时间与上海这座城市的建置时间几乎同步的。

982 Translator: Actually, it has been universally agreed in academia that the time when
983 Islam was introduced into China is just the time when Shanghai city was officially
984 built.

985 金宏伟: 有七百多年的历史, 明清的时候在松江, 在青浦境内曾经出现过许多清

986 真寺。

987 Translator: It has been there for 700 years and a lot of mosques have been built in

988 Qingpu and Songjiang, southwest of Shanghai.

989 金宏伟: 由于各种历史的原因, 这些清真寺早已湮没了, 无迹可寻。

990 Translator: Of course now, you can no longer find them because of very serious

991 historical reasons.

992 金宏伟:20 世纪以前上海伊斯兰教的盛衰完全受制于统治者的政策。

993 Translator: Before the 20th century, the rise and fall of Islam in Shanghai depended on

994 the rulers' policy.

995 金宏伟: 随着上海城市的快速变化和繁荣、来沪的穆斯林日益增多, 形成了上海

996 很多的清真寺。

997 Translator: Now Shanghai has become more and more prosperous, you can find more

998 Muslims coming to Shanghai to make a living. And a lot of Muslim communities

999 have been formed.

1000 金宏伟: 也出现了很多的穆斯林的绅士和学者。

1001 Translator: And together with a lot of businessmen agencies and scholars.

1002 金宏伟: 在这些有财力和知识的精英带动下, 上海的伊斯兰文化事业进入了鼎盛

1003 时期。

1004 Translator: So, we're led by those business and intellectual elites, and our Islamic

1005 culture has reached its peak.

1006 金宏伟: 那么, 教育、出版以及慈善的公益活动也得到了蓬勃的发展。

1007 Translator: We can see that education, publication and charitable activities prosper.

1008 金宏伟: 新中国成立以后, 伊斯兰教与主流意识形态不无抵牾之处。

1009 Translator: After the people's Republic of China was founded, we can find some

1010 disagreements between Islam and the mainstream ideology.

1011 金宏伟: 但中国共产党人仍然坚持历史唯物主义的立场观点, 充分重视伊斯兰教

1012 兼具宗教与民族的特点。

1013 Translator: But the Chinese communist party can still take into consideration the

1014 Islamic ethnic characteristic and religious characteristic based on the perspective of

1015 historical materialism.

1016 金宏伟: 一直给予关心与爱护。特别是十一届三中全会以来, 上海的伊斯兰教发
1017 生了可喜的变化。

1018 Translator: Islam has been given special care and love especially after the third
1019 plenary session of the 11th central committee in 1977. Islam in Shanghai has taken on
1020 great changes.

1021 金宏伟: 上海伊斯兰教协会引导信教群众爱国守法, 抑恶扬善, 服务社会, 为维
1022 护社会的安定和民族的团结, 为社会主义物质文明、政治、精神文明建设, 为国
1023 际交流做出了应有的贡献。

1024 Translator: The Shanghai Islamic Association has played a positive role in guiding the
1025 religious people to be patriotic, to be virtuous, and to be loyal to the constitution, to
1026 stabilize the society and contribute a lot to the international exchange and the spiritual
1027 construction and the material construction in China.

1028 金宏伟: 近 30 年来, 上海正在快速地实现现代化, 城市的转型与发展给上海的
1029 伊斯兰教带来了新的活力与生机, 也提出了新的课题。

1030 Translator: In the past 30 years, we can find great changes in Shanghai in the process
1031 of modernization. That actually will bring about new issues as well as opportunities
1032 for us.

1033 金宏伟: 尤其是伊斯兰教是一个全球性的宗教, 上海伊斯兰教如何来应对?

1034 Translator: Especially we know that Islam is a world religion, so in Shanghai how do
1035 we deal with the problems in the globalizing age.

1036 金宏伟: 我觉得这三十年来的清真寺管理工作的改善与加强就是上海伊斯兰教
1037 在社会变迁中与时俱进的最好的例子。

1038 Translator: So I will talk about some of the management work of mosques in
1039 Shanghai. I think those are the best examples to show that we Islamists have been
1040 actually reforming and getting up to date in today's age.

1041 金宏伟: 清真寺的恢复与发展, 宗教活动人数与日俱增, 对外交往与宣传、场所
1042 的管理与自身建设等各项宗教工作在现代社会变迁中顺应时势, 就要充分发挥伊
1043 协团体的作用。

1044 Translator: The renovation and reconstruction of the mosque, the increasing number
1045 of religious believers, and also the workplace management and self-construction of

1046 our Islamic team indicate that we have to keep up to date with today's society. And
1047 the Islamic Association played a positive role here.

1048 金宏伟: 这些年来, 我们主要关注了以下几方面的工作。

1049 Translator: So for those years, we are mainly concerned about the following work.

1050 金宏伟: 这个星期四, Mark 先生也到我们清真寺和伊斯兰教协会专门参观了一
1051 下。

1052 Translator: The day before yesterday, Mark actually visited our mosque.

1053 金宏伟: 一个是清真寺的修缮与重建。

1054 Translator: So this is about the reconstruction and renovation of the mosque.

1055 金宏伟: 上海近三十年来的上海清真寺的重建与修缮的规模, 从目前的情况来看,
1056 在历史上是从来没有过的。

1057 Translator: We actually think nowadays the renovation and reconstruction of mosque
1058 has been unprecedented.

1059 金宏伟: 上海不仅有著名的元代清真寺, 还有近代的小桃园清真寺。

1060 Translator: We don't just have the mosque of Yuan Dynasty style, but also a kind of
1061 Pakistan style.

1062 金宏伟: 这两年来, 我们又相继重建了浦东清真寺、江湾清真寺、沪西清真寺。

1063 Translator: And in the following years, we still built more and more mosques in
1064 Pudong and Huxi.

1065 金宏伟: 这些清真寺的修建主要是能够满足上海的穆斯林和来自于全国、世界各
1066 地穆斯林的宗教活动的需要。

1067 Translator: So those just serve to satisfy the increasing demand of the religious
1068 believers.

1069 金宏伟: 第二方面, 我们阿訇队伍, 也就是 Imam 的队伍后继有人。

1070 Translator: Another topic I want to talk about is the succession of Islam. Its is very
1071 promising.

1072 金宏伟: 现在在上海组织教务工作的都是年轻的、30 岁到 40 岁的年轻 Imam..

1073 Translator: Now we can find most of our Imams in charge are 30 years old or 40 years
1074 old, very energetic and promising.

1075 金宏伟: 有的是毕业于经学院, 也有的是从追随于德高望重的老阿訇, 也有的
1076 是经过伊斯兰教高等学府爱资哈尔大学毕业的那些年轻的 Imam.

1077 Translator: They are well educated. Some graduate from religious school, colleges,
1078 some just learn from the respected old Imam and some even get education in
1079 Al-Azhar University in Cairo.

1080 金宏伟: 除此之外, 宗教活动人数在逐年递增。

1081 Translator: In addition, we have more and more numbers of religious believers.

1082 金宏伟: 随着上海国际化大都市进程的加速, 各种大型国际性会议和活动频频在
1083 上海召开, 来清真寺参加宗教活动的中外穆斯林人数猛增, 近些年来已经达到了
1084 20 万有余。

1085 Translator: So we find actually recently, with the fast pace of Shanghai's
1086 internationalization, all kinds of international conferences have been held and more
1087 and more people participate in religious activities. Up to now, we've just got 200,000
1088 religious people in Shanghai.

1089 金宏伟: 每星期五的礼拜人数之多已成为上海各个清真寺的普遍现象。

1090 Translator: So it has been a very popular phenomenon to find more and more religious
1091 people on Friday prayer.

1092 金宏伟: 每年的节日活动盛况空前。

1093 Translator: So religious activities thrived as well.

1094 金宏伟: 每年斋月, 走进上海的各座清真寺, 可以看到济济一堂的穆斯林在封斋、
1095 礼拜、诵经、祈祷。特别是在一年一度的古尔邦节, 穆斯林还履行伊斯兰教法规
1096 定, 为主献牲。

1097 Translator: You can find during the annual Ramadan, if you visit the mosques in
1098 Shanghai, you will find a lot of religious believers fasting, praying, reciting the Koran
1099 and sharing their freedom of religious belief, especially in the annual Corban festival.

1100 金宏伟: 这是三十年来上海伊斯兰教发生的巨大社会变迁和变化, 这一切都应该
1101 源于主政者的政治昌明、思想解放、政策正确。

1102 Translator: So I believe the recent latest great changes in Islam is due to the greatest
1103 transformation in Shanghai as well as our government leaders right leadership and
1104 good policy.

1105 金宏伟: 当代中国的社会变革及其社会变迁的深化, 宗教的作用已经日益受到国
1106 家政府及社会民间的严重关注。

1107 Translator: So our government now is attaching more importance to the development
1108 of Islam in Shanghai.

1109 金宏伟: 宗教活动体现了新的时代特征与社会形式, 并在相当程度上成为国内社
1110 会进步乃至影响社会稳定的重要因素之一。

1111 Translator: I think our religion is taking on the fast pace of development and will play
1112 more and more important role in today's development of society.

1113 金宏伟: 上海伊斯兰教在全国范围内有相应的地位和影响, 目前上海伊斯兰教工
1114 作在党和政府的关怀下已取得一些可喜的成绩。

1115 Translator: Now our Islamic Association in Shanghai has played a big role on the
1116 national scale and great achievements have been made in our Islamic work.

1117 金宏伟: 可是与形势的要求还有距离。

1118 Translator: Of course, we have far to go.

1119 金宏伟: 上海伊斯兰教如何更好地在社会变迁中发挥教化作用, 引导广大穆斯林
1120 走爱国爱教、科学发展、和谐社会道路, 这是上海伊斯兰教界人士必须回答的问
1121 题。

1122 Translator: We still have to do better in guiding our people to be patriotic, to be
1123 devoted to our religion and to develop a scientific approach for the harmonious
1124 society construction, especially in an educational role.

1125 金宏伟: 我认为我是一位 Imam, 又是一个团体的负责人, 我们首先要强化自己
1126 的队伍, 处理好各种关系。

1127 Translator: So myself as an Imam and president of Shanghai Islamic Association, I do
1128 believe, first of all, we should strengthen our own team and learn to do a good job in
1129 dealing with people. 金宏伟: 伊斯兰教一贯重视处理人际关系特别是团体成员之
1130 间的关系。

1131 Translator: It has been our tradition for us Muslims to deal with people among the
1132 different members.

1133 金宏伟: 伊斯兰教的先知穆罕默德曾经告诉我们。

1134 Translator: Our prophet Muhammad has admonished us.

1135 金宏伟: “与人们在一起同甘共苦的穆斯林优于离群索居的穆斯林。”

1136 Translator: “The Muslims that live together and share joy and sorrow are better than
1137 those who live alone.”

1138 金宏伟: 他还说: “离开集体的人象离群的羊一样, 最容易被狼吃掉。”

1139 Translator: “Those people who leave the community are just like the sheep who leave
1140 the flock and easily get eaten by the wolf.”

1141 金宏伟: 《古兰经》说: “你们当为正义和敬畏而合作, 而不要为罪恶和横暴而
1142 互助。”

1143 Translator: And the Koran tells us “You should cooperate for the justice and
1144 reverence instead of conspiring for the violent and adverse.”

1145 金宏伟: 所以, 我们感觉到在这个新形势下和这样一个背景下, 我们将不遗余力
1146 地为清真寺的建设和管理地更好。

1147 Translator: So we think with this today’s age, we should spare no efforts in doing a
1148 better job in managing and constructing of our mosque.

1149 金宏伟: 伊斯兰教是穆斯林的信仰支柱与精神家园, 清真寺与穆斯林的生活密切
1150 相关, 它不仅是宗教活动场所、教育中心, 还是文化中心、民事调停中心和交往
1151 中心。

1152 Translator: Islam is our spiritual support and our spiritual soul. It is closely related to
1153 our life. It is not only the place of religious activity, educational center but also
1154 culture center, civil mediation center and exchange center.

1155 金宏伟: 清真寺在穆斯林的生活中有着极其重要的地位。

1156 Translator: So you can see it plays a very important role in our life.

1157 金宏伟: 在他们面前, 上海的清真寺不应自惭形秽, 应该勇敢展现自己, 热忱地
1158 位他们提供服务。

1159 Translator: Our mosque plays a very positive role to provide social services and all
1160 kinds of help.

1161 金宏伟: 伊斯兰教作为一种精神信仰, 它具有平衡社会心理的作用。

1162 Translator: And I think as a spiritual belief, Islam has played a very positive role in
1163 balancing the social community.

1164 金宏伟: 它作为一种文化载体, 它又有继承人类文化传统、传播与交流文化的功
1165 能。

1166 Translator: As a formal cultural carrier, it has inherited and carried on Chinese
1167 cultural tradition and spread and exchanged culture.

1168 金宏伟: 今天有机会参加宗教在全球公民社会中的作用当中, 我感觉到伊斯兰教
1169 应该在其中发挥应有其作用。

1170 Translator: Today when I participate in this forum, I still feel very honored to show
1171 that how Islam will play an important role in this global civil society.

1172 金宏伟: 因为大家, 各位专家学者讨论的话题, 作为我们宗教团体, 尤其是作为
1173 一个宗教教职人员, 我们的作用主要是为穆斯林服务, 为社会服务。

1174 Translator: I think that as an Imam, our role is to serve the society.

1175 金宏伟: 谢谢大家。

1176 Translator: Thank you.

1177

1178 **Liu Yi:** Thank you to our local scholars, now we will switch channels and we have
1179 Greg Auberry from Catholic Relief Services

1180

1181 **Greg Auberry:** Thank you very much. It's indeed a great honor to be here and to
1182 share this experience with you. I come from Catholic Relief Services and I work for
1183 them for about 23 years and mainly in Eastern Europe and Asia which are my two
1184 work areas. Catholic Relief Services is an organization that provides relief and
1185 development services to a wide range of people around the world regardless of their
1186 religion. We are inspired by our Catholic tradition but being in this room today, I
1187 think maybe my hands are dirty, but my mind is maybe a little empty. And I'm not
1188 often asked to ratchet up my experience on a kind of theoretical level but I'll try and I
1189 beg your understanding. But basically, I want to just share a little bit of how Catholic
1190 Relief Services works because it is a global, many people consider us a global civil
1191 society actor religion because we were founded in 1943 by a US Catholic community.
1192 We work in 100 countries around the world and many people consider us an
1193 international NGO. My own personal experience with CRS is working in mainly areas

1194 where CRS is a minority; where Christianity and Catholicism is a minority religion. I
1195 worked in Bosnia. I work in Indonesia. I work in Vietnam and I worked in Cambodia.
1196 It is a minority religion. But I think one thing that we are challenged to do is to stay
1197 true to our religious identity as a Catholic organization. So you know we do have, we
1198 are lucky to have Catholic social teaching as the basis of how we work and how we
1199 approach our projects and our work. We do spend a lot of time when we work with
1200 our staff most who are not Catholic, and our partners who may be religious
1201 institutions or not. But really spending time to think about what it is that is unique
1202 about our approach to working. It is not unique to Catholicism I think. But it is who
1203 we are and how we work. So things like dignity of a human being. How do you look
1204 at the dignity of a person when you both provide service? How do you think about
1205 subsidiarity or moving decision-making down to the lowest level possible and how
1206 does that work? So, I think those are really important concepts and they materialize
1207 themselves in very contextually appropriate ways when you have that discussion. I
1208 think it is one way we work and how we work. And I think one thing that we
1209 challenge everyone to do is to take these thoughts that are Catholic social teaching
1210 and then reflect upon them in their own tradition, in their own belief system and then
1211 incorporated that in how they work because I think it needs to be all self-motivated in
1212 how you do this and how you work. So I think those are some of the key ways in
1213 which we work.

1214 In terms of just looking at the changing world and how we work as CRS, I think
1215 what we are finding, particularly in Asia, is the needs are becoming much more
1216 specialized. Before you could do a large program and reach to a lot people and raise
1217 their living standards. But now, as many people already talked about, with urban or
1218 rural migration, trans-border migration, what you find is that, you know, drug
1219 addiction is a big issue. How do we as a faith reach out and find drug users who really
1220 need support in new and appropriate ways. The issues of migrants and refugees and
1221 their unique needs. So we are finding more and more needs. Just to give an example. I
1222 had the privilege of spending a lot of time in January in India with Mother Teresa's
1223 Sisters. Mother Teresa Sisters, they do a lot of work with the homeless and destitute

1224 in India and around the world. But what they are finding is that they need a lot more
1225 support in working with mental illness because a lot of those homeless people are
1226 really mentally ill and we need to find ways to build their capacity to look at ways to
1227 deal in more sophisticated ways with the needs. So I think as faith-based
1228 organizations, I think, it is a benefit that the whole global economy is getting better.
1229 But we also finding that it is harder to find those really needy people those needy
1230 people really do need very specialized services. So it is incumbent upon for us to
1231 really find more sophisticated ways to develop our own skills to do it, to support them.
1232 And I think the previous Pope, Pope Benedict, one of the first things he wrote was
1233 something called “*caritas deus est*”, which is how we look at charity in the world.
1234 And he told us as Catholics it is not enough to just provide aid, but you have to do it
1235 well and you have to do it professionally. And so I think that’s, you know, where we
1236 are getting our call to be more professional about how we provide our services. I think
1237 another thing we need as faith-inspired organizations to look at is how do we involve
1238 the faithful in our work. I think that it is a big part of what makes is unique is this
1239 constituency of the faithful who comes to work with us. I think volunteerism and
1240 getting volunteers is a common thing. But it is also at odds with the professionalism
1241 that I was just talking about. There is a challenge for all of us local faith organizations
1242 to look at how we structure our work and how we do our work to balance those two
1243 concerns. But just to share a little example, I have been spending a little bit of time in
1244 Japan. And I talked to Tajima about this. Many funds were donated to CRS to respond
1245 to the earthquake in Japan two years ago. It is not a place where CRS would normally
1246 work because it is a very developed and wealthy country. And so we normally would
1247 not work there. But we raised all these funds and so we worked. I must say
1248 professionally for me, it was very interesting to see how the Catholic Church in Japan
1249 was responding to this. And basically what they did since the government provides
1250 most services was really to provide very useful psycho-social care to the victims.
1251 Many people who lived, who are older because their children have moved to the cities
1252 and now they are older and they are fishing and living in remote areas. Their world
1253 has been turned upside down; they are living in temporary accommodations. And

1254 basically what they do is they go and visit them every day with their volunteers. They
1255 have tools to analyze and screen those who need more sophisticated support or mental
1256 help and then, through a referral network, get them going. I was very proud of how
1257 they work and they were able to use these volunteers both Catholic and non-Catholic
1258 from around Japan and really give the youth, and particularly youth of Japan, a way to
1259 respond to this very tragic event, a changing event in their country's history. So I
1260 think to me, when we talk about globalization in a very developed country like Japan,
1261 it was very interesting to see how one faith-based organization was responding and
1262 working in that way.

1263 Also another thing that we are thinking a lot about at CRS these days and trying
1264 to think of to manage this globalization is the need to change very, very quickly. The
1265 world is changing very quickly and I often scratch my head on how to respond to
1266 situations. You see it in very simple ways with climate change and you see new pests
1267 coming and your farmers are affected by new varieties of pests and how you do that?
1268 And you see that in changing storm patterns, you know, the Philippines. So how do
1269 you build shelters that can withstand these new forms? I mean there are all sorts of
1270 very concrete issues that we need to deal with as practitioners in the face of this
1271 change. And we are finding that, you know, just looking at ourselves is not enough.
1272 We really need to form better relationships with universities and research institutes
1273 who are looking at the issues and how we can do it. We need to form better
1274 relationships with private sector because businesses are trying to play a very
1275 important role and how to do it with civil society and religious organizations? So
1276 really thinking very carefully in how to structure those relationships and how to build
1277 on them and it is something we are struggling with and when we think about the role
1278 of civil society and religious institutions, we need also to think how we are going to
1279 use other assets that are out there to work with. And then, just finally, I won't go for
1280 too long. It is just the notion of civil society writ really large. It is kind of touching the
1281 elephant when I hear people describe civil society. Everyone describes it as the
1282 blind people touching the elephant and everyone describes something different about
1283 what it is. And I appreciate the organizers of this conference forcing us to talk about

1284 this and to put a little more rigor to what we mean when we talk about that. My own
1285 personal experience of working, especially with faith-based institutions in a lot of
1286 different countries, is that they are often very confused by it. They don't look at
1287 themselves as civil society and they look at themselves as religious institution. So
1288 when the government is trying to organize civil society with laws and rules, which I
1289 think are needed, it's difficult for them to see their way in that place. So there is
1290 always this: should we go to the meeting where we talking about new civil society
1291 law or should we not go to it because it is not who we are. So I think there is this
1292 natural tension there. I don't have an answer but is something I see all the time and
1293 experience in my work. The other piece is the role of international civil society. And I
1294 think there are many, many discussions at CRS when they look at us as an
1295 international NGO and maybe not as faith-inspired NGO. They say, OK, what is the
1296 future of our role in this country? So for example, I live in Cambodia now and
1297 Cambodia is developing very quickly. So what is the role of international NGOs who
1298 have been working in this country, since the early 1980s? And what strikes me, is that
1299 a lot of my more secular partners in international NGOs have a very linear look at
1300 how they do this. They will go, you know, if we do these things, and the local
1301 capacities are built here - our job is finished and we will go on. But as a faith-based
1302 organization, I look at it much differently: the needs will change and I should always
1303 be there to support whatever the needs that will emerge. I think as international civil
1304 society there are different ways to look at our future role and how we structure it.

1305 So those are some remarks, I hope it helps and adds a little bit of value. You
1306 know, thanks to the organizers very much. We have a new Pope in the Catholic
1307 Church who is a Jesuit. As you know the Jesuits in China came to both teach the
1308 Western thought but also to take the Chinese thought and take it back to other
1309 countries. And I feel it will never end, the Pope also has been talking about simplicity
1310 and the need to help the poor were his first remarks, so those are the things that
1311 resonate very strongly with me personally and I think as a part of this conference, I
1312 hope to learn and to take back as well. So thank you.

1313

1314 **Samboon Chongprampree:** I am from the International Network of Engaged
1315 Buddhists, which is the network of the Buddhist activists around the world. We have
1316 set up the network since 1989. I would say that the role of religion should be
1317 playing the role to harmonize and also to build up relations in three main areas. One
1318 is between human and human. This is very much related to the key word of justice,
1319 which some of our friends today have talked about. How can we build up justice
1320 between human and human, from the personal level to the social-structural level in
1321 society. Around the world there are so many models, from the individual level, to
1322 the community level, organizations at this level and so on up to the national level and
1323 international level. For example in Scandinavia they have done such wonderful
1324 social justice work in the system. The second one is to build up the relation between
1325 humans and nature. This is very important. We have to be able to sustain nature as
1326 well as human society. A lot of practices from the traditional to modern technology
1327 try to cope with this relation between human and nature. There are a lot of models
1328 developing at the moment and also work related to the issue of climate change and
1329 environmental protection. The third one is to build the relation of human with God,
1330 whether it is one god or many gods. At the same time build up the relation between
1331 human and inner spiritual power to create well-being and happiness in society. Our
1332 friend from the Philippines mentioned that today, how we can develop that. This can
1333 go into the inner level and up to the structural level of global national happiness.
1334 Those are the three main areas the role of religion has to play: justice, sustainability,
1335 and happiness. There are many societies that can cope with justice and sustainability,
1336 but a lot of them are not happy. At the individual level up to society, you can see the
1337 case of Japan, how many people commit suicide each year. Korean society has now
1338 become number one [for suicide] in terms of percentage, or even in the West. I think
1339 religion plays a crucial role. This cannot happen in terms of justice, sustainability
1340 and happiness. From the Buddhist perspective we are analyzing that there are three
1341 main poisons that prevent this from happening. The first is. The second is hatred. The
1342 third is delusion or ignorance. These are the three main poisons creating injustice in
1343 terms of the human relation or human and nature relation and with the spiritual

1344 element that goes up to the structural level. Now we are sitting in Shanghai. In terms
1345 of structural levels you can see a lot of banking here. Most of the banking, the main
1346 thing is there to exploit others. You see the high-rise buildings out there. Where
1347 does the money come from? Who is creating this gap? There is this gap in society.
1348 Now the government here in China is addressing this issue about the gap in the
1349 structure. The second one is hatred. We can see this in the form of the military.
1350 For example, amazingly, China is now number five for selling arms in the world. The
1351 US is number one. Sweden, which seems to have a wonderful society and has less
1352 of a gap than other countries, but because they are selling arms they are exploiting
1353 others. This is a form of hatred. Delusion comes with media and education that is
1354 influencing people to follow, whether it is K-Pop or Gangnam Style. I don't know
1355 how many people really understood the meaning of Gangnam Style. The gist of the
1356 song is about a powerful man. Education could be a kind of delusion and that is why
1357 we have to study to a so-called higher level. Some say if you cap another new PhD,
1358 then you get another monster in the world. Interpret that how you will. From the
1359 Buddhist analysis, , hatred and delusion are in excess at the personal level as well as
1360 the structural level. How can we develop ourselves individually and as a system to
1361 transcend that to attain peace and harmony in society? At the same time there are
1362 some issues related to justice. The professor was talking about Burma, why they
1363 don't like the Chinese. The issue relates to exploitation, for example the copper
1364 mining or dam issue in Burma. Chinese companies are heavily invested in that. The
1365 monks and the villagers came out to protest. They were protesting the exploitation of
1366 their natural resources that sustain their community and their society. Religion
1367 cannot accept this type of exploitation. Our network working in different countries
1368 through our partners is addressing many issues at the moment. Japan nuclear power
1369 is one of the key issues that is coming up. Last November I went to Fukushima to
1370 visit that community that is in the 20 kilometers area. I went there with the Buddhist
1371 group in Japan. There are some Buddhists working on the navy base issue in Korea
1372 on Jeju Island. Recently we are collaborating with IUCN, the International Union of
1373 Conservation of Nature. They are the largest sector in environmental issues. Now

1374 they are accepting working with a faith-based organization for the first time. Before
1375 that they were just focused on the scientific and technological level and not working
1376 with faith-based organizations. I think that is a good sign, on the practical level, how
1377 we can collaborate. With the climate change on the UN level, the UNFCCC, this year
1378 they are going to have the conference in Poland. This is with the Catholic group.
1379 Whether we can mobilize the faith-base organizations on different continents to work
1380 together is one of the issues. I am touching a little on the education area. With my
1381 experience I am working inside Burma for the last fifteen years, especially to provide
1382 training for the Burmese leaders in different parts of the country from different ethnic
1383 groups and from different religions. I started to work with the Baptists in Burma
1384 especially with the Kachin Baptist Convention to provide training on leadership
1385 development. That is also an area where we work. Now we have over 1,000 alumni.
1386 We are working with around 70 organizations in Burma. One of the key main areas
1387 in terms of education, I would like to relate it back to how we create the education
1388 curriculum, the learning, to touch on these three main areas. How to build the
1389 human relation, how to build up the human and nature relation and how to build up
1390 the human and spiritual power relation. These should be the key elements of the
1391 learning process and curriculum. Thank you.

1392

1393 **Mark Juergensmeyer:** Interesting backgrounds that each of you bring to our
1394 discussion. I want to bring up a topic that we explored in the previous panel; the
1395 relationship of the national to the transnational in religious communities. This is for
1396 everybody but particularly for Kai Zhang and for the Imam Jin. Buddhism is a
1397 national religion in China. Islam is a national religion. Yet both of you brought up
1398 the transnational elements of your religious tradition and your own connection with
1399 the international Buddhist association in Hong Kong and with the transnational
1400 elements of Islam. That's you. You are the leaders. You feel these communities.
1401 But, what about the ordinary Buddhists; the ordinary Muslims? To what extent does
1402 this sense of transnationality seep down to the masses within the Islamic and the
1403 Buddhist communities in China?

1404

1405 **Sheng Kai** (through Translator): I think we ordinary people are affected by
1406 globalization in the following three aspects. The first is globalization, the second is
1407 personal psychological needs that arise from these different changes. Ordinary
1408 Chinese people believe that Buddhism is an identity for us. Some of the Chinese
1409 people go overseas to do business. Back home they don't have a religious identity but
1410 when they go abroad they will choose a religious activity, especially in Buddhism,
1411 they will use Buddhism as a religious identity. The second way is that globalization
1412 has brought about more impact, we are losing ourselves, we feel some anxiety.
1413 More choices means no choice. We are disoriented. We need a religious identity
1414 to find our own position in this globalization. In globalization we ordinary people still
1415 have some confusion about who we are, about our national identity. It has brought the
1416 issue of transformation of religious belief in today's age. For example the religious
1417 believers from Buddhism have been converted to Christianity and vice versa.

1418

1419 **Mark Juergensmeyer:** That's very interesting. You point out that the experience of
1420 globalization, the transnational experience, the paradox, that that produces a sharper
1421 sense of national identity of local identity because of the transnational context puts the
1422 pressure on us to give a sense of who we are, to identify ourselves within this larger
1423 community. That's an interesting observation. Thank you.

1424

1425 **Imam Jin Hongwei** (through Translator): Through my work I find considerable
1426 influence on our ordinary people. Our Islamic religion is an ethnic religion in China.
1427 In China we have the Wei minority, other nationalities who believe in Islam. Ten
1428 nationalities. We know that now with easy access to the global networks young
1429 people have better access to understanding religion. We cannot forget that it is still
1430 an ethnic religion. Influence by the family and religion. They will show some
1431 interest in other religions as well. Of course other people will still show concern
1432 about our Islamic religion. Ordinary people have faith in their religion but it is
1433 difficult to become a devout religious believer. Especially for the Islamic religion

1434 there are very strict requirements to become a devout religious believer. Those
1435 people [non devout], at the important festivals still have access to visiting the mosque
1436 and to say prayer.

1437

1438 **Taaditsa Tajiima:** I have a question. For the transnational social service, when you
1439 operated it. Assessment of the local people and evaluation must be very important.
1440 For assessment for instance when the muslims would go to the catholic areas for help
1441 or vice versa they must think they come for the evangelization. This is a problem for
1442 assessment. The second one is for evaluation. For instance, there is a story about
1443 international nursing [medical service], the people who were injured and the doctor
1444 had to cut off their legs in order to save their life. But in this area to cut off a leg
1445 means that he or she cannot go to heaven. At that time the doctor was accused after
1446 the operation. What do you think about the assessment and evaluation of this activity.

1447

1448 **Greg Auberry:** In the assessment stage you definitely in any way need to involve
1449 the local leaders and the local culture and officials and it is largely religious in most
1450 places where we work. So, its involving the local Imam or others if it's an Islamic
1451 community or the people at the pagoda if it's Buddhist. You are right. You need to
1452 really engage them. Also you need to be aware in your implementation how their
1453 thought processes religion-wise works. For example I worked for may years in
1454 Bosnia-Herzegovina which had ethnic cleansing and where many terrible things
1455 happened and when you look at people come back, if you want to do reconciliation,
1456 some people you need to say "I'm sorry" first then they need to have justice restored
1457 and then you can have reconciliation. For some people that order doesn't really
1458 work. First they need justice, then they need hear "I'm sorry." Then they can have
1459 reconciliation. So we just need to be mindful and often that comes from your
1460 religious tradition.

1461

1462 **Somboon Chungpampree:** Firstly in Buddhism, we did not have the concept of
1463 conversion. When we are in a community, as Greg said we have to bring all the

1464 stakeholders into consideration not only for evaluation but for planning and
1465 implementation as well. We have to develop a friendship with the target
1466 communities during the process in the planning and implementation. Just waiting
1467 for the evaluation process will not bring a good result.

1468

1469 **Heup Young Kim:** My question may be sensitive, but as a Chinese Muslim how do
1470 you assess the international tension between the Muslims and the Christians? With
1471 Jihaad?

1472

1473 **Imam Jin through Translator:** As a Muslim I am heartbroken to see the conflict
1474 between religions. For each religion peace is the message, so there is
1475 misunderstanding that arises. Especially for us it requires mutual understanding and
1476 an exchange of ideas to understand each other. I would say that in Shanghai our five
1477 major religions are getting along very well with each other. We leaders have a lot of
1478 opportunities to exchange ideas with each other. In 2004 the Islamic Association
1479 and Christian Association had dialogues twice. This coming July we are going to
1480 expand our dialogue between Christian and Islam. Our purpose through this dialogue
1481 is to understand each other and spread our religion.

1482

1483

1484 **Mark Juergensmeyer:** It was such a productive and interesting conversation thus far,
1485 and we had new voices.

1486

1487 **Heup Young Kim:** When I got the invitation email, I wondered... So, I have been
1488 respecting Mark for a long time, since my GTU years. So I have to obey you know,
1489 but at the same time I sent an email to Gohada Sensei at Doshishia: what should I do?
1490 He said, you should go, so here I come. Also I also understand that you just had a
1491 good lunch, and you are getting sleepy. So rather than talking, I am just going to show
1492 you some videos. Have a fun time. My presentation might be rather descriptive. I
1493 don't have any answers, I just try to provoke some questions and issues. I actually

1494 prepared twenty slides here but because the moderator gave me a limit of ten minutes,
1495 I will just cut it short, OK? So, here we go.

1496

1497 So there is some content, I would say, the grand context of Korea in terms of
1498 globalization. The presenter this morning said that when a Korean went to the U.S.
1499 and the first thing they did was trying to organize a church. This has no historic
1500 reason (laugh) because we are in an entirely eschatological situation. Without religion,
1501 we cannot survive as you know. I will also talk about the historic trajectory of religion
1502 in Korea, The foreign global powers, and the rise of national new religions.

1503

1504 But I will say something particularly about Korean Christianity and the present
1505 situation. And also I want to raise some issues concerning the recent development of
1506 Korean civil society. But due to the time limit I will skip the famous Huang stem cell
1507 research controversy. I will just talk a little bit on the mad-cow controversy. Then
1508 maybe I will have time for some issues I want to raise as a conclusion. OK, I don't
1509 know if this video will be sensitive but you should all already know about the
1510 situations.

1511

1512 (Video playing.) This is at the time when the head of North Korea died.

1513

1514 (Video announcer – all the evidence is pointing towards the threat that North Korea
1515 has carried out that threatened third nuclear test. The size of the test created waves
1516 called an artificial earth-quake, which are quite different from a natural earth-quake.
1517 That's one reason to believe that is what has happened. The other is the epicenter, we
1518 are hearing from media sources here in South Korea, the epicenter does indeed tally
1519 with North Korea's nuclear test site.)

1520

1521 This is a new one. This is the North Korean blow up the White House propaganda.

1522

1523 (Video playing.) We are now having a U.S. –North Korea police with a bomb.

1524

1525 Ok that's North Korea, now you have South Korea. This is x Garden, this is the New
1526 York City Madison Garden, this is Paris. OK I think that's enough. (laughter). OK
1527 now you have seen two radically contrasting images of Korea towards globalization.
1528 The North and South, the positions, the attitudes, the philosophy of subjectivity. How
1529 we can maintain our noble subjectivity as Korean, that kind of thing. But in the South,
1530 of course, there's Gangnam Style (laughter). Our concern is how we deal with the
1531 global market and development.

1532

1533 So in the North, there is resistance. We are more cooperative with some people in
1534 Shanghai (laughter). North Korea is threatening, but we are entertaining, dancing
1535 Gangnam Style. North Korea is systematic, and ours is kind of spontaneous. So North
1536 is featured by sort of the military methods, but we are trying to create new culture, the
1537 so-called Korean front. Some people wonder, despite the strong threat from the North,
1538 why the stock market in South Korea is still quite stable. Sometimes it is going up.
1539 There is a historic reason actually. We have been under very strong power for many,
1540 many years. In history, more than nine hundred times, we have been invaded by
1541 foreign imperial forces such as the Mongol, Chinese and Japanese empires. So some
1542 have said Korea is the king of suffering. So Korea has had a profound experience of
1543 global powers, including socio-political, economic, religious and ideological powers.
1544 I have skipped some historical background of the religious process and global power
1545 (in Korea) but because of time.

1546

1547 There is one thing: Korean Christianity is quite different from other countries,
1548 historically speaking. In other Asian countries, Christianity was generally used by
1549 western colonial powers. Korean, imported Christianity to defend their homeland and
1550 their national identities. Actually it was not foreign missionaries who began Korean
1551 Christianity, but it was groups of Korean Christians creative minorities who invited
1552 them to introduce Christianity. It was neither government nor foreign religious
1553 institutions but the Korean civil society that initiated Korean Christianity. So Korean

1554 Christianity was kind of a very xxxx, nationalistic character.

1555

1556 The present day situation of Korea, in terms of globalization: the first time in history
1557 for Korea to actually be involved in globalization, economically, you know like
1558 Samsung and Hyundai. Religiously, we sent many Christian missionaries to the world,
1559 to the U.S. and occasionally you see K-pop, and the Korean dramas. So now in some
1560 Asian countries, they started saying the term the 'Korean Dream'. But we have
1561 rapidly increasing pressure of immigrant workers, and by the multi-cultural marriages
1562 and luxuries. So it is now becoming radically a multicultural society.

1563

1564 Religious institutions are actively dealing with these new situations, but of course, not
1565 enough. But the thing is, actually, we are facing the challenges of crossing the
1566 boundaries of nationalism, and national identities. So far we are very much in
1567 oppressive and eschatological situation by foreign powers. Now we have become a
1568 developing country, a developed country, we have a new flow of people that forces us
1569 to open up our exclusive national identity.

1570

1571 Also there is some kind of a rise of a new paradigm of civil society, for that I want to
1572 introduce you to two cases, but this time I am only going into the Mad Cow
1573 controversy. (Power Point Video plays) It is the Korean case of the Neo-liberal
1574 market, and imperialist globalization. Korean government applauded the import of
1575 possibly mad cow under the pressures of the U.S government. So here we have lines
1576 of consolidating teams to civil power, it expanded to religious and foreign, and NGOs
1577 and everything. But also we had a 'candle-light' demonstration for one hundred days.
1578 What I want to underscore here is that it is unorganized, spontaneous and voluntary
1579 civil protesting movement by the benefit of digital and SMS networks. So here I think
1580 there is a new paradigm of civil society. Some scholars in Korea say 'bio-citizenship'.
1581 The role of religion here is dubious but I think it is very much into the religious.

1582

1583 Moderator: Can you bring your comments to a close?

1584

1585 Ok, actually this is the time I am about to stop, I just have one question here that,
1586 viable enquiry to the old order is okay in the contemporary Korean Situation. We still
1587 think it is a modern project, and I still think the proposition is to the world power, it is
1588 a perspective from the first world, from the top, rather than a perspective from the
1589 below. So, we have to think about that. Rather, I think that new paradigm of civil
1590 society is maybe something we can think about from the mad cow controversy in
1591 Korea.

1592

1593 Moderator: Thank you!

1594

1595 **Dominador Bombongan:** Good afternoon, I prepared the text but in the interest of
1596 time I will just summarize some of the points, and perhaps read some parts from the
1597 report.

1598

1599 The title is the *Philippines's religious situation, religious resistance versus changes*
1600 *and declines*. So let me start with religious pervasiveness. In its' 2011 report on global
1601 Christianity prepared by the Center for Religion and Public Life. The Christian
1602 population in the Philippines is 87 millions, out of its 92 million inhabitants. This
1603 makes the Philippines the fifth largest Christian nation in the world after the United
1604 States, Brazil, Mexico and Russia, as well as the largest Christian nation outside of
1605 the Americas and Europe. The same report estimates that the Catholic population of
1606 76 millions comprising of 81% of the Philippines total population. The Philippines
1607 then is the third largest Catholic country in the world just behind Brazil and Mexico.
1608 Based on these statistics alone one can make the conclusion that the Philippines
1609 remains a bastion of Christianity in Asia and a stronghold of Catholicism.

1610

1611 Hence, Christianity, particularly Catholicism, is a powerful force to consider when
1612 mapping out not only the religious landscape of the Philippines, but its social,
1613 economic, political and cultural landscapes as well. This also makes us conclude that,

1614 in spite of the advancements of the globalization process, Catholicism continues to be
1615 deeply entrenched in the social fabric of Philippine society and will remain so in the
1616 foreseeable future. While predominantly a Catholic country, about one in every ten
1617 Filipinos is a protestant. Roughly around 6 million Filipinos, around 11%, belong to
1618 non-Christian religions, with the Filipino Muslims constituting the biggest percentage
1619 of the non-Christian.

1620

1621 In recent times, the Muslim presence has become more prominent in the imagination
1622 of Filipinos, primarily because of migration of ordinary Muslims to the city, particular
1623 Manila and Cebu. And of course, because of the activities of Muslim extremists like
1624 Abu Sayyaf, and very recently, you have the Saba crisis, which also puts the concerns
1625 and issues of the Muslims in the forefront. And I think because of these new
1626 conditions there is a need for further inter-religious, and inter-faith dialogues in
1627 understanding of the Philippines.

1628

1629 On perceived changes and declines on Filipino religiosity, in 1991, 1998 and 2008,
1630 the International Social Survey program conducted a study that determined the level
1631 of Filipino religiosity in the Philippines. And from those surveys, particularly from
1632 the 1998, the following are the most salient findings: Roman Catholics, Filipinos
1633 continue to assert themselves as religious people, possessing a strong belief in God,
1634 and remaining even more faithful to both the Bible and to major religious tenets.
1635 However in 1998, some changes have been seen. Particularly, Filipinos have become
1636 fundamentalist in the view of the Bible, they have become more conservative in
1637 outlook, especially in sexual matters, and intolerant about sexual relations like
1638 pre-marital, extra-marital and same sex relation. Church attendance and personal
1639 divorce has also taken a down-turn. Filipinos did not attend religious services as
1640 regularly in 1998 as they did in 1991, nor prayed as often.

1641

1642 However, Philippino Catholics, more than ever, are now involved in church-related
1643 activities that have immediate impact on community well-being. On a positive note,

1644 the study indicates that the church remains a favorite institution and is still considered
1645 to be a positive force in society. Those who were surveyed, however, signified the
1646 need for the church to limit its involvement in partisan politics. The same conclusion
1647 was arrived at in the 2012 Philippine Trust Index Study which said the church was
1648 perceived to be the most trust-worthy institution in the Philippines, while
1649 Non-governmental Organizations, businesses, and the government are perceived to be
1650 the least trust-worthy.

1651

1652 The latest ISSP survey on Filipino religiosity corroborates the basic findings of the
1653 1991 and 1998 reports in terms of religious persistence in the Philippines. Out of
1654 several countries surveyed, the Philippines garnered 94% in terms of belief in God,
1655 giving her [Philippines] the top spot in the Religiosity Index of the ISSP. It is also
1656 important to note in the said 2008 survey, it was concluded that religiosity seemingly
1657 does not change much across time and religious concerns can become more
1658 significant as people advance in age. These findings may indicate that
1659 modernization may not necessarily support the secularization thesis.

1660

1661 Number two, the Filipino Youth; basically religious, however, the Episcopal
1662 Commission and the Catholic youth in 2002 again, found out some changes. So they
1663 have become nominal Christians, not aware anymore of church activities, also a dip in
1664 church attendance. However, they prefer more personal experiential and practical
1665 guidance as an institutional force. While some others would see this as a privatization
1666 of religion, a loss of belief, I would see it as an increasing process of reflexivity
1667 among the youth. So I think that this should be understood very well. The religious
1668 self becomes reflexive in a globalized world, for Catholicism.

1669

1670 Another way to understand Filipino religiosity is through folk Catholicism as
1671 practiced by its ardent devotees. This is an expression of spirituality which is
1672 syncretic in nature because it mixes animistic beliefs with formal Catholicism. So
1673 what I found out is rather than fading away, it continues to draw millions of devotees

1674 even among the young people. So I think this folk Catholicism should be understood
1675 very well by the Catholic Church and led or distilled from its magical and fanatical
1676 trimmings. I think once that is done it can be a cultural resource for identity and
1677 building up mobilization for a common goal.

1678

1679 Last point, the public influence of Catholicism. Roman Catholicism seeks public
1680 influence in Philippine society in two diverse ways, namely in liberty and
1681 conservative ways. The liberative option in the Philippines sets the church as part of
1682 the civil society to various cycles such as political oppression, women exploitation,
1683 environmental degradation and peace-related issues. The Philippine church has a long
1684 history of activism. The theology of struggle, which is the Philippine version of
1685 Liberation Theology has become a vibrant force in the context of the Marcos
1686 dictatorship. But sadly after the EDSA People Power revolution, which the church
1687 helped mobilize, it has taken a secondary role.

1688

1689 Relief and humanitarian assistance: being located along the Pacific ring of fire, the
1690 Philippines is exposed to periodic typhoons, that cause heavy floods, earthquake and
1691 even volcanic eruptions. In recent years, the Philippines have seen devastation, cost of
1692 lives and properties by strong typhoons, leading to massive flooding. Church and
1693 church related organizations continue to be instrumental in creating relief programs
1694 that would help victims of natural disaster get back on the road of recovery. This is an
1695 important area where the church can continue to be relevant.

1696

1697 School apostolate: Catholicism has been responsible for quality education in the
1698 Philippines for four hundred years now. There are 1,003 catholic schools all over the
1699 Philippines making Catholic education a significant force in Philippine education. In
1700 celebration for hundreds of years of presence in the Philippines, the Catholic bishops
1701 reaffirmed the continuing importance of Catholic education, despite the increasing
1702 secular and pragmatic mentality that slowly undermines Catholic values. The bishops
1703 said that secular, post-modern and pluralist context made the job of Catholic

1704 educators more difficult however Catholic educators must remain faithful to their
1705 mission of providing integral education which values the religious dimension of life.
1706 This is also the context where the dialogue of culture and life, and faith occurs.
1707 Mitigation for peace and understanding is also an area in which the church is very
1708 active.

1709

1710 The last point is the conservative option. The principle of church and state separation
1711 is inscribed in the Filipino constitution, however the influence of the Catholic
1712 hierarchy in the sociopolitical sphere is undeniable in the Philippines. It can make, or
1713 unmake, seat, or unseat presidents, so that's how powerful the Catholic Church in the
1714 Philippines is.

1715

1716 Very recently, the church flexed its muscle to cross the passage of the Reproductive
1717 Health Bill into the house of Congress and Senate, on the grounds that the RH Bill
1718 allegedly promotes the mentality of promiscuity, which will lead to the naturalization
1719 of extra-marital sexual relations and eventually, abortion. This was an occasion for the
1720 church to reiterate its conservative stance on abortion and extra-marital sex, in
1721 particular, one that remains consistent with wider sources of influence and authority.
1722 The fierce battle for the passage of the bill has been going on for 14 years now but in
1723 an unprecedented turn of events, legislators were able to put a united front against the
1724 Church's strong opposition to the bill by approving the RH bill into its final reading.
1725 It was president Benigno Aquino III's act of making the bill into the law in December
1726 2012, that finally ended the debate in favor of the law.

1727

1728 Of course the church will not take this sitting down. The responsible parent who in
1729 Reproductive Health Act of 2012 now faces a legal challenge from the Supreme Court
1730 from supporters of the church. Some bishops have publicly vowed not to support
1731 legislators who have voted in favor for the RH bill in upcoming May 2013 national
1732 and local elections. The Diocese of Bacolod have publicly and prominently posted a
1733 banner that categorized senatorial candidates into team life, and team death. The team

1734 life were those against the passage of the RH bill into law. And the team death are the
1735 supporters of the bill. Just two days ago, March 20, 2013, the Supreme Court has
1736 released a temporary restraining order for the implementation of the law. As it is for
1737 now, the debate will still go on.

1738

1739 The laws of the Catholic hierarchy in the RH Bill battle, at least at the level of
1740 legislative and executive branches of government, may point to the rapid ferment that
1741 is taking place within the Philippine church. Never before has there been an open
1742 questioning by the faithful of the hierarchies rigid position on reproductive health than
1743 in this debate. For some, this has caused the demystification of the church, and it
1744 represents the waning of its influence in society. But for me, I think the RH bill debate
1745 demonstrates perfectly the fate of religious tradition in a post-traditional society,
1746 which is a by-product of the globalization process.

1747

1748 According to Anthony Giddons, in a post-traditional order, tradition does not
1749 disappear, it has to change its status; traditions have to explain themselves to become
1750 open to interrogation or discourse. Without this discursive space, tradition falls into
1751 fundamentalism, if not violence. Fundamentalism is defending tradition in a
1752 traditional way. The Catholic Church in the Philippines should be cognizant of the
1753 inevitable destiny of tradition in the globalized context so that she can critically
1754 engage modern cosmopolitan Filipinos with ideas and values it advocates. This
1755 definitely is a big challenge for a powerful Roman Catholic hierarchy in the
1756 Philippines.

1757

1758

1759 **Mark Juergensmeyer:** Thank you very much

1760

1761

1762 **Bernard Adeney:** Ok, I want to start by thanking Mark and Professor Guo,
1763 Changgang again for inviting me and inviting us. I think according to recent Pew

1764 foundation survey, Indonesia was the most religious country in the world, with 99%
1765 of the people claiming that religion is important, or very important to them personally,
1766 which is kind of remarkable. I am glad that Indonesia is included in a discussion of
1767 religion and civil society. Because often, religion is not associated with civil society
1768 as rather, associated with uncivil society (people laugh), and uncivil global society.
1769 This was made vivid to me this morning when I opened up the Guardian on the
1770 Internet. And then also read an Indonesian paper and saw two stories today about
1771 religion and civil society, or the lack thereof. One is in Myanmar, or Burma, where
1772 there are riots going on and perhaps hundreds of people have been killed in the last
1773 day, most of them seeming to be Muslims being killed by Buddhists, because of, a
1774 sort of, increasing anti-Islamic propaganda in Burma that has not been stopped – there
1775 is no one trying to stop people from attacking the Muslim community in Burma. At
1776 the same time, a much smaller scale thing: this morning this happened in Jakarta,
1777 when a church that has been under attack and under repression for some time in
1778 Bekasi, finally, the local authorities used bulldozers to raze the church in Bekasi
1779 yesterday. It is a Batak church of almost a thousand people that has been struggling
1780 for the right to practice their beliefs in this area of Jakarta.

1781

1782 Well, if we think about religion and civil society, or religion and uncivil society, it
1783 reminds me of one of my colleagues, Amin Abdullah who is the rector of the State
1784 Islamic University, talking about the riots over the caricature of Mohammed. His
1785 comments on it were that this was not a clash of civilizations; this was a clash of the
1786 uncivilized. A clash between people, both from the Muslim side and from the Danish
1787 side in this case, of people who do not respect people who are different from them.
1788 One of the things that we have tried to grapple with in Indonesia is whether we should
1789 look on religion as a problem, or religion as a resource. Is religion a problem or is
1790 religion a resource? I suppose it is both. And we see many places where religion is
1791 both responsible for a very positive role and is also responsible for conflict. But one
1792 of the things that we have great concern for is to move beyond a security approach to
1793 religion. A lot of religious studies now, especially in secular context, is dominated by

1794 a security approach that looks on religion as a problem. How can we look on religion
1795 as a resource for building civil society and for creating the kind of values that we care
1796 about?
1797
1798 I think we have had several presentations today from the Amity Foundation, and from
1799 Catholic Relief Services, that have dealt with this kind of approach. We want to move
1800 beyond normative approaches, and look at how religion actually promotes civil
1801 society, rather than how it ought to. It is easy for us to talk about religion and talk
1802 about all the values and the great, wonderful things in religion that promote peace, but
1803 sometimes they are not in conformity with what's actually going on. We see a great
1804 deal of need for inter-religious cooperation that moves beyond inter-religious dialogue.
1805 So it is not just people from different religions talking to each other, or trying to
1806 understanding each other, but finding concrete ways to work together. Indonesia is a
1807 country with a great deal of diversity. It is well known, as Mark mentioned, as the
1808 largest Muslim population in the world, with more Muslim than the whole Middle
1809 East put together. Probably less well known, is that it has a very large Christian
1810 minority, of around ten percent of its population. I was interested in the comment that
1811 there are more religious people in China than the whole population of the United
1812 States. Actually in the largest Muslim country of the world, there are more Christians
1813 in Indonesia, than there are people in Malaysia. So there is a long history, hundreds of
1814 years of history, of religious diversity of people from different religions living side by
1815 side, and often people from the same family. So in Indonesia everybody is religious,
1816 at least they claim to be. But people can switch their religion, and religion is seen as
1817 something positive, but if it is not working for you, then you can try another one. The
1818 kind of diversity and plurality that characterizes Indonesian society, is what I see as a
1819 major kind of social capital for helping religions or religious communities to work
1820 towards a global civil society together.
1821
1822 Of course, what makes the news is not the tolerance and the working-together of
1823 people in Indonesia, but when there is conflict, especially when there is violence

1824 between different religious communities. And because with democratization, there
1825 has been a sharp increase in the range of diversity, the more diversity you get, the
1826 more potential there is for conflict. Especially when you get people at extremes. It
1827 used to be there was repression of religious activities, but now with the opening up,
1828 with more freedom of the press, more freedom of association, there has grown up
1829 more potential for conflict.

1830

1831 I have lived in Indonesia for twenty-two years, first visited Indonesia in 1972, so I
1832 have a long-term commitment and a long-term association with Indonesia. For many,
1833 many years I was involved in various kinds of inter-religious dialogues. But one of
1834 the things I felt deeply was that we need to get beyond dialogue to actual, real
1835 cooperation. Cooperation should not just be at moments of crisis, or in a kind of a
1836 piece-meal way. But is it possible to actually build structures in which people from
1837 different religious traditions can be structurally linked so that whether they like it or
1838 not, they will be communicating with each other, and working together on the same
1839 issues, on a day-to-day, year-by-year basis? Structures that incorporate people from
1840 different religious communities that are not based on a unified theology or a kind of a
1841 syncretism between different religious communities but a mutual respect and a
1842 recognition that in the world we live in: in this globalizing world, we need each other.
1843 And, we need to learn to live together in creative and positive ways so that together
1844 we can face the problems that our whole society have to face. That was the kind of
1845 thing that led to the formation of the Indonesian Consortium for Religious Studies
1846 (ICRS). I have passed out some of our propaganda earlier to all of you. The ICRS is a
1847 consortium of the top and largest secular university in Indonesia, or multi-religious,
1848 religiously neutral university; and one of the leading, Islamic universities in Indonesia
1849 where Doctor Syamsiyatun comes from; and one of the leading Christian universities
1850 in Indonesia. And these three universities, all have religious studies, and all represent
1851 very different traditions for studying religions. Within the National University, there
1852 are many social scientists, people in the Humanities who are very interested in
1853 religion, and are studying sociology of religion, philosophy of religion, anthropology

1854 and so on. Within the State Islamic University, there is a long, ancient history of
1855 studying religion, both their own and other religions. And within Christian theology
1856 there is also a long history of concern about other religions as well as understanding
1857 religion in the world. So ICRS was created partly to try and bring these traditions
1858 together, not just to dialogue with each other about their tradition, but to focus on
1859 problems that we are facing in society, problems of violence, problems of gender
1860 injustice, problems of the environment, of poverty, and so on. With the different
1861 resources that we have, how can we work together, to address these problems,
1862 bringing to bear the resources from our different religious communities?

1863

1864 Actually right now we are working on a project that I think that we might be able to
1865 build on the work that Mark and others have been doing in the last few years,
1866 coincidentally with the same funding source, the Henry Luce Foundation. We are
1867 looking on a project that has to do with the role of religion in societies throughout
1868 South-East Asia, involving a number of countries from different parts of South-East
1869 Asia. And we have three main focuses, one is on how do different countries manage
1870 diversity. What are the policies, and the practices that are used to manage diversity so
1871 that diversity is a positive thing that helps to build within society and how to avoid the
1872 kind of conflicts that come from diversity. The second theme is religion and identity,
1873 religion and gender. How is the rapidly-changing issues of both identity and of gender
1874 relations in all these South-East Asian countries. And this is part of globalization as
1875 well. So how is religion affecting how people understand themselves both as male and
1876 female and also within their ethnic groups and so on? And then thirdly, how is
1877 religion affecting the public sphere? How is cyber-religion, Internet religion,
1878 transnational movements in mass media, how are these affecting religion within our
1879 societies.

1880

1881 So, I am about done. In summary then, we are concerned about how religions together,
1882 not as either competitors, let alone as enemies, but as co-inhabitants of the same space,
1883 how can we work together to create a civil society where our organizations shape

1884 cultures and societies in positives ways rather than in negative ways.

1885

1886 Moderator: thank you very much.

1887

1888

1889 **Siti Syamsiyatun:** Thank you Professor Juergensmeyer and also Prof Guo for
1890 inviting me. On this opportunity I would like to highlight some womens issues
1891 regarding Muslim women and higher education. One of the important characteristics
1892 of the women's movement in Indonesia is the rise of education for women
1893 particularly for Muslim women. Because before the 1970s, for decades, the education
1894 for either male or female Muslims usually focused on theology or on the Islamic
1895 learning. In the 1980s, the government provided a reform for education and began
1896 sending male students and female students to different countries. Previously the focus
1897 was always to the Middle East, to Al-Azhar. But then starting from the 1980s, the
1898 government sent (students) to many different countries. I was part of that movement
1899 in the 1990s. I was about to go to Al-Azhar at that time, but because they required me
1900 to memorize one third of the Koran before entering to the Muslim program so I
1901 refused and went to America instead.

1902

1903 So the rise of education for Muslim women created a lot of opportunities for women
1904 to go into the public sphere, to legal reform, to politics, and to social movements. So
1905 women scholars, they have their own right to talk in religious organizations. It was
1906 more difficult for women to be involved in religious fatwa organizations than for men.
1907 So usually males when they graduate from like high school, or some boarding schools,
1908 then they are already entitled to be called as a Ulama, or scholar. But women have to
1909 achieve until Ph.D to be able to speak in that arena and compete. So the rise of
1910 Muslim women scholars in the 1990s created new ways for the women issues, in
1911 particular, their family role in Islam: addressing polygamy, divorce, maintaining of
1912 the children [custody]. It is only if we use the religious language that the Ulama, or
1913 mid-Ulama would listen; otherwise they will be cut off at the beginning. We use

1914 religious language, we do not use gender language a lot in the Islam circle because
1915 there is a lot of resistance from male scholars that sometimes say “Why are you
1916 following the Western ideas.” We don’t have the term for gender in our own language,
1917 so we usually use other terms, ‘women’s affairs’.

1918

1919 We started to learn that in Qur’an, actually there are many, many different words,
1920 addressing women, but have different resonance for the meaning. But because of the
1921 limitation of Indonesian, we can’t set them all into women. So we start looking at why
1922 Qur’an uses different terms to address different roles of women. Every time Qur’an
1923 uses the word ‘umfa’, it is always related to the biological entity of a woman, for their
1924 reproductivity etc. But when the Qur’an addresses the word ‘nisa’ for instance, it
1925 doesn't say about the women’s body but it is addressing women’s mentality. So with
1926 this kind of new ideas we learn from high and higher education, we started to debate
1927 over religious matters.

1928

1929 So some women scholars chose to go to universities, becoming lecturers, and some of
1930 them chose to become social activists. But what is remarkable is, usually women
1931 scholars also work as activists. Like his wife [points to Bernard Adenay], she is a
1932 scholar but also an activist. I myself teach, but I also organize, social organization. So
1933 the scholar activism, they created a new togetherness of the social movement. So we,
1934 the women scholars and activists, began to demand the amendment of the Sofra laws,
1935 or the enactment of new laws. Muslim women demanded that the marriage law, that
1936 was enacted in 1974, to be refuted because a lot of the ideas were taken from the
1937 classical, Islam law, that does not conform to the society of Muslim families in
1938 Indonesia. So we demanded that. We almost got it. But then the Minister of
1939 Religious Affairs was intimidated by the president, so he suddenly stopped that
1940 conversation. But the women also succeeded in putting on several women issues,
1941 including the law on elimination of domestic violence in 2004, and also asked the
1942 President at that time, Abdurrahman Wahid, to give the decree on the gender
1943 mainstreaming. With this decree, the women’s movement also worked on the legal

1944 framework, legal campaign. So their activities are no longer failures from the legal,
1945 social (perspectives) but they are also part of the cultural revolution. These also
1946 include the issues of minor marriage, the issues of family planning, and on the issue
1947 of abortion.

1948

1949 We also succeeded in also calling to the Muslim Ulama Council to give permission
1950 for women to get abortion for the victims of rapes, if it is assessed that the
1951 complications of mental condition would have damaged the mother and the children.
1952 And the other revolution is in the area of family planning. When the new government,
1953 the new order of Indonesia was focusing on reducing the number of children or
1954 pregnancy, many women's movements on the grass root level they talked more for the
1955 health of women, rather than following the government. I myself did a research in
1956 1999, the government forced the women to use certain contraceptive methods without
1957 consent, most of them were conducted without consent. Most of the women did not
1958 know the effects of these methods. Certain areas had certain targets. You had to
1959 reach a certain number of women, for implants, for instance, so if the women refuse to
1960 adopt that, then they will be called suppressive [subversive], they will be seen as
1961 against the government.

1962

1963 Now women are educating about the importance of planning, it is not just about your
1964 well-being, it is about the well-being of the children, and the well-being of the mother.
1965 So this kind of silent revolution is working, but unfortunately now, after the
1966 reformation, where the communication or deals with different countries are opening,
1967 there are more apparent Salafi influences to Indonesia. They also public promote
1968 polygamy, and also promote having more children, so this is kind of, our challenge.
1969 So some of the silent cultural revolutions that my organizations undertake are like, we
1970 make it illegal for our members to become second wife or third wife. This is opposite
1971 to the law because it allows Muslim to take another wife as long as the first wife gives
1972 permission. And also to boycott the Ulamas who take another wife. There have been
1973 very popular Ulamas who took another wife and suddenly no one is interested in

1974 listening to them. So this is the kind of resistance that we do among women, some of
1975 them speak publicly that they are against this, but we also try to use other means to
1976 provide the information.

1977

1978 Religious language is always important, including in pro-polygamy setups. We are
1979 following the practice of the Suma of the Ruso. What is happening now is that they
1980 don't really follow because the prophet remained monogamous with his first wife,
1981 Khadijah. Nowadays, Indonesian men, usually they take a second or third wife after a
1982 few years into the marriage, when the first wife is still alive, very healthy. So we start
1983 questioning, what are you doing, using religious language? This also includes women
1984 being in business. We always use the example of Khadijah, the wife of the prophet
1985 who was doing business and giving lectures at the mosque. So why don't we be the
1986 same? We are just following the prophet. So this kind of language is usually the most
1987 effective particularly in the Muslim community. Thank you.

1988

1989 Moderator: thank you very much!

1990

1991 **Tao Feiya:** Thanks Guo Changgang for inviting me to this panel. My expertise is not
1992 in this field, still, I would talk a little bit about religion and the global civil society. I
1993 would like to make my contribution. First of all, I will talk about religion in China,
1994 particularly about Christianity. We have to know the history of Christianity in China.
1995 Looking back, I think around Tang Dynasty, I think around 638, the first kind of
1996 missionaries, the Nestorian, from Seriac, came to China. But after about a hundred
1997 years, the dynasty suppressed Buddhism, and that also involved Christianity. So
1998 Christianity disappeared. But nowadays, some American found towers built by the
1999 Nestorians in Xi'an, Shanxi Province. You can see BBC's project. Then when the
2000 Mongols expanded their empire into Europe, Christianity came again, this time, it was
2001 Catholics. But the Mongol Empire only lasted for less than ninety-four years. So
2002 when the Mongol Empire collapsed, Christianity and the Catholics disappeared again,
2003 without a trace. Because they only preached to minority Mongols, they only preached

2004 in the court, they converted many nobles, particularly the ladies of the court. But the
2005 last time, I think around the end of 16th century, the Jesuits came to China again. This
2006 time they had a very genius person, Matteo Ricci, he was a missionary of Italian
2007 background. He adapted to Chinese traditions and Chinese lifestyle. Firstly they put
2008 on the costumes of monks, later on they found out the Chinese people respected
2009 intellectuals and elites. So they changed their costumes into those of the elites. Also
2010 they helped the Emperor to make the calendar to master the knowledge of Western
2011 astronomy. Also they helped the Qing Court to suppress the rebels by making the
2012 cannons. You know the missionaries preached the Gospel, but they actually made the
2013 cannons for the empire. But maybe everybody knows the Rites controversy. You
2014 know the Rites controversy? I think it happened around the 17th century. Later, the
2015 Emperor Kang Xi prohibited Catholic preachers in China unless they adopt Matteo
2016 Ricci's mode to preach the Gospel to Chinese people. Because of the bickering among
2017 the missionaries, you know between the Jesuits, Benedictines and Franciscans, their
2018 conflicts ensued. After 1840, the British had a war with China, a new treaty was
2019 signed, since then on the Catholics could preach in China and that goes on until now.
2020 Maybe tomorrow Doctor Guo will show you the legacy of the Jesuits and their work
2021 in China, which has now become the downtown center of the Shanghai city.
2022 Sometimes Merkel, the German Chancellor, also visited that place. And tomorrow
2023 you will be there as well.

2024

2025 Now, this is a long story. Why did I have to cite the evidence from history? Because
2026 people remember the number. Before the communists came to power, how many
2027 protestant Christians existed in China? Does anyone know? Less than 800,000. But
2028 do you know how many protestant Christian there are in China today? Sometimes
2029 the statistics are very conservative, according to those conservative statistics, at least
2030 30 millions Christians are in the cities and the remote areas. So what has happened?
2031 China is a socialist country, and according to Marxism, religion is the opium of
2032 people. How did this happen in China? This is a thing I will tell you. Actually, it was
2033 since the opening up and the reforming, when Deng Xiao Ping came into power. He

2034 visited the United States, and Jimmy Carter, the previous President, talked to him in a
2035 room. I don't know which exact room it was. Jimmy Carter proposed three problems.
2036 He said China may be allowed to import the bibles, it should be allowed to distribute
2037 the bibles to the people. And Deng Xiao Ping said, OK, yes. Sorry I forgot earlier, the
2038 third thing is the important one. Jimmy Carter asked Deng Xiao Ping to welcome the
2039 missionaries in China again. And Deng Xiao Ping said, let me think, let me think. So
2040 the next day, Deng Xiao Ping said, no. Deng Xiao Ping said, you can bring the bible
2041 to China, but not the missionaries. But you know, before 1949, the missionaries
2042 dominated several Asian countries. They built up modern universities, modern
2043 hospitals where Mark was born. That hospital still exists! And people put the
2044 missionary contribution into the Hospital history book. We do admit that they did
2045 make some contribution.

2046

2047 Because since 1949, we had no such things. No hospitals, no universities, no schools,
2048 no press, not so many things were run by the church. So the church has become the
2049 'negative' church. I say 'negative' because they have no other things. What they can
2050 do is just to preach the Gospel. So, since Deng Xiao Ping went to the United States,
2051 gradually, gradually the church has more room to conduct social services. Now,
2052 recently, I think Mrs. Xxxx, she has more information about how many social services
2053 were actually conducted by the church groups. You know, there were more charity
2054 work that went into the devastated zones hit by earthquakes, floods or draught and to
2055 help the people suffering there. And also they helped people with disease, like people
2056 with eye problems, and they did many other good things. Society changed their
2057 attitude, to a certain degree. The commercial people, they took advantage of the
2058 opportunity. So when you come to China around Christmas, you can see in Shanghai
2059 and Beijing, even in remote country towns, you can see Santa Claus, you can see a
2060 certain scene that people set in front of the church. So, I think the church people, the
2061 Christians, Catholics, Muslims, Buddhist, and Taoists, etc., they all made a
2062 contribution to build up a civil society. Civil society has double meaning, one is civil
2063 society insisting on human rights etc. The other is NGO, their help for the society.

2064 Maybe you can say it is piecemeal in a way, in this area and that area. But the help
2065 they offered was needed by the people so I think it is worth doing. But nowadays, the
2066 problem with our religious forces is the lack of talent, and the lack of skilled people,
2067 and sometimes the lack of funds. And particularly, I would rather say, I don't want to
2068 offend anyone, but sometimes, people lack the spirit of loving, they lack the spirit of
2069 sacrificing themselves for the people. Because I conducted a lot of field trips, I met
2070 different kinds of people. Sometimes I think they are not even as good as me (people
2071 laugh), though I am not a Christian. When we talk about the role of religion in global
2072 society, not only should we focus on religion, we must talk about the Chinese society.
2073 As you know, China has a long tradition that is different from Europe. Religion has
2074 always been on the margin of society, they never had a strong voice in the court or in
2075 the daily life of Chinese people. So I think about a thousand years ago, a very famous
2076 Buddhist monk said, if you don't rely on the King or the Emperor, you cannot survive.
2077 This is a Chinese tradition. We must understand the civil society and religion in this
2078 context. We must remember this otherwise you cannot understand the situation in
2079 China.

2080

2081 Now we have to mention ideologies again. Marx said religion is the opium of the
2082 people. This is like a slogan particularly for Asia, this simplicity is a lethal weapon for
2083 religion since the 1920s. But when the opening up and the reform era came, gradually,
2084 people started saying, if religion is opium, how could we let opium prevail in China
2085 nowadays? We are a socialist country. If religion is opium, then preachers, and the
2086 bishops will be the dealer of the opium, how could that be? In the 1980s, there was an
2087 argument, theoretically, in China: how we could understand religions as the opium of
2088 the people correctly. Later on they reached a consensus. Religion in today's China is
2089 not just the opium, it has some function to help people in the society. So the last
2090 conclusion is, religion can be adapted to socialist countries. This is a tremendous
2091 change, so gradually, the people know more and more about religion; what real
2092 religion is, not focusing on religion just as opium of the people. In this aspect, I
2093 think the research about religion in the universities and colleges played a very

2094 important part of this process. Doctor Zhang is the dean of the Religious College of
2095 Beijing University; maybe he can talk more about this topic. The research of these
2096 religious centers, they provide a lot of things to correct previous dogmatic
2097 impressions of religion. I see Mark looking at his watch, how much time do I have left
2098 (people laugh)?

2099

2100 Now then thirdly, I have to say, government also plays a very important part in this
2101 change of religion's function in society. Since 1978, several very important
2102 monumental documents were issued by the government. There was actually more and
2103 more freedom for religions to practice social service, to launch various actions in
2104 society. I think it was last year, a very important regulation was announced to help the
2105 people, including religious people, to set up enterprises of charities. The previous
2106 president of China, Jiang Ze Min, he said that religion might have existed longer than
2107 the nation state and the party. Before that, there was a doctrine that religion would
2108 disappear in a socialist country. This is a very different understanding about religion.
2109 In China, gradually the religious people and religious communities will have more
2110 chance to partake in the civil society, and to become civil associations. Ok, I think I
2111 will just stop here, if you have questions, you're welcome to ask.

2112

2113

2114 **Mark Juergensmeyer:** Thank you, very good. My own aunt and uncle were
2115 missionary teachers in China in the 1940s. When my aunt was old and retired, I asked
2116 her what it was like when the changes came in 1948 because she stayed there until
2117 1950 or 1951. She spent several years under the changing government. So I said, Aunt
2118 Edna weren't you afraid when the Communist government came? And she said, oh no!
2119 They brought so many needed reforms! And besides, my own students turned out to
2120 be communists. We did not know that they secretly were communists. So they
2121 protected us. They said, oh no we are doing such a useful service we must stay at the
2122 university. So her image was very positive about the new government. We have time
2123 for questions now and of course I would take the chance to ask the first question and

2124 then turn back to the Philippines and Indonesia, especially this also would probably
2125 relate to Korea.

2126

2127 There is a tradition of, a kind of, folk Christianity, as you say, in the Philippines, and
2128 also a tradition of a certain kind of Indonesian Islam that is integrated into the
2129 Indonesian culture. But we think that in the era of globalization, religion becomes
2130 more open and more liberal, but sometimes the opposite happens. Because now in
2131 Indonesia, they are used to a global standard of what should be proper Islam, the kind
2132 of Salafi influence that we've talked about. They say, "Oh, we should do away with
2133 these customs." In Pakistan, where they have revered the saints, they said, "Oh no,
2134 this is not true Islam; you should do away with this." And I think some of the same
2135 thing is happening with Christianity in the Philippines: it should become more
2136 standard. So there is this kind of global standardization of religion, which actually has,
2137 in some ways, a destructive role in relationship to the more traditional folk religion of
2138 the past. Do you see this as a pattern in the Philippines, in Indonesia, and in Korea? In
2139 a funny kind of way, it is a negative effect of globalization.

2140

2141

2142 **Dominador Bombongan:** In terms of folk Catholicism, what we discovered is, as I
2143 have mentioned, instead of fading away, it gets more vibrant at this time. It is perhaps
2144 because in terms of their spirituality people can express themselves better than the
2145 standards that are given by global Catholicism. I think this is one of the ways that
2146 Catholicism in the Philippines can learn how people can express their spirituality.
2147 And now this is better organized because of the new communication systems. You
2148 can see how colorful Filipinos are when you see these festive kinds of devotion. So I
2149 think globalization and standardization sort of destroys perhaps the identity, the
2150 colorfulness of a particular culture, that is why it is coming back.

2151

2152 **Mark Juergensmeyer:** So it is just the opposite. But in Indonesia, I was shocked that
2153 at the Muhammadiyah conference a couple of years ago in Jakarta to see how rigid,

2154 particularly in terms of heresy, of the Muhammadiyah which I found quite jarring and
2155 not what I expected of the liberal Islam I expected to find in Indonesia
2156
2157 **Bernard Adeney:** It is always dangerous to make generalizations about Indonesia
2158 because it is such a large country and there is so much diversity in different places.
2159 One of my colleagues, who spoke at a conference we put on in Yogyakarta about
2160 globalization, he is from Georgetown, and he said that globalization leads both to
2161 homogenization and diversification at the same time. So globalization doesn't only
2162 make everything more and more the same, but there is a reaction to the
2163 homogenization of globalization that makes people want to express their own local
2164 identities more vigorously and more diversely in order to resist that homogenization. I
2165 think in Indonesia, there has been a movement really for the last thirty years, no really
2166 much more, really since the founding of Muhammadiyah-no longer. For several
2167 centuries, there has been a movement for purification of Islam in Indonesia and it
2168 seems to have had much more success in recent years in Indonesia, the purification of
2169 Islam from folk religious elements, from belief in the spirits, and worship at tombs,
2170 and this sort of thing. But, at the same time there has been a proliferation of very
2171 diverse kinds of Islamic groups in Indonesia, And also, incidentally, of other religious
2172 groups. There is a diversification of Buddhism, in Hinduism, of Christianity, both
2173 Catholic and Protestant. So I would say the diversity of different streams of theology
2174 and practices among Indonesian Muslims is much greater now than at any time in the
2175 past. But the pressure from the more conservative Salafi or those who want to purify
2176 Islam from the so-called pagan elements, that's also much more vigorous. So that is
2177 what leads to the repression of the minority group like the Muhammadiyah Just last
2178 month we held a conference on Shi'a Islam in Indonesia and throughout South East
2179 Asia. That is very appropriate because there has also been repression of Shi'a as a
2180 heretical form of Islam in Indonesia, even though; ironically, most Muslims in
2181 Indonesians have been very influenced by Sufi Islam. So mystical Sufi Islam is very
2182 popular, very strong within mainstream Islam in Indonesia so it becomes very ironic
2183 when the Shiites are singled out for physical attack and repression and so on. But

2184 because there is a lot of more freedom in Indonesia for people to express themselves,
2185 that means that the radicals, even when they are a small minority, appear to be much
2186 greater than they are, and they can get away with doing things which, in the Suharto
2187 era, they would just be arrested, put in prison or shipped off to Malaysia or
2188 somewhere else, like Pakistan, Southern Philippines, or anywhere they wanted them.
2189 So there is a paradox of this freedom of expression that the radicals can express
2190 themselves very freely now in Indonesia as well. But I would just add one last thing
2191 and that is that the great majority of Muslims in Indonesia do not want an Islamic
2192 form of government. So if there was an election today, all of the Muslim parties in
2193 Indonesia, put together, would not get more than 13% of the vote, that means that 87%
2194 of Indonesians want a government that is religiously diverse and guarantees the
2195 freedom of, not only other religions to practice their religion, but of various forms of
2196 Islam to not be repressed by one dogmatic, very conservative view of Islam that
2197 would repress other forms of Islam that have up until now, have practiced freely in
2198 Indonesia.
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