

Chapter 1 : Chinese Religiosities: Afflictions of Modernity and State Formation

*Chinese Religiosities: Afflictions of Modernity and State Formation (Global, Area, and International Archive) [Mayfair Mei-hui Yang] on calendrierdelascience.com *FREE* shipping on qualifying offers. The long twentieth century in China and Taiwan has seen both a dramatic process of state-driven secularization and modernization and a vigorous revival of.*

Mayfair Mei-Hui Yang ed. *Chinese Religiosities* is a collective work edited by Mayfair Yang, aimed at analysing the impact of modernity on religious life and the secularising process in China. In the opening section, two writers address the relationship between religion and the secular order. Ya-pei Kuo analyses the transformations in the imperial cult prior to the secularisation of the Chinese state. She describes the development of the state cult of Confucius from the end of the Qing dynasty to the founding of the modern state, and concludes that its ritual innovations contributed towards the establishment of the nationalist lay state. For his part, Prasenjit Duara asks why the new Chinese nation state developed such rigorously anti-religious policies while, paradoxically, overseas Chinese had recourse to religion to reinforce their ethnic identity. The second section contains essays from five contributors who explain how the discourse and the acts of the modern Chinese state have radically altered the structures of religious life. David Palmer and Benjamin Penny study the link between the contemporary conditions of religious life and the former religious traditions in the history of imperial China. They emphasise that the ambiguities in state discourses since imperial times with regard to controlling heterodox religious movements continue to play a major role in the reconfiguration of modern socialist ideology. Religion has even come to be seen as a possible support for the post-Maoist regime. Ryan Dunch examines the dialogue since between Chinese Protestants and Communist Party theoreticians, while bringing out the mutual influences between the two sides. The question of Islam is dealt with by Dru Gladney, who explains how the Muslim communities have more or less successfully handled their integration into the secularised state. Finally, Rebecca Nedostup examines the hostility of the Kuomintang towards traditional religion in the s. She shows how, in their hands, the rituals based on the lunar calendar and the temple festivities lost the structuring power they had possessed under the imperial system. The third part is devoted to religious institutions and the changes they have undergone in modern China. Three organisations are dealt with: This phenomenon also had an impact on the transformation of Buddhism in modern China. Yet Ji Zhe shows how this modernisation, modelled on Christianity in Western countries, is not adaptable to Buddhism. She shows how the celebrated Mazu cult has created a link between the mainland and the island, thanks to the information carried by satellite. *Chinese Religiosities* stands out for the variety of historical approaches it offers, all of which throw considerable light on the current situation. It is a rich source for further reflection by specialists in the field, and also for anyone who takes an interest in the development of religious traditions in China. Translated by Jonathan Hall.

Chapter 2 : Chinese Religions links

Chinese Religiosities explores the often vexed relationship between the modern Chinese state and religious practice. The essays in this comprehensive, multidisciplinary collection cover a wide range of traditions, including Buddhism, Daoism, Islam, Confucianism, Protestantism, Falungong, popular religion, and redemptive societies.

In lieu of an abstract, here is a brief excerpt of the content: Woo bio Mayfair Yang, editor. *Afflictions of Modernity and State Formation*. University of California Press, *Politics and Everyday Life in a Changing Society*. Princeton University Press, *Musing with Confucius and Paul: Toward a Chinese Christian Theology*. In reviewing these three books, I look at religion with the exception of extreme fundamentalism in what Ninian Smart in his Gifford Lectures termed the "critical age," in which he asserts that religion cannot escape the effects of the open society. It is no longer possible for religion to be dogmatic in an unqualified way, for even if I accept the authority of a guru or of the Pope it is I who do the accepting; we have ineluctably moved to an age of pluralism and individual choice. If there are new forms of tradition they are chosen forms, and such traditionalism is no longer quite traditional. Religion has thus moved from the dogmatic to the critical age emphasis added. Despite more than a century of state formation etatization under the onslaught of the modern world, some things in China do not essentially change. Though itself imperceptibly changing, Chinese cultural tradition as a totality for millennia tends not to tolerate challenges to its time-tested way of life. Her book *Chinese Religiosities: Affliction of Modernity and State Formation* is a collection of a dozen complementary, perceptive essays from a scholarly conference she helped to coordinate. We can see that rather than a separation between state and religion, common in Western countries, in the Chinese context religion and state are regarded as integral parts along a continuum. In a volume by Julia Ching that highlights as does Mayfair Yang the popular religions of China and argues that while China never produced a Western-type religion, one can find in the Chinese tradition what is functionally the equivalent to religion or religions in the West, and that such Chinese religions, much less distinct from the rest of Chinese culture than Western religions and Western culture, have much to tell us about the uniqueness of the religious phenomenon itself emphasis added. The European notion of religio or religion, which sees religion as a separate and distinct entity from culture, is foreign to the Chinese, nondualistic continuum of a cultural way of life. You are not currently authenticated. View freely available titles:

Chapter 3 : Chinese Religiosities: Afflictions of Modernity and State Formation by Mayfair Mei-Hui Yang

Chinese Religiosities Book Description: The long twentieth century in China and Taiwan has seen both a dramatic process of state-driven secularization and modernization and a vigorous revival of contemporary religious life.

And my guest, Mayfair Yang, offers a provocative take on how the Chinese state gleaned some of its dismissive modern ideas about religion from the West. Due to the encounters with the modern West in the 19th century, Chinese educated elites have sort of forgotten that China had a very rich and sophisticated and diverse religious life as well as ritual life. And there was a will to forget in the modern period of the 20th century. This is Speaking of Faith. For a half-century, China has been led by an avowedly atheist government and by extension that is how many in the rest of the world think of Chinese culture. My guest is anthropologist and filmmaker Mayfair Yang. And she argues provocatively that modern China gleaned some of its recent dismissive attitudes about religion from the West. Today, "Recovering Chinese Religiosities. Confucianism, Taoism, and numerous Buddhist schools originated in China among a vast landscape of ancestral rituals and polytheistic traditions. In the early s, she received a research grant from the National Science Foundation to study civil society in a rural coastal region of China. But there she found, to her surprise, that all the non-governmental organizations that underpinned civil society had some kind of religious character. They were lineage organizations that had experienced a revival. They were temple associations oriented around various deities. They were also Christian churches. Also, Taoist ritual practices and also Buddhist temples and Buddhist monasteries. And they were concerned with connecting this world and the divine beyond. That really allows them to be outside this kind of state official nationalistic discourse, because they are concerned with life, human life, in this more transcendent sense. Sound bite of music MS. Mayfair Yang herself has roots in the U. Her own family observes the occasional ancestral ritual. I just have one sort of a childhood memory, where there was this elaborate meal that was set up. And we opened the doors to allow the ancestors to come in and enjoy the meal, and there was a kind of hushed silence. And the wind came through and blew the chopsticks around a bit, and my mother was really startled and said, "Oh, the ancestors are here. So we were in a pretty secularized family. They were educated, you know, so we â€ MS. And your parents had grown up in mainland China; is that correct? My father was in college in China at the time, and he could speak English because he learned it from missionaries. And I have relatives on both sides in Taiwan and mainland China.

Chapter 4 : Project MUSE - Chinese Religiosities

The Global, Area, and International Archive (GAIA) is an initiative of International and Area Studies, University of California, Berkeley, in partnership with the University of California Press, the California.

Chapter 5 : Chinese Religiosities : Mayfair Mei-Hui Yang :

Chinese Religiosities explores the often vexed relationship between the modern Chinese state and religious practice. The essays in this comprehensive, multidisciplinary collection cover a wid The long twentieth century in China and Taiwan has seen both a dramatic process of state-driven secularization and modernization and a vigorous revival of.

Chapter 6 : Chinese Religiosities by Mayfair Mei-hui Yang - Paperback - University of California Press

Today, "Recovering Chinese Religiosities." In grand historical perspective, China is a crucible of religion and philosophy. Confucianism, Taoism, and numerous Buddhist schools originated in China among a vast landscape of ancestral rituals and polytheistic traditions.

Chapter 7 : Mayfair Mei-Hui Yang (ed.), Chinese Religiosities: Afflictions of Modernity and State Formation

DOWNLOAD PDF CHINESE RELIGIOSITIES

Chinese religiosities: afflictions of modernity and state formation. [Mayfair Mei-hui Yang;] -- The long twentieth century in China and Taiwan has seen both a dramatic process of state-driven secularization and modernization and a vigorous revival of contemporary religious life.

Chapter 8 : Benjamin Brose | U-M LSA International Institute

Her book Chinese Religiosities: Affliction of Modernity and State Formation is a collection of a dozen complementary, perceptive essays from a scholarly conference she helped to coordinate.