

Kyoto University Global COE

“Reconstruction of the Intimate and Public Spheres in 21st Century Asia”

Asian ERASMUS Pilot Program for Teaching Staff from Overseas Partner Institutions

<p>Name (First, Middle, Last)</p>	<p>YANG Der-Ruey</p>	<p>City/Country of the Home Organization Nanjing / People’s Republic of China</p>
<p>Home Organization (University/Institute, Dept./Faculty, Position/Title)</p>	<p>Associate Professor Institute of Anthropology, School of Social Sciences, Nanjing University</p>	
<p>Invitation Period</p>	<p>From November 28, 2012 to December 28, 2012</p>	
<p>Counterpart Graduate School/Center at Kyoto University</p>	<p>Counterpart Professor: Prof. OCHIAI Emiko Counterpart Graduate School/Center: Graduate School of Letters</p>	
<p>Title of Research</p>	<p>How Japanese Folk Religion Addresses the Relationship between the State, Community, Men, and Women?</p>	
<p>1) Title of the lecture(s) if you gave any:</p> <p>“Some Recent Trends of Religion in China: Re-Configuration of Public and Intimate Space”</p> <p>2) Title of your presentation(s) if you gave any at seminars/symposium/conference; Date and Place; Number of participants (approx.); Organizer</p> <p>“Chujia (renouncing home), Zaijia (being home), Huijia (returning home): Family Complex and Chinese</p>		

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<p>Religiosities” Room no. L521, Faculty of Letters Main Bldg., Kyoto University December 21, 2011, Organized by the GOCE (Participants: Approx. 10)</p>	

Please attach a written report evaluating your results/achievements from our GCOE Asian Erasmus Pilot Program.

(1) Please submit two separate reports, of approx. 350 words each, written from the aspects of “Education” and “Research”. (2) Attach reference materials if any. (3) Please email this report with a digital photo showing your education or research activities if available. (Photos should not infringe privacy right or copyright.)

The submitted materials will be posted on the web page of this program.

Report to the Governing Board of the GCOE Asian Erasmus Pilot Program — On The Aspect of Research

YANG Der-Ruey (Nanjing University, China)

During my one-month tenure in the Kyoto University as an Asian Erasmus Teaching Staff, I have done three main things concerning my research. Firstly, in order to prepare my lecture series, I have reflected upon my fieldwork experiences in China during the recent years. By so doing, I gradually came up with some key themes to organize what I have observed and then sorted out a comprehensive analytical framework that, though tentative, can help us to get a manageable overview of the overall situation of religions in contemporary China. The importance of these key themes and especially the analytical framework for my research in the future cannot be overstated. Secondly, I made a preliminary survey on the archived field research reports about Northern and Eastern China published by the research units of the South Manchuria Railway Company during the 1930s. This preliminary survey is aimed to evaluate the potential importance of these reports for my study concerning the practices of folk/heterodox religions in Northern and Eastern China during the 1930s and 1940s. The accurate guidance offered by fellow scholars in Kyoto University and the well-organized archive preserved in Kyoto University's libraries greatly enhanced my efficiency in accomplishing this task. Thanks to this survey, I have obtained some basic ideas about what I may be able to learn from this archive and where should I go to look for the information that I need. The third thing I have done is to communicate with Japanese anthropologists, especially those who study mainland China. Apart from some fellow anthropologists working in Kyoto University, I also visited some anthropologists from Kyoto Bunkyo University, Tokyo Metropolitan University, and the National Museum of Ethnology in Osaka. Through these communications, I began to realize how much Japanese anthropologists have achieved and how great is their potential contribution to international anthropology. In addition, I have made contact with two nation-wide anthropological (and sociological) associations of Japan that takes Chinese culture and society as their main concern – the East Asian Anthropology Study Group and the Japan Society for the Studies of Chinese Overseas. I will definitely try to promote further communication and cooperation between the Anthropology Institute of Nanjing University and these two academic organizations in the future.

Report to the Governing Board of the GCOE Asian Erasmus Pilot Program — On The Aspect of Education

YANG Der-Ruey (Nanjing University, China)

During the one-month visit in the Kyoto University as an Asian Erasmus Teaching Staff, my main duty is to give a series of four lectures to the students. The basic format of the lecture is once per week and 3 hours each time. The title of the whole lecture series I gave in Kyodai is “The Recent Trends of Religion in China”. In the first session “Overview: the modernizing state and religions”, I proposed to perceive the historical structure of religion in China with a “grid and network” framework. By means of this framework, I illustrated how “traditional” the current state-religion relationship actually is and how far this relationship is being undermined by the quickly changing economy and family. The second session “The spiritual and the material” addresses the millennia-long entanglement between money and religion in China. Having explained how commercialized Chinese religions have always been, I pointed out that the emerging ethos among religious professionals – “running religion as business” – is probably the only novel thing here. In the third session “*Chujia* (renouncing *jia*), *zaijia* (being in *jia*), *huijia* (returning *jia*): family complex and Chinese religiosity”, I delineated the historical process through which Chinese people come to perceive/construct the three key modes of religiosity by referring to *jia* (family/home), the axis of their cognitive universe. Then, I analyzed how they are reshaped by the structural change of Chinese families and their decreasing importance in Chinese mentality. Finally, the last session “From ritual efficacy to ecstasy and discourse” aims to discuss the crucial forms of message through which Chinese religiosities were and are transmitted. I analyzed how the prominence of ritual efficacy is quickly declining and how ecstasy and discourse are rising to the dominant forms of religiosity in today’s China.

This lecture series epitomized the most updated reflection I drew from the research I have been doing for years. Hence, I am very thankful to this Program for giving me such a good chance to sit down and think through my recent fieldwork experiences in China and to come up with a rather organized way to present my reflections. Furthermore, through communicating with students during and after the class, I am very happy to find out that they were able to follow and were interested by my sometimes too complicated presentation.