
	<p><i>Ateliers</i></p> <p><i>Anthropologie comparée du bouddhisme</i></p> <p><i>2014-2015 : Le champ religieux (suite)</i></p> <p><i>Nicolas Sihlé (CEH) et Bénédicte Brac de la Perrière (CASE)</i></p>	 <p>CENTRE D'ÉTUDES HIMALAYENNES</p>
<p>Ateliers cofinancés par le programme « DYNAMIQUES ASIATIQUES »</p>		

Dossier Dropbox¹ : <http://bit.ly/PCfbbS>

Atelier n° 3 :

The laity in contemporary Buddhist religious fields: categories, actors, roles

22 mai 2015 (9h30 – 18h)

Centre Asie du Sud-Est, bâtiment Le France, salle **J.-P. Vernant** (matinée) / salle **638** (après-midi)
190 avenue de France, Paris 13^e
(stations Quai de la gare, ligne 6 ou Bibliothèque, ligne 14 et RER C)

9h30 – 10h :

Nicolas Sihlé (Centre d'études himalayennes [CNRS])

Introduction

10h – 11h :

Christoph Emmrich (University of Toronto)

Queen Takes Bishop. Strategies of Corporatization in the Anthropology of Buddhism

How is the monastic/lay binary we are beginning to question based on the field's prioritizing of specific historical forms of Buddhism and on specific expectations of the field at specific points of its historical development? How much is the field's binary indebted to unthematically transported doctrinal categorizations, be they Christian or Buddhist? And how would or does Buddhism look, if we understand it from within a larger be it Brahmanical or courtly context such as in contemporary Nepal or precolonial Burma and if we were to try to assume such a context as Normalfall or normative or simply as a starting point, rather than others? How do these distinctions help make (no) sense of what is going on within a single ethnic group where everybody understands herself in one way or the other as sangha? Or in ceremonial contexts centered on the king with its intricate texture of interlacing, refracting, and shifting religious affiliations?

11h15 – 12h15 :

JI Zhe (INALCO/Université Sorbonne Paris Cité)

Lay Buddhist Movements in Modern China: from Buddhology to Householder Grove

Based on an exploration of historical materials, this presentation addresses two inventions of lay Buddhism in modern China: one is “buddhology” (*foxue* 佛学, Buddhist Studies) as a new discourse space dominated by lay intellectuals and the other is “householder grove” (*jushilin* 居士林, lay Buddhist society) as a new practice space for lay Buddhists independent from

¹ Précision technique : les liens fournis ici permettent à quiconque de parcourir le dossier en ligne Dropbox dédié à ces ateliers, et d'accéder au choix de documents PDF placés dans ces dossiers. Si vous désirez installer ce dossier sur votre ordinateur comme « dossier partagé » synchronisé (ce qui en rend l'usage encore plus simple, et permet de bénéficier automatiquement de tout ajout ou modification), prière de contacter Nicolas Sihlé (nicolas.sihle [at] gmail.com) à ce sujet.

monasteries. By bringing about new modalities for organizing collective activities and alternative ways for the distribution and acquisition of resources and power, these inventions have given rise to unprecedented types of relationships between clergy and laity.

[12h15 – 13h30 : pause]

13h30 – 14h30 :

Gareth Fisher (Syracuse University)

Innovations in Lay Buddhism and the Category of Lay Buddhist in Mainland China

Many aspects of lay Buddhist practice in contemporary urban China are recognizable to historians of popular Buddhist-inspired practices –chanting of homage to Amitabha Buddha to achieve rebirth in the Pure Land, listening to sermons on the sutras by eminent monks or well-known lay preachers, and gathering to liberate animals (*fangsheng*) that were being sold live in the market. Nevertheless, as this presentation will explore, contemporary lay Buddhists often take on subject positions with respect to society outside their temple communities that differ from their counterparts in earlier periods. While lay Buddhists in China before the People's Republic often adopted both ritual practices and ethical positions aimed at spreading a wider moral orthodoxy, many contemporary Chinese lay Buddhists perceive themselves on the social margins: they adopt moral identities that self-consciously differ from that of urban Chinese society at large, which they generally perceive as obsessed with consumerism, materialism, and the pursuit of individual greed. In response, they mine a rediscovered Buddhist tradition along with other ideological pasts to construct an alternative moral order. In so doing, they fashion a category of layperson that builds on the behavior of Buddhists from the past but is also distinctly modern.

14h30 – 15h30 :

Florence Galmiche (Université Paris Diderot)

Monastic and Lay Meditation in South Korea

With the development of Buddhism in urban areas, some of the practices and knowledge that were mostly monastic have spread more broadly among laity. Meditative practices, including the emblematic *Kanhwa sŏn* (看話禪), have especially attracted a growing attention among the general public, and have been emphasized for their religious value but also for a wide range of practical benefits. This presentation addresses some aspects of the so-called popularization of meditation and explores its dynamics mixing diffusion and adaptation. It focuses on different Buddhist temples and centers (both in Seoul and in mountain area) that aim to spread meditation to a large public, but also to adapt its tradition to a lay audience. Through ethnographic data, this paper describes how Buddhist monastics deal with the adaptation and transmission to a lay audience of knowledge and techniques that they have learned in a very different context. It also explores how other forms of meditation coming from non-Korean Buddhist schools are also emerging and developing among laity, sometimes with a claimed independence from any monastic community.

15h45 – 16h45 :

Saskia Abrahms-Kavunenko (Max Planck Institute for Social Anthropology, Halle/Saale)

Enlightenment and Purification: Spirituality, Education and Lay Buddhist Religiosity in Mongolia

In this talk I will argue that contemporary understandings of purification and enlightenment amongst Mongolian Buddhists can be seen to illustrate two organizing principles of Buddhist religiosity. During the socialist period enlightenment (appropriated to mean education) and the process of creating light (associated with purification and brought about through electricity) was coopted by the socialist government. Since the end of the socialist period, the air pollution that has engulfed the capital has been interpreted by some Mongolians as representative of the presence of unchecked spirits and potential spiritual danger.

Enlightenment in the Buddhist sense, once restricted to temples in the presocialist period, and suppressed, coopted and mystified during socialism, is now a concept that, although confusing and contested, is available to many urban Mongolians – both lay and religious specialists. The constellation of concepts surrounding enlightenment, as education and spiritual awakening, signal the common idea that Buddhist religiosity involves personal practice and requires doctrinal understandings. On the other hand, purification and its possibility is a central concern for many people, especially in times of difficulty. Most Mongolians seek to purify contamination in a cosmopolitan way, seeking out many different religious specialists and ritual activities. Most Buddhist religious specialists (celibate monks, lamas and others) occupy themselves with providing purification for others. However, the means through which Mongolians approach enlightenment and purification, is no longer only within the domain of high lamas and Buddhist institutions, as countless shamans, New Religious Movements, Christian groups, and others, compete and complement the activities of Buddhist temples and Dharma Centres.

16h45 – 17h45 :

Discussant and final discussion: Lionel Obadia (Institut d'Études Avancées de Strasbourg / Université de Lyon)

17h45 – 18h :

Looking ahead: discussion of workshop themes for 2015-16

Bibliographical suggestions (references marked with [PDF] can be found in the Dropbox folder: <http://bit.ly/PCfbbs>):

Theravāda contexts (Burma, Thailand, Sri Lanka...):

- Bond, George D. 2003. The contemporary lay meditation movement and lay gurus in Sri Lanka. *Religion* 33 (1): 23-55.
- Bunnag, Jane. 1973. *Buddhist Monk, Buddhist Layman: A Study of Urban Monastic Organization in Central Thailand*. Cambridge: Cambridge University Press.
- Jordt, Ingrid. 2007. *Burma's Mass Lay Meditation Movement: Buddhism and the Cultural Construction of Power*. Athens: Ohio University Press.
- Leider, Jacques P. 2005. Specialists for Ritual, Magic, and Devotion: The Court Brahmins (Punna) of the Konbaung Kings (1752-1885). *Journal of Burma Studies* 10 (1): 159-202. [PDF]

Mahāyāna contexts:

China:

- Chan, Wing-tsit. 1953. *Religious Trends in Modern China*. New York: Columbia University Press.
- Chen Bing 陳兵 and Deng Zimei 鄧子美. 2000. 二十世紀中國佛教. 北京: 民族出版社.
- Fisher, Gareth. 2014. *From Comrades to Bodhisattvas: Moral Dimensions of Lay Buddhist Practice in Contemporary China*. Honolulu: University of Hawai'i Press. (See in particular Chapter 1 [PDF].)
- Goldfuss, Gabriele. 2001. *Vers un bouddhisme du XX^e siècle. Yang Wenhui (1837-1911), réformateur laïque et imprimeur*. Paris: Collège de France, Institut des Hautes Études Chinoises.
- ter Haar, Barend J. 2001. Buddhist-inspired options: Aspects of lay religious life in the lower Yangzi from 1100 until 1340. *T'oung Pao* 87 (1/3): 92-152.
- Jessup, James Brooks. 2010. "The Householder Elite: Buddhist Activism in Shanghai (1920-1956)." PhD dissertation, University of California, Berkeley.
- Ji Zhe 汲喆. 2005. La constitution d'un clergé laïc par la Société Chan Moderne. Logiques dans le champ moderne du bouddhisme chinois. *Perspectives chinoises* 88: 60-69. [<http://perspectiveschinoises.revues.org/742>]
English version: <http://chinaperspectives.revues.org/2833>
- . 2009. "居士佛教與現代教育", 北京大學教育評論 7 (3): 39-62.
- . n.d. Jushi居士: une histoire de la catégorisation des bouddhistes laïcs en Chine. Texte non publié, rédigé pour le projet Wiki-Shifu. [PDF]
- Jones, Alison D. 2011. Contemporary Han Chinese Involvement in Tibetan Buddhism: A Case Study from Nanjing. *Social Compass* 58 (4): 540-553.
- Tang Zhongmao 唐忠毛. 2008. "作為民間慈善組織的近代居士佛教——以民國上海佛教居士林為例", 上海師範大學學報(哲學社會科學版) 37(6): 91-99.
- . 2012. "居士佛教的近代轉型及其社會學意義——以民國上海居士佛教為例", 華東師範大學學報(哲學社會科學版) 5: 114-123.

Welch, Holmes. 1967. *The Buddhist Revival in China*. Cambridge: Harvard University Press.
Zhang Jia 張佳. 2011. 中國近代居士佛教團體研究——以上海世界佛教居士林為例. 碩士論文, 中國人民大學.
Zhong Qionging 鐘瓊寧. 1995. 行在家道: 民初的上海居士佛教(1912-1937), 碩士論文, 國立政治大學.

Japan:

Borup, Jørn. 2008. *Japanese Rinzai Zen Buddhism: Myōshinji, a Living Religion*. Numen Book Series. Leiden ; Boston: Brill. (See in particular Chapter 2 [PDF].)
Jaffe, Richard M. 2001. *Neither Monk nor Layman: Clerical Marriage in Modern Japanese Buddhism*. Princeton, N.J.: Princeton University Press.
Hardacre, Helen. 1984. *Lay Buddhism in Contemporary Japan: Reiyūkai Kyōdan*. Princeton, N.J.: Princeton University Press.

Korea:

Baker, Don. 1994. "Monks, Medicine, and Miracles: Health and Healing in the History of Korean Buddhism." *Korean Studies* 18: 50–76.
Buswell, Robert E. 1992. *The Zen Monastic Experience. Buddhist Practice in Contemporary Korea*. Princeton NJ: Princeton University Press.
Galmiche, Florence. 2010. A Retreat in a South Korean Buddhist Monastery. Becoming a Lay Devotee Through Monastic Life. *European Journal of East Asian Studies* 9 (1): 47-66. [PDF]
———. 2011. "La construction d'une identité religieuse bouddhiste en Corée du Sud." Doctoral dissertation, École des Hautes Études en Sciences Sociales (sociology). (See the TOC [PDF].)
Kendall, Laurel. 1985. *Shamans, Housewives, and Other Restless Spirits. Women in Korean Ritual Life*. Studies of the East Asian Institute. Honolulu: Hawai'i University Press.
Kim, Hwansoo. 2013. "'The Mystery of the Century': Lay Buddhist Monk Villages (Chaegasungch'on) Near Korea's Northernmost Border, 1600s–1960s." *Seoul Journal of Korean Studies* 26 (2): 269–305.
Nathan, Mark Andrew. 2010. "Buddhist Propagation and Modernization: The Significance of P'ogyo in Twentieth-Century Korean Buddhism." University of California.
Park, Jin Y., ed. 2010. *Makers of Modern Korean Buddhism*. SUNY Series in Korean Studies. Albany: State University of New York Press.
Park, Pori. 2007. The Buddhist Purification Movement in Postcolonial South Korea: Restoring Clerical Celibacy and State Intervention. In *Identity Conflicts. Can Violence Be Regulated?*, edited by J. Craig Jenkins and Esther E. Gottlieb, 131–45. New Brunswick (USA) and London (UK): Transaction Publishers.
Walraven, Boudewijn. 2007. "A Re-Examination of the Social Basis of Buddhism in Late Chosŏn Korea." *Seoul Journal of Korean Studies* 20 (1): 1–20.
Yoon, Yee-Heum. 1997. "The Contemporary Religious Situation in Korea." In *Religion and Society in Contemporary Korea*, edited by Lewis R. Lancaster and Richard K. Payne, 1–18. Korea Research Monograph. Berkeley: Institute of East Asian Studies, University of California.

Mongolia:

Abrahms-Kavunenko, Saskia. 2011. "Improvising Tradition: Lay Buddhist Experiences in Cosmopolitan Ulaanbaatar." PhD dissertation, Department of Anthropology and Sociology, The University of Western Australia.
Pedersen, M. 2011. *Not Quite Shamans: Spirit Worlds and Political Lives in Northern Mongolia*. Ithaca: Cornell University Press.
Sneath, D. 2009. Reading the Signs by Lenin's Light: Development, Divination and Metonymic Fields in Mongolia. *Ethnos* 74 (1): 72-90.

Nepal:

Gellner, David N. 1999. Śākyas and Vajrācāryas: From Holy Order to Quasi-Ethnic Group. In *Contested Hierarchies. An Collaborative Ethnography of Caste Among the Newars of the Kathmandu Valley, Nepal*, edited by David N. Gellner and Declan Quigley. Oxford: Oxford University Press, pp. 209-239. [PDF]
Toffin, Gérard. 1999. The Social Organization of Rājopādhyāya Brāhmaṇas. In *Contested Hierarchies. An Collaborative Ethnography of Caste Among the Newars of the Kathmandu Valley, Nepal*, edited by David N. Gellner and Declan Quigley. Oxford: Oxford University Press, pp. 186-208.