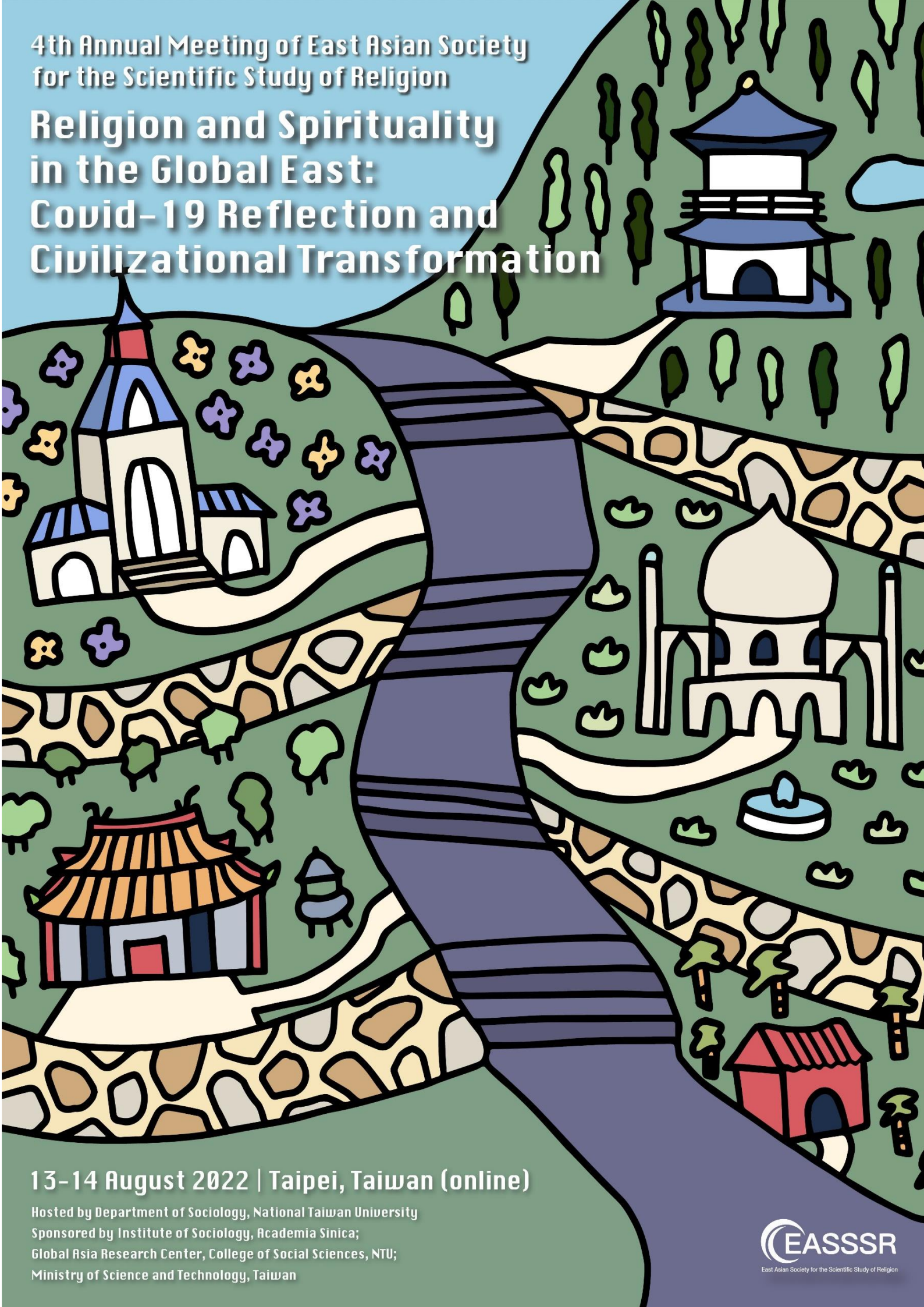


4th Annual Meeting of East Asian Society
for the Scientific Study of Religion

Religion and Spirituality
in the Global East:
Covid-19 Reflection and
Civilizational Transformation



13-14 August 2022 | Taipei, Taiwan (online)

Hosted by Department of Sociology, National Taiwan University
Sponsored by Institute of Sociology, Academia Sinica;
Global Asia Research Center, College of Social Sciences, NTU;
Ministry of Science and Technology, Taiwan



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*Religion and Spirituality in the Global East:
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Hosted by Department of Sociology, National Taiwan University
Co-sponsor : Global Asia Research Center (GARC), College of
Social Science, National Taiwan University
Institute of Sociology, Academia Sinica

The conference is funded by
Ministry of Science & Technology, Taiwan
Ministry of Education, Taiwan
Endowment from NTU alumni Mr. Patrick Huang & Mrs. Sharon Huang

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INDONESIA AND TAIWAN..... 129**

**ZOOM LINKS INFORMATION (AVAILABLE FOR REGISTERED PARTICIPANTS
ONLY, PLEASE EMAIL TO EASSSR OFFICE FOR SPECIAL REQUEST,
EASSSR2021@GMAIL.COM) 144**

Program Schedule

Note for the Panelists:

The zoom platform will be open about 30 minutes before the session begins. Each panelist has 20 minutes for presentation. Following the presentation, there will be a 20 minutes group Q &A/ discussion. Please hold your questions and comments until then. We encourage you to prepare the PPT or PDF file and share the file during the presentation. If you would like to share your slide, please email it to Mr. Sheng-Fu Wang (b07305022@ntu.edu.tw) before the session. Our zoom room assistants will upload your slides through the chat board.

Contact:

If you have any questions about the zoom links or the program schedule, please contact: Professor Kuo-Hsien SU (khsu@ntu.edu.tw)

Important Events:

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Executive Council Meeting (EASSSR)(Closed)

Time: Aug 12, 2022 20:00 pm (Taiwan time)

Moderator: **Professor Yoshihide Sakurai**, Professor, Hokkaido University

Zoom Link:

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Opening Ceremony

Time: August 13, 2022 08:10 am (Taiwan time)

Moderator: **Professor Francis Jae-ryong Song**, Kyung Hee University

Presider: **Professor Kwangsuk Yoo**, Kyung Hee University

Zoom Link: <https://reurl.cc/7DOMDQ>

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Keynote Speech (Open to the Public)

Time: Aug 13, 2022 18:00 pm (Taiwan time)

“Values are a New Religion”

Professor Linda Woodhead, King’s College London

Moderator: **Fenggang Yang**, Professor of Sociology, Purdue University

Zoom Link: <https://reurl.cc/Erk1Qv>

Meeting ID: 889 0347 3035

Password: EASSSR0813

=====

Closing Ceremony & General Assembly (EASSSR)(Open to EASSSR Members)

Time: August 14, 2022 20:40 pm (Taiwan time)

Moderator: **Professor Francis Jae-ryong Song**, Kyung Hee University

Professor Yoshihide Sakurai, Hokkaido University

Short Film: “Rituals, Temples, and Festivals: Experiencing the Sacred in Taiwanese Society”

Meeting ID: 850 6826 1331 Password: 054709

=====

Chat Rooms: We reserve three time slots for people to socialize. Feel free to join our “chat rooms” to meet people.

Chat Room A: Aug 13 20:40-22:00

Chat Room B: Aug 14 08:30-10:00

Program Overview

Time Zone							12th (Friday)				13th (Saturday)				14th (Sunday)			
North America		Europe		Ocenia		Asia	Taiwan	Executive Council Meeting										
PST	EDT	GBR	Italy	NZ	AU	JP/KOR	20:00											
(17:00)	(20:00)	01:00	02:00	12:00	10:00	09:00	08:00	13th (Saturday)				14th (Sunday)						
(17:10)	(20:10)	01:10	02:10	12:10	10:10	09:10	08:10	Opening Ceremony										
(17:20)	(20:20)	01:20	02:20	12:20	10:20	09:20	08:20	President of EASSSR										
								Welcome speech										
(17:30)	(20:30)	01:30	02:30	12:30	10:30	09:30	08:30	Session 1	Session 2	Session 3	Session 4	Session 17	Session 18	Session 19				
(17:50)	(20:50)	01:50	02:50	12:50	10:50	09:50	08:50	P1	P5	P8	P12	P61	P64	P68	Chat Room B			
(18:10)	(21:10)	02:10	03:10	13:10	11:10	10:10	09:10	P2	P6	P9	P13	P62	P65	P69				
(18:30)	(21:30)	02:30	03:30	13:30	11:30	10:30	09:30	P3	P7	P10	P14	P63	P66	P70				
(18:50)	(21:50)	02:50	03:50	13:50	11:50	10:50	09:50	P4		P11			P67	P71				
								Discussion				Discussion						
(19:10)	(22:10)	03:10	04:10	14:10	12:10	11:10	10:10	Session 5	Session 6	Session 7	Session 8	Session 20	Session 21	Session 22	Session 23			
(19:30)	(22:30)	03:30	04:30	14:30	12:30	11:30	10:30	P16	P20	P24	P29	P72	P91	P79	P83			
(19:50)	(22:50)	03:50	04:50	14:50	12:50	11:50	10:50	P17	P21	P25	P30	P74	P92	P80	P84			
(20:10)	(23:10)	04:10	05:10	15:10	13:10	12:10	11:10	P18	P23	P26		P75	P93	P81	P85			
(20:30)	(23:30)	04:30	05:30	15:30	13:30	12:30	11:30	P19		P27				P82	P86			
								Discussion				Discussion						
03:00	06:00	11:00	12:00	22:00	20:00	19:00	18:00	Keynote Speech										
								Session 9	Session 10	Session 11	Session 12	Session 24	Session 25	Session 26	Session 27			
04:00	07:00	12:00	13:00	23:00	21:00	20:00	19:00	P32	P34	P38	P43	P87	P76	P95	P99			
04:20	07:20	12:20	13:20	23:20	21:20	20:20	19:20	P33	P35	P39	P44	P88	P77	P96	P100			
04:40	07:40	12:40	13:40	23:40	21:40	20:40	19:40	P56	P36	P40	P45	P89	P78	P97	P101			
05:00	08:00	13:00	14:00	00:00	22:00	21:00	20:00		P37	P41	P46	P90		P98	P102			
05:20	08:20	13:20	14:20	00:20	22:20	21:20	20:20	Discussion				Discussion						
								Session 13	Session 14		Session 16							
05:40	08:40	13:40	14:40	00:40	22:40	21:40	20:40	P47	P50		P58	Closing Ceremony Short Film: Experiencing the Sacred in Taiwan" General Assembly						
06:00	09:00	14:00	15:00	01:00	23:00	22:00	21:00	P48	P51	Chat Room A	P59							
06:20	09:20	14:20	15:20	01:20	23:20	22:20	21:20	P49	P53									
06:40	09:40	14:40	15:40	01:40	23:40	22:40	21:40											
07:00	10:00	15:00	16:00	02:00	00:00	23:00	22:00	Discussion										

Day 0 August 12

Time (CST)	20:00	<p style="text-align: center;">Executive Council Meeting (close)</p> <p style="text-align: center;">Moderator: Professor Yoshihide Sakurai, Hokkaido University</p> <p style="text-align: center;">Zoom Link:</p>	Taiwan, 20:00
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Day 1 August 13

Time (CST)	08: 10 08: 20	<p style="text-align: center;">Opening Ceremony</p> <p style="text-align: center;">Professor Francis Jae-ryong Song, President of EASSR</p> <p style="text-align: center;">Zoom Link: https://reurl.cc/7DOMDQ</p> <p style="text-align: center;">Welcome Speech</p> <p style="text-align: center;">Professor Pei-Chia Lan Director of Global Asia Research Center National Taiwan University</p>	
	Presentation	<p style="text-align: center;">Session 1</p> <p style="text-align: center;">Measuring Religiosity</p> <p style="text-align: center;">Moderator: Fenggang Yang, Professor of Sociology, Purdue University</p> <p style="text-align: center;">Zoom Link: (for registered participants only, available upon request, please email to eassr2021@gmail.com for more information)</p>	Country/ Local time

08:30	Presentation 1	Koki Shimizu , Assistant Professor, Hokkaido University / Kangjian Weng , Doctoral Candidate, Hokkaido University - Examining "Non-equivalence" in Measuring of Religiosity in East Asian Societies	Japan 09:30
08:50	Presentation 2	Fenggang Yang , Professor of Sociology, Purdue University - Measuring Religiosity of East Asians: Multiple Religious Belonging, Believing, and Practicing	United States EDT 20:50
09:10	Presentation 3	Jon Keune , Associate Professor, Department of Religious Studies, Michigan State University - Decentering the Study of Spirituality: an Illuminative Comparative Approach	United States EDT 21:10
09:30	Presentation 4	Shunichi Miyajima , Professor, Graduate School of Humanities and Human Sciences, Hokkaido University - From "Religious" Studies to "Spirituality" Studies—On the Common Issues Included in Both	Japan 10:30
9:50	Discussion		
Time (CST)	Presentation	Session 2 Covid-19 and Spiritual Life in South Asia Moderator: Antonio Levy Ingles Jr. , Associate Professor, De La Salle-College of Saint Benilde Zoom Link:	Country/ Local time
08:30	Presentation 5	Thi Thanh Huyen Pham , Lecturer, Faculty of Oriental Studies, University of Social Sciences and Humanities, Vietnam National University, Hanoi. - Covid-19 Pandemic and Spiritual Life: a Case Study of the Cham in Ninh Thuận (Vietnam)	Vietnam 07:30

08:50	Presentation 6	Presentation for this time slot is CANCELLED.	Taiwan 08:50
09:10	Presentation 7	Antonio Levy Ingles Jr., Associate Professor, De La Salle-College of Saint Benilde - Resilience and Inclusion in Teaching Online Religious Experience and Spirituality Amid COVID-19 Pandemic	Philippines 09:10
9:30	Discussion		
Time (CST)	Presentation	Session 3 Religion in Tibet and Southwestern China Moderator: Jonathan Brasnett, Post-Doctoral Researcher, University of Ottawa Zoom Link:	Country/ Local time
08:30	Presentation 8	Yang Ruoqi, Shaanxi Normal University - The Faith of Erlang in Sino-Tibetan Cultural Exchange: An Example of the Legend of Erlang God in Siheji Village, Regong County	China 08:30
08:50	Presentation 9	Jonathan Brasnett, Postdoctoral Fellow, University of Ottawa - Understanding the Geopolitical Implications of the Impending Religious Power Vacuum in Tibet	Canada EDT 20:50
09:10	Presentation 10	Zhen Ma, Researcher at Institute of National Culture Research, Dali University, Yunnan, China - Boundless Dharma and Bordered Territories: Negotiating Belonging among the Cross-Border Monks in China's Southwestern Frontier	China 09:10
09:30	Presentation 11	Eben Yonnetti, Doctoral Candidate, Department of Religious Studies, University of Virginia - Masks and Mantras: Responses to the COVID-19 Pandemic Among Tibetan Buddhist Communities in Taiwan	United States EDT 21:30

9:50	Discussion		
Time (CST)	Presentation	Session 4 Religion and Immigrant Communities Moderator: Wataru Kawazoe , Assistant Professor, Risho University Zoom Link:	Country/ Local time
08:30	Presentation 12	Wataru Kawazoe , Assistant Professor, Risho University - Relationship of Everyday Life and Religious Beliefs after International Migration: From Analysis of "Experience Note" and Life-histories of Japanese Migrants	Japan 09:30
08:50	Presentation 13	Linghan Luo , Doctoral Candidate, The University of Auckland - Responses of Japanese Christian Communities to the Covid-19 Pandemic in New Zealand	New Zealand 12:50
09:10	Presentation 14	Ka U Ng , Doctoral Candidate, McGill University - Blocked Acculturation? Muslim Immigrants' Attitudes toward Public- and Private-Sphere Family Attitudes and Sexual Liberalization in Western Europe	Canada EDT 21:10
09:30	Discussion		
Time (CST)	Presentation	Session 5 Religion and Social Control in the Pandemic Moderator: Francis Lim , Associate Professor, Nanyang Technological University; Executive Council Member, EASSR Zoom Link:	Country/ Local time
10:10	Presentation 16	Benedict S. B. Chan , Associate Professor, Department of Religion and Philosophy, Hong Kong Baptist University - Privacy, Human Rights, and Confucianism: Limitations and Beyond	Hong Kong 10:10

10:30	Presentation 17	Ray Wang , Associate Professor, Graduate Institute of East Asian Studies, National Chengchi University - Turning Back or Moving Forward? Selected Cases of Covid-19 Reflections from Taiwanese Religions	Taiwan 10:30
10:50	Presentation 18	Pawel Zygałło , Associate Professor, Department of China Studies, Xi'an Jiaotong-Liverpool University (XJTLU) - Campaigning for the Covid Vaccine as a New, Post-secular and Post-rational Form of Radical Religiosity	China 10:50
11:10	Presentation 19	Francis Lim , Associate Professor, Nanyang Technological University; Executive Council Member, EASSSR - Religion, Trust and Social Actions in the Covid-19 Pandemic	Singapore 11:10
11:30	Discussion		
Time (CST)	Presentation	Session 6 Religion and Social Change Moderator: Minah Kim , Research Professor, Incheon National University Zoom Link:	Country/ Local time
10:10	Presentation 20	Minah Kim , Research Professor, Incheon National University - The Identity of Protestant Homosexuals and the Strategies of Homosexual Support Groups in Protestantism: The Context of South Korea	South Korea 11:10
10:30	Presentation 21	Ke-hsien Huang , Associate Professor, National Taiwan University - When the Church Becomes Hypocritical: Religious Reflections and Actions of Hong Kong Christian Participants in the Anti-Extradition Movement	Taiwan 10:30
10:50	Presentation 23	Wen-Hsu Lin , Associate Professor, Institute of Health and Welfare Policy, National Yang Ming Chiao Tung University	Taiwan 10:50

		- Life and death, and religion: The Taiwanese Christians' attitude toward death penalty, abortion and euthanasia	
11:10	Discussion		
Time (CST)	Presentation	Session 7 Modernization, Megachurches and the Urban Face of Christianity in the Global South: A Case Study of South Korea Moderator: Kwangsuk Yoo , Research Professor, Kyung Hee University Zoom Link:	Country/ Local time
10:10	Presentation 24	Kwangsuk Yoo , Research Professor, Kyung Hee University - Korean Mega-church Christianity intensified by the Covid-19 pandemic: A Case Study of Saeronam Church	South Korea 11:10
10:30	Presentation 25	Eunchul Kim , Institute for Religion and Civic Culture (IRCC) at Kyunghee University - Faith and Live-Streaming Church Services in South Korea	South Korea 11:30
10:50	Presentation 26	Jeaney Yip , Lecturer, University of Sydney - Mediated Religion in Times of Crisis: Case of Indonesian Megachurch	Australia 12:50
11:10	Presentation 27	Jungyeon Yi , Assistant Professor, Seoul Women's University - COVID-19 Pandemic and Religion in the New Normal Era: A Case Study of Two Megachurches in South Korea	South Korea 12:10
11:30	Discussion		
Time (CST)	Presentation	Session 8 Live Streaming and Virtual Church Moderator: Wang Samuel Shih-Chih, Associate Professor, University of Taipei Zoom Link:	Country/ Local time

10:10	Presentation 29	Wang Samuel Shih-Chih , Associate Professor, University of Taipei / Yi-Ling Wu , Taipei City Hospital / Tsai-Wen Lin , Central Taiwan University of Science and Technology - Virtual Yet Spiritual: Changes on Faith Practices and Relationship among Congregations of The Online Service Due to the Covid-19 Lockdown	Taiwan 10:10
10:30	Presentation 30	Hyung Chull Jang , Associate Professor, Induk University - Korean Protestants' Attitudes and Perceptions of Non-face-to-face Sunday Service Due to the Covid-19 Pandemic	South Korea 11:30
10:50	Discussion		
18:00		Keynote Speech "Values are a New Religion" Professor Linda Woodhead Moderator: Fenggang Yang , Professor of Sociology, Purdue University Zoom Link:	London GBR 11:00
Time (CST)	Presentation	Session 9 Religion and spirituality in history and modern times Moderator: Yoshihide Sakurai , Professor, Hokkaido University Zoom Link:	Country/Local time
19:00	Presentation 32	Yoshihide Sakurai , Professor, Hokkaido University - The Second Suppression of Ōmoto-Kyō and its Members' Belief and Experience in 1935-45	Japan 20:00
19:20	Presentation 33	Aya Oba , Part-time Lecturer, Taisho University - Co-Buying and Sharing: Practical Aspects of the New Life Movement in Japan	Japan 20:20

19:40	Presentation 56	Yifan Zhang , Student, Renmin University of China - Jainism and The Baha'i Faith: Non-Violence and Plurality across the Time and Space	China 19:40
20:00	Discussion		
Time (CST)	Presentation	Session 10 Global Yiguandao I Moderator: Hung-Jen Yang , Associate Professor, Institute of Sociology, Academia Sinica Zoom Link:	Country/Local time
19:00	Presentation 34	Yu-sheng Lin , Assistant Research Fellow, Research Center for Humanities and Social Sciences, Academia Sinica - Migrant Religion, Localized Religion, or Transnational Religion? – The Transformation of Yiguan Dao in Thailand	Taiwan 19:00
19:20	Presentation 35	Yeh-Ying Shen , Adjunct Lecturer, Singapore University of Social Science (SUSS) - Yiguandao in Indonesia—Including but not Limited to Revival of Chineseness	Singapore 19:20
19:40	Presentation 36	Nikolas Broy , Assistant Professor, Institute for the Study of Religion, Leipzig University - Maitreya's Garden in the Township: Yiguandao Activists' Transcultural Engagements in South Africa	Germany 13:40
20:00	Presentation 37	Hung-Jen Yang , Associate Professor, Institute of Sociology, Academia Sinica - The Cultural Border Crossing of Yiguandao: A Case Study of "LA English-speaking Branch" in the US	Taiwan 20:00
20:20	Discussion		

Time (CST)	Presentation	Session 11 Religious Response to Covid-19 Moderator: Ming-chun Ku, Associate Professor, Institute of Sociology, National Tsing Hua University Zoom Link:	Country/Local time
19:00	Presentation 38	Ming-chun Ku, Associate Professor, Institute of Sociology, National Tsing Hua University - Mazu Pilgrimage by Air: Innovation of Religious Practices in the COVID-19 Pandemic in Taiwan	Taiwan 19:00
19:20	Presentation 39	Wei-Ting Liu, Adjunct Assistant Professor, Department of Sociology, Tunghai University - Religious Transformation from Individual to Society: Taoist Spiritual Responses Post COVID-19 Condition in Taiwan	Taiwan 19:20
19:40	Presentation 40	Ka Shing Ng, Associate Professor, Hokkaido University - Religion and Biopolitics in Hong Kong: Religious Responses to Government's Zero-Covid Measures	Japan 20:40
20:00	Presentation 41	Daan Frans Oostveen, Postdoctoral Fellow, Utrecht University - Transreligious Communities, Conspirituality, and Protest	Netherlands 14:00
20:20		Discussion	
Time (CST)	Presentation	Session 12 New Religious Movement in Taiwan Moderator: Massimo Introvigne, Managing Director, Center for Studies on New Religions (CESNUR) Zoom Link:	Country/Local time

19:00	Presentation 43	Cheng-An Tsai , Associate Professor, Shie Chien University - Tai Ji Men, Religious Liberty, and the COVID-19 Crisis	Taiwan 19:00
19:20	Presentation 44	Chun-Chi Chih , Research Fellow, Higher Education and Accreditation Council of Taiwan (HEEACT) - The Altruistic Practice of Tai Ji Men's Heart Kung Fu	Taiwan 19:20
19:40	Presentation 45	Massimo Introvigne , Managing Director, Center for Studies on New Religions (CESNUR) - The Xie Jiao Tradition, Taiwanese Governments, and the Tai Ji Men Case	Italy 13:40
20:00	Presentation 46	Rosita Soryte , Board Member, European Federation for Freedom of Belief (FOB), Vilnius, Lithuania - Transitional Justice, and Religious Liberty in Europe and Taiwan	Lithuania 15:00
20:20	Discussion		
Time (CST)	Presentation	Session 13 Buddhism in Transition Moderator: Weishan Huang , Associate Professor, Hong Kong Shue Yan University Zoom Link:	Country/Local time
20:40	Presentation 47	Mi Tingmei , Doctoral Student, Ochanomizu University - The Possibility of Engaged Buddhism Practice in Family Education: Take AsanBji as a Research Object	Japan 21:40
21:00	Presentation 48	Yining Liu , Adjunct Assistant Professor, Department of Sociology, National Taiwan University - Choosing Buddha or Ignorance?: Experiencing Spirituality from the Techniques of Chan Meditation	Taiwan 21:00

21:20	Presentation 49	Weishan Huang , Associate Professor, Hong Kong Shue Yan University - Negotiating Secularity Under the Condition of Urban Gentrification: An Spatial Analysis of Downtown Buddhist Temples in Shanghai	Hong Kong 21:20
21:40	Discussion		
Time (CST)	Presentation	Session 14 Folk Religion in Chinese Society Moderator: Ching-chih Lin , Assistant Professor, National Chengchi University Zoom Link:	Country/Local time
20:40	Presentation 50	Wen-Xue Ye , Research Center of Yi Culture, Xichang University - Multiple Integration and Harmonious Symbiosis: A Preliminary Study of New Jade Emperor Cult in Tengchong	China 20:40
21:00	Presentation 51	Zhang Zefu , Doctoral Student, Hokkaido University - The Tendency to Everydayness of Chinese Religion's Religious Practices: A Case Study of the Practices of Folk Beliefs in Southeast China.	Japan 22:00
21:20	Presentation 53	Ching-chih Lin , Assistant Professor, Graduate Institute of Religious Studies, National Chengchi University - The Emergence of an Incense-Centric Society: The Forgotten Main Deity AngGong in North Taiwan	Taiwan 21:20
21:40	Discussion		
Time (CST)	Presentation	Session 16 Religion and Cultural Transmission Moderator: Syuan-yuan Chiou , Associate Professor, National Chengchi University Zoom Link:	Country/Local time

20:40	Presentation 58	Teng-Hsiang Chen , Postdoctoral Fellow, Academia Sinica - Religion and Cultural Transmission: The Globalization of Chinese Buddhist Organization Fo Guang Shan in Germany	Taiwan 20:40
21:00	Presentation 59	Ka U Ng , Doctoral Candidate, McGill University / Thomas Soehl , Associate Professor, McGill University - But Do They Talk About It? Intergenerational Transmission of Religion in Refugee Families in Multicultural Canada and Secular Quebec	Canada EDT 09:00
21:20	Discussion		

Day 2 August 14

Time (CST)	Presentation	Session 17 Religion and Arts Moderator: Wei-hsian Chi , Associate Research Fellow, Academia Sinica Zoom Link:	Country/Local time
08:30	Presentation 61	Xie Ruiqi , Master Student, The University of Hong Kong - Religion and Spirituality in History and Modern times: An Example of Building the Discipline of Buddhist Music in China	Hong Kong 08:30
08:50	Presentation 62	Wei-hsian Chi , Associate Research Fellow, Institute of Sociology, Academia Sinica - Dancing Religion: Art, Religion and Cultural Capital	Taiwan 08:50
09:10	Presentation 63	K. James Wu , Associate Professor, School of Theology, Chang Jung Christian University - Spiritual Formation through Hymn Singing in the Covid-19 Situation in Taiwan: A Wesleyan Christian Perspective within a Confucian Moral Context	Taiwan 09:10
09:30	Discussion		

Time (CST)	Presentation	Session 18 What does "Tourism Turn" Bring About Religion and Spirituality in the Global East? Moderator: Kentaro Azuma, Associate Professor, Nagoya University Zoom Link:	Country/Local time
08:30	Presentation 64	Kentaro Azuma, Associate Professor, Nagoya University - Introduction: What Does "Tourism-Turn" Bring About Religion and Spirituality in the Global East?	Japan 09:30
08:50	Presentation 65	Yohei Fujino, Associate Professor, Hokkaido University - Gods, Ghosts and Things: The Construction of New Beliefs about Japanese Gods in Taiwan by Japanese Tourists	Japan 09:50
09:10	Presentation 66	Masashi Nara, Associate Professor, National Museum of Ethnology - Entanglement between Religion and Tourism: Interlocking of "Tourismization" and "De-tourismization" in Tourism Development among Hui Muslims	Japan 10:10
09:30	Presentation 67	Yuki Suzuki, Associate Professor, Kokushikan University - Spirituality Embedded in Tourism: Stolen Bones at the National Ainu Museum and Park	Japan 10:30
09:50	Discussion		
Time (CST)	Presentation	Session 19 Religious Governance and Covid-19 in South Korea Moderator: Francis Jae-ryong Song, Director, Institute for Religion and Civic Culture (IRCC), Kyung Hee University Zoom Link:	Country/Local time

08:30	Presentation 68	Andrew Kim , Professor, College of International Studies / Jong Man Kim , Institute for Religion and Civic Culture (IRCC), Kyung Hee University - A Study on the Possibility of Religious Governance of New Religions in Korea: Focusing on the Ecological Worldview of Donghak and Won Buddhism	South Korea 09:30
08:50	Presentation 69	Francis Jae-ryong Song , Director, Institute for Religion and Civic Culture (IRCC), Kyung Hee University / Myoung Ho Lee , Institute for Religion and Civic Culture (IRCC), Kyung Hee University - Reconsideration of the Ecological Transformation of Civilization and the Role of Religions: With a Focus on the Second Axial Age Thesis.	South Korea 09:50
09:10	Presentation 70	Dong-Uhn Suh , Associate Professor, Humanitas College, Kyung Hee University Hyun Kyoung Kim , Senior Researcher, IRCC, Kyung Hee University - A Study on How to Establish a Cooperative Network between Government and Religions	South Korea 10:10
09:30	Presentation 71	Kwangsuk Yoo , Research Professor, Kyung Hee University - Challenges and Limitations of Religious Governance in Korea: A Case of Saeronam Church and the Covid-19 Quarantine Measures	South Korea 10:30
09:50	Discussion		
Time (CST)	Presentation	Session 20 Church Leadership Moderator: Kuo-Hsien Su , Professor, National Taiwan University Zoom Link:	Country/Local time
10:10	Presentation 72	Kuo-Hsien Su , Professor, National Taiwan University Chin-Chun Yi , Adjunct Research Fellow, Academia Sinica / - Work and Family Life of Protestant Ministers in Taiwan: Conflict and Adjustment	Taiwan 10:10

10:30	Presentation 74	Duan Yu , Doctoral Candidate, Hokkaido University - Urban Village and Catholicism During the Process of Urbanization in China -A Case Study of Taiyuan City of Shanxi Province	Japan 11:30
10:50	Presentation 75	Jay Emmanuel Asuncion , Assistant Professor, Cagayan State University - The Role of Structure and Agency to Protestant Full-time Church Workers in Northern Philippines: A Phenomenological Inquiry	Philippines 10:50
11:10	Discussion		
Time (CST)	Presentation	Session 21 Special Session Organized by JDTRIA: East Asian New Religious Movements: Past, Present, and Future Moderator: Jason Greenberger , Managing Editor, Daejin University, Korea) Zoom Link:	Country/Local time
10:10	Presentation 91	Davide Marino , Doctoral Candidate, The Chinese University of Hong Kong - Esoteric Entanglements: Vietnamese Redemptive Societies and French Occultism.	Hong Kong 10:10
10:30	Presentation 92	Edwards Irons , Director, Hong Kong Institute for Culture, Commerce and Religion / Gyungwon Lee , Professor, Daejin University - Yiguandao in Korea: International Growth of a Chinese New Religion	United States PST 19:30 South Korea 11:30
10:50	Presentation 93	Yu-Shuang Yao , Professor, Fo Guang University, Taiwan - Christianity as Model and Analogue in the Formation of the 'Humanistic' Buddhism of Tàì Xū and Hsing Yún	Taiwan 10:50
11:10	Discussion		
Time (CST)	Presentation	Session 22 Religious Response to Covid-19	Country/Local time

		Moderator: Yifang Cheng Zoom Link:	
10:10	Presentation 79	Neha Khetrpal , Assistant Professor, Jindal Institute of Behavioural Sciences (JIBS), O.P. Jindal Global University - Religious Rituals as Evolutionarily Evoked Disease-Avoidance Strategy: Integrating Anomalous Behaviour	India 07:40
10:30	Presentation 80	Satoshi Abe , Assistant Professor, Kyushu University - Making Sense of Public Hygiene: Understandings and Attitudes of Religious Leaders in Iran during the COVID-19 Pandemic	Japan 11:30
10:50	Presentation 81	Fuchu Chou , Honorary Professor, National Central University / Yifang Cheng - Threat or Opportunity? Christian Responses to the Covid-19-local Church's Adaptation of Gospel Preaching in Taiwan	Taiwan 10:50
11:10	Presentation 82	Zhipeng Zhang , Visting Professor, Nanjing Institute of Technology - Is the Response of COVID-19 Different among Chinese Believers?	China 11:10
11:30	Discussion		
Time (CST)	Presentation	Session 23 Human-environment Relations in Asia: towards a Sociology of Science and Religion. Moderator: David Palmer , Professor, Hong Kong Institute for the Humanities and Social Sciences (HKIHSS); Department of Sociology, The University of Hong Kong Zoom Link:	Country/Local time
10:10	Presentation 83	David Palmer , Professor, Hong Kong Institute for the Humanities and Social Sciences (HKIHSS); Department of Sociology, The University of Hong Kong /	Hong Kong 10:10

		Mike Brownutt , Faith and Science Collaborative Research Forum, The University of Hong Kong - Developing an Anthropologically and Sociologically Grounded Conceptual Framework for Reframing the Relationship between Science and Religion.	
10:30	Presentation 84	Kanisa Sattayanurak , Doctoral Student, The University of Hong Kong - Human-tree Relationships among Buddhists and Animists in Thailand	Hong Kong 10:30
10:50	Presentation 85	Yijun Gai , Doctoral Student, Hong Kong Institute for the Humanities and Social Sciences (HKIHSS), The University of Hong Kong - Establishing Heterogeneous Epistemic Communities to Tackle Climate Change: A Case Study of Fo Guang Shan	Hong Kong 10:50
11:10	Presentation 86	Ziwei Fan , MPhil Student, Hong Kong Institute for the Humanities and Social Sciences (HKIHSS), The University of Hong Kong - Human-star Relationships in Daoism: an Anthropological Study at Mount Qingcheng, China	Hong Kong 11:10
11:30	Discussion		
Time (CST)	Presentation	Session 24 Global Yiquandao II Moderator: Yun-ying Chung , Professor, Department of Chinese Linguistics and Literature, Yuan Ze University Zoom Link:	Country/Local time
19:00	Presentation 87	Yun-ying Chung , Professor, Department of Chinese Linguistics and Literature, Yuan Ze University /	Taiwan 19:00

		Ping-i Li , Master Student, Department of Chinese Literature, National Chengchi University - Yiguandao's Discourse and Practice on "the Equality of Spiritual Nature"	
19:20	Presentation 88	Yu-hui Chen , Professor, Institute of Teacher Education, National Chengchi University - Self-Cultivation and Spiritual Leadership of I-Kuan Tao Daozhang - Han Yu Lin	Taiwan 19:20
19:40	Presentation 89	Na Li , Doctoral Candidate, Oriental Studies; DPhil Associate, China Centre at University of Oxford - "Monarchical Polytheism": A preliminary Discussion on Yiguan Dao's Concept of God and its Meaning in Civilisational Dialogue and Transformation	United Kingdom 12:40
20:00	Presentation 90	Yeh-Ying Shen , Adjunct Lecturer, Singapore University of Social Science (SUSS) - On the Course Towards Gender Equality—Women's Religious Practice in Yiguandao	Singapore 20:00
20:20	Discussion		
Time (CST)	Presentation	Session 25 Managing Church during the Pandemic Moderator: Gang-Hua Fan , Associate professor, Department of Sociology, Soochow University Zoom Link:	Country/Local time
19:00	Presentation 76	En-Ya Tsai , Graduate Student, Department of Sociology, National Taiwan University - Expanding the "Top": the Combination of Technology and Spirituality in the Top Church's Online Services..	Taiwan 19:00

19:20	Presentation 77	Jinhee Park , Doctoral Candidate, Sogang University - Why Do Young Adult Females Leave or Remain The Church? : Focusing on Gender Issues of Religious People	South Korea 20:20
19:40	Presentation 78	Gang-Hua Fan , Associate professor, Department of Sociology, Soochow University - Exploring the Reasons for Religious Affiliation among Taiwanese Adults	Taiwan 19:40
20:00	Discussion		
Time (CST)	Presentation	Session 26 Author Meets Critics Moderator: Mark Mullins , Professor, The University of Auckland Zoom Link:	Country/Local time
19:00	Presentation 95	Mark Mullins , Professor, The University of Auckland - Author Meets Critics Panel: Religion and China's Welfare Regimes: Buddhist Philanthropy and the State (Palgrave Macmillan 2022)	New Zealand 23:00
19:20	Presentation 96	Fenggang Yang , Professor of Sociology, Purdue University - Panelist	United States EDT 07:20
19:40	Presentation 97	Stefania Travagnin , Professor, University of London - Panelist	United Kingdom 12:40
20:00	Presentation 98	André Laliberté , Professor, University of Ottawa - Author's response	Canada EDT 08:00
Time (CST)	Presentation	Session 27 Civil Engagement and Religion: Doing Islamic Charity in Indonesia and Taiwan Moderator: Syuan-yuan Chiou , Association Professor, National Chengchi University Zoom Link:	Country/Local time

19:00	Presentation 99	Sarah Anabarja , Ph.D. candidate, National Chengchi University, Taiwan - Contextualizing the Sustainable Development Goals: Strategic Role of BAZNAS in integrating Global Development Agenda in Indonesian Zakat Practice.	Taiwan 19:00
19:20	Presentation 100	Ardila Putri , Associate Professor, Universitas Pertamina - Religious Value and Social Capital in Response to COVID-19 Pandemic among Indonesian Muslim Community: In Perspective of “Sedekah” and “Gotong Royong”	Indonesia GMT+7 18:20
19:40	Presentation 101	Yuherina Gusman , Lecture, Al-Azhar University of Indonesia - Modernizing Zakat and Its Potential for Assisting Indonesian Female Migrant Workers in Taiwan and Their Families in Indonesia	Indonesia GMT+7 18:40
20:00	Presentation 102	Rekyan Regasari , PhD student, National Central University, Taiwan - Transnational Social Support to Enhance Indonesian Migrant Worker's Capacity of Long-Distance Parenting in Taiwan	Taiwan 20:00
20:20	Presentation 60	Syuan-yuan Chiou , Associate Professor, National Chengchi University Ayu Heryati Naqsabandiyah , MA student, National Chengchi University - Zakat Collection and Distribution by Nahdlatul Ulama (NU) AND Human Imitative in Taiwan	Taiwan 20:20
Time 20:40		Closing Ceremony and General Assembly Meeting Moderator: Professor Francis Jae-ryong Song, Kyung Hee University Professor Yoshihide Sakurai, Hokkaido University Short Film: “Rituals, Temples, and Festivals: Experiencing the Sacred in Taiwanese Society” Time: August 14, 2022 20:40 pm (Taiwan time) Zoom Link:	Taiwan 20:40

<https://us06web.zoom.us/j/85068261331?pwd=ck4yWjBFRIkwTFRQzFGM1laR0>

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Meeting ID: 850 6826 1331

Password: 054709

Parallel Session 1 Measuring Religiosity
Conference Day 1: 13th August
08.30-10.10am (Taiwan time)
Zoom Link:

Moderator:

Fenggang Yang

Professor of Sociology, Purdue University

Email Address: fyang@purdue.edu

Presentation 1

Conference Day 1 Time: 08:30 Zoom Room A

Title: *Examining "Non-equivalence" in Measuring of Religiosity in East Asian Societies*

Presenters: Koki Shimizu, Assistant Professor, Hokkaido University

Kangjian Weng, Doctoral Candidate, Hokkaido University

Abstract

A number of scholars on religion have pointed out that religiosity-related questionnaire items included in major cross-cultural comparative surveys are "Western-centric", and thus not suitable for the East Asian context. In general, researchers either hesitate to use those unreliable measures, suggest developing alternative measures, or simply ignore existing criticisms and continue to use them in their statistical analysis. Basically, many scholars from East Asian countries proposed those criticisms based on their theoretical insights. However, it could also be argued in an empirical way that in all aspects of belief, behavior, and affiliation, Christian religiosity and East Asian religiosity are different, and thus existing "Western-centric" measures are "useless" to capture East Asian way of being religious. In other words, there are many theoretical studies discussing why it cannot be measured, but few that demonstrate this problem empirically.

In this paper, we examine the "equivalence" and "non-equivalence" of the measurement of religiosity in Japan, mainland China, Hong Kong, and Taiwan on the religiosity items included in the 7th wave of World Values Survey on the following three aspects: (1) Are the literal meanings of the translated questions the same? (Equivalence in translation), (2) Are the relationships between the indicators of religiosity and other items common? (Functional equivalence), (3) Are the association within religiosity indicators the same? (Structural equivalence). In this research, we

expect to provide the key empirical reasons for traditional discussions regarding the measurement of religiosity will be provided, and suggest the possibility of utilizing the existing data on religiosity for cross-cultural comparison. If religiosity items are NOT measuring religiosity in East Asian societies, then what do they measure? Perhaps, measures in cross-cultural surveys do not need to be "equivalent in all sense" (or it's impossible). Rather, we suggest, if the goal of cross-cultural comparison is to seek deeper understanding of each culture by illustrating their differences, it is more important to identify in what aspects we can find out those "non-equivalence".

Presentation 2

Conference Day 1 Time: 08:50 Zoom Room A

Title: *Measuring Religiosity of East Asians: Multiple Religious Belonging, Believing, and Practicing*

Presenters: Fenggang Yang, Professor of Sociology, Purdue University

Abstract

Social surveys normally assume that respondents adhere to a single religious faith in belonging, believing, and practicing congruently. Some surveys even take religious preference or identity as the single measure of religiosity and examine its relationship with other variables. The customarily used survey items, however, fail to capture the non-exclusive and hybrid religiosity, which is arguably the traditional and normal pattern in East Asia while becoming increasingly common in the West. We have developed a new set of survey questions that allow respondents to choose identification, practice, and belief in multiple religions, and conducted a survey among international students from East Asia at an American university. The findings show that multiple religious belonging, believing and practicing are quite common, the level of believing and participating in religious services and rituals varies substantially, and no confession-based single measure of religious identity or practice is sufficient for measuring religiosity. We recommend this set of improved measures of religiosity be adopted in future surveys in East Asia and probably in the West as well.

Presentation 3

Conference Day 1 Time: 09:10 Zoom Room A

Title: *Decentering the Study of Spirituality: an Illuminative Comparative Approach*

Presenters: Jon Keune, Associate Professor, Department of Religious Studies, Michigan State University

Abstract

The word “spirituality” means very different things in different contexts: a specifically Christian orientation within the world, a modern anti-religious mode of self-cultivation, an orientalist imagination of mystical “Eastern” cultures contrasted with a supposedly materialist West, a holistic concern in healthcare to bring a patient to wellness, and so on. Given this ubiquitous yet ambiguous English word’s deep Christian and Western roots, how is it possible to think with precision about “spirituality” on a global scale, in cultures, languages, and traditions that understand the cosmos and humans’ place in it very differently? This talk explores some pitfalls for envisioning spirituality on a global scale and recommends a critical approach--comparison in an illuminative mode--that decenters spirituality studies from western presuppositions, to reflect ways of thinking and being in other parts of the world.

Presentation 4

Conference Day 1 Time: 09:30 Zoom Room A

Title: *From "Religious" Studies to "Spirituality" Studies—On the Common Issues Included in Both*

Presenters: Shunichi Miyajima, Professor, Graduate School of Humanities and Human Sciences, Hokkaido University

Abstract

The concept of "spirituality" has replaced the traditional concept of "religion" in recent years. Undoubtedly, the criticism of the concept of "religion" is behind the spread of the spirituality concept. That is, the way of being of a group that has been considered an element of the religious concept has changed. Although the group (denomination) is one of the important elements of religion, the religiosity that is unbound by such a group is often referred to as spirituality. Certainly, the Eurocentrism of the concept of religion, which was applied to the Christian tradition, has been criticized, and "spirituality" is used as a term to replace it.

Furthermore, the concept of spirituality has been applied to the study of Asian religions and is referred to as "Asian spirituality." However, the term "spirituality" has the same potential problems that "religion" had in the past. Therefore, this presentation will analyze the problems included in the study of Asia by Western scholars.

Friedrich Heiler (1892-1967), one of the most prominent religious scholars during the Weimar Republic, has devoted himself to the study of Asian religions. After World War II, he had a close relationship with Asian religious scholars and leaders and sympathized with Asian religions. However, his understanding of Asian religions is strongly Christocentric.

While the term "spirituality" implies a specific religion, it also promotes essentialist and universalist ideals. Therefore, it contains the same problems as the concept of "religion." In modern religious studies, there has been much debate over the "essence" of religion, which transcends or is understood by all religions. The phenomenological school of religion, of which Heiler is a member, has been criticized for its Christocentric and Western-centric tendencies in defining the essence of religion. Hence, it was the critique of the concept of religion that criticized such essentialism. Consequently, if the term "spirituality" is used without a clear awareness of such issues as problems, the same problems with "religion" will persist.

Parallel Session 2 Covid-19 and Spiritual Life in South Asia
Conference Day 1: 13th August
08.30-10:10am (Taiwan time)
Zoom Link:

Moderator:

Antonio Levy Ingles Jr

Associate Professor, De La Salle-College of Saint Benilde

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Presentation 5

Conference Day 1 Time: 08:30 Zoom Room B

Title: Covid-19 Pandemic and Spiritual Life: a Case Study of the Cham in Ninh Thuận (Vietnam)

Presenters: Thi Thanh Huyen Pham, Lecturer, Faculty of Oriental Studies, University of Social Sciences and Humanities, Vietnam National University, Hanoi

Abstract

In March 2020, when the first cases of Covid-19 detected in Ninh Thuận who had traveled to Malaysia and attended the mass ceremony at the Seri Petaling Mosque (Kuala Lumpur), several measures were implemented to stop the spread of the virus: strict lockdown imposed on the whole hamlet of Văn Lâm 3 (Vi.:thôn Văn Lâm 3) for 28 days, quarantine at the dedicated facilities for the close contacts. Furthermore, concerning religious aspects, two mosques (the prostration place for the Cham Islam) in the town were shut down, the thang Muqik (the prostration place of the Cham Bani) was closed, and the communal authority issued the order of canceling and scaling back religious events. Clerics of Cham Bani and Cham Islam in Văn Lâm welcomed the order and actively cooperated with the local authority in the efforts to minimize the spread of the virus. Then, with the stringent methods and cooperation of people, the Covid-19 situation in Vietnam and Ninh Thuận was kept under control. For a pretty long time, a certain level of normalcy came back to the province until the worst outbreak thus far in Vietnam started in April 2021 due to the Delta variant and led to the coming back of many Cham people from the epicenters of Hồ Chí Minh City and Bình Dương to Ninh Thuận.

With the ups and downs of the situation, waves of infections, the discussion, and question of how to adapt the traditional and religious activities in the crisis times and

how to organize them safely during the pandemic became vivid among the clerics of religious groups in Ninh Thuận. This article discusses the impact of the Covid-19 pandemic on the Cham in Ninh Thuận and the role of faith actors in responding to the unprecedented health crisis and how they maintain their faith and keep the spirit of traditions and religions alive in the difficult time. At the same time, this article also discusses the way the religious communities in Ninh Thuận engage in dialogue about the Covid-19 pandemic and potential racial or sectarian debates to minimize misunderstandings and mobilize resources to help each other. This case study on an ethnic minority, but at the same time, religious minorities, tries to shed light on the flexible and resilient approaches of the Cham to navigate the pandemic and maintain the traditions and practices.

Presentation 6

Conference Day 1 Time: 08:50 Zoom Room B

Presentation for this time slot is cancelled.

Presentation 7

Conference Day 1 Time: 09:10 Zoom Room B

Title: *Resilience and Inclusion in Teaching Online Religious Experience and Spirituality Amid COVID-19 Pandemic*

Presenters: Antonio Levy Ingles Jr., Associate Professor, De La Salle-College of Saint Benilde

Abstract

This paper assesses how resilient and inclusive the teaching of Religious Experience and Spirituality (REEXSPI) amid COVID-19 pandemic to the writer's 87 students in his 7 Theology classes in a full online modality during the 1st Term, Academic Year 2020-2021 and to his 112 students in his 4 Theology classes in a full online modality during the 2nd Term, Academic Year 2021-2022. By using Aronson's thematic analysis, the writer lists the patterns of his 87 students' comment entries by cataloguing them into themes (Aronson, 1995, par. 1-9 as cited in Ingles, 2017, p.107). The results on the questions about resilience and inclusion reveal that the students view REEXSPI on the following 5 themes: 3 about resilience, namely (a) as a way of Coping and Continuing to Learn, (b) as having the Ability to Adapt and Recover, (c) as a way of Building Resilience, and 2 about inclusion, namely (a) as being Respected and Appreciated as Valuable Members of Learning Communities and (b) as having Access to and Participation in Learning Experiences. By using the Satisfaction Rate Calculations (SmartSurvey™, 2021), the writer evaluates how REEXSPI enhances resilience and promotes inclusion among his 112 students based on the following 5 themes mentioned above. The overall average Satisfaction Rate Percentage Value of all these 5 themes is 91.81%.

Keywords: Religious Experience, Spirituality, Pedagogy, Webinar, Resilience, Inclusion, Online Teaching, Online Learning, Satisfaction Rate, COVID-19

Parallel Session 3 Religion in Tibet and Southwestern China
Conference Day 1: 13th August
08.30-10.10am (Taiwan time)
Zoom Link:

Moderator:

Jonathan Brasnett

Postdoctoral Fellow, University of Ottawa

Email Address: jbrasnett@gmail.com

Presentation 8

Conference Day 1 Time: 08:30 Zoom Room C

Title: *The Faith of Erlang in Sino-Tibetan Cultural Exchange: An Example of the Legend of Erlang God in Siheji Village, Regong County*

Presenters: Yang Ruoqi, Shaanxi Normal University

Abstract

Regong area has been a cultural boundary area where Han and Tibetan and other ethnic groups have blended since ancient times. Among them, Tibetan Buddhism, which is believed by Tibetans, is a common religious belief in this area. Even other ethnic groups other than Tibetans also have beliefs. However, Erlangshen, a typical god in Taoism, one of the traditional religions of the Han nationality, is widely believed in this region at the same time. It has completed localization in terms of the characteristics of gods, worship systems, models and sacrificial ceremonies, and has built a relatively mature and unique Erlangshen belief system. , the myths and legends of Regong Erlang God, that is, the mode of his sacred narrative is also constantly changing in this cultural fusion phenomenon. Siheyoshi Village is a village that introduced Erlangshen belief relatively late in the region, and its legend of Erlangshen presents the status quo of uneven completion and different versions of the story, reflecting a scene of "excerpts" in the process of cultural integration.

Presentation 9

Conference Day 1 Time: 08:50 Zoom Room C

Title: *Understanding the Geopolitical Implications of the Impending Religious Power Vacuum in Tibet*

Presenters: Jonathan Brasnett, Postdoctoral Fellow, University of Ottawa

Abstract

Despite being the smallest of three major branches of Buddhism worldwide, Vajrayana (a.k.a. Tibetan) Buddhism is the majority religion in Tibet, Mongolia and Bhutan, where it wields significant religious and political power. This power has traditionally been concentrated among a small number of lamas, or religious teachers, most notably the Dalai Lama, who upon their passing, are succeeded by their reincarnations following traditional Vajrayana Buddhist rituals. Since Tibet came under control of the People's Republic of China in 1950, the Chinese Communist Party leadership in Beijing has sought to gain complete control over the Tibetan Buddhist religion, coopting these leadership institutions by installing their own puppet lamas in these positions of power. However, the flight of the current Dalai Lama from the Tibetan capital Lhasa in 1959 led to the mass exodus of Tibetans from Chinese-controlled Tibet to neighbouring India, where a Tibetan government-in-exile was established in Dharamsala. This government, which derives its legitimacy and power from its close association with the Dalai Lama, represents the interests of the Tibetan people, including by challenging Chinese rule over their homeland. With the current Dalai Lama now an octogenarian, his impending passing will create a religious power vacuum at the core of Vajrayana Buddhism, which will have significant geopolitical implications for the broader Asian region. This paper explores several possible outcomes of this religious power vacuum, and concludes that India will play a decisive role in determining whether Vajrayana Buddhism can maintain its integrity and autonomy moving forward.

Presentation 10

Conference Day 1 Time: 09:10 Zoom Room C

Title: *Boundless Dharma and Bordered Territories: Negotiating Belonging among the Cross-Border Monks in China's Southwestern Frontier*

Presenters: Zhen Ma, Researcher at Institute of National Culture Research, Dali University, Yunnan, China

Abstract

Since the early 1980s, when religious practices were legalized by the Chinese state, lots of Thai, Burmese and Laotian monks crossed the porous Sino-Myanmar, Sino-Laos and Thai-Myanmar borders and came to Xishuangbanna (Sipsongpanna) in the midst of the flourishing revival of Theravada Buddhism in Southwest China. They served as an irreplaceable supply of Buddhist clergy in the region. However, since the initiative of "Sinicization of religions" (zong jiao zhong guo hua), these foreign monks and the local Theravada Buddhist communities have been facing formidable challenges: the policy has morphed into a movement for repatriating cross-border monks who have been categorized as violators of the "three illegals" (san fei ren yuan). Against this backdrop, this article studies the relationship between the cross-border monks, the local Dai and Bulang laities and the Chinese State by looking at how these monks work with the autonomous local temple committees in villages and the representatives of the local government when negotiating their belonging in China. It argues that monks' multiple roles as ritual performer, educator, and mediator of merit-making in local communities have unified the foreign monks and the Chinese Dai and Bulang people in negotiating the long-term residence of these much-needed monks. However, the tighter border control and the rapidly changing socio-economic milieus in Xishuangbanna have made this process more difficult since 2018.

Presentation 11

Conference Day 1 Time: 09:30 Zoom Room C

Title: *Masks and Mantras: Responses to the COVID-19 Pandemic Among Tibetan Buddhist Communities in Taiwan*

Presenters: Eben Yonnetti, Doctoral Candidate, Department of Religious Studies, University of Virginia

Abstract

This paper examines the role of prayer and ritual enactments appealing for the assistance of more-than-human forces as responses from Tibetan Buddhist communities in Taiwan to the global COVID-19 pandemic and localized outbreaks. Based on twelve months of digital and in-person ethnographic research among Tibetan Buddhist communities in Taipei, I explore mantra recitation and rituals supplicating deities, such as Green Tara, and other forms of Buddhist practice all co-enacted by monastic and lay practitioners both in person and online between 2020 and 2022. In doing so, I follow Álvarez Ortega's (2021) claim that while Tibetan Buddhist leaders have largely been united in their appeals for followers to comply with public health mandates and material precautions, they have diverse interpretations of the causes and most efficacious responses to the COVID-19 pandemic. Many of Taiwan's more internationally visible Humanistic Buddhist communities, such as Tzu Chi Foundation or Fo Guang Shan, as well as prominent global Tibetan Buddhist leaders, such as the Dalai Lama XIV, Mingyur Rinpoché, and Jetsün Khandro Rinpoché have variously stressed biomedical, ethical or contemplative responses to the pandemic. In addition to these modernist responses, however, I argue that the pandemic-oriented activities of Taiwan's Tibetan Buddhists also demonstrate the continued reliance on practices, such as prayers and petitions, which appeal to supra-human forces as saviors in times of epidemics and severe distress among transnationally connected, Tibetan Buddhist convert communities in the twenty-first century. In doing so, I highlight how the transmission of Tibetan Buddhism beyond the Tibetan and Himalayan geographic and cultural sphere has engendered a concomitant expansion of the purview of numerous Tibetan Buddhist deities and other more-than-human-forces. Through these arguments, this paper will contribute to scholarship on religious responses to societal crises, contemporary Tibetan Buddhist practice, and transnational religions more broadly.

Parallel Session 4 Religion and Immigrant Communities
Conference Day 1: 13th August
08.30-10.10am (Taiwan time)
Zoom Link:

Moderator:

Wataru Kawazoe

Assistant Professor, Rissho University

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Presentation 12

Conference Day 1 Time: 08:30 Zoom Room D

Title: *Relationship of Everyday Life and Religious Beliefs after International Migration: From Analysis of "Experience Note" and Life-histories of Japanese Migrants*

Presenters: Wataru Kawazoe, Assistant Professor, Rissho University

Abstract

This study discusses how international migration experience transformed religious beliefs, and how migrant respond to social and cultural problems occur during their migration. As a case, data collection of interviews with Japanese migrants conducted in the Republic of Korea from 2019 to 2020 (before the Covid-19 outbreak), along with a collection of texts so-called "Experience Note" provided by the Protestant churches are analyzed.

Based on the transnational, and "experience consumption" oriented international migration of Japanese people, unique Christian communities were established in East Asia in the 1990s. In the Republic of Korea, evangelism to foreign residents began since the 1990s. The increase in the number of Japanese migrants from international marriage and foreign students has led directly toward the development of "Japanese churches" and "Japanese worship services" in metropolitan areas. In the migration of Japanese and in their everyday life, religion has developed into a one of dominant resource in dealing with social and cultural difficulties in the destination area. With the continuing increase in international migration, such individual aspects will be of vital importance. This study focuses on the process of reconstructing religious beliefs and spirituality of international migrants in local host society, as well as the experience of belonging to a religious community and engaging in religious activities. And it shows

significant implications for discussions related to the individual and ordinariness of religion or spirituality in the process of international migration.

Presentation 13

Conference Day 1 Time: 08:50 Zoom Room D

Title: *Responses of Japanese Christian Communities to the Covid-19 Pandemic in New Zealand*

Presenters: Linghan Luo, Doctoral Candidate, The University of Auckland

Abstract

This paper explores how Japanese Christian groups in New Zealand have responded to the Covid-19 pandemic. These religious communities in New Zealand took rapid action in response to the government restrictions on outdoor or indoor gatherings by using internet technology. Although they never had the worship and missionary work online before, Japanese Christian groups in New Zealand have adapted well and managed to establish an online presence. In this study, I will document how Japanese Christian groups have utilized the internet to survive, and identify the key factors—both organizational and personal responses—that have impacted traditional religious services and practices in Japanese Christian churches and ecumenical groups. This study is based on field research conducted from 2020-2022, which has involved participant observation and interviews—both in person prior to covid-19 and online during the pandemic—at the Auckland Japanese Christian Church, the Japanese Christian Fellowship in Christchurch, and with a leader of an ecumenical group. This presentation will report some initial findings of how the internet technology is reshaping Japanese Christian groups in New Zealand, the advantages and disadvantages of gathering online, and the dilemmas they currently face as the government's policies begin the country's transition to a less restrictive post-covid world. Preliminary observations and interviews reveal that online church and missionary work provide opportunities to maintain fellowship with an online community and continue learning about the Christian faith, but also indicate that these communities will struggle with how to balance the real world and virtual world after the pandemic.

Presentation 14

Conference Day 1 Time: 09:10 Zoom Room D

Title: *Blocked Acculturation? Muslim Immigrants' Attitudes toward Public- and Private-Sphere Family Attitudes and Sexual Liberalization in Western Europe*

Presenters: Ka U Ng, Doctoral Candidate, McGill University

Abstract

The maintenance of traditional gender roles attitudes among Muslim immigrants and their children in Western Europe is a puzzle needing an explanation. While most existing studies have focused on how religiosity and settled time/generation shape the gender roles attitudes, the present study explores whether social contact with the mainstream and legal status shape the support for gender roles and sexual attitudes among Muslim immigrants and their children. Based on a dataset with multiple measures of social contact with the mainstream, public- and private-sphere family attitudes, and sexual values in six western European countries (EURISLAM), this article shows that gender and sexual traditionalism are strongly affected by lack of social contact with the mainstream population and legal status disadvantage. Over time and across generations, respondents who have fewer native friends and family members and do not have full citizenship are more likely to maintain the traditional gender attitudes, including public- and private-sphere family attitudes and sexual values. Altogether, results suggest the maintenance of gender traditionalism of Muslim immigrants and their children due to civil stratification and social closure in the context of destination.

**Parallel Session 5 Religion and Social Control in the Pandemic
Conference Day 1: 13th August
10.10-11.50am (Taiwan time)
Zoom Link:**

Moderator:

Francis Lim

Associate Professor, Nanyang Technological University; Executive Council Member, EASSSR
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Presentation 16

Conference Day 1 Time: 10:10 Zoom Room A

Title: *Privacy, Human Rights, and Confucianism: Limitations and Beyond*

Presenters: Benedict S. B. Chan, Associate Professor, Department of Religion and Philosophy, Hong Kong Baptist University

Abstract

In this big data era, our information may easily be found on the internet and revealed to others without our consent. How to handle and balance the conflict between privacy and surveillance is a topic that everyone should think about. One way to deal with the moral issues of privacy and technology is by the rights talk. Although privacy is mentioned in international documents as a kind of civil and political rights, privacy rights are usually not considered as traditional human rights and it is open for debate whether moral human rights to privacy exist. While the debates are still ongoing in the West, this paper focuses on how to use Confucianism to contribute to the discussions on human rights and privacy, and what is the limitations of such a Confucian approach. Some Confucian notions like the concept of privacy, especially ‘Szu’ (Private) and ‘Yin’ (Hide), will be discussed. Another focus is the Confucian debate on the concept of dignity and human rights. There is a debate about whether the Confucian notion ‘Tian Jue’ (Nobility of Heaven) is similar to the concept of dignity. I argue that if we hold a minimal and pluralistic framework of human rights, then it is possible to embed some Confucian notions into the debate of human rights to privacy. Yet this approach has limitations. It is open for different Confucian interpretations, and it does not imply the traditional senses of human rights. To make this approach useful, we need to go

beyond traditional ways to discuss Confucianism and human rights. I use some practical privacy issues in the Covid-19 pandemic to illustrate my arguments.

Presentation 17

Conference Day 1 Time: 10:30 Zoom Room A

Title: *Turning Back or Moving Forward? Selected Cases of Covid-19 Reflections from Taiwanese Religions*

Presenters: Ray Wang, Associate Professor, Graduate School of Humanities and Human Sciences, National Chengchi University

Abstract

It has been argued that the continuation of the COVID-19 pandemic situation should make the development of the so-called "spiritual turn" more prominent because the bans on gatherings sabotage traditional religious rituals, which are supposedly facilitate non-traditional, more private or online/virtual pursuits of spirituality. However, a quick review of several organized and traditional religions in Taiwan has shown that most of them reveal no sign of "spiritual turn," and some of their reflections even provide indications of rejection or even a proof of a reverse trend. The looser restrictions on religious gatherings could be one reason but further explanation is necessary. The author argues that the diffused traits of East Asian religions (Yang 1961, 1973; Bell 1989; Tang & Holzner 2006; Yang & Hu 2012), which construct religious institutions and practices more expressed in family and community contexts, prevent spiritual turn to accelerate. The case of Taiwan provides interesting materials to the theory of comparative religion and help to deeper the discussion of this global trend.

Presentation 18

Conference Day 1 Time: 10:50 Zoom Room A

Title: *Campaigning for the Covid Vaccine as a New, Post-secular and Post-rational Form of Radical Religiosity*

Presenters: Pawel Zygałło, Associate Professor, Department of China Studies, Xi'an Jiaotong-Liverpool University (XJTLU)

Abstract

Covid 19, without a doubt, was a massive blow to the world economy, politics, and social life. For over two years, every decision on local and international levels was overshadowed by the fear of the 'omnipresent' and 'omnipotent' virus. In the perception of many, there was no cure, and there was no place to hide. Alarmistic news had been poured through all possible channels leaving no mental and soon physical space free from the actual or imagined virus's presence.

With the introduction of long-awaited vaccines on the market, the hope for overcoming the difficulty shined out. There was a saviour and redemption on the horizon, and the world started looking forward to returning to 'normal'. Some believed in the inevitable success, and others were more than sceptical, but the publicly acceptable narrative was only one. It was barely possible to avoid the disputes and often rage of those who deeply identified or internalised the official narrative. The zeal in combating any, even the most reasonable, doubts about the course of action flooded public discourse. All who expressed even a slight doubt about the vaccine were labelled as 'opposing science individuals that do not care about the well-being of others anti-vaxxers'. No space for those thinking differently was left in the name of 'public good'. And the growing bulk of evidence that the vaccine was not the redemption made the situation worse, as the resistance was also growing. Only the significantly worsening economic situation in many countries, and finally, the war in Ukraine removed the disputes about the virus and vaccines from the centre of everyday life.

Looking at the disputes and how people of different opinions treated each other, the analogy with strife for 'religious purity' becomes overwhelming. As the mainstream media, for instance, were kin to cover only the sceptical side, justifying actions by their opponents, the latter were not less radical. The totality of the discourse that penetrated all spheres of public and individual lives, the dedication to the cause amongst 'science believers' and demands to penalise those labelled as 'anti-vaxxers' went far beyond the frames of critical scientific discourse. Despite its appeal to

science, the official narrative excluded any possibility of critical assessment of supporting evidence and public debate. It became a measuring stick that was readily used to determine the portion of civic rights one could enjoy. This zeal, dedication, and readiness to accept it as a valid measure of dealing with the problem bared signs of discourse internalisation usually only achievable through deep involvement with the 'ultimate concern' and belief in the 'ultimate truth'. As the ultimate truth could not be compromised, the heretics could be barely tolerated, and the acts of injustice were justified with quasi-religious rhetoric.

The proposed paper is a philosophical reflection on the imagined community of official Covid19 narrative supporters and the zeal to identify and exclude disbelievers, labelled as 'anti-vaxxers'. As the discourse did not leave much space for critical public debate about the virus and the prevention measures, the narrative bared all features of religious dogma. And the readiness to accept it amongst urbanities that identify themselves as educated, rational, non-religious individuals makes one wonder about the nature of this identification with the official narrative. Despite the advancing secularisation of modern urban societies, the need for all-encompassing, dogmatic narratives seems not withering. A narrative(s) that can assist with determining worldviews and identifying communities of (sacred) practice appears to be indispensable. Was the identification with a narrative of 'omnipresent' and 'omnipotent' virus, from which one can only be redeemed by the mean of vaccine, indeed caused by 'advancement of science'..?, Or, perhaps, it was a new, post-secular and post-rational form of radical religiosity?

Presentation 19

Conference Day 1 Time: 11:10 Zoom Room A

Title: *Religion, Trust and Social Actions in the Covid-19 Pandemic*

Presenters: Francis Lim, Associate Professor, Nanyang Technological University;
Executive Council Member, EASSSR

Abstract

The COVID-19 pandemic has forced us to ask some difficult questions concerning the foundations of our social and political life. Since the SARS-CoV-2 virus is invisible to the naked eye and hence its material presence is not easily determined, it generates intense uncertainty and deep ambiguity in many aspects of social interactions that we have previously taken for granted. One of the most fundamental questions that arise is who can be trusted to enter and inhabit our intimate or significant spaces such as the home, community, and the nation. In the pandemic, each person is potentially a polluter, each encounter potentially dangerous. How can we conceptualize trust (and mistrust) when even our most significant social relations (such as parents, children, and loved ones) are now feared because they may be infected and infectious, and hence to be spatially segregated through quarantine and “safe distancing” measures? To understand these two seemingly disparate and other similar situations in relation to the perception of risk, danger and (mis)trust, this paper utilizes a cultural approach proposed by Mary Douglas, and argues that it is analytically insightful to consider SARS-CoV-2 as a kind of polluting, formless “dirt”. From this perspective, we can ask: What is the sacred that has to be protected from defilement by the virus? How are the risks understood and given meanings in relation to a symbolic order? Which groups embody the risk and hence mistrusted? How are the risks constructed and dealt with? Putting it in another way, what kind of social order are threatened and what measures (taboos, rituals) must be put in place to contain, mitigate or dispel the perceived threats in order to sustain that order? The paper presents a theoretical model to explain how religious actors construct the virus as threats, determine the risk it poses, and enact the measures to contain the threats and mitigate the risk, are linked to how religious symbolic system constructs social boundaries, imposes meanings, attributes blame, and legitimizes socio-political actions.

Parallel Session 6 Religion and Social Change
Conference Day 1: 13th August
10.10-11.50am (Taiwan time)
Zoom Link:

Moderator:

Minah Kim

Research Professor, Incheon National Univeirsity
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Presentation 20

Conference Day 1 Time: 10:10 Zoom Room B

Title: *The Identity of Protestant Homosexuals and the Strategies of Homosexual Support Groups in Protestantism: The Context of South Korea*

Presenters: Minah Kim, Research Professor, Incheon National Univeirsity

Abstract

This study deals with the identity of Protestant homosexuals and the strategies of homosexual support groups in Protestantism corresponding to the characteristics of their identity in the context of South Korea. Korean Protestantism is considered the most vehement opposition to homosexual issues. Such a situation causes confusion of identity for Protestant homosexuals. On the one hand, they find it difficult to reveal that they are homosexual within the Protestant Church, and therefore it is not easy for them to fully accept their homosexual identity. On the other hand, it is not easy for them to reveal their religious identity as a Protestant within the gay community or to identify themselves as a Protestant. Protestant homosexuals seek to resolve or alleviate the identity confusion experienced in the conflict between religious and sexual identities through connection with support groups within Protestantism. This study aims to analyze the identity confusion of Protestant homosexuals through in-depth interviews and to categorize the support strategies of Protestant gay advocacy groups for Protestant sexual minorities who have difficulty in daily life and public activities due to contradictory double identity.

The study on the identity of Protestant homosexuals can be examined from the perspective of intersectionality politics. The intersectionality study would be helpful in analyzing the pattern of harmony or discord between the religious identity of Protestant and the sexual identity of homosexual within Protestant homosexuals.

Presentation 21

Conference Day 1 Time: 10:30 Zoom Room B

Title: *When the Church Becomes Hypocritical: Religious Reflections and Actions of Hong Kong Christian Participants in the Anti-Extradition Movement*

Presenters: Ke-hsien Huang, Associate Professor, National Taiwan University

Abstract

Significant social changes, particularly at political level, tend to facilitate the disintegration and reestablishment of believers' identities of and affiliation with religion. As the believers devote themselves to emotionally charged social movements, how do the participatory experiences influence their faith? And, how do they subjectively reflect on the faith by relating to the activist experiences. Based on the interviews of Hong Kong Christian participants in the Anti-Extradition Movement, this paper is intended to answer the above questions. I will display how their participation in the social movement unfolded, how they decide (not) to take certain actions in it, and how, consequently, their views on the church, Christian Church, and Christian identity change through this process. I will further discuss the theoretical implication of this East Asian case study by relating to the concept of "deconstructed church" in the West.

Presentation 23

Conference Day 1 Time: 10:50 Zoom Room B

Title: *Life and death, and religion: The Taiwanese Christians' attitude toward death penalty, abortion and euthanasia*

Presenters: Wen-Hsu Lin, Associate Professor, Institute of Health and Welfare Policy, National Yang Ming Chiao Tung University

Abstract

The recent debates on the rights of life (e.g., euthanasia and death penalty) has drawn great attention. Understanding how religion influences people's attitude toward these issues is important because citizens' attitude toward a particular issue may influence related policy in some extent. Using the Second Taiwan Christian Survey, which oversampled Christians, this study intended to investigate how religion influences Christians' attitude toward three life-death issues: abortion, death penalty, and euthanasia. Based on available sample ($n = 1,175$), we included three main religious measures: experience (i.e., "born-again" experience), behavior (e.g., church attendance), and believe (e.g., Biblical literalness). In addition, we combined one's religious behavior and believe to create intrinsic religiosity. Several demographic (e.g., gender and age) and church related co-variables (e.g., church's community program) were controlled. The results showed that only very few Taiwanese Christians held the consistent life-ethic view (non-supportive to all three issues; 2.13%). Specifically, 5.7%, 12%, and 44.68% of Taiwanese Christians did not support for death penalty, euthanasia, and abortion, respectively. On the other hand, about 62.41% of Christians had the intrinsic religiosity (i.e., "believing and belonging"). Final logistic regression showed that Christians who held intrinsic religiosity were more likely to show unfavorable attitude toward euthanasia (Adjusted odds AOR = 1.33), death penalty (AOR = 1.30), and abortion (AOR = 1.28). The results indicated that although intrinsic religiosity is important to influence Taiwanese Christians' attitude toward these life-ethic social issues; however, other results regarding religious believe and behavior showed some cultural specific influence (e.g., higher religious believe was more likely to support for death penalty), which were different from current literature. Some possible explanations were offered.

Parallel Session 7 Modernization, Megachurches and the Urban Face of Christianity in the Global South: A Case Study of South Korea

Conference Day 1: 13th August

10.10-11.50am (Taiwan time)

Zoom Link:

Moderator:

Kwangsuk Yoo

Research Professor, Kyung Hee University

Email Address: ksyooii@khu.ac.kr

Presentation 24

Conference Day 1 Time: 10:10 Zoom Room C

Title: *Korean Mega-church Christianity intensified by the Covid-19 pandemic: A Case Study of Saeronam Church*

Presenters: Kwangsuk Yoo, Research Professor, Kyung Hee University

Abstract

This paper examines how members of Saeronam Church, the biggest mega-church in the city of Daejeon, South Korea, interpreted the Covid-19 pandemic theologically and responded to it practically. Its chief pastor, Rev. Jung-ho Oh, leads a group of Protestant churches, called Yejayeon (Free Solidarity of Citizens for the Restoration of Worship), which filed a collective suit against Korean government in the cause of violating religious freedom heavily during the pandemic period. The theologically conservative mega-church members tend to regard the pandemic crisis as a religious ordeal which must be endured by means of stronger faith and repentance. the unexpected crisis like the Covid-19 pandemic for all mankind forces them to look back on their faithfulness, and hence makes them more committed to their congregation psychologically and organizationally. While some argue that the Covid-19 pandemic accelerates secularity and shrinks religious influence on society, this paper shows the opposite side in Saeronam Church.

Presentation 25

Conference Day 1 Time: 10:30 Zoom Room C

Title: *Faith and Live-Streaming Church Services in South Korea*

Presenters: Eun-chul Kim, Institute for Religion and Civic Culture (IRCC), Kyunghee University

Abstract

The COVID-19 pandemic has forced a new wave of technological changes. People have been compelled to stay at home, avoid gatherings, and refrain from directly talking with one another. Various workplaces quickly adopted tele-working, which proved to be quite effective as it allowed them to cut down on commuting and operating a physical workplace. In fact, many companies have been able to use the pandemic as an opportunity to adopt more responsive and intuitive remote-working systems, in a bid to enable “ubiquitous work.”

The case is quite different for churches, especially in South Korea, where its massive outbreak of positive cases began with “Patient 31,” a member of a Sincheonji Christian cult church whose peculiar practices during services and gross disregard for the government’s guidelines issued then subsequently produced approximately 5,000 positive cases. Though not in any way related to this cult, Korean churches came under heavy scrutiny nonetheless. After all, churches were still regularly congregating and holding services in a closed environment.

When in-person services are no longer an option, can churches rely on live-streaming their services? Do church members see live-streamed services as good alternatives to in-person services (If not, what are some of their qualms)? Is “ubiquitous religious service” too good to be true?

This study will focus on the general reception (preference, church attendance, etc.) of live-streamed church services in two mega-churches in South Korea: Hosanna Church in Busan, and Saeronam Church in Daejeon, through interviews with the pastors, attendees, and view counts. The questions will include church members’ attitudes towards remote services, their opinions on what can be improved, and how remote services have impacted other church activities (youth group, social work, etc.).

Presentation 26

Conference Day 1 Time: 10:50 Zoom Room C

Title: *Mediated Religion in Times of Crisis: Case of Indonesian Megachurch*

Presenters: Jeaney Yip, Lecturer, University of Sydney

Abstract

What began in a China province at the end of 2019, the coronavirus spread globally in 2020 with highly disruptive consequences as cities and countries lock down limiting almost all forms of human gatherings in various contexts. One of the sectors severely impacted, primarily due to its size, are megachurches which can be defined as any Protestant congregation of over 2000 attendees (Thumma and Travis 2007). As a model with geographical spread to the global South and East, megachurches are undoubtedly one of the most prominent growth drivers of Christianity that are main beneficiaries of globalization and transnationalism. Predominantly located in large, urbanized, metropolis cities many megachurches exceeding 10,000 in size saw operations and practices severely handicapped due to crowd restrictions and lockdowns for over two years of the pandemic. Highly reliant on their charismatic senior pastor, 'mega' identity and the collective effervescence generated through the presence of 'bodies' and connectedness of human networks, megachurches are highly challenged where this form of materiality and experience were no longer possible and continue to be constrained post pandemic due to ongoing covid risk. Using a case study in Indonesia, we demonstrate how a megachurch navigate, pivot and became technologically adjustable, while consistently engaging with their congregations. The mega experience has become a mediated megachurch experience where the media is not a mere technological enabler or enhancer but a vital channel of distribution. Reinventing themselves during the pandemic, megachurches are forced to strategically revamp its identity and practices which will leave an irreversible and far-reaching transformative implication to the future of megachurches.

Presentation 27

Conference Day 1 Time: 11:10 Zoom Room C

Title: *COVID-19 Pandemic and Religion in the New Normal Era: A Case Study of Two Megachurches in South Korea*

Presenters: Jungyeon Yi, Assistant Professor, Seoul Women's University

Abstract

Religion, like other social institutions, has been greatly affected by the COVID-19 pandemic. Under the pandemic, certain churches were criticized by society as a major site of group infection and resisted the government's coercive quarantine policy. On the other hand, some churches faithfully followed the government's quarantine guidelines and operated churches in a relatively stable manner while maintaining social distance. These responses differed depending on the assets of the church, the size of the church, and the disposition of the leader and pastor. However, it is clear that the response and adaptation of religions to the global pandemic inevitably entails major changes in religion as a result.

Several studies focusing on the pandemic and changes in Protestantism are asking how the church is responding to the pandemic. It encompasses the overall transformation of rituals, communities, and organizations. These changes must be explained through changes in the consciousness, beliefs, and emotions of church members, as well as substantive changes in church operations. However, there are still few empirical studies analyzing actual church cases.

This study compares and analyzes the cases of two mega-churches in Busan and Daejeon, Korea, and explains how the believers and churches of these two churches responded to the pandemic situation. And through this, this study aims to identify changes in religious beliefs and churches that are changing in the new normal era. According to Durkheim's definition, the church is made up of beliefs, rituals, and organizations (communities). The pandemic situation inevitably entailed changes in the beliefs, practices, and organizations of each church. And according to Weber's explanation, the church ultimately provides specific salvation goods for the salvation needs of its members. These salvation needs and salvation goods interact with each other. Changes in the three elements constituting the church result in changes in the need for salvation and the goods of salvation. In other words, the response of believers and churches to the pandemic leads to changes in beliefs, rituals, and organizations, which in turn constitutes the changed salvation needs and salvation goods in the new normal era.

A case study of the two mega-church cases will help to clarify the religious change under the COVID-19 pandemic and explain the beliefs and religions of the new

normal era. And this study is not limited to the realm of religion and furthermore provides implications for social science research on intimacy and community change in the new normal era.

Parallel Session 8 Live Streaming and Virtual Church
Conference Day 1: 13th August
10.10-11.50am (Taiwan time)
Zoom Link:

Moderator:

Wang Samuel Shih-Chih

Associate Professor, University of Taipei
shihchihwang@gmail.com

Presentation 29

Conference Day 1 Time: 10:10 Zoom Room D

Title: *Virtual Yet Spiritual: Changes on Faith Practices and Relationship among Congregations of The Online Service Due to the Covid-19 Lockdown*

Presenters: Wang Samuel Shih-Chih, Associate Professor, University of Taipei

Yi-Ling Wu, Taipei City Hospital

Tsai-Wen Lin, Central Taiwan University of Science and Technology

Abstract

This research examines the transformation of faith practices and relationships among congregations of a local church in the Asian context, by focusing on their experience of online service due to the Covid-19 lockdown. The ongoing COVID-19 pandemic scenario, particularly the lockdown measure has posed significant problems and, in some cases, threats to many Christian congregations, forcing them to adjust their faith practices to the new reality. Traditional religious rituals may be sabotaged and replaced by online gatherings. Would individual faith meditation and innovative spiritual exercise affect the relationship between religious elites and the laity? Is it true that congregations have gotten more disjointed, and that church members' bonds have weakened? We investigate and evaluate the faith practices of a Christian church in Taiwan using secondary data, an online survey, and interviews. Our findings indicate a 'spiritual turn' was found when service went online during the COVID-19 pandemic situation. These less institutionalized, less authoritative, and more bottom-up approaches may strengthen believers' spirituality and connection to each other, and reshape the vision of the church.

Presentation 30

Conference Day 1 Time: 10:30 Zoom Room D

Title: *Korean Protestants' Attitudes and Perceptions of Non-face-to-face Sunday Service Due to the Covid-19 Pandemic*

Presenters: Hyung Chull Jang, Associate Professor, Induk University

Abstract

Due to the government's quarantine measures in response to the Coronavirus pandemic of 2020, the Korean Protestant Church implemented non-face-to-face Sunday Services. This study attempts to discuss the Protestant attitude and perception of non-face-to-face Service and the potentiality of online Service for the future. Specifically, it seeks to grasp the Korean Protestants' attitudes and perceptions toward non-face-to-face Sunday Service by analyzing the results of the 2020 survey conducted by the Ministry Data Institute. Then, regarding the analysis of results, it discusses the potentiality of online Services for the future. There is a high rate of participation of Korean Protestants in non-face-to-face Sunday Service, including online Service. The attitude of participation is also active. And more respondents are saying that online Service or Service at home can replace Service at church than those who do not. However, there is a low satisfaction level of non-face-to-face Service. And there are positive and negative perceptions of it. Presumably, these survey results indicate that online Service may persist in the post-Corona or "New Normal" era. Furthermore, as the Internet continues to expand its reach in human life and digital technology develops rapidly, the online Service may imply the birth of a new worship community in Korea based on "individual religiosity" and "simultaneousness without spatial proximity emphasized by Berger.

Parallel Session 9 Religion and Spirituality in History and Modern times

Conference Day 1: 13th August

19:00-20.40pm (Taiwan time)

Zoom Link:

Moderator:

Yoshihide Sakurai

Professor, Hokkaido University

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Presentation 32

Conference Day 1 Time: 19:00 Zoom Room A

Title: *The Second Suppression of Ōmoto-Kyō and its Members' Belief and Experience in 1935-45*

Presenters: Yoshihide Sakurai, Professor, Hokkaido University

Abstract

Ōmoto-kyō is a new religion which was founded by Nao Deguchi in 1892 and then expanded by Onisaburo Deguchi in the early 20th century in Japan. Nao was a female shaman who got possessed by the earth god “Ushitora-no-Konjin” in her impoverished middle age. Onisaburo was the husband of Nao's daughter, and he inherited the leadership of Ōmoto-kyō after going through a spiritual training journey and learning Shinto doctrine. By promoting innovation of doctrine, healing practice, the publication of spiritualism journal, and the formation of patriotic movements, Ōmoto-kyō had grown to the third largest new religion around 1930 under his leadership.

However, the Interior Ministry was vigilant against Ōmoto-kyō and arrested Onisaburo and his disciples, because the administrative military and police officials were concerned about Ōmoto-kyō's increasing social influence among government officials and patriots. The first suppression occurred in 1921 and the second in 1935. Although the high court finally returned a verdict of not guilty under lese-majeste law and internal insurrection, Onisaburo, his family members, and high-ranking disciples were kept in custody for a few years. Some members became insane and died after investigation and severe torture. After the defeat in the war, the honor of Ōmoto-kyō has been restored, but their membership and religious influence have never recovered again.

So far, the suppression of Ōmoto-kyō, the teachings and thoughts of Nao and Onisaburo, and their political activities were studied by scholars in Japan and overseas. However, neither the beliefs nor experiences of ordinary members have been focused or discussed. Since Nao left thousands of spiritual auto-transcriptions and Onisaburo also tens volume of dictated scrimption to members, scholars have been struggling to study them and interpret their teachings in a religious historical context. Moreover, scholars tend to focus on the discussion of the conflicts between popular religions and authoritative government patronaged by state Shinto system from the historians' left-wing perspective. Distinguished scholars of popular religions have ignored the beliefs and religious experiences of lay members, focusing only on the doctrine and experiences of the founders, so as to interpret their historical significance in religious history.

My study provides a different perspective by looking at ordinary members' belief and experience during the suppression time. Five years ago, I discovered a number of undisclosed documents of members at the archive of the Research Institute of Ōmoto-kyō. Based on a collection of over hundreds of cases recorded in the questionnaire when Ōmoto-kyō compiled its seventy-year history, I studied the beliefs and experiences of individual members who were officially disbanded from the congregation of Ōmoto-kyō and kept their belief for over ten years until the restoration days.

In this presentation I will illustrate the belief system of ordinary members, for example, how members interpret the suppression using the ideas of unique theodicy and divine planning. I also discuss the hardships in their lives and their thoughts on the Sino-Japanese War, the Pacific War, and the Emperor system. This study provides new insights to the studies of new religion in modern Japan by shedding lights on the lived religious belief and experience among ordinary members.

Presentation 33

Conference Day 1 Time: 19:20 Zoom Room A

Title: *Co-Buying and Sharing: Practical Aspects of the New Life Movement in Japan*

Presenters: Aya Oba, Part-time Lecturer, Taisho University

Abstract

The New Life Movement is a government-led civic movement that the Japanese Government proposed in 1955 in order to rebuild the country. Many people and organizations in local communities worked toward the improvement in living standards through their practices of rationalizing their respective way of living and thinking. This presentation will discuss the development of the movement in post-war Ishikawa by focusing on the simplification of the processes for weddings and funerals, which received the most attention during the movement.

While similar movements have been initiated repeatedly since the late Meiji period, simplification of the processes for social ceremonies was considered difficult to implement. However, reports and local newspapers show that some changes that we cannot overlook did in fact come from the postwar New Life Movement : the removal of gift-giving customs, the expected goal, resulted in failure ; on the other hand, the co-buying and sharing of dresses and goods for ceremonies unexpectedly became a reality, leading to the outsourcing of weddings and funerals.

The New Life Movement was gradually fading away as the Japanese economy rapidly grew and people became willing to spend their money for weddings and funerals. In addition, since the 1980s, the wedding and funeral industries have expanded and their services have become widespread. While previous studies on social ceremonies have explained changes in weddings and funerals as mainly being caused by industrialization and the collapse of local communities; that is, they have not argued the impacts of the New Life Movement. However, my results indicate that the New Life Movement brought about some significant changes to traditional customs during the 1950s and prepared the preliminary stage of outsourcing them. This presentation examines the cases of some regional women's organizations in Ishikawa, which are the only groups of still keeping on co-buying and sharing, and then, place them in the context of studies on weddings and funerals in modern Japan.

Presentation 56

Conference Day 1 Time: 19:40 Zoom Room A

Title: *Jainism and The Baha'i Faith: Non-Violence and Plurality across the Time and Space*

Presenters: Yifan Zhang, Student, Renmin University of China

Abstract

For the past two years, the Covid-19 Pandemic had reshaped the world's frame, during which the extremities trend of thought swept across the continents, made populism and ultra-nationalism proliferate. However, it left tremendous aspects of Anthropocene for the whole world to reflect on, yet the (post)Pandemic era is indeed a transitional period for the globe. Jainism, an old Shramanic tradition derived from India, is a stronghold of non-violence and plurality among the world's religious traditions. The Jain teachings of "Ahimsa" and "Anekantawada" are natural solutions for the dead knot of the whole world at the moment; the Jain viewpoints rationally and dialectically opened a door for humankind across time and space. In comparison, in the sphere of the world religions, the Baha'i Faith is comparably a new thing. However, the Baha'i and Jain teachings share some similarities. The Bahais firmly believe that "The earth is but one country, and mankind its citizens"; its vision is to create a relatively united world where violence is minimized, the discrimination and unequal distribution of resources will be eliminated. Moreover, the Baha'i faith conveys the essential information of "there is only one religion, the religion of God," wherein the plurality can be observed. This paper intends to conduct a comparative study of Jainism and Bahá'í Faith, trying to find the relevant similarities of them in the matter of non-violence and plurality across the time and space.

Parallel Session 10 Global Yiguandao I
Conference Day 1: 13th August
19:00-20.40 (Taiwan time)
Zoom Link:

Moderator:

Hung-Jen Yang

Associate Professor, Institute of Sociology, Academia Sinica
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Presentation 34

Conference Day 1 Time: 19:00 Zoom Room B

Title: *Migrant Religion, Localized Religion, or Transnational Religion? – The Transformation of Yiguan Dao in Thailand*

Presenters: Yu-sheng Lin, Assistant Research Fellow, Research Center for Humanities and Social Sciences, Academia Sinica

Abstract

(Yiguandao Panel 1 "Globalization of Yiguandao: from Taiwan to the world")
Most studies on Chinese religions in Southeast Asia focus on their ethnic or national identities, or even their connection with overseas Chinese cultures. However, the 'Chinese' religious group Yiguan Dao in Thailand challenges this diasporic view, and shows a transnational religion crossing ethnic or national boundaries. In this research, I would discuss about the development of Yiguan Dao in Thailand, to show how it has transformed from a 'Chinese' migrant religious group to a 'localized' new religion, or even a transnational religion crossing ethnic or national boundaries.

Presentation 35

Conference Day 1 Time: 19:20 Zoom Room B

Title: *Yiguandao in Indonesia—Including but not Limited to Revival of Chineseness*

Presenters: Yeh-Ying Shen, Adjunct Lecturer, Singapore University of Social Science (SUSS)

Abstract

Yiguandao's development in Indonesia can be traced back to 1950, when the Taiwanese missionary Chen Boling (陳伯齡, 1896-1983) firstly came to settle down in Malang. From then on, Yiguandao has been disseminating in Indonesia for over 70 years and has arrived in all of the administrative divisions. In addition to reviving Chineseness among ethnic Chinese communities as well as moderate localisation, the proselytizing has also unexpectedly reached to non-Chinese groups. This paper examines the journey of Yiguandao's dissemination in Indonesia and its significance.

The journey of Yiguandao's spread in Indonesia can be divided into three phases: 1) the initial development (1950-1970); 2) New Order phase (1970-1998); and 3) Post-New Order phase (1998 till now). This paper mainly looks at the missionary cohort coming from Taiwan during the last decade of the New Order (1966-1998). The axis effort in the initial period was Chen Boling's proselytizing movement. After Chen passed away in 1983, the Yiguandao community encountered a schism and generated a gap in the development. Discrimination against the Chinese was severe under the New Order; thus, other Taiwanese missionaries did not rashly go to Indonesia. Until 1990s, the missionary work was going along with traders who supported the Taiwanese government's Southern Policy. In the last few years of New Order, Yiguandao's preaching could usually be undertaken secretly. After the May 1998 Riots, the followers have been increasing rapidly, Yiguandao thereby reached a new milestone in Indonesia and has officially registered in Ministry of Religion in 2014.

During the Post-New Order, Yiguandao has endeavoured to propagate nationwide alongside delivering the Chineseness among ethnic Chinese groups. In several areas, such as Bali, Eastern Java, Central Java, etc., proselytizing activities have also expanded to non-Chinese groups. The internal significance for Yiguandao will be that this cross-cultural movement provides an opportunity to re-consider and re-construct its syncretic teachings.

Presentation 36

Conference Day 1 Time: 19:40 Zoom Room B

Title: *Maitreya's Garden in the Township: Yiguandao Activists' Transcultural Engagements in South Africa*

Presenters: Nikolas Broy, Assistant Professor, Institute for the Study of Religion, Leipzig University

Abstract

This presentation seeks to explore the transcultural engagements of Yiguandao activists in South Africa. The Taiwanese-Chinese religious movement Yiguandao 一貫道 (“Way of Pervading Unity,” emic transcription: I-Kuan Tao) is an enormously popular religious movement that came into being in the early twentieth century and exhibits an innovative synthesis of Confucian, Buddhist, and Daoist teachings, as well as sectarian traditions and popular religious influences. Having spread beyond China and Taiwan already since the 1940s, Yiguandao activists have established presences in all major cities of South Africa since the late 1980s, including Johannesburg, Pretoria, Bloemfontein, East London, and Cape Town.

Following the Confucian ideal of establishing “Great Peace” (datong 大同) through moral self-cultivation and charitable engagements, the mostly Taiwanese adherents pursue missionary work also beyond the confines of the “Chinese” community. Some of them have been modestly successful in proselytizing cohorts of local black South Africans who also have founded their own temples. Since Yiguandao understands itself as an “innerworldly” path to salvation (following Max Weber’s typology), their religious sites are usually located in ordinary living quarters and private residences, sometimes even in shopping malls. While these “Buddha halls” (fotang 佛堂) serve as centers of religious cultivation and ritual performances, the regular classes and cultural events conducted there also distribute knowledge and practices regarding Chinese history, customs, and vegetarian cuisine among the participants (as Yiguandao activists severely promote vegetarianism). Accordingly, these meetings provide spaces for Taiwanese, PRC Chinese, and South Africans alike to negotiate matters of identity, morality, and religious salvation in transcultural and border-crossing patterns. Drawing on ethnographic data from fieldwork conducted in Johannesburg, Pretoria, and Cape Town in from October to December 2017 as well as on published Yiguandao materials, this presentation seeks to explore how Yiguandao spaces provide a transcultural arena for negotiating matters of identity, ethnicity, and a global community of Dao followers that extends beyond national and religious borders.

Presentation 37

Conference Day 1 Time: 20:00 Zoom Room B

Title: *The Cultural Border Crossing of Yiguandao: A Case Study of "LA English-speaking Branch" in the US*

Presenters: Hung-Jen Yang, Associate Professor, Institute of Sociology, Academia Sinica

Abstract

Viewed as one of the new religious movements in East Asia, Yiguandao has attracted contemporary non-Chinese American followers who convert from Christianity, Judaism, and Islam. What circumstances give rise to this phenomenon of conversion characterized by "cultural border crossing?"

The spread of Yiguandao from Hong Kong and Taiwan to the U. S. dates back to the late 1960s, when Yiguandao was mostly based in the Chinese American community. Till the mid-1990s, one of the Yiguandao branches from Taiwan, which is referred to as the pseudonym "LA English-speaking branch" to assure its anonymity, expanded from LA to one of the "Bible Belt" states, Tennessee. Afterwards, Yiguandao has a continued presence almost all over the US, including public temples in eight cities located in seven different states and more than two hundred family Buddha halls, with a number of more than thirty thousand followers, ninety percent of whom are multi-ethnic native Americans.

This research investigates the case of "LA English-speaking branch" and focuses on Yiguandao's syncretic doctrines (particularly, "Dao is not a religion" and "five religions, one origin") and syncretic rituals (particularly, "opening the heavenly portal" and "receiving the Dao first, cultivation afterwards"). Along with the rational, moderate millenarian eschatology, and the manifestation of the first-generation Chinese leader after her death to some followers, or called the moments of "epiphany," these mechanisms contribute to the rise of "cultural translation" performed by bilingual and dual-cultural immigrants from Taiwan, later settling in the US and becoming entrepreneurs or professionals. As a result, the first group of American followers went through Yiguandao's "syncretism/conversion," while keeping their original religion. Then some of them became mature "cultural translators." In this process, Yiguandao recruits multi-ethnic followers originally belonging to the Abrahamic religions, which in turn transforms Yiguandao.

Parallel Session 11 Religious Response to Covid-19 I
Conference Day 1: 13th August
19:00-20.40 (Taiwan time)
Zoom Link:

Moderator:

Ming-chun Ku

Associate Professor, National Tsing Hua University

Email Address: mcku@mx.nthu.edu.tw

Presentation 38

Conference Day 1 Time: 19:00 Zoom Room C

Title: *Mazu Pilgrimage by Air: Innovation of Religious Practices in the COVID-19 Pandemic in Taiwan*

Presenters: Ming-chun Ku, Associate Professor, Institute of Sociology, National Tsing Hua University

Abstract

Religious practices may be transformed in some quite innovated ways during the COVID-19 pandemic. Such innovation and transformation may not only embed upon religious resilience but also be driven by other forces, such as tourism. The case presented in this paper, an aerial Mazu pilgrimage in 2021 in Taiwan, is one of such innovation.

Mazu pilgrimage, a folk belief practice participated by tens of thousands of believers during March and April every year in Taiwan, was halted in 2020 in respond to the official restrictive measure and the social pressure in the coronavirus outbreak. In 2021, one travel agency collaborated with a trustee borad of one Mazu temple and also with Tigerair Taiwan to launch an “airborne version” of the Matsu pilgrimage. Aiming to the market of domestic Mazu pilgrims, such a new tourism attraction is created with the efforts to revive the domestic travel market and aviation tourism industry seriously impacted amid the pandemic.

This study looks into the itinerary and ritual arrangements for such in-flight Mazu pilgrimage and related activities. It also explores in this case how these innovated practices are imbued with the intertwine of tourism imaginaries and spirituality of Mazu belief. It also discusses how such creative innovation responds to the dramatic challenges of the people whose livelihood seriously impacted by the pandemic.

Presentation 39

Conference Day 1 Time: 19:20 Zoom Room C

Title: *Religious Transformation from Individual to Society: Taoist Spiritual Responses Post COVID-19 Condition in Taiwan*

Presenters: Wei-Ting Liu, Adjunct Assistant Professor, Department of Sociology, Tunghai University

Abstract

The COVID-19 that started in 2020 has caused disasters all over the world. This is a war between people and viruses, and it is also a test of human spirituality. Religion pays attention to the phenomenon of life and death and redemption of human beings, and provides comfort through the power of faith, which cannot be replaced by Western medicine. The origin of Taoism in China is from the healing of believers, the pursuit of how to transcend human spirituality, and the development of various rituals and health preservation methods. This article explores Taiwan Taoism through holding the plague exorcism ceremony, trying to pray and repent to the gods sincerely through individual strength and collective faith, hoping that the gods can recover the plague and restore the environment to normal. This includes the ultimate concern of Taoism, that is, how people can be integrated with Tao and follow the laws of Tao's operation to avoid disasters. Under the collective ritual, the expression of Taoist spiritual care is to emphasize personal practice and public repentance, which deserves the attention of scholars in the current post COVID-19 religious situation.

Presentation 40

Conference Day 1 Time: 19:40 Zoom Room C

Title: *Religion and Biopolitics in Hong Kong: Religious Responses to Government's Zero-Covid Measures*

Presenters: Ka Shing Ng, Associate Professor, Hokkaido University

Abstract

The Hong Kong SAR Government has maintained a stringent zero-covid policy since the epidemic broke out in early 2020. From the mandatory use of a digital contact tracing app “leaveHomeSafe”, to attempts to launch mass PCR testing, Vaccine passport, and various social distancing measures, the Hong Kong government is determined to prevent local infection from spreading. As most of these Covid measures regulate the populations through “biopower” (Foucault, 2007), many scholars are concerned about the increasing control over our bodies and lives through biopolitics (Lorenzini, 2020). This preliminary study aims to contribute to the growing study of biopolitics under COVID-19 by offering a religious perspective. How has religious believers and organizations in Hong Kong responded to the increasing surveillance and control of our life caused by zero-Covid policies? How do different religions perceive growing biopolitics control? And how do they justify their stances based on their religious teachings as well as other reasons? Based on the data collected primarily through interviews with religious believers and statements made by religious groups, I argue that increasing biopolitics control under the zero-covid policy has not only seriously affected the religious life of many people but also stimulated theological discussions about the relationship between religion and biopolitics within different religious communities.

Presentation 41

Conference Day 1 Time: 20:00 Zoom Room C

Title: *Transreligious Communities, Conspirituality, and Protest*

Presenters: Daan Frans Oostveen, Postdoctoral Fellow, Utrecht University

Abstract

New spiritual movements and so-called “conscious communities” in Western countries have played a prominent role in the protest movements which emerged to criticize government policies to face the covid-19 crisis. These trans-religious spiritual movements (Kalsky 2017) have for a long time been disseminated in organisation and are therefore a primary example of rhizomatic religion (Oostveen 2018) and horizontal solidarity. Especially the issues of vaccine mandates and lockdowns have, however, split the community. One vocal part of these communities have emphasised philosophies of “trust in our own immune systems”, “individual freedom and development” as well as “love” as an alternative to public policies. Others within the same community have pointed out that vaccines do not necessarily contradict holistic lifestyle choices. Outside observers have pointed to the emergence of something called “conspirituality” (Ward, Voas 2011; Aspren, Dyrendal 2015) within these movements, which includes the convergence of conspiracy theories and new spiritualities, but also the odd coalition of extreme right political parties and these eco-conscious-spiritual communities which used to be aligned more with the political (green) left. In this paper I will to explore the religio-political rationale of this movement, as well as the challenges and transformations the new spiritual movements have had to undergo through the times of pandemic. On the one hand, neo-spiritual movements find their roots in a longer tradition of purity-nationalist and anarchistic forms of thinking, as well as vaccine-skepticism (as well as skepticism to the “medical system” at large). On the other hand, movements such as QAnon and new spirituality movements have converged in new ways. Despite these genealogies and traces of trans-religious becoming towards the extreme right and conspirituality, we can also focus on the horizontal and rhizomatic solidarity that is more horizontal and which connects humans and non-humans around the planet towards more inherently democratic formations of care and mutual sustenance. Therefore, the trans-religious spiritual network are among the most potent forces of societal change as well.

Parallel Session 12 New Religious Movement in Taiwan
Conference Day 1: 13th August
19:00-20.40 (Taiwan time)
Zoom Link:

Moderator:

Chih Che Tsai

Adjunct Assistant Professor, National Taiwan University

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Presentation 43

Conference Day 1 Time: 19:00 Zoom Room D

Title: *Tai Ji Men, Religious Liberty, and the COVID-19 Crisis*

Presenters: Cheng-An Tsai, Associate Professor, Shie Chien University

Abstract

Research has shown that COVID-19 causes five types of associated distress: (a) fear of the dangers of COVID-19, (b) fear of the socioeconomic costs of COVID-19, (c) xenophobia toward foreigners spreading the disease, (d) traumatic stress symptoms associated with exposure to COVID-19, and (e) compulsive testing and reassurance associated with COVID-19. The pandemic brought not only health suffering, but also economic and spiritual suffering. Tai Ji Men is a Taiwan-based menpai (similar to a school) of self-cultivation, martial arts, and qigong, rooted in esoteric Taoism but open to disciples (dizi) of all religions. It was a victim of the 1996 political crackdown, but continued to expand. It answered the COVID-19 crisis by asking dizi and the population in general to follow their conscience: “the best vaccine is conscience; conscience is the root.” The paper explores how this strategy was put to practice in Taiwan and beyond.

Presentation 44

Conference Day 1 Time: 19:20 Zoom Room D

Title: *The Altruistic Practice of Tai Ji Men's Heart Kung Fu*

Presenters: Chun-Chi Chih, Research Fellow, Higher Education and Accreditation Council of Taiwan (HEEACT)

Abstract

The paper discusses a specific practice of the Tai Ji Men movement called “Heart Kung Fu,” considering it as a manifestation of altruism. Through self-cultivation disciples of Tai Ji Men (dizi) believe they could change the world and, in particular, Taiwanese society. When they were hit by a 25-year-long tax case, which created a difficult situation for their organization, dizi took to the street to protest but also practiced “Heart Kung Fu,” believing it can really make a difference. “Heart Kung Fu” also lead Tai Ji Men dizi to consider not only their own tax case, but other cases where the systemic problems of Taiwan’s tax administrations had caused serious human rights problems to other taxpayers, to which they offered their assistance and support.

Presentation 45

Conference Day 1 Time: 19:40 Zoom Room D

Title: *The Xie Jiao Tradition, Taiwanese Governments, and the Tai Ji Men Case*

Presenters: Managing Director, Center for Studies on New Religions (CESNUR)

Abstract

From the early Middle Ages, Imperial China has used the expression xie jiao (“heterodox teachings,” translated only recently as “evil cults”) to designate groups perceived as hostile to the state power and as such prohibited. This legal and political tradition passed to Republican China, and Communist China. It passed also to Taiwan, where several groups were considered xie jiao and had their activities limited during the Martial Law Period. The end of the Martial Law Period saw a broader religious liberty. However, groups perceived as hostile to the ruling party were still labeled xie jiao, and a crackdown on several religious movements occurred in 1996. Today, there are still relics in Taiwan of discrimination against groups labeled as xie jiao, particularly in the tax system, as evidenced by the case of the qigong group Tai Ji Men, which the paper will explore in detail as a case study.

Presentation 46

Conference Day 1 Time: 20:00 Zoom Room D

Title: *Transitional Justice, and Religious Liberty in Europe and Taiwan*

Presenters: Board Member, European Federation for Freedom of Belief (FOB), Vilnius, Lithuania

Abstract

“Transitional justice” refers to how countries that emerge from gross violations of human rights should deal with past injustices. The aftermath of the war in Ukraine will no doubt revive old controversies on transitional justice, but the question was hotly discussed already with respect to post-Communist Eastern Europe, including Lithuania. It also concerns post-authoritarian Taiwan, and in particular its violations of religious liberty, both in the authoritarian and post-authoritarian phase, including in the case of Tai Ji Men. The paper argues that past violations of religious liberty should also be addressed by transitional justice, through revisions of the court cases, legal reforms, public acknowledgement of past wrongdoings, and compensations to the victims.

Parallel Session 13 Buddhism in Transition

Conference Day 1: 13th August

20:40-22.20

(Taiwan time)

Zoom Link:

Moderator:

Weishan Huang

Associate Professor, Hong Kong Shue Yan University

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Presentation 47

Conference Day 1 Time: 20:40 Zoom Room A

Title: *The Possibility of Engaged Buddhism Practice in Family Education: Take AsanBji as a Research Object*

Presenters: Mi Tingmei, Doctoral Student, Ochanomizu University

Abstract

Traditional Buddhism advocates leaving a family for spiritual practice. In recent years, Engaged Buddhism which is dedicated to social contribution has caused extensive concern. It conducts a variety of social engagements, some of which even go deep into families. This study aims to discuss how Engaged Buddhism is practiced in families.

Asan Bji is a famous Engaged Buddhism group. Bji is not only a tourist site but also does lots of practice in many aspects of daily life. For example, in education, charity, and so on. The activities they hold all allow believers to bring their children to participate, including protecting children's health during COVID-19 and youth's life challenge camp.

By participant observation into these two activities and interviewing parents who brought their children to the temple, research achieved the conclusion that the ideas of Buddhism are influencing the parent-child relationship throughout activities, and found that there is an obvious connection between Buddhism and family education, which might clarify the possibility of Engaged Buddhism practice within..

Presentation 48

Conference Day 1 Time: 21:00 Zoom Room A

Title: *Choosing Buddha or Ignorance?: Experiencing Spirituality from the Techniques of Chan Meditation*

Presenters: Yining Liu, Adjunct Assistant Professor, Department of Sociology, National Taiwan University

Abstract

Nowadays, the techniques of meditation became more and more popular in the age of “Spiritual but not religious”. This paper would like to discuss the Chan Buddhism revival movement guided by Dharma Master Sheng-Yen (1931-2009) who built Dharma Drum Mountain and modern Chan educational systems both in Taiwan and in America. Master Sheng-Yen is a unique role model of Chinese monk not only as a Chinese Chan Master but also as a Buddhism Scholar. After he got his Doctoral Degree in Japan, he came to New York and taught meditation in America since the 1980s. As a highly compassionate and reasonable Chan Master, Master Sheng-Yen grasped the turbid mental conditions of Americans and tried to guide them back to integrated mind or even no-mind as enlightenment. These kinds of technologies of Chan practice have been also introduced to the middle class in Taiwan. Based on the abundant traditions of Chinese Chan Buddhism, Master Sheng-Yen established the Dharma Drum Mountain lineage of Chinese Buddhism as the modern form of Chinese Chan Buddhism.

From the perspective of sociology of religion, there are two important research questions to figure out. First, in the cross-cultural level, how Maser Sheng-Yen reinterpreted the meaning and techniques of Chan Meditation in the context of Western societies? This is a very important dimension of cultural translation to constitute an eastern imagination of Chan Meditation by guiding the Chan practices and beliefs. Secondly, in the practice level, how mentally and bodily experiences from Chan meditation could bring new insights to ordinary everyday life? What’s the mechanisms of possible inner transformation? Especially how the role of Chan master, the methods of Chan meditation, or even the space-design of Chan meditation rooms which are being guided from Chan practice could contribute to the inner transformation? From these two interrelated research questions, we could figure out how Chan meditation guided by Master Sheng- Yen could become an important inner-transformational mechanism for the intellectuals and middle class as a new form of faith practice in everyday life.

“Choosing Buddha or ignorance?” As an intelligent Koan in the context of inner awakening, the techniques of Chan Meditation might be a reflective type of “the technology of self” which Michel Foucault mentioned in his later works. This paper would like to discover how the techniques of Chan Meditation could broaden the concepts of “the technology of self” as a way of experiencing spirituality in the context of the Global East.

Presentation 49

Conference Day 1 Time: 21:20 Zoom Room A

Title: *Negotiating Secularity Under the Condition of Urban Gentrification: An Spatial Analysis of Downtown Buddhist Temples in Shanghai*

Presenters: Weishan Huang, Associate Professor, Hong Kong Shue Yan University

Abstract

This paper examines the relationship between the processes of urban change and politically and commercially constructed nature of Buddhism since 1978 in Shanghai. After examining data from 120 temples together with ethnographic research in two downtown temples, the author finds two key changes in urban Buddhism: First, political constructions cause an increasing divide between the city center and suburban areas in the religious spaces of Buddhism. The mainstreaming of Buddhism in the downtown areas has emerged with the new trend of economic and cultural gentrification that has generated different physical and social neighborhoods. Secondly, not confined to being iconized as tourist sites, temple-centered Buddhism led by powerful abbots are engaged in “niche-switching” between attracting commuters and visitors and attending to temple-based devotees. With new spatial strategies, such as the development of cultural philanthropy and interprovincial pilgrimages, temple-based clergy negotiate their social positions in the commercial zones. The results indicate how the neighborhood has become less important once temples extend their membership’s non-geographic ties.

Parallel Session 14 Folk Religion in Chinese Society
Conference Day 1: 13th August
20:40-22.20 (Taiwan time)
Zoom Link:

Moderator:

Ching-chih Lin

Assistant Professor, National Chengchi University Graduate Institute of Religious Studies
Email Address: cclin52@gmail.com

Presentation 50

Conference Day 1 Time: 20:40 Zoom Room B

Title: *Multiple Integration and Harmonious Symbiosis: A Preliminary Study of New Jade Emperor Cult in Tengchong*

Presenters: Wen-Xue Ye, Research Center of Yi Culture, Xichang University

Abstract

New Jade Emperor Cult, currently a specific folk belief found in Tengchong, Yunnan province, is symbolized in the popular belief of Guansheng Dijun (Guan Yu) who was present through the “Planchette Writing” activities initiated in the late Qing Dynasty and early Republic of China, publishing a series of books advocating “the Jade Emperor’s abdicating of Throne to Guansheng Dijun”, which was further enhanced by the new and old Jade Emperors sculptured in Buddhist temples and Taoist monasteries. The belief was, through religious activities, disseminated to a bigger population of believers, even gained enormous support from the traditional religions, namely Buddhism and Daoism. It is not just the portraying of josses and restructuring of beliefs but the printing of scriptures and arranging of sacrificial activities that helped the cult survive to the present day.

Presentation 51

Conference Day 1 Time: 21:00 Zoom Room B

Title: *The Tendency to Everydayness of Chinese Religion's Religious Practices: A Case Study of the Practices of Folk Beliefs in Southeast China.*

Presenters: Zhang Zefu, Doctoral Student, Hokkaido University

Abstract

Examining the religious forms around the world, we could find that Christianity, which is mainstream in Europe and the United States, is highly institutionalized and is recognized as an "institutional religion", while in East Asia, it is difficult to observe a tendency which is the same as in Christianity, towards a high degree of institutionalization in religious doctrine and religious organization. And it is the reason why people always considered "Religion doesn't exist" in East Asia.

However, this argument is based on the overwhelming Western Christo-centrism of religious scholars and sociologists of religion, and it is still necessary to rethink whether religious phenomena are truly non-existent in East Asia.

Compared to Christianity, East Asian religions do not have a religious organization like the "church" - a moral community that can unify believers as presented by Durkheim - but they are active in other ways and have undergone different practical processes than the institutionalized religion. As a result, East Asian religions have formed into "Diffused religions", distinguishing them from institutionalized religions in Western societies.

In particular, the Chinese religion, one of the representatives of East Asian religiosity that we would like to discuss in this study, reflected the "Diffusion" of East Asian religion. In Chinese society, though atheism or agnostics is often recognized as mainstream culture, there is a wide variety of religious phenomena exist. According to the fieldwork in the Chinese south-east area in 2021, The local people not only worship Guanyin Bodhisattva, the god of wealth, but also Sun Wukong at the same time in their household, and the local beliefs are greatly integrated with Confucian culture, the phenomenon of joint rituals between ancestral rites and gods worship could also be seen as usual. In village communities, temples that worship local deities do not simply worship a single deity, but rather many deities at the same time. It could be recognized that "non-religious religion" is a characteristic of Chinese religion, and to understand Chinese religion, not only should we pay attention to the relationship between folk beliefs and institutionalized religions, but also to the process of how folk beliefs have become a way of life.

Therefore, this study focuses on the phenomenon of the routinization of religious practice in Chinese religion and attempts to decipher the characteristics of the

"diffusion" of Chinese religion's religiosity, with an examination of how folk beliefs are practiced.

Presentation 53

Conference Day 1 Time: 21:20 Zoom Room B

Title: *The Emergence of an Incense-Centric Society: The Forgotten Main Deity AngGong in North Taiwan*

Presenters: Ching-chih Lin, Assistant Professor, Graduate Institute of Religious Studies, National Chengchi University

Abstract

Incense-burning has played a very critical role in community temples, worship of gods and festivals of Chinese Popular Religion, and the formation of obligatory and voluntary religious groups are closely related to the incense-burning ritual and beliefs. Immigrants from mainland China brought incense ashes or deity statues with them across the Taiwan Strait and later settled down villages in Taiwan in the 18th and 19th centuries. Hence, they continued worshipping the deities of native hometown with incense burners or deity statues at home. As the immigrants thrived, they might put up new statues or temples that could attract more believers. Some lineage patron deities might even transform into local public protector deities and form public temples in local societies. Deity statues, temples and festivals are extension or expansion of incense, but they are not theologically necessary. The variety of incense-centric forms evolves from incense ashes, incense burners, deity statues, through temples and temple festivals----all of which embody the continuum of incense variations which all represent the deity per se. I argue that incense has been very central concept in Chinese Popular Religion, and Chinese society and culture is rather incense-centric than temple-centric, as Professor John Lagerwey and his colleagues claim.

The worship of AngGong in Taiwan typically manifests an incense-centric society. In North Taiwan, the worship of AngGong 尙公, also known as Baoyi Dafu 保儀大夫, once prevailed in majority of villages from the late Qing period to Japanese occupation through the 1970s. For most villages, each of them did not possess a temple of AngGong, but an incense burner. Under such circumstances, villagers believed AngGong is farmer's protector who could prevent their grain or tea harvest from insect pests and considered AngGong as their main deity if they did not have one. Villagers could still relate to AngGong's spirit-medium via the incense burner in their own villages even though they did not have a temple. For each village, villagers celebrated AngGong's birthday, also known as annual calendrical sacrificial ceremony 年例祭典, on different dates. On these special dates, villagers would visit the chief temple of AngGong, Zhongshun Temple 忠順廟 in Muzha 木柵, South of Taipei, to borrow the AngGong statue back to their own villages to hold procession around the territory of the villages and invite Daoist masters to offer sacrifices and rituals. The celebration

ended with grand feasts serving family members, relatives, friends and neighbors of villagers. Adjacent villages could build up regional alliances to celebrate the annual ceremonies day by day in sequence. Such kind of communal religious activities contributes to the formation of local societies and interpersonal relationship networks. Behind the solemn and mirthful ceremonies and feasts, each village had their own organizations and institutions, given that they did not have a real temple. The worship of AngGong widely spreading in North Taiwan has rapidly declined since the urbanization and the rural-urban floating population fundamentally changed the farming landscape after the 1970s. The environmental change led to the consequence that he pray for abundant harvest waned, and the main deity AngGong has been vastly forgotten. The author applies historical study and fieldwork to reconstruct memories and record the worship of AngGong still in practice. By exploring the worship and ceremonies of AngGong, this study will reveal how local societies were formed by local people with those ceremony organizations and institutions, as well as layers of interpersonal relationship networks. The author will also discuss how environmental change profoundly affects religious beliefs and rituals.

Parallel Session 16 Religion and Cultural Transmission
Conference Day 1: 13th August
20:40-22.20 (Taiwan time)
Zoom Link: _

Moderator:

Ka U Ng,
Doctoral Candidate, McGill University

Presentation 58

Conference Day 1 Time: 20:40 Zoom Room D

Title: *Religion and Cultural Transmission: The Globalization of Chinese Buddhist Organization Fo Guang Shan in Germany*

Presenters: Teng-Hsiang Chen, Postdoctoral Fellow, Academia Sinica

Abstract

The spread of religion to new converts, especially across geographical boundaries usually relies on missionary activities and/or indigenous supporters going on a pilgrimage for new religious scriptures. By contrast, Chinese Buddhist organization Fo Guang Shan (FGS), originally based in Taiwan, reacts to wishes of local believers to preach overseas and then sends monastics to the workspaces pre-organized. These monasteries along with local participants further form Buddha's Light International Association (BLIA) in order to achieve Buddhist propagation. Interestingly, in a few places, such as in Germany, BLIA in Frankfurt was established prior to a Temple. This study aims to investigate the process of establishment of FGS in Germany and the role of BLIA members in it.

Using qualitative analysis, case studies of local participants and observations in FGS organized events in Frankfurt were thoroughly examined. The preliminary data revealed that, unlike the conventional missionary activities that new converts often need guidance to understand religious text, the participants (including non BLIA members) in FGS Frankfurt are familiar with basic knowledge of Chinese Buddhism. FGS is a place to experience worship, chanting sutra and ritual ceremonies. The globalization strategy of FGS is to respond to the expectations of overseas Chinese cultural supporters and Buddhism believers; they dock into pre-selected locations, likely driven by cultural transmission, and then recruit potential participants from surrounding regions.

Presentation 59

Conference Day 1 Time: 21:00 Zoom Room D

Title: *But Do They Talk About It? Intergenerational Transmission of Religion in Refugee Families in Multicultural Canada and Secular Quebec*

Presenters: Ka U Ng, Doctoral Candidate, McGill University
Thomas Soehl, Associate Professor, McGill University

Abstract

This paper investigates whether the intergenerational transmission of religion in refugee families is shaped by the integration model of the destination context, the secularism model in Quebec and the multiculturalism model in the rest of Canada. Quebec has witnessed multiple attempts to weaken the Catholic church's influence and become a more secular society since the Quiet Revolution, while the rest of Canada (English Canada) has developed a multiculturalism and pluralism model in the past decades. For example, people are not encouraged to carry their religious symbols in the public sphere in secular Quebec, while people are respected to show their religious symbols in multicultural English Canada. We draw on a recent national sample of Syrian refugees in Canada. A series of regression results show that both Christian and Muslim parents in Quebec are less likely to talk about religion to their children than those in English Canada. However, additional analyses suggest that the refugee parents in Quebec are not less religious than those in English Canada. Altogether, the findings suggest that the difference in talking about religion to children between Quebec and English Canada may be due to the context of destinations rather than parents' religiosity. We then discuss two possible mechanisms: on the one hand, religious parents may talk less about religion to their children when they think religion is not particularly beneficial to their children. On the other hand, children may feel reluctant to talk about religion to their parents due to the influence of schooling and peers.

Parallel Session 17 Religion and Arts
Conference Day 2: 14th August
08:30-10.10am (Taiwan time)
Zoom Link:

Moderator:

Wei-hsian Chi

Associate Research Fellow, Institute of Sociology, Academia Sinica
Email Address: wchister@gmail.com

Presentation 61

Conference Day 2 Time: 08:30 Zoom Room A

Title: *Religion and Spirituality in History and Modern times: An Example of Building the Discipline of Buddhist Music in China*

Presenters: Xie Ruiqi, Master Student, The University of Hong Kong

Abstract

To discuss the two concepts of religion and spirituality, which are highly related, entangled and difficult to define, then religious music is an inevitable and important topic. Compared with the mature religious music education system in the West, the religious music in the East Although its unique charm and connotation give people a spiritual call, due to historical, social and internal factors of eastern religions, eastern religious music education is still in the stage of discipline construction.

Modern civilization has long faced climate problems, resource depletion, nuclear weapons, multicultural conflicts, etc. Today, after the prevalence of covid-19, the intensification of all conflicts makes the psychological needs of modern people urgent to be cared for. Buddhism, as the main religion of the East, focuses on moral cultivation and spiritual formation, which can well nourish the mind of modern people and give spiritual inspiration. The concept of Buddhist moral life makes Buddhism play a unique role in the ecological economy of modern civilization, the conservation of natural resources, multicultural conflicts and other issues and is very vocal on the inevitable topics of disease, death and loneliness in the epidemic. The establishment of the discipline of Buddhist music has been gaining attention in China in recent years, where Buddhist music has a long historical background and a unique system that has had a wide impact on East Asian culture. When Buddhist concepts are implemented in the teaching system of Buddhist music disciplines, do the resulting Buddhist music works

bring healing and spirituality to people? When Buddhist elements are integrated into music education, can such an integrated approach to music education bring about changes in the lives of modern people by achieving the cultivation of virtues while at the same time enabling better spiritual development and stimulating the higher potential of human beings? Can the practice of the discipline of Buddhist music help practitioners to better explore human potential and spirituality by filling in neglected areas of the practice life? Can the discipline of Buddhist music reach out to the "new" or "deep" latitudes of religion and spirituality to seek "ecological transformation" or "ecological civilization"? Can the discipline of Buddhist music touch on the "new" or "deep" dimensions of religion and spirituality to seek "ecological transformation" or "ecological civilization"? This article discusses these issues by taking building the discipline of chinese buddhist music as an example.

Presentation 62

Conference Day 2 Time: 08:50 Zoom Room A

Title: *Dancing Religion: Art, Religion and Cultural Capital*

Presenters: Wei-hsian Chi, Associate Research Fellow, Institute of Sociology, Academia Sinica

Abstract

Religion is expanding its definition in modern times. It does not confine itself in a domain systematically combining belief, rituals, and well-organized institutions. It tends to be understood as various forms that religious elements may take in affecting people in different ways. The widespread of religion does not have to come along with the missionary, referring to the work done by the persons taking positions in a well-organized institution. The prevalence of religious elements may also come with the activities which borrow and transform religious elements into another social context. The culturalization of religious elements, which makes religious elements and activities become the objects of cultural reservation and touristic activities, is one of the most popular tendencies. More than that, many cultural activities are drawing inspiration from religious elements. Performance art like dance, for example, often transforms religious elements in their dance creation. This paper explores how and why the interpenetration between religion and art happens in our modern time. Also, we try to dig into the religious effect in their cultural work.

Presentation 63

Conference Day 2 Time: 09:10 Zoom Room A

Title: *Spiritual Formation through Hymn Singing in the Covid-19 Situation in Taiwan: A Wesleyan Christian Perspective within a Confucian Moral Context*

Presenters: K. James Wu, Associate Professor, School of Theology, Chang Jung Christian University

Abstract

This paper proposes to address the sub-theme “Religious Responses to the Covid-19 Pandemic” or “Spirituality and the Covid-19 Situation” set for the 4th Annual Meeting of EASSR 2022.

Since the outbreak of Covid-19, Taiwan has taken rigorous precaution measures to keep the epidemic effectively under control. At the peak of epidemic, banning indoor and outdoor gatherings was necessary to deter the spread of virus. Banning as such, of course, altered the course of religious gatherings in Taiwan. The physical Christian gatherings, such as church worship, were without exception affected seriously by banning. Though on-line church worship services were provided during this period of pandemic, contemporary technology had unexpectedly excluded those who did, or could, not use the technology from the congregational worship that traditionally shapes the spirituality of a congregation.

In view of such an unfortunate exclusion, how does a Taiwanese Christian continue to shape his or her spirituality as a religious response to the pandemic? To address this question, this paper argues from a Taiwanese Wesleyan perspective, contending that singing Wesleyan hymns privately at home shapes personal spirituality and religious identity in response to the pandemic situation in Taiwan. This is not, however, to promote the western SBNR (Spiritual but not Religious) movement in Taiwan because singing Wesleyan hymns still keeps one’s connection to the Wesleyan tradition. Moreover, this argument introduces its religious contextuality corresponding to Confucius’ moral teachings, indicating that hymn singing is considered moral in terms of Confucius’ moral teachings.

To substantiate this argument, this paper employs a method of textual analysis. As sketched and divided into two sections, it begins, first, with an analysis of the Wesleyan hymn book *A Collection of Hymns for the Use of the People Called Methodists*, explaining why the Wesleyan hymns shape a Wesleyan spirituality and identity. Second, it brings this Wesleyan spirituality to dialogue with Confucius’ moral

teachings mainly recorded in lunyu (the Analects), explaining why poetry and music are important to a person's spiritual/ethical formation in both traditions. Finally, it concludes with the analysis to justify that private hymn singing provides a contextual spiritual formation in, as well as a proper religious response to, the Covid-19 situation in Taiwan.

Parallel Session 18 What Does “Tourism Turn” Bring About Religion and Spirituality in the Global East

Conference Day 2: 14th August

08:30-10.10am (Taiwan time)

Zoom Link:

Moderator:

Kentaro Azuma

Associate Professor, Nagoya University

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Presentation 64

Conference Day 2 Time: 08:30 Zoom Room B

Title: *Introduction: What Does “Tourism-Turn” Bring About Religion and Spirituality in the Global East?*

Presenters: Kentaro Azuma, Associate Professor, Nagoya University

Abstract

As the most significant growth industry of the 21st century, tourism impacts all aspects of the world in various ways. The “tourism turn” has had drastic social and cultural transformations, not to mention political and economic impacts, and has also affected religious beliefs and spirituality in the public and private spheres.

This panel will examine how religion and spirituality are affected by the “tourism turn” and how conflicts are emerged and mediated, resulting in transformation or sustainability in several cases in East Asia.

The phenomenon tentatively referred to here as the “tourism turn” can be seen as a simultaneous movement in both directions of “tourismization” and “de-tourismization.” “Tourismization” is the incorporation of events that were originally separated from tourism into the realm of tourism. “De-tourismization” refers to the movement to restrict or discontinue tourism due to conflicts with local residents or environmental destruction caused by over-tourism.

In modern society, where “tourism” and “de-tourism” are simultaneously progressing, religion and spirituality are no exception to these two-way effects. Examples of “tourism” include travel to religious sites, tourist visits to rituals and festivals, pilgrimage tourism, spiritual tours related to healing and divination, etc. In fact, it seems that all religions and spiritualities today can become tourism.

On the other hand, against the strong inclusiveness of such tourism, there is a movement toward “de-tourismization” that isolates or preserves religion and spirituality as a publicly/privately important domain. For example, important rituals and festivals are restricted to the local residents, and pilgrimages and retreats are organized to seek more authentic spirituality rather than tourism.

Furthermore, as “tourismization” and “de-tourismization” progress, there is a phenomenon of religion and spirituality being strengthened through unintended actions. This can be a creative movement, in which those who are exposed to the gaze of the outside world through “tourismization” and those who have reaffirmed their identity through “de-tourismization,” confirm their own sense of community, sometimes in collaboration with outsiders.

In this panel, we would like to examine new developments in the relationship between the “tourism turn” and religion/spirituality in East Asia, based on three case studies.

The first is Fujino’s report on Japanese soldiers enshrined in Taipei. What is the spirituality that Japanese and Taiwanese encounter by chance in the realm of tourism around the Japanese soldiers who are enshrined from ghosts to gods?

The second is Suzuki’s report on tourism to the National Ainu Museum in Hokkaido and the issue of the return of remains. In a museum that is becoming more and more tourist-oriented, spirituality surrounding the remains, which have yet to be properly returned, comes to the fore.

The third is a report by Nara on the tourism of the Yunnan Hui ethnic minority in China. The development of Hui tourism has revitalized Islam, which has been suppressed by the state, and has strengthened its religious authenticity.

Presentation 65

Conference Day 2 Time: 08:50 Zoom Room B

Title: *Gods, Ghosts and Things: The Construction of New Beliefs about Japanese Gods in Taiwan by Japanese Tourists*

Presenters: Yohei Fujino, Associate Professor, Hokkaido University

Abstract

Some Japanese residents, many of which were soldiers during the Japanese occupation, are enshrined as gods in Taiwan. These gods, who shall be referred to here as Japanese gods, can be sorted into 36 varieties and are enshrined across 49 different shrines in Taiwan. In Taiwan, the souls of those who died on the battlefield and were unable to live their lives to the fullest were traditionally viewed as "ghosts". Such "ghosts" were regarded as frightening entities that would curse the living if they did not receive proper commemoration. However, it was believed that "ghosts" who continue to receive memorial services can transform into low-level "gods". Hence, in Taiwan, the Japanese ghosts who lost their lives in battle and were subsequently transformed into gods are known as Japanese gods.

In recent years, the number of Japanese people who go to worship these Japanese gods has been increasing. For them, the fact that imperial soldiers from the former Japanese colony are being commemorated as gods reinforces stereotypes of Taiwan as being pro-Japanese, while further cementing the idea that the prewar imperial Japanese colonial administration was a success. Such discourses are already appearing in travel guidebooks and internet articles. In addition to visits from individual tourists, the shrines of Japanese gods have also become target destinations for group tours that focus on "pro-Japanese" spots in Taiwan.

The ongoing touristification of commemorating Japanese gods driven by Japanese tourists is transforming Taiwan's religious landscape. This presentation will describe how Japanese tourists are reconstructing religious sites dedicated to Japanese gods into tourist destinations, the reception of their offerings from the side of Taiwan, and the transformations that are occurring as a result.

Presentation 66

Conference Day 2 Time: 09:10 Zoom Room B

Title: *Entanglement between Religion and Tourism: Interlocking of "Tourismization" and "De-tourismization" in Tourism Development among Hui Muslims*

Presenters: Masashi Nara, Associate Professor, National Museum of Ethnology

Abstract

Since the Chinese economic reform has begun in 1978, the tourism industry has developed significantly in China as its economy has grown rapidly. In Yunnan Province, where many ethnic minorities live, as infrastructure such as highways and railroads has been developed under the initiative of the government, ethnic tourism development using ethnic minority cultures as tourism resources has become active as a means of regional development and national integration. Consequently, many tourists are now visiting areas where ethnic minorities have concentrated, which were previously inaccessible. On the other hand, the Chinese government has continued to adopt a repressive policy toward religious activities, although the degree of repression varies from period to period. This has been particularly evident in recent years with the implementation of a policy known as the "Sinicization of religion." This contrasting attitude of the Chinese government toward tourism and religion has created a religious "gray area" in areas where many ethnic minorities live. This is because the minority cultures targeted for "tourismization" include religious practices that are considered superstitious or to be overthrown in the ideology of the Chinese Communist Party. This contrast between tourism development and religious repression is particularly stark for the Hui people. The Hui people are a unique ethnic group in China, having been recognized by the Chinese government as an ethnic group based primarily on their Islamic faith. Therefore, tourism development using Hui culture as a tourism resource inevitably includes Islamic elements. This paper aims to discuss the relationship between religion and tourism from the following three perspectives, focusing on the Hui people in Yunnan Province, China. First, I clarify how the religious "gray area" created by the "tourismization" of Hui culture has enabled the local Hui people to practice their religion. Second, I examine the process of "De-tourismization," in which this "gray area" expands the space for religious practice and shifts the meaning of tourism development as more religious in the local context. Third, I examine the situation in which "De-tourismization" of religious activities brings authenticity to the area where the Hui people live, attracting tourists and promoting further "tourismization."

Presentation 67

Conference Day 2 Time: 09:30 Zoom Room B

Title: *Spirituality Embedded in Tourism: Stolen Bones at the National Ainu Museum and Park*

Presenters: Yuki Suzuki, Associate Professor, Kokushikan University

Abstract

On July 12, 2020, the National Ainu Museum and Park opened in Hokkaido. The space consists of the museum of Ainu people, the ethnic symbiosis park, and a memorial facility. The National Ainu Museum and Park was created as a national center to serve as a base for the revival and development of Ainu culture. Although the number of visitors has not reached the number anticipated before its establishment, the Museum has managed to stay open throughout corona virus lockdowns and governmental precautions to halt the spread of infection. Tourist numbers have been especially low at the memorial facilities, of the components of the space, possibly because the cenotaph that houses the remains of Ainu people are considered imprudent to view as a tourist. It may come as a surprise to know that many of these remains were taken from tombs without permission from the Ainu people. In other words, there are unresolved issues at the memorial site, and the National Ainu Museum and Park is a space currently struggling with these issues. The purpose of this study is to trace the background of the establishment of a memorial facility that houses Ainu spirituality in the National Ainu Museum and Park that attracts tourists. I will then report on the current situation in which the issue of returning the remains of the deceased Ainu to their rightful owners is attracting increased attention amidst the rising trend of indigenous tourism.

Parallel Session 19 Religious Governance and Covid-19 in South Korea
Conference Day 2: 14th August
08:30-10.10am (Taiwan time)
Zoom Link:

Moderator:

Francis Jae-ryong Song

Director, Institute for Religion and Civic Culture (IRCC), Kyung Hee University
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Presentation 68

Conference Day 2 Time: 08:30 Zoom Room C

Title: *A Study on the Possibility of Religious Governance of New Religions in Korea: Focusing on the Ecological Worldview of Donghak and Won Buddhism*

Presenters: Andrew Kim, Professor, College of International Studies
Jong Man Kim, Institute for Religion and Civic Culture (IRCC), Kyung Hee University

Abstract

The most serious threats to humankind today are environmental and ecological problems. From the perspective of religion, ecological problems are not a problem for a particular religion only, nor is it a problem that can only be solved by some large religious groups. Rather, they are a common problem for all religions and followers of all religions. In that regard, this study intends to approach the ecological problem from the viewpoint of religious governance, examining whether new religions of Korea, namely Donghak and Won Buddhism, can contribute as a religious mechanism in alleviating ecological problems. More specifically, the study focuses on the former's doctrine of samgyeong or "the Threefold Deference," i.e., respect for the Lord of Heaven, respect for human beings and respect for all things, and on the latter's philosophy of saeun or "the Fourfold Grace" of Won Buddhism, which emphasizes the need to express gratitude to the Grace of Heaven and Earth, Grace of Parents, Grace of Fellow Beings, and Grace of Laws. Unlike the anthropocentric Western thinking, which views nature as an object to be conquered and used, the key ideas inherent in both samgyeong and saeun are the respect for all things and the understanding of cosmic life that does not dichotomize human life and nature. Indeed, these two doctrines are permeated with an ecological view implying that all living things,

including humans, animals and plants as well as the natural environment are organisms that coexist. Such “organic view” of ecology implied in samgyeong and saeun is not simply internalized as a religious doctrine or idea, but also externalized as a form of practice or commandment for proper behavior, as in sibmucheon, literally meaning “Ten Things You Shouldn’t Do against Heavenly Lord” for Donghak and “A Therapy for Daily Practices” for Won Buddhism. Such practice-oriented ecological perspective of these two religions go beyond the identity of their religions, for they recognize coexistence as an important goal of their religions and provide a path for building the possibility of religious governance through religious awakening of believers, mutual respect and mutual trust, and mutual communication and reflective cooperation. The paper closes by reflecting on the implications of the ecological perspective of the two religions on the COVID-19 pandemic, particularly focusing on their potential roles in building trust, responding to the needs of the communities, alleviating conflicts through mutual respect and cooperation, promoting effective communication, and promoting safe religious gatherings.

Presentation 69

Conference Day 2 Time: 08:50 Zoom Room C

Title: *Reconsideration of the Ecological Transformation of Civilization and the Role of Religions: With a Focus on the Second Axial Age Thesis.*

Presenters: Francis Jae-ryong Song, Director, Institute for Religion and Civic Culture (IRCC), Kyung Hee University

Myoung Ho Lee, Institute for Religion and Civic Culture (IRCC), Kyung Hee University

Abstract

Today, warnings about the catastrophe of Earth civilization due to the ecological crisis caused by climate change are overflowing. The international communities have been attempting various policies and practical efforts to cope with this. However, most of the efforts have not been linked to plausible effective narratives and discourses leading to solidarity with global governance. As a result, (global) civil society, nations and corporations around the world have not fully secured the dynamics of participation and practice in climate behavior. Why? The main reason or cause is due to the absence of discourse for a great civilization transformation. The existing civilization paradigm is justified by the dichotomous and mechanical ecology perspective and the paradigm of values and perceptions based on it, which continuously causes the crisis of human civilization and, at the same time, hides the ecological truth. A global level of empathy for transcendental values and horizons that can break through these limits or limitations and a strong transformation discourse based on it are required. This is a discourse of 'transcendental' ecological civilization, which requires reconsideration of the significance of the religious or spiritual dimension as a source of transcendental awareness or horizon. More fundamentally, the transformation to a holistic ecological civilization implies a reflexive reconsideration of the theme of the new (second) Axial Age in terms of Karl Jaspers' concept.

Presentation 70

Conference Day 2 Time: 09:10 Zoom Room C

Title: *A Study on How to Establish a Cooperative Network between Government and Religions*

Presenters: Dong-Uhn Suh, Humanitas College, Kyung Hee University
Hyun Kyoung Kim, Senior Researcher, IRCC, Kyung Hee University,

Abstract

The Era of the Corona virus(COVID-19) pandemic has changed an overall way of life of people. The Korea government actively encouraged social distancing to the public and tried to promote economic growth during COVID-19 pandemic. In the midst of this situation, some religious events were held, resulting in a large number of infections, and the general public's negative view of religion was expanded. We live in a multi-religious society, the interesting issue is whether religion, the government, or the people can live together in harmony. Cooperation is difficult due to the diversity of ideas, cultures, and times of various religions. National disasters and safety issues, such as the COVID-19 pandemic, are big problems that cannot be solved by only an individual or a group, and the formation of a cooperative network between the government and therefore multiple religions is necessary. This study aims to examine ways to establish a network between the government and religion to achieve the common goal of overcoming the COVID-19 pandemic. To this end, in order for the government to effectively manage the network, it should consider institutional devices such as a forum for communication and participation, and mediating roles for information exchange. This is because it is necessary to form network governance that can increase transparency and efficiency by communicating with various stake-holders in the public domain. This draws on the policy implications of various incentives and public relations strategies, the rapid response of each government department, broad policy accommodative capacity, the provision of highly qualified data, and the need for capacity building which religions can have a cooperative goal to respond to the pandemic

Presentation 71

Conference Day 2 Time: 09:30 Zoom Room C

Title: *Challenges and Limitations of Religious Governance in Korea: A Case of Saeronam Church and the Covid-19 Quarantine Measures*

Presenters: Kwangsuk Yoo, Research Professor, Kyung Hee University

Abstract

As the biggest mega-church in the city of Daejeon, South Korea, Saeronam Church is well-known for protesting governmental quarantine measures such as the compulsory closure of church facilities, limitations on the number of participants in church service, and heavy penalty of violating the measures. Its chief pastor, Rev. Jung-ho Oh, leads a group of Protestant churches, called Yejayeon (Free Solidarity of Citizens for the Restoration of Worship), which filed a collective suit against Korean government in the cause of violating religious freedom heavily during the pandemic period. This paper examines why and how the socially and theologically conservative Presbyterian mega-church became an icon of resistance against governmental policy during the pandemic crisis, and then suggests that a new paradigm of religious governance should be developed in the context suitable for a rapidly changing social and cultural environment. While the existing religious governance relied on a close relationship to support each other between conservative churches and secular authorities, the unexpected social crisis like the Covid-19 pandemic forces both powers to find new criteria and principles for making a compromise.

Parallel Session 20 Church Leadership
Conference Day 2: 14th August
10:10-11.50am (Taiwan time)
Zoom Link:

Moderator:

Kuo-Hsien Su

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Presentation 72

Conference Day 2 Time: 10:10 Zoom Room A

Title: *Work and Family Life of Protestant Ministers in Taiwan: Conflict and Adjustment*

Presenters: Kuo-Hsien Su, Professor, National Taiwan University

Chin-Chun Yi, Adjunct Research Fellow, Academia Sinica

Abstract

Despite the growing awareness of the importance of the sociology of the clergy, sociological research on religious leaders is rare and under developed in Taiwan. This paper explores the multiple roles of the clergy and work-family interface among protestant ministers in Taiwan. With the loss of traditional clergy authority and a more egalitarian relations between clergy and laity, ministerial demands and expectations put on clergy is higher than in the past. We identify three levels of ministerial roles, pastor, administrator, and community builder, and examine how ministers' allocations of time and energy to those roles affect their perceived work-life conflicts and subsequent life satisfactions and wellbeing. Our data consisted of 1,218 protestant ministers taken from the 2015 Taiwan Protestant Ministers and Congregation Survey. Ordinal logit models were performed to examine how individual background, congregational context, family and work characteristics are associated with perceived intrusion of work on family life and vice versa, and how these perceived conflicts are associated with life satisfaction and wellbeing. The results are consistent with earlier findings that denominational tradition, the breadth of ministerial roles, and conflicts with the congregation are major sources of stress. This study may be critically important in understanding how changing ministerial demands and blurring boundaries between ministry and family life are putting new pressure on traditional clerical roles..

Presentation 74

Conference Day 2 Time: 10:30 Zoom Room A

Title: *Urban Village and Catholicism During the Process of Urbanization in China -A Case Study of Taiyuan City of Shanxi Province*

Presenters: Duan Yu, Doctoral Candidate, Hokkaido University

Abstract

Due to rapid urbanization and China's peculiar land system after the reform and opening up in 1978, urban villages, a unique form of village, have appeared in China. These years have witnessed great changes in production pattern, interpersonal relationship and social structure in urban villages.

Owing to the tremendous transformation of social environment, people living in urban villages have been experiencing problems related to land ownership, survival, and human relationship. However, it has not been fully discussed yet that whether religion, as one kind of spiritual and cultural resource, would play a role in solving those problems of urban villages. As one of the most prevalent religions in China's rural areas, Catholicism has a positive effect on moral and ethical norms. Especially, how Catholicism plays its social role in helping villagers solve those problems deserves our attention.

This paper uses Catholics in a certain urban village in Taiyuan City of Shanxi Province in China as a case study to investigate the influence of Catholicism on urban villages. It is found that during the period of transformation, Catholicism has played an important role in helping villagers cope with changes in human relationship caused by land ownership conflicts, in maintaining interpersonal bonding, and in providing spiritual comfort to villagers who are nervous about the future. The Catholics solve the above problems by participating in worship activities to get God's protection and to meet their spiritual needs. Regular worship activities can strengthen Catholics' bonding, enhance their senses of belonging to Catholicism, and further offer one kind of social capital including the cultivation of interpersonal altruism and the maintenance of regional bonding. This paper suggests that religion may be one of the keys to solving problems in urban village.

Keywords: Chinese Urban Villages, Catholicism, Spirituality

Presentation 75

Conference Day 2 Time: 10:50 Zoom Room A

Title: *The Role of Structure and Agency to Protestant Full-time Church Workers in Northern Philippines: A Phenomenological Inquiry*

Presenters: Jay Emmanuel Asuncion, Assistant Professor, Cagayan State University

Abstract

In Northern Philippines, Protestant church full-time workers have significantly altered people's lives in the province. However, there is a dearth of studies to unravel the significant role they play in transforming their local church and community. The researcher used the phenomenological method to explore the lived experiences of the ten (10) church full-time workers employing an in-depth interview . Their narratives were transcribed verbatim and underwent phenomenological analysis to deduce the themes and to elicit the essence of their lived- experiences. Results showed that their life of poverty, the church's doctrine, the spiritual guidance of the missionaries, and spiritual formation shaped them into effective church workers. These structures have constraining and enabling power that posed many challenges for them in serving their local church. However, they exercise their agency to go beyond constraints. Further, they passionately preached the gospel, serving their communities through relief giving and medical missions for spiritual and social transformation.

**Parallel Session 21 Special Session Organized by JDTR EA: East Asian
New Religious Movements: Past, Present and Future**

Conference Day 2: 14th August

10:10-11:50am (Taiwan time)

Zoom Link:

Moderator:

Moderator: Jason Greenberger, Managing Editor, Daejin University,
Korea)

Presentation 91

Conference Day 2 Time: 10:10 Zoom Room B

Title: *Esoteric Entanglements: Vietnamese Redemptive Societies and French Occultism.*

Presenters: Davide Marino, Doctoral Candidate, The Chinese University of Hong Kong

Abstract

This presentation wants to introduce to the non-French speaking audience the unusual trajectory of “Matgioi” (born Albert de Pouvourville, 1861-1939). This individual, almost unknown today, was a prominent figure of French fin de siècle intellectual life. Born into an aristocratic military family, de Pouvourville was sent to French Indochina (modern Vietnam) as a soldier in the context of France’s colonial wars. There, in 1890, he joined a local branch of the Heaven and Earth Society (Tiandihui 天地會, Thiên Đạ Hi in Vietnamese), described by de Pouvourville as his “Daoist Initiation”. On his return to France, together with the son of his "Daoist Master" Nguyen Van Cang, was active in the Parisian Occultist milieu, where he intended to teach to the French public the heights of “Chinese tradition”.

De Pouvourville's work and life trajectory show how two phenomena (late 19th Century European Occultism and "Chinese redemptive societies") reveal a striking affinity that can only partially be understood as the product of colonial encounters. Albeit from opposite sides of history, both Occultism and "redemptive societies" signal the uneasiness of religious believers vis-à-vis the (perceived) threat posed by the "paradigm shift" of modernity.

The intellectual resources deployed by East Asian and European believers in the attempt to overcome this challenge refute the often-held prejudice of an unbridgeable distance between "East" and "West".

Presentation 92

Conference Day 2 Time: 10:30 Zoom Room B

Title: *Yiguandao in Korea: International Growth of a Chinese New Religion*

Presenters: Edwards Irons, Director, Hong Kong Institute for Culture, Commerce and Religion
Gyungwon Lee, Professor, Daejin University

Abstract

The Yiguandao leader Zhang Tianran made a fateful visit to Tianjin in 1934. While there he heard about a martial arts academy, Daode Wuxueshe. He succeeded in converting the academy's two founders, Sun Xikun and Yang Guanchu. The academy was renamed the Temple of Morals (daode fotang). The Daode lineage would become one of the primary vectors for the overseas transmission of the Dao. Three of the major lineages in Taiwan have roots in the Daode lineage. Most importantly for us, all three of the original missionaries sent to Korea were sent from Daode lineage halls. This paper summarizes and details the development of Yiguandao in Korea. We rely primarily on what is available in Korean and Chinese sources, supplemented by visits and on-line searches. In addition to explaining the historical events and those individuals who played a large part in them, we attempt to clarify the tradition's Korean organizational features. At the same time, we will distinguish between several organizational levels within Yiguandao groups.

Presentation 93

Conference Day 2 Time: 10:50 Zoom Room B

Title: *Christianity as Model and Analogue in the Formation of the 'Humanistic' Buddhism of Tàì Xū̄ and Hsing Yún*

Presenters: Yu-Shuang Yao, Professor, Fo Guang University

Abstract

This paper examines how modern Chinese Buddhism has been influenced by Christianity. For our purposes 'modern Chinese Buddhism' refers to a form of what has become known in the West as 'Engaged Buddhism', but in Chinese is known by titles which can be translated 'Humanistic Buddhism' or 'Buddhism for Human Life'. This tradition was initiated on the Chinese mainland between the two World Wars by the monk Tàì Xū̄, and first Part of the paper is devoted to him. Since the communist conquest of China, its main branches have flourished in Taiwan, whence two of them have spread worldwide. The most successful, at least in numerical terms, has been Fo Guang Shan ('Buddha's Light Mountain'), founded by a personal disciple of Tàì Xū̄, Hsing Yun, now very old, and it is on this movement that we concentrate in Parts two and three. We differentiate between conscious imitation and analogous development due to similar social circumstances, and show how Protestant Christianity and Roman Catholicism have had different effects. In Part four, we examine Fo Guang Shan as a missionary religion.

Key Words: Tai Xy, Ven. Hsing Yun, Engaged Buddhist, Missionary

Parallel Session 22 Religious Response to Covid-19 II

Conference Day 2: 14th August

10:10-11.50am (Taiwan time)

Zoom Link:

Moderator:

Yifang Cheng

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Presentation 79

Conference Day 2 Time: 10:10 Zoom Room C

Title: *Religious Rituals as Evolutionarily Evoked Disease-Avoidance Strategy: Integrating Anomalous Behaviour*

Presenters: Neha Khetrpal, Assistant Professor, Jindal Institute of Behavioural Sciences (JIBS), O.P. Jindal Global University

Abstract

Invoking an evolutionary perspective, religion could be defined as a disease-avoidance strategy (Terrizzi, 2017). Building on this proposal, I emphasise how purification rituals could explain the adaptive value of religion. In the absence of modern medicine, rituals may have played a key role in arresting the spread of diseases over the course of our evolutionary history. With time, these purification rituals transformed into religious rituals. In the contemporary world, purity-related religious practices may appear anomalous when practiced in the middle of a pandemic. Why would people indulge in purification practices when these defy local health measures? My proposal reconciles the anomaly by explaining that purification rituals could be understood as fitness-enhancing behaviours in a symbolic manner. In the developed theoretical framework, purification rituals could be particularly viewed as a disease-avoidance strategy. These strategies may have successfully enhanced the longevity of our predecessors. Consequently, purification rituals have worked to enhance the adaptive value of religions across the world.

Presentation 80

Conference Day 2 Time: 10:30 Zoom Room C

Title: *Making Sense of Public Hygiene: Understandings and Attitudes of Religious Leaders in Iran during the COVID-19 Pandemic*

Presenters: Satoshi Abe, Assistant Professor, Kyushu University

Abstract

Iran is one of the worst affected countries by the COVID-19 pandemic in the Middle East, with its cumulative infection cases being the second highest and related-death count being the highest in the region. The pandemic rapidly swept the country and has since taken its peculiar course, while keenly reflecting religious grounds that helped establish the Islamic Republic in the first place. Accidentally, the very first incidents of the coronavirus infection and related-death occurred in the city of Qom, a holy Shi'i center, in February 2020, arousing a sense of anxiety and uneasiness especially among pious believers. In response, religious leaders from the early stages of the pandemic have been present at various scenes and have been engaged in the activities aiming to mitigate the hardships experienced by the faithful.

Religious leaders in Iran have stepped up their efforts to combat the pandemic, in particular, by working alongside the Ministry of Health, the country's leading scientific institution for public hygiene. They began to look for ways in which the conceptual schemes of Islam and modern science are framed and addressed in compatible terms. Public hygiene, in other words, has become a field where both religious leaders and scientists share a common interest and explore ways of mutual assistance, a phenomenon increasingly seen in other "scientific" fields in the Islamic world. In light of these developments, this presentation covers some highlights of the pandemic in Iran and explores the following questions and the alike: How do religious leaders in Iran make sense of science-based hygiene measures that might compromise some aspects of Islamic customs like funeral processions? What are the emerging debates and styles of reasoning among religious leaders, as modern medicine under the pandemic diminishes the roles that Islamic/indigenous medicine once played? Overall, in what ways, do they give theological explanations for the COVID-19 phenomena that are normally accounted for and understood with scientific terms in the mainstream media?

Presentation 81

Conference Day 2 Time: 10:50 Zoom Room C

Title: *Threat or Opportunity? Christian Responses to the Covid-19-local Church's Adaptation of Gospel Preaching in Taiwan*

Presenters: Fuchu Chou, Honorary Professor, National Central University
Yifang Cheng

Abstract

In the face of the Covid-19 pandemic, many churches responded by shrinking, suspending or stopping activities, and the spiritual conditions of the saints were also affected. This is in line with Durkheim's statement that the collective consciousness of social groups is facing the disintegration of anomie. However, facing the epidemic and the changes in the world situation, the local churches in Taiwan have reinterpreted their religious connotations to transform believers from the self-serving mode of "fear losing their human lives" to the altruistic transcendence mode "cooperating with God to catching men alive." Then it condenses the collective consciousness to avoid the division and disintegration of the churches. This research explored how Christians responded to the Covid-19 by preaching the gospel in Taiwan in terms of quantitative and qualitative investigations. Indeed, it started 37 years ago that a large-scale plan was executed to preach the gospel island wide in Taiwan. This plan has been rejuvenated during the Covid-19 pandemic, and the burden to preach the gospel for the foreign students in Taiwan has been initiated recently. This plan also equips every believer (both immigration and evangelism) with the homogeneity in order to avoid the social division. Up to date, many group meetings for foreign students have been established around the island. For example, there were 147 foreign students plus local students (450 in total) from different universities, meeting together in central Taiwan and the services for foreign language students have been established. The responses successfully improve the situation of the organic solidarity, but avoid secularization and actualization and "recover" the state to mechanical solidarity of the local churches in Taiwan.

Presentation 82

Conference Day 2 Time: 11:10 Zoom Room C

Title: *Is the Response of COVID-19 Different among Chinese Believers?*

Presenters: Zhipeng Zhang, Visiting Professor, Nanjing Institute of Technology

Abstract

In the traditional view, religion or belief usually provides an explanation for the disaster and death, which can alleviate people's anxiety and fear to some extent. The coronavirus outbreak has provided an opportunity to test this idea. This paper tries to find out the psychological and behavioral differences of China people with different religions or beliefs when facing the threat of the epidemic through a "snowball" questionnaire survey. Considering the diversity of religion or belief connotation, the questionnaire design distinguishes three levels of belief identity, belief cognition and belief activity. From the perspective of the indicators of belief identity, the belief state of some believers was affected by the epidemic. However, there was no significant difference in psychology, epidemic prevention behavior and awareness of rights among believers. From the perspective of belief cognition, there are significant differences between believers in psychology, epidemic prevention behavior and rights cognition.

Parallel Session 23 Human-environment Relations in Asia: towards a Sociology of Science and Religion

Conference Day 2: 14th August

10:10-11.50am (Taiwan time)

Zoom Link:

Moderator:

David Palmer

Professor, Hong Kong Institute for the Humanities and Social Sciences (HKIHSS); Department of Sociology, The University of Hong Kong
Email Address: palmer19@hku.hk

Presentation 83

Conference Day 2 Time: 10:10 Zoom Room D

Title: *Developing an Anthropologically and Sociologically Grounded Conceptual Framework for Reframing the Relationship between Science and Religion.*

Presenters: David Palmer, Professor, Hong Kong Institute for the Humanities and Social Sciences (HKIHSS); Department of Sociology, The University of Hong Kong
Mike Brownutt, Faith and Science Collaborative Research Forum, The University of Hong Kong

Abstract

The construction of competing knowledges and discourses on “science” and “religion” is constitutive of the epistemic foundations of modernity and has shaped the tensions between Western modernity and Asian traditions. This encounter has led to reinventions and reconfigurations of Asian cosmologies, as well as to challenges to Western dichotomies and definitions of science and religion. In this paper, the authors, an anthropologist and an experimental physicist, will present an approach to taking up these challenges at the ontological and epistemological levels. Abandoning pre-conceived categories of science and religion, we propose to take “epistemic communities” as the unit of knowledge production, comparing how knowledge is generated and applied within different traditions and disciplines. Unpacking the often unquestioned assumptions about the “realism” of science, we find that different religious and scientific epistemic communities hold a wide array of realist and anti-realist positions at the ontological, epistemic, semantic, symbolic and subjective levels. Questioning assumptions about the necessary exclusivity of any coherent system of knowledge, we show how, both in academia and in religion, the concurrent usage of

ontologically incompatible models of reality is widespread, in what we call “poly-ontology”.

Presentation 84

Conference Day 2 Time: 10:30 Zoom Room D

Title: *Human-tree Relationships among Buddhists and Animists in Thailand*

Presenters: Kanisa Sattayanurak, Doctoral Student, The University of Hong Kong

Abstract

A diversity of strategies was constructed in different contexts around the globe to raise awareness of environmental problems. Most institutions raise strategies which are specific to their citizen's cultural and social background, intending to draw much higher attention to the environmental problems. Thailand, with large amount of Buddhist populations, has been creating environmental awareness via Buddhism existence since the late 1980s. While Buddhism in Thailand is not the official state religion, the constitution requires the King to be Buddhist. And the law requires religious education at both the primary and secondary levels, with more instruction time dedicated to teaching Buddhism. Buddhist rituals and symbols have become as important as legal rules, leading to the environmental movement that uses Buddhist clergy to protect natural resources. The ordination of a tree is what Thai people call the "tying orange robe around the tree" activity to protect them from being cut. Overall, appealing to Buddhist values and citing scripturally grounded stories is working well in the Thai context. Nevertheless, it is worth noting that Thai Buddhism is a combination of numerous beliefs and practices, such as Animism, Hinduism, and local practices. Different ontologies have different impacts on each social group's belief, action, as well as a reaction toward an ordained tree. A poly-ontological approach can help society pursue ever more complete and coherently interconnected branches of knowledge in environmental protection.

Presentation 85

Conference Day 2 Time: 10:50 Zoom Room D

Title: *Establishing Heterogeneous Epistemic Communities to Tackle Climate Change: A Case Study of Fo Guang Shan*

Presenters: Yijun Gai, Doctoral Student, Hong Kong Institute for the Humanities and Social Sciences (HKIHSS), The University of Hong Kong

Abstract

The Glasgow Climate Pact, a key outcome of the 26th United Nations Climate Change Conference (COP26), highlights the “urgent need for multilevel and cooperative action” and recognizes “the important role of indigenous peoples, local communities, and civil society.” However, the discussion of climate change is dominated by professionals with scientific information and political authorities. The rest of the population, especially people who lack professional training, could only passively wait for the development of “effective” action plans that have not made substantial progress.

What is missing in the current knowledge generation process, and how can we involve more people to create and apply solutions that will tackle the root problems, such as a delusory desire for unlimited growth. By taking a participant observation approach to analyze two events related to climate change mitigation organized by Fo Guang Shan Buddhist communities, this paper argues that: 1) establishing heterogeneous epistemic communities can enhance the inclusiveness of knowledge generation and the practicality of climate solutions, 2) new knowledge can be generated by laypeople in different age groups so that the interplay of macro- and micro-level knowledge-making processes in religious communities need to be appreciated, and 3) cultivating and enhancing moral values is important to tackle climate change and the concept of “purifying the mind to purify the land” can be derived and cultivated in religion and science and should be advocated in future climate change conferences.

Presentation 86

Conference Day 2 Time: 11:10 Zoom Room D

Title: *Human-star Relationships in Daoism: an Anthropological Study at Mount Qingcheng, China*

Presenters: Ziwei Fan, MPhil Student, Hong Kong Institute for the Humanities and Social Sciences (HKIHSS), The University of Hong Kong

Abstract

What is a star, what is a person, and what are human-star relationships? This study will investigate the following ontological questions based on an anthropological study of Mt Qingcheng's contemporary Daoist 'epistemic community': Can stars be known? How do Daoist and scientific epistemic communities perceive stars differently?

Both Daoists and scientists consider that 'stars can be known', indicating that they are both 'epistemic realists.' They disagree, however, about what stars are, what can be learned about them, and how stars can be studied. Western scientists believe that stars exist independently of human subjective experience, and they objectify stars in scientific epistemic communities; hence, scientists claim that the subjective experience of stars observed through the human body is irrelevant to scientific investigations. In contrast, Daoists derive knowledge of the stars from their embodied experience – but they claim that that only a thorough spiritual training may provide access to the deep reality of the stars, and even the cosmos. Through this paper, I will explore how Daoists cultivate what could be called “subjective realism” – an epistemological position by which ontological reality can be known through the conscious cultivation of subjective knowledge.

Parallel Session 24 Global Yiguandao II
Conference Day 2: 14th August
19:00-20.40am (Taiwan time)
Zoom Link:

Moderator:

Yun-ying Chung

Professor, Department of Chinese Linguistics and Literature, Yuan Ze University
Email Address: Yun-Ying@saturn.yzu.edu.tw

Presentation 87

Conference Day 2 Time: 19:00 Zoom Room A

Title: *Yiguandao's Discourse and Practice on "the Equality of Spiritual Nature"*

Presenters: Yun-ying Chung, Professor, Department of Chinese Linguistics and Literature, Yuan Ze University

Ping-i Li, Master Student, Department of Chinese Literature, National Chengchi University

Abstract

Yiguandao is a modern Chinese sect that attaches great importance to the discourse on the equality of spiritual nature. Based upon its core belief that “the Dao (the Way) is not jiao (teaching/religion),” Yiguandao develops a set of discourse and practice demonstrating the idea that the spiritual nature of humankind originates from a common source, that is, the nondual and absolute Dao, and is thus equal. Yiguandao stresses that, through the initiation ritual, one can be delivered from reincarnation after realizing where the spirit resides in the human body, thereby embarking on self-cultivation in light of one’s spiritual nature. From Yiguandao’s historical view, it is out of the eschatology concerning “the apocalypse of the Three Ages” that the Dao is passed down to the masses and further shapes the family-oriented cultivation, eliminating the barriers of nation, religion, gender, class, culture, and race. Moreover, in its process of global spread, Yiguandao, centering on the Dao, synthesizes local cultures and takes the form of engaged cultivation to save all sentient beings back to the original state of their spiritual nature by means of certain actual actions and practices.

Presentation 88

Conference Day 2 Time: 19:20 Zoom Room A

Title: *Self-Cultivation and Spiritual Leadership of I-Kuan Tao Daozhang - Han Yu Lin*

Presenters: Yu-hui Chen, Professor, Institute of Teacher Education, National Chengchi University

Abstract

Han “Daozhang” (Grand Senior Elder) Yu Lin (1901–1995) also known as Han, was one of a prominent religious leader of I-Kuan Tao. Han devoted himself to propagating Dao. By leading the Fa-Yi group, he spread I-Kuan Tao to Taiwan and attracted many followers. His achievements and influences demonstrate the successfulness of his particular style of leadership. This paper discusses in detail the relationships between and among Han’s personality traits, leadership styles and the above characteristics. To acquire a comprehensive understanding of Han, the researcher interviewed 35 of Han’s followers. Han’s characteristics and leadership methods are explored and categorized as cultivating (kung fu) four primary aspects: veneration, tranquility, purity, and completeness. These four aspects are compared with the characteristics and values of moral and spiritual leadership from the literature.

Presentation 89

Conference Day 2 Time: 19:40 Zoom Room A

Title: *"Monarchical Polytheism": A preliminary Discussion on Yiguan Dao's Concept of God and its Meaning in Civilisational Dialogue and Transformation*

Presenters: Na Li, Doctoral Candidate, Oriental Studies; DPhil Associate, China Centre at University of Oxford

Abstract

In terms of its polytheistic perspective, Yiguan Dao's pantheon of myriad gods and deities seems to be able to immediately distinguish this East-Asian religion from the monotheistic Abrahamic beliefs. Yet, its polytheism involves the devotion to the one single, supreme God – the Eternal Venerable Mother (wusheng laomu 無生老母), while inclusive of the existence and worship of other multifarious deities in the celestial hierarchy in the Yiguan Dao's cosmology.

While trying to describe this type of polytheism, two categories that seem to be close yet different are henotheism and monolatry (monolatry). Both categories – having been applied to the study of East Asian religions and often confused with one another – involve the worship of one most powerful God among a plurality of divinities. Despite their differences, a common emphasis on the highest or most powerful God is shared among these distinct types of polytheism. In the case of Yiguan Dao, it may better be described by drawing on what Max Müller (1823-1900) used in his studies on Indian religions, particularly Hinduism, i.e., the term "monarchical polytheism". Yiguan Dao's prominent monarchical polytheistic dimension laid a good foundation for meaningful comparisons and dialogues with Abrahamic monotheism.

This paper examines Yiguan Dao's core faith in the Eternal Venerable Mother as the Creator and the Supreme Being. On the one hand, it analyses the connection between a series of notions in Yiguan Dao, such as the Heaven (tian 天), the Cosmic Principle (li 理), the Way (dao 道), the Heaven of Principle (litian 理天), the Ultimate of Non-being (wuji 無極), the Non-polar Heaven of Principle (wuji litian 無極理天), the Non-polar Venerable Mother (wuji laomu 無極老母), the Heavenly Mother (huangmu 皇母), and so on. On the other hand, it brings in a discussion made by Gottfried William Leibniz 萊布尼茲 (1646-1716) by the end of his life on the Chinese notion of "li 理", which he equated with the concept of God / Divinity (his reference point being Judeo-Christian monotheism).

By connecting the semantic field of “God” in Yiguan Dao with the concept of God in Judeo-Christian tradition, this paper further discusses the significance of Yiguan Dao in civilisational dialogue and transformation in the 21st century.

Presentation 90

Conference Day 2 Time: 20:00 Zoom Room A

Title: *On the Course Towards Gender Equality—Women's Religious Practice in Yiguandao*

Presenters: Yeh-Ying Shen, Adjunct Lecturer, Singapore University of Social Science (SUSS)

Abstract

The gendered discourse on females in Yiguandao has been gradually evolving over the past decades. Women's frequent involvement in proselytizing activities and serving the higher clergy posts may not be directly associated with gender equality, however, these phenomena would enhance the course.

Notwithstanding the concept of gender equality exists in Yiguandao's scriptures, the reality of the situation has been greatly influenced by secular perspectives of traditional Chinese culture. Women were less powerful. After Yiguandao relocated to Taiwan, participation among female devotees has continued to become higher and deeper. Yiguandao interpreted this situation with the notion "the Rise of the Female Era (kundao yingyun 坤道應運)". It emerged during the time that China's modernization began. "Kundao 坤道", which originates from I-Ching, refers to the female gender; and "yingyun 應運" indicates that women could have more opportunities to present themselves alongside having influences on all the domains of our societies.

Religious services have become a reason for female followers to find balance between family and personal pursuit. As women in Yiguandao have discovered that there are possibilities above and beyond that of merely choosing wifehood and motherhood to complete their life. Some of them are also freed from the traditional patriarchy in Chinese society through the religious missions they opt for, i.e. being celibate. Despite the progress, traditional Chinese culture remains deeply embedded, meaning the transformation is still ongoing.

Parallel Session 25 Managing Church During the Pandemic
Conference Day 2: 14th August
19:00-20.40pm (Taiwan time)
Zoom Link:

Moderator:

Gang-Hua Fan

Associate professor, Department of Sociology, Soochow University
Email Address: ganghua.fan@gmail.com

Presentation 76

Conference Day 2 Time: 19:00 Zoom Room B

Title: *Expanding the “Top”: the Combination of Technology and Spirituality in the Top Church’s Online Services.*

Presenters: En-Ya Tsai, Graduate Student, Department of Sociology, National Taiwan University

Abstract

Physically attending religious services has been impacted throughout the Covid-19 pandemic. The Top Church, one of the most prominent megachurches in Taiwan, has streamed Sunday services and prayer meetings via YouTube and Zoom since 2016. Wondering how the church could maintain a prosperous image even in the pandemic, the study focuses on how incorporating technology and spirituality in online services enables the Top Church to expand and blur the boundary of a faith community. The author conducts participant observations in online services for six months, participating in prayer meetings and Sunday services. The study proposes two aspects that enable the Top Church to maintain spirituality and expand church boundaries through technologies. First, the online service settings. The Top Church incorporates filming and acoustics technologies, congregational mobilization, and experiential spirituals all together in the live services to create collective effervescence and spiritualities. Moreover, live stream technologies expand charismatic sermons to the broader Chinese community around the globe. By live streaming online charismatic services with Chinese ideologies behind, the Top Church attracts faith communities from China, South-East Asia and other parts of world to regularly attend their online services. The study particularly echoes with the Pentecostal and Charismatic studies in Korean Megachurches but reflects a varied Taiwan image. Besides, the study reflects the

Durkheimian approach, which emphasizes religion as built by the faith community. Through the corporation of technology and spirituality, spiritualities can be built without the confinement of time and space. In other words, the boundary of a faith community can reach beyond a concrete church, building spiritual experiences and virtual church base on modern media technologies.

Key Words: Megachurch, Charismatic, Spiritual, Technology, Boundary.

Presentation 77

Conference Day 2 Time: 19:20 Zoom Room B

Title: *Why Do Young Adult Females Leave or Remain The Church? : Focusing on Gender Issues of Religious People*

Presenters: Jinhee Park, Doctoral Candidate, Sogang University

Abstract

The purpose of this study is to investigate the phenomenology of young adult female believers at the boundary of systematic religion in the era of "un-churching" and to examine their views, conflicts and tendency to "un-churching(De-Religionization)". Today, where religious influence is decreasing, the sharp decline in young believers clearly reflects un-churching phenomenon and the decrease in the number of young believers is becoming more serious due to Covid-19. Female believers have a numerical advantage over male believers, but their role and influence in religious systems and organizations are limited and marginalized, so the reasons and characteristics of "un-churching" are different from male believers. At the same time, it is possible to have sufficient discussions on when to remain in the church.

In the past, many female believers showed no resistance to patriarchal traditions and culture and converted to religion. On the other hand, the decline in the number of young adult female believers avoiding religions is due to social changes such as secularization. Furthermore, as a female believer, religion experiences cultural elements such as conservatism and irrationality of religious organizations, conflicts of doctrines and worldviews, structural inequality, and patriarchal elements. This experience and social change work simultaneously and in layers. Therefore, it is necessary to analyze what elements are combined to form a female youth believer leaving the church.

Recently, extreme friction, conflict and confrontation between feminism and religion have become apparent. The incident was reported by the media and is known as an exciting story, but such extreme cases do not explain the worries and conflicts of young women believers in religion. If the conflict between women and religion is interpreted only through extreme cases, the influence of women and religion will be distorted and the general understanding will be limited. Therefore, the study investigates the differences in conflict, tension, and worldview experienced by young female believers in church.

Through in-depth interviews with young female believers, the motivation and formation of direct and indirect factors, internal and external pressure, and complex effects of the decision to leaving church. In the analysis process, the coding process involves the use of the grounded theory to lead to 'condition-phenomena-strategies-results'. By

contrasting the coding process more specifically, we will have a deeper understanding of the relationship between young female believers and the church. The mechanisms and implications of young female believers' leaving church are analyzed to broaden their understanding of Women's studies, Sociology of religion. This study is a meaningful task to explore the necessity and direction of change in the church experienced and recognized by young female believers.

Presentation 78

Conference Day 2 Time: 19:40 Zoom Room B

Title: *Exploring the Reasons for Religious Affiliation among Taiwanese Adults*

Presenters: Gang-Hua Fan, Associate Professor, Department of Sociology, Soochow University

Abstract

Due to the characteristics of religious multiplicity in East Asia, East Asian people may exhibit different types of reasons for religious affiliation than that in Western societies. Using data of 2009 Taiwan Social Change Survey (Round 5, Year 5), this research intends to explore patterns of reasons for religious affiliation and its distribution among Taiwanese people with different gender, age, education, marital status, and religious affiliations. With the application of the latent class analysis (LCA) method, reasons for religious affiliation among Taiwanese people are classified to four categories: (1) instrumental (seeking for safety), (2) conventional (following the path of parents), (3) self-actualizational (aiming for self-cultivation and understanding the meaning of life), and (4) synthetical (mixing instrumental, conventional, and self-actualizational purposes). Preliminary analyses show that, while women are more likely to be instrumental or self-actualizational, men tend to be more conventional. Elderly people tend to be more instrumental, and the middle-aged are more self-actualizational. People with lower, median, or higher education tend to be more instrumental, conventional, or self-actualizational, respectively. Widowed people tend to be more instrumental; divorced people are more aiming for self-actualization; and single people are more conventional. Folk religion followers tend to be more instrumental. Buddhists are more likely to be self-actualizational. Taoists are more conventional. Follower of Christianity and "Other religions" (mostly are new religions) are both more likely to be either self-actualizational or synthetical.

Parallel Session 26 Author Meets Critics
Conference Day 2: 14th August
19:00-20.40am (Taiwan time)
Zoom Link:

Moderator:

Mark Mullins

Professor, The University of Auckland

Email Address: m.Mullins@ auckland.ac.nz

Conference Day 2 Time: 19:00 Zoom Room C

Title: *Author Meets Critics Panel: Religion and China's Welfare Regimes: Buddhist Philanthropy and the State (Palgrave Macmillan 2022)*

Moderator: Mark Mullins, Professor, The University of Auckland

Panelist: Fenggang Yang, Professor of Sociology, Purdue University

Panelist: Stefania Travagnin, Professor, University of London

Author's response: André Laliberté, Professor, University of Ottawa

Parallel Session 27

Civil Engagement and Religion: Doing Islamic Charity in Indonesia and Taiwan

Conference Day 2: 14th August

19:00-20.40am (Taiwan time)

Zoom Link:

Organizers: Syuan-yuan Chiou and Yuherina Gusman

Zakat is one of Islam's five pillars and a charity that Islamic law requires Muslims to pay for their money and property annually. It is distributed to the poor, disadvantaged, and deserving in accordance with their divinely ordained entitlement. Indonesia is not an Islamic country, however, almost 80% of its population is Muslim. Therefore, in Indonesia, it is a widespread practice to collect and utilize *zakat*. The implementation of Law No. 23 of 2011 on *zakat* management provides opportunities for the modernization of *zakat* institutions. *Zakat* institutions have begun to transit from the traditional method of *zakat* management to the modern approach, resulting in the incorporation of structure and innovation in *zakat* collection and distribution procedures, including the definition of *mustahik* (those who allow receiving *zakat* funds). The improvement of this method makes migrant workers and their families eligible to receive *zakat* funds. Taiwan is not a Muslim country where even Muslim population is a religious minority. But, for the religious service Indonesian Muslim migrant workers and students in need, several Indonesian national Muslim organizations also establish their organizations in Taiwan, paying their service for Islamic preaching and collections of *zakat*. Therefore it is interesting to explore how these Indonesian Muslim organizations perform their religious obligation and practice charity in a non-Muslim society. This special session with five papers intends cover various approaches and dimensions of *zakat* in view of modern transformation of Islamic charity and transnational practice of *zakat* between Indonesia and Taiwan.

Presentation 99

Conference Day 2 Time: 19:00 Zoom Room D

Titles: *Contextualizing the Sustainable Development Goals: Strategic Role of BAZNAS in Integrating Global Development Agenda in Indonesian Zakat Practice.*

Presenters: Sarah Anabarja, Ph.D. Candidate, International Doctoral Program in Asia Pacific Studies (IDAS), National Chengchi University Email: sarah.anb86@gmail.com

Abstract

This study investigates the strategic role of Indonesian National Zakat Agency (*Badan Amil Zakat Nasional*, BAZNAS) in accommodating the global agenda of Sustainable Development Goals (SDGs). This recent advancement in *zakat* management has reflected the new trend of the integration between the religious practices of *zakat* in the field of development. Scholarly works indicate that Indonesian Muslim society has demonstrated its cosmopolitan value to develop its religious frameworks and practices. Following the issue of a *fatwa* (scholarly opinion on a matter of Islam) by the Indonesian Ulama Council (*Majelis Ulama Indonesia*, MUI) stating that *zakat* delivery is not limited to being channeled directly for *mustahiq* (beneficiaries), *zakat* managers began to innovate their strategy to direct the broader use of *zakat*. However, incorporating the global agenda of SDGs into *zakat* practice requires more than *fatwa*. Thus, BAZNAS employs a number of strategies to achieve this goal. BAZNAS, along with members of the World Zakat Forum (WZF), signed a Memorandum of Understanding (MoU) with UNDP in 2019 to utilize *zakat* funds to support SDGs programs. Using a qualitative approach, this study focuses on the reconstitution of *zakat* practice in light of the current global development agenda. This study contends that BAZNAS has promoted SDGs through the institutionalization of cosmopolitan values rather than the cultural and social approaches.

Keywords: Zakat, Sustainable Development Goals, Cosmopolitan Values.

Presentation 100

Conference Day 2 Time: 19:20 Zoom Room D

Title: *Religious Value and Social Capital in Response to COVID-19 Pandemic among Indonesian Muslim Community: In Perspective of “Sedekah” and “Gotong Royong”*

Presenters: Ardila Putri, S.IP, MA, International Relations Department, Universitas Pertamina, ardila.putri@universitaspertamina.ac.id

ABSTRACT

The COVID-19 pandemic has had a significant impact on various countries, including Indonesia. Indonesia announced its first case of covid in early March 2020, a few weeks before the virus was declared a global pandemic. After WHO announced that COVID19 became a global pandemic, various countries took strategic steps to suppress the spread of the virus. One of the policies issued in Large-Scale Social Restrictions (PSBB) in red zone areas. This PSBB has resulted in limited people's movement and, at the same time, has an impact on the economy of the lower class. This paper aims to analyze how the role of social capital owned by the Indonesian Muslim community (sedekah and gotong royong) in increasing community resilience in the face of COVID 19, especially in building a spirit of togetherness and helping fellow human beings. The social capital that will be discussed is "sedekah" (derived from the Islamic word "sadaqa") and "gotong royong". Both of these concepts have the meaning of volunteer activities. "Sedekah" means voluntary work toward others, while gotong royong means mutual cooperation. These two concepts are fundamental to the voluntary assistance activities carried out by the Indonesian Muslim community, both individually and in groups, during the COVID19 pandemic.

Keywords: Social Capital; Sedekah; Gotong Royong; Pandemi COVID19

Presentation 101

Conference Day 2 Time: 19:40 Zoom Room D

Title: *Modernizing Zakat and Its Potential for Assisting Indonesian Female Migrant Workers in Taiwan and Their Families in Indonesia*

Presenters: Yuherina Gusman, Al-Azhar University of Indonesia,

Abstract

Zakat is the third of Islam's five pillars. *Zakat* is a charity that God requires Muslims to pay for their money and property annually. It is distributed to the poor, disadvantaged, and deserving in accordance with their divinely ordained entitlement. Indonesia is not an Islamic country. However, almost 80% of its population is Muslim. Therefore, In Indonesia, it is a widespread practice to collect and utilize *zakat*. The implementation of Law No. 23 of 2011 on *zakat* management provides opportunities for the modernization of *zakat* institutions. *Zakat* institutions have begun to transition from the traditional method of *zakat* management to the modern method, resulting in the incorporation of structure and innovation in *zakat* collection and distribution procedures, including the definition of *mustahik* (those who allow receiving *zakat* funds). The improvement of this method put migrant workers and their families eligible to receive *zakat* funds.

This paper aims to examine the utilization of *zakat* in the modern method of assisting and empowering Indonesian female migrant workers and their families in Taiwan and Indonesia. This paper also investigates how Islamic charity is translated and reintroduced in modern Indonesia and contextualized in the international domain. The data was obtained using in-depth interviews with important stakeholders in Indonesia and Taiwan using the qualitative method. The research found that there has been a significant shift in how *zakat* is defined and practiced among Indonesian Muslims in general, and particularly among Indonesian migrant workers. These changes create new chances for migrant workers and their families to receive support during the labor migration.

Keyword: *zakat* modernization, migrant workers, support for migrant workers, Islamic charity

Presentation 102

Conference Day 2 Time: 20:00 Zoom Room D

Title: *Transnational Social Support to Enhance Indonesian Migrant Worker's Capacity of Long-Distance Parenting in Taiwan*

Presenters: Rekyan Regasari, National Central University, Taiwan

Abstract

International labor migration is a driving force in developing Indonesia's economy and human resources. Migrant workers contribute significantly to Indonesia's economic development, with recorded remittances totaling more than USD 9 billion per year. However, they are nonetheless inadequately protected under regulation and practices. The majority of these migrant workers are women who are forced to leave their children and families behind due to the host country's rules prohibiting them from bringing their families. The geographical disparity between mothers and left-behind children has positive and negative impacts on the children. Unfortunately, the negative consequences of mother migration outweigh the benefits. In this regard, migrant mothers and their families need support from close relatives, the Indonesian government, and host countries to sustain the migration without sacrificing their children. Several previous studies found that social support for migrant workers and their families can be crucial for migrant workers to retain their families from far away. Taiwan has received almost 288 thousand Indonesian migrant workers (February 2021) but rarely considers the Indonesian migrant worker's parenting problems. Therefore, this paper intends to explore the social support received by Indonesian migrant workers in Taiwan. It presents a case study conducted in Taiwan where a special "University Social Responsibility" (USR) project conducted by National Chengchi University in five big cities in Taiwan providing consulting workshops for parents as migrant worker to improve their mental resilience and skills of long-distance parenting. In particular, the workshop is implemented with an experimental spirit in way of Islamic social work. The research found that social support is crucial for migrant workers and children left behind; however, the resources are still insufficient. Additionally, Taiwan and Indonesia may collaborate via transnational public-private partnerships to address the emerging challenge.

Presentation 60

Conference Day 2 Time: 20:20 Zoom Room D

Title: *Zakat Collection and Distribution by Nahdlatul Ulama (NU) AND Human Initiative in Taiwan*

Presenters: Syuan-yuan Chiou and Ayu Heryati Naqsabandiyah, National Chengchi University, Taiwan

Abstract

Nahdlatul Ulama (NU) is one of the largest Muslim organizations in Indonesia. This organization has a significant role in various sectors, such as education, health, and the economy. Considering the large number of Indonesian citizens living abroad – both as migrant worker and student – NU then established its branches in various countries, one of which is Taiwan. Branches of the organization known as special branch are still managed by Indonesian Muslim in each of these countries. The presence of NU in Taiwan is beneficial for Indonesian Muslim or Muslim from other countries who live in Taiwan to perform various worships and obligations of a Muslim. As an Islamic movement, NU also established an institution in charge of managing zakat and charity, both in Indonesia and in Taiwan, namely NU-Care LazisNU. The other case, Human Initiative (HI) is an Indonesian non-governmental organization that was found in 1999. Initially, this NGO was aimed to organize humanitarian aid in Maluku where horizontal conflict took place. Although the organization was designated as a national institution which manages philanthropic activities such as zakat and charity, hitherto Human Initiative focuses on broader humanitarian programs worldwide. Furthermore, in order to conduct its various programs, Human Initiative collaborates with other international organizations such as the United Nations bodies and European Union. The organization itself has established overseas branches such as in Australia, United Kingdom, South Korea and several representatives in the United States, Saudi Arabia, Germany, Japan, Malaysia, Singapore, Qatar, Turkey, Taiwan, and United Arab Emirates. Unlike NU which actively organizes various Islamic da'wah activities including zakat collection and distribution, Human Initiative's programs are more focused on charity and humanitarian assistance. This paper will compare the similarity and difference about how the two organizations collecting and disturbing zakat in Indonesia and Taiwan..

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Zoom Links Information

(Available for registered participants only, please email to EASSSR office for special request, easssr2021@gmail.com)

EASSSR Annual Meeting Day-1 8/13

Opening Ceremony/ Welcome Speech

Date	Taiwan Time	Opening Ceremony/ Welcome Speech	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/13	08.00-08.10am	Professor Francis Jae-ryong Song, President of EASSSR				
	08.10-08.20am	Local host Professor Pei-Chia Lan National Taiwan University				

Keynote Speech

Date	Taiwan Time	Keynote Speech	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/13	18:00-19.00 pm (Taiwan time)	“Values are a New Religion” Professor Linda Woodhead				

Room A

Date	Taiwan Time	Session	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/13	08.30-10.10am (Taiwan time)	1				
	10.10-11.50am (Taiwan time)	5				
	19:00-20.20pm (Taiwan time)	9				
	20:40-22.00pm (Taiwan time)	13				

Room B

Date	Taiwan Time	Session	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/13	08.30-10.10am (Taiwan time)	2				
	10.10-11.50am (Taiwan time)	6				
	19:00-20.20pm (Taiwan time)	10				
	20:40-22.00pm (Taiwan time)	14				

Room C

Date	Taiwan Time	Session	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/13	08.30-10.10am (Taiwan time)	3				
	10.10-11.50am (Taiwan time)	7				
	19:00-20.20pm (Taiwan time)	11				
	20:40-22.00pm (Taiwan time)	Chat room A				

Room D

Date	Taiwan Time	Session	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/13	08.30-10.10am (Taiwan time)	4				
	10.10-11.50am (Taiwan time)	8				
	19:00-20.20pm (Taiwan time)	12				
	20:40-22.00pm (Taiwan time)	16				

EASSSR Annual Meeting Day-2 8/14

Room A

Date	Taiwan Time	Session	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/14	08.30-10.10am (Taiwan time)	17				
	10.10-11.50am (Taiwan time)	20				
	19:00-20.20pm (Taiwan time)	24				

Room B

Date	Taiwan Time	Session	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/14	08.30-10.10am (Taiwan time)	18				
	10.10-11.50am (Taiwan time)	21				
	19:00-20.20pm (Taiwan time)	25				

Room C

Date	Taiwan Time	Session	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/14	08.30-10.10am (Taiwan time)	19				
	10.10-11.50am (Taiwan time)	22				
	19:00-20.20pm (Taiwan time)	26				

Room D

Date	Taiwan Time	Session	Meeting ID	Pass Code	Zoom Link	QR Code
2022/8/14	08.30-10.10am (Taiwan time)	Chat room B				
	10.10-11.50am (Taiwan time)	23				
	19:00-20:30 (Taiwan time)	27				

Closing Ceremony and General Assembly

Date	Taiwan Time	Closing Ceremony	Meeting ID	Pass Code	Zoom Link	QR Code

2022/8/14	20:40 pm (Taipei time)	Professor Francis Jae-ryong Song, President of EASSSR Professor Yoshihide Sakurai President elected ESSSR				
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