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研究課題名(和文) Globalizing Chinese Buddhism: Ideoscape of Values, Ethics, and Lifestyles

研究課題名(英文) Globalizing Chinese Buddhism: Ideologies of Values, Ethnics, and Lifestyles

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研究成果の概要(和文)：本研究は、アジア、北米、欧州でグローバル化する中国仏教の調査により、フロー理論のイデオスケープ概念(価値、倫理道德、イデオロギーのフロー)を検討し、次の二点を解明した。1) 中国仏教の文化活動におけるイデオスケープの形成過程。2) 中国の「一帯一路」政策と共振する「文化としての中国仏教」の現状。出版成果は「The Space of Religion: Temple, State, and Communities of Buddhism in Modern China」(コロンビア大学出版近刊)等。本研究は、グローバル研究及び中国仏教のグローバル化についての世界的研究ネットワーク構築にも貢献した。

研究成果の学術的意義や社会的意義

The project: 1) illuminates the globalization of Buddhism as religion and culture in the modern world; 2) shows how the Chinese state globally promotes Chinese Buddhism as religion and culture for its geopolitical aims; 3) establishes a transnational scholarly network to study Chinese Buddhism.

研究成果の概要(英文)：The project investigates the concept of ideoscape (A. Appadurai) of transnational flows of values, ethics, and ideologies of globalizing Chinese Buddhism through fieldwork in sites in Asia, North America, and Europe. Key findings were elucidating 1) processes of the ideoscape in terms of actors and cultural content, 2) the Chinese state's promotion of Chinese Buddhism as religion and culture as part of the Belt and Road Initiative in Asia and the West. Findings are forthcoming in the book The Space of Religion: Temple, State, and Communities of Buddhism in Modern China (Columbia UP) and in articles that have been published or are in progress.

The project activated a scholarly network for the study of globalizing Chinese Buddhism and theoretical issues in global studies. To establish the network, we created and participated in numerous workshops and discussions, and organized the international conference "Metamorphosis of Buddhism in New Era China" held in Paris, March 2019.

研究分野：Sociology and Global Studies

キーワード：Buddhism religion as culture globalization of culture ideoscape state and religion Chinese Buddhism global studies secularism

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1. Background for the Beginning of the Research 研究開始当初の背景

Among global “scapes” generated by transnational flows of money, people, technology, etc. (Appadurai 1990), the ideoscape—flows of values, ethics, ideologies—is insufficiently examined. Religion is constituent of ideoscape. The aim of the research project were to:

- (1) elucidate the concept of ideoscape by focusing on globalizing Chinese Buddhism and its transformation into globally common values, ethics, and lifestyles that are open to nonBuddhists,
- (2) activate the study of ideoscape by networking with scholars in workshops to be conducted in the field sites.

This project built on decades of study by researchers Wank and Ashiwa (e.g., 2009) on modern Chinese Buddhism focused on Nanputuo Temple on China's south coast. The temple has been a center for global expansion of modernized Buddhism for the past century, as its clerics have flowed overseas alongside migrants to create temples in Southeast Asia and North America. Now Chinese Buddhism, supported by economic growth and state power, is transforming into secular values, ethics, and lifestyles to meet demands in China and global contexts. This transformation is reflected in vegetarianism, meditation, fashion, etc., which stimulates global consumption in the "Buddhist market and industry.”

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2. Purpose of the Research 研究の目的

This project seeks to elucidate the transnational ideoscape structure of Chinese Buddhism through two research foci as follows:

- (1) Tracing the historical links and mobilities from Nanputuo Temple to globally far-flung temples
- (2) Examine the ethics and values produced in interactions with host countries and other Buddhisms there.

3. Research Methods 研究の方法

The project used two research methods, fieldwork and archival as follows:

(1) Fieldwork consisted of ethnographic and informational interviewing, and non-participant observation in specific sites in specific temples in SE Asia, Europe, North America, with historical connections to Nanputuo Temple, that the researchers identified by their earlier research. Additionally, through the research, the researchers added a site in China (see below). The key sites for fieldwork were:

- (a) Canada; Cham Shan Temple (Toronto), a rapidly growing new temple led by a monk who had resided at Nanputuo Temple and studied in its Buddhist academy.
- (b) China: Nanputuo Temple (Xiamen), a center of modern reform Buddhism with historical

links to all the above temples.

- (c) China: Nanhai Buddhist Academy, a new Buddhist academy founded in 2015 by the state that is superseding Nanputuo Temple and the key site connecting Chinese Buddhism with Southeast Asia.
- (d) China: Xiamen Buddhist International Craft and Items Fair: A large venue for the display and sale of Buddhist products.
- (e) France: Plum Village (Bordeaux), a monastery of Thich Nhat Hanh, seen as a future model by Nanputuo Temple.
- (f) Malaysia; Miaoxianglin Temple (Malaysia) the first Chinese Buddhist temple in Southeast Asia, and founded by a cleric from Nanputuo Temple.
- (g) Singapore: Guangmingshan Pujue Temple (Singapore), a major temple in SE Asia, founded by monks from Nanputuo Temple.
- (h) Sri Lanka; Institute of Pali and Buddhist Studies, University of Kelaniya (Colombo), where Nanputuo Temple clerics study.
- (i) USA, Chuangyen Temple (New York). A temple with clerics who formerly lived and studied at Nanputuo Temple.

(2) Archival research consisting of gathering documents from temples, the internet, and devotees as related to:

- (a) Temple operations, activities, schedules, and connections to other temples and societal groups and the Chinese state and host country government.
- (b) Chinese state's religious policies, including the United Front Work Department of the Communist Party of China, State Administration of Religious Affairs, and Buddhist Association of China, and the links of the temples with the Buddhist Association of China and Chinese embassies in the country.
- (c) relations of the Chinese Buddhist temples with other religious, civil society groups and host country governments (outside of China).

(3) Workshops with local scholars, clerics, and government officials, civil society group representatives in each fieldwork site after fieldwork. The participants all had knowledge of Buddhism in that country. The workshops enabled us to:

- (a) Confirm research findings and interpretations and exchange views in order to exchange enhance understanding of globalizing Buddhism and religion.
- (b) Activate a scholarly network to study the ideoscape of globalizing Buddhism.

4 Research Results 研究成果

We had several findings, as well as insights for further research.

- (1) Elucidation of aspects of the ideoscapes of globalizing Chinese Buddhism.
 - (a) Key values and their practices within the Buddhist community to shape Chinese Buddhism to fit people's lifestyles. These included new Buddhist marriage ceremonies and counseling services by clerics to help people manage their daily lives and problems.
 - (b) New practices for laypersons modeled on the Theravada tradition, such as short-term home-leaving for children and practices of donating alms that incorporated aspects of the begging practices of Theravada monks.
 - (c) How clerics and laypersons recognize Buddhist objects when used as lifestyles versus for religious purposes, such as the wearing of robes by Buddhist robes by clerics for practice and by laypersons as clothes fashion.
 - (d) New practices for Chinese Buddhist temples to appeal to non-Buddhists in western

countries in North America and Europe. These practices include such activities as martial arts and meditation, as well as efforts to promote Buddhist sites by emphasizing Buddhism as the culture of Chinese civilization, including architecture and the value of harmony.

- (e) The strong interest among Chinese Buddhist clerics for engaged Buddhism and their recognition of limits to its implementation that they see in China because of its political aspects.
- (f) We found three patterns by which Buddhist temples are active in globalizing Chinese Buddhism.
 - a. Mainly serving overseas Chinese communities.
 - b. Establishing themselves as centers of ecumenical activities among the three traditions of Buddhism.
 - c. Appealing to both Buddhists and nonBuddhists by emphasizing Buddhism as cultural activities, including tea ceremony, marriage ceremonies, and ethics of environmentalism and harmony, and pursuing interfaith dialogues and engagement with local multicultural issues.

(2) We understood how the state support for the recent and rapid expansion of global networks of Chinese Buddhist activities, organizations, and projects.

- (a) The Chinese state has promoted Chinese Buddhism to make it the world center of all Buddhism, including Theravada, Mahayana, and Vajrayana traditions, and to present a good image of China around the world. State support intensified in 2013 when Xi Jinping became the leader of China and declared the China Dream as the “great rejuvenation of the Chinese nation,” the Belt and Road Initiative (BRI) to make China a world power, and Buddhism to be the foundation of Chinese culture to spread to the world.
- (b) Chinese state promotion of Chinese Buddhism proceeds in networks constituted by the symbiosis of the state and Chinese Buddhist clerics, some of whom live in China and others abroad. The promotion extends forms of state-approved Buddhism from China to other countries. The forms are indicated in policy discourse temples as follows:
 - a. “Sinicized Buddhism” 中國化佛教, which refers to the coexistence of the three Buddhist traditions in China under management by the state-authorized Buddhist Association of China.
 - b. “Buddhism as culture” 佛教文化, which refers to practices widespread among people, such as Chan tea ceremony, meditation, martial arts, and ethics.
 - c. “Chinese Buddhism” 中國佛教 refers to the Buddhism constituted by the two above mentioned forms that the Chinese state seeks to globally promote.
- (c) The network of the Chinese state and Buddhist clerics produces soft power and sharp power effects. As soft power, it creates positive impressions of China, attracting people in other countries by Buddhist culture and utilizing host governments’ policies of multiculturalism. As sharp power, it mobilizes overseas Chinese communities who are Buddhists for influence in a country that may further Chinese state interests, such as supporting the BRI and giving people alternatives to anti-Chinese Buddhist groups.

(3) The finding above of state promotion in (2) on the globalizing Chinese suggests new avenues of future research including:

- (a) Research on globalizing Chinese Buddhism.
 - a. The varying strategies of the Chinese state to promote Buddhism as soft and sharp power regarding Asian countries on the Belt and Road Initiative with long histories of Buddhism, and Western countries, including the success and failure

of specific state strategies of the global promotion, and the link between Chinese Buddhism in other countries and Chinese state strategies of religious control in China.

- b. The reactions of Buddhist clerics and devotees to state promotion of Buddhism, and the effect on strategies and the effects of the strategies on Buddhism.
 - c. New ecumenical movements in Buddhism among the Theravada, Mahayana, and Vajrayana traditions as seen in both movements among persons, as well as new kinds of activities by Buddhist clerics, temples and Buddhist academies.
 - d. The role of Chinese Buddhist media in the globalization of Chinese Buddhism.
- (b) Research on the concept of culture in field of Global Studies from a transdisciplinary approach. In the early twenty-first century, the world appears to be fragmentating into multiple axes, and the reassertion of national boundaries is occurring alongside the growing global connectivity and isomorphism of cultural domains including religion. Therefore, it is important to better grasp the contemporary situation of global culture by inquiring into how domains are functioning and the analytic approaches suitable for their study.

5. 主な発表論文等

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〔産業財産権〕

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