

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

Dossier Dropbox<sup>1</sup> : <http://bit.ly/PCfbbS>

Atelier n° 3 :

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

22 mai 2015 (9h30 – 18h)

Centre Asie du Sud-Est, bâtiment Le France  
 Salle **J.-P. Vernant, 8<sup>e</sup> étage** (matinée) / salle **638** (après-midi)  
 190 avenue de France, Paris 13<sup>e</sup>  
 (stations Quai de la gare, ligne 6 ou Bibliothèque, ligne 14 et RER C)

9h30 – 10h :

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

### **Introduction**

10h – 11h :

**Christoph Emmrich** (University of Toronto)

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

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

11h15 – 12h15 :

**JI Zhe** (INALCO/Université Sorbonne Paris Cité)

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

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

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

居士林, lay Buddhist society) as a new practice space for lay Buddhists independent from monasteries. By bringing about new modalities for organizing collective activities and alternative ways for the distribution and acquisition of resources and power, these inventions have given rise to unprecedented types of relationships between clergy and laity.

[12h15 – 13h30 : pause]

13h30 – 14h30 :

**Gareth Fisher** (Syracuse University)

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

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

14h30 – 15h30 :

**Florence Galmiche** (Université Paris Diderot)

### **Monastic and Lay Meditation in South Korea**

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

15h45 – 16h45 :

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

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

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

unchecked spirits and potential spiritual danger.

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

16h45 – 17h45 :

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

17h45 – 18h :

**Looking ahead: discussion of workshop themes for 2015-16**

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

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- . 2012. "居士佛教的近代轉型及其社會學意義——以民國上海居士佛教為例", 華東師範大學學報

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

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