

IAHR WORLD CONGRESS PROCEEDINGS



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RELIGION AND SOCIETY:
AN AGENDA FOR THE 21st CENTURY

*edited by
Brian Bocking*



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Illustration, front page. The innovative logo for the Tokyo Congress was designed by the Japanese scholar and artist Keishi Nakamura. It is a visual enigma which displays, or conceals, the Roman letters 'IAHR' in a manner that suggests a variety of possible Eastern and Western scripts.

Introduction and acknowledgements

The XIXth IAHR World Congress held in Tokyo from 24th-30th March 2005 attracted an impressive total of 1700 delegates from 61 countries and was the largest Congress in the history of the IAHR. At the time of writing, the conference website, holding information about all aspects of the Congress, remains at <http://www.l.u-tokyo.ac.jp/iahr2005/>. However, the rapid pace of technological change these days offers no assurance that websites in general, and the Tokyo Congress' website in particular, will remain secure repositories of information for long into the future. The purpose of these *Proceedings* is to provide a widely distributed and thus enduring record of the Congress for posterity. There will be both an electronic and a printed version of the *Proceedings*. The electronic version will be available to everybody from the IAHR main website at <http://www.iahr.dk/>, while a limited number of copies of the printed volume will be made available to the national and regional member associations of the IAHR and to libraries, including the IAHR archive in the Library of the University of Marburg.

These *Proceedings* include some indication of what was said, and by which scholars, at the Tokyo Congress of 2005. However, the major academic legacy of the Congress is to be found in separate publications, notably an edited collection of major keynote papers and responses in English edited by Gerrie ter Haar and Yoshio Tsuruoka published in 2007 as IAHR Adjunct Proceedings under the title *Religion and Society: An Agenda for the 21st Century* (in the Brill series *International Studies in Religion and Society*, volume 5) and in Japanese a similar volume of key contributions edited by Susumu Shimazono, Gerrie terHaar, and Yoshio Tsuruoka entitled *Shukyo: Sokoku to Heiwa (Religion: Conflict and Peace; the theme of the Tokyo congress)* published by Akiyama-Shoten, Tokyo in 2008. This latter work includes a list of further publications involving Japanese scholars and derived from Congress panels. Two major Religious Studies journals devoted special issues to Congress papers shortly after the event. Volume 32, no.2, (2005) of the English-language *Japanese Journal of Religious Studies* was devoted to articles emanating from the Congress, while a collection of papers and responses was published in Japanese in *Shūkyō Kenkyū (Journal of Religious Studies)* vol.79-2, no.245, Sept. 2005 under the heading 'Reports on the 19th World Congress of the IAHR in Tokyo' (pp.1-144). Other groups and individual scholars have published or intend to publish, individual and collected papers presented at the Tokyo Congress.

The present work includes a comprehensive list of speakers, titles and abstracts of papers and sessions which may help the reader to identify subsequent publications emanating from the Congress. Much of the information in the following pages is derived from Congress programme materials painstakingly prepared - in two languages - by the Congress

Secretariat in Japan, whose members and helpers planned the Tokyo Congress and carried it to a successful conclusion. It is impossible adequately to thank all of those, in Japan and internationally, who contributed so much time, care, energy and expertise to the design and implementation of the Tokyo Congress. The quality of the academic and cultural programmes and the grand scale and impeccable organisation of the event exceeded the expectations of participants from around the world.

In preparing these Proceedings I am particularly grateful to Yoshio Tsuruoka, Susumu Shimazono, Katja Triplett and members of the IAHR Executive Committee, particularly Tim Jensen, for encouragement and advice at various times. Any errors and omissions are of course my own. I hope that these *Proceedings*, as well as providing a reliable record of the occasion, will convey at least some of the intellectual and cultural vibrancy of the 2005 Tokyo Congress.

Brian Bocking

Publications Officer, IAHR

On behalf of the Executive Committee of the IAHR

March 2010

1. The Congress Theme

The general theme of the 2005 Congress was "Religion: Conflict and Peace". Papers on topics outside this theme were also welcomed, as the list of sessions and abstracts demonstrates, but the promulgation of a Congress theme encouraged many speakers to reflect on the relationship between their own academic studies of religion and contemporary and historical issues of peace and conflict. In the call for papers, the following statement was provided by the organisers well in advance of the Congress for the guidance of those intending to propose panels and offer papers:

"The conference theme addresses one of the most urgent issues of our time -- conflict and peace -- which is widely discussed in academic circles today. Scholars of religions can make an important contribution to the debate by analysing the role of religion in conflict and peace, as well as of religious traditions in their various forms. This theme concerns ancient as well as living religions. Historical, sociological, anthropological, psychological, textual, iconographical and philosophical approaches: all have relevant contributions to make.

The conference theme is basically concerned with religion and power. It attempts to explore the many facets of human conflict, social stability, and the relationships between majorities and minorities, authorities and dissenters, revolution and evolution, male and female, 'us' and 'them', etc. It assumes that religion is a social and cultural factor or, as some would say, a social and cultural construction. Religion is also associated with political power in either an implicit or explicit manner, which provides another important aspect of study.

Religion may serve as an identity marker in the maintenance of ethnic, social or political stability. But it can also serve as an identity marker in conflicts of such nature. Religion does not have to be the cause of, or a contributing factor to, violent conflict between social groups. Religion and religious ideology can also serve to regulate social violence. At the time of the cold war, religion was often regarded as a constructive factor that could contribute to the stability of peace. In recent decades, however, there has been growing concern about its destructive side, seemingly intensifying conflicts between civilizations. On the other hand, increasing expectations are evident of resolving conflict through dialogue between civilizations.

Religion can promote discourses of oppression that regulate relations between genders, generations, classes, or other social groups. It can also provide models for an ideal society and for ideal relations between genders and groups. Religion can be a tool in the service of freedom, whether political or existential. Growing violence, political oppression and poverty may contribute to the emergence of new religious movements that are seen to indicate a better future for those who are suffering, but may themselves become the cause of serious new conflicts.

Religions often have traditions in which exemplary individuals, semi-immortal figures, or deities have attained victories for peace and emancipation. On the other hand, gods may be mirror images of their mortal servants, constantly at war with each other, spreading intrigue and misery in the divine and human worlds. The gods may serve as the ultimate justification for violence and hatred, or for peace and harmony between mortals. Some religious figures may invoke doom, exciting instability and frenzy, whereas others may serve as promoters of peace.

In this congress we intend to pursue these matters in such a way that our knowledge and understanding of the issues will be deepened. We hope for exciting scholarly debates that will illuminate the ways in which historical and contemporary religions have contributed, and still contribute, to conflict and peace. The study of these phenomena will also lead us to renewed reflection on theories of religion and methodologies in the study of religion.

The theme of this congress invites panels and symposia on a variety of possible topics, including for example:

- * religion and war*
- * religion and violence*
- * religious persecution*
- * religion and human rights*
- * religion and identity*
- * religious conflict in the media*
- * religious conflict on the internet*
- * religion and globalization*
- * religion and migration*
- * religion and terrorism*
- * religious fundamentalism*
- * sacred canons of peace*
- * sacred canons of violence*
- * gods of war and peace.”*

2. Planning and organisation

At the IAHR General Assembly held during the the XVIIIth IAHR World Congress in Durban (2000), the Out-Going President Professor Michael Pye announced that the IAHR XIX Quinquennial World Congress 2005 would take place in Tokyo, Japan. Several years previously, the Japanese Association of Religious Studies (JARS) had extended its invitation to the IAHR and many Japanese scholars attended the Durban congress in order to be well-prepared for hosting the congress in 2005. The General Assembly applauded the announcement.

The subsequent planning and organisation of the Tokyo Congress took place under the overall auspices of the IAHR, represented at the highest international level by the *Quinquennial Congress Advisory Committee* (QCAC) headed by Prof. Peter Antes, President of the IAHR 2000-2005.

The *International Congress Committee* (ICC) was chaired by Prof. Armin Geertz, IAHR General Secretary 2000-2005. This Committee worked closely with the Congress Secretariat to develop the overall shape and theme of the Congress and the planning and integration of its constituent elements.

The *Congress Academic Programme Committee* (CAPC) was chaired by Prof Gerrie Ter Haar, IAHR Deputy General Secretary 2000-2005. This international committee was responsible for all planning in respect of academic themes and sessions.

The *Congress Secretariat* (CS), based in Japan, held executive and budgetary responsibility for the Congress on behalf of the IAHR. The Secretariat, chaired by Prof. Susumu Shimazono, carried out detailed planning and organisation in respect of every aspect of the Congress.

A structure chart and membership of each of these committees is provided in Section 14 below.

3. Tokyo Congress Schedule (timetable)

23 March (Wed)

13:00-20:00 Registration

15:00-18:00 Out-going IAHR Executive Committee meeting

24 March (Thurs)

9:00-18:30 Registration

10:30-11:50 Opening Ceremony

13:30-17:30 Keynote Addresses (Opening Session) "Religions and Dialogue among Civilizations"

19:00-21:00 Reception

25 March (Fri)

9:00-10:30 Plenary Session I "The Religious Dimension of War and Peace"

11:00-13:00 Sessions 1

14:00-16:00 Sessions 2

16:30-18:30 Sessions 3

20:00-21:30 Lecture by Prof. Zhuo Xinping "Theology of Culture and Dialogue of Religions"

19:30-22:00 Film showing "The Akinomine of Haguro Shugendo"

26 March (Sat)

9:00-10:30 Plenary Session II "Technology, Life, and Death"

11:00-13:00 Sessions 4

14:00-16:00 Sessions 5

16:30-18:30 Sessions 6

19:30-21:00 Reception for East Asian associations
20:00-21:00 Reception of the African Association for the Study of Religions
17:30-19:10 Film showing "An Odyssey in Kudaka Island"
19:20-20:20 Report and Discussion "Religion amidst the Catastrophe: Rescue and Recovery Activities in Banda Aceh"
20:00-21:30 Lecture by Cheikh Khaled Bentounès, "Le Soufisme ou la Quete du Sens"
20:30-22:00 Symposium "Death and Rebirth of Festivals in Okinawa"

27 March (Sun)

Excursion (half-day or one-day)

9:00-13:00 International Committee meeting
9:00-12:00 Special Session "Japanese religions and the Study of Religion: Religion and Politics"
13:00-17:00 IAHR-UNU special joint public symposium "Education for Sustainable Society and Religious Traditions"
13:00-15:00 Session 7
15:15-17:15 Session 8
13:00-18:30 Films directed by Mr. KORE-EDA, Hirokazu
17:30-19:30 Session 9
20:00-21:30 Roundtable Discussion "The IAHR and Japan"
20:00-21:30 Lecture by Prof. Hans G. Kippenberg "Preparing for a Ghazwa: the Spiritual Manual of the Attackers of 9/11"

28 March (Mon)

9:00-10:30 Plenary Session III "Global Religions and Local Cultures"
11:00-13:00 Sessions 10
14:00-16:00 Sessions 11
16:30-18:30 Sessions 12
18:30-21:00 In-coming IAHR Executive Committee meeting
18:30-20:30 Reception for the SISR joint session
20:00-22:00 Lecture by Prof. Shizuteru Ueda "Phenomenology of the 'Self': the Way of the 'True Self' as Represented by the Ten Oxherding Pictures"
20:00-21:30 Concert by Mr. Muhammad Qadri DALAL "Coexistence of Religions in a Musical Culture in the Middle East; Solo Performance of Ud (Arabic Lute) and Traditional Songs from Aleppo"
19:30-21:30 Cultural Evening: Cherry-blossom viewing in the Zojo-ji Temple

29 March (Tue)

9:00-10:30 Plenary Session IV "Boundaries and Segregations"
11:00-13:00 Sessions 13
14:00-16:00 Sessions 14
16:30-18:30 Sessions 15
19:00-21:30 Banquet

30 March (Wed)

9:00-10:30 Plenary Session V "Method and Theory in the Study of Religion"

11:00-13:00 Sessions 16

14:00-16:00 Sessions 17

16:30-18:30 General Assembly, Closing Ceremony

4. Opening Ceremony

After Registration of delegates on Wednesday 23rd March, the Congress formally commenced at 10.30am on Thursday 24th March with speeches of welcome preceded by a Japanese drum performance and followed by a performance of Japanese Buddhist chant (shōmyō). The Ceremony took place in the imposing Main Banquet Hall of the New Takanawa Prince Hotel. It was held in English and Japanese, with simultaneous interpretation provided.

Master of Ceremonies: Prof. SASAO Michiyo (Keisen University)

1. Japanese hand drum performance (Mr. ŌKURA Shonosuke, living national treasure)
2. Opening address by Prof. TAMARU Noriyoshi, Congress Chair
3. Welcome address by Prof. SHIMAZONO Susumu, President of the JARS
4. Welcome address by Prof. KUROKAWA Kiyoshi, Chair of Japan Council of Science
5. Address by Prof. Peter ANTES, President of the IAHR
6. Congratulatory speech by Prince MIKASA, Honorary Congress Chair
7. Congratulatory speech by Prime Minister, KOIZUMI Jun'ichiro (read by a deputy)
8. Address by Prof. Gerrie ter HAAR, Chair of Congress Academic Program Committee
9. Address by Prof. Armin W. GEERTZ, Chair of International Congress Committee
10. Performance of Shōmyō (Buddhist chanting) by the Chisan Shōmyō Kenkyūkai

5. Opening Symposium

The opening symposium on the afternoon of the same day focused on the theme of 'Religion and Dialogue among Civilisations'. This symposium was open to the public and in the long shadow of '9/11' (the destruction of the World Trade Centre in New York on 11th September 2001) and with

prevailing Japanese public and media interest in the so-called 'clash of civilisations' between 'the Muslim world' and 'the West', it attracted a wide audience beyond the IAHR delegates. Keynote speeches during the symposium highlighted the powerful impact of religion in the contemporary world, posing the perennial and important question (raised also at the IAHR Congress in Durban, 2000, and in different ways throughout the history of the IAHR) of the relationship between the scholarly or scientific study of religion on the one hand, and the often-powerful religions and world-views which constitute its field of study on the other. The symposium was explicitly oriented towards examining how the scholarly study of religion might improve contemporary inter-cultural and inter-religious dialogue, and this pragmatic orientation provoked considerable subsequent discussion among IAHR delegates, many of whom were keen to assert the IAHR's role as a forum for scholarly investigation of religions rather than as an agency for the promotion of inter-religious dialogue. The debate enhanced awareness among many delegates of the need for the academic study of religions to be able to articulate its shared values and also to justify its existence and role to audiences beyond the academy.

6. Plenary Sessions

As well as the opening day symposium and a special session on Japanese religions on Sunday 27th, each day of the congress opened with a plenary session consisting of a keynote presentation followed by responses by a panel of experts on one of the five sub-themes of the congress: Religious Dimensions of War and Peace; Technology, Life, and Death; Global Religions and Local Cultures; Boundaries and Segregations; and Method and Theory in the Study of Religion. A detailed programme and Abstracts of the Plenary sessions are included in sections 15 and 16 below.

7. Special Sessions

The organisers arranged a special session on Japanese religions and a number of special joint IAHR/UNU (United Nations University) panel sessions addressing issues of international and regional concern. Details of the special sessions are included in section 17 below.

8. Academic Sessions

The remaining academic presentations (almost 1300 papers) were organized into two-hour sessions, most of which included four or five papers as listed in section 19. These sessions fell into three main categories:

- ORGANIZED PANELS consisted of usually four panelists and an optional respondent, with a panel convener as the chair. These were panels organized round a specific theme in advance of the conference, and in most cases the abstract for the panel can be found in section 20. Individual papers not associated with any pre-arranged session were organised by the Congress Secretariat into coherent panel sessions with a guest chair. They are also referred to as 'organized panels' in the programme, but they do not have a stated theme.
- SYMPOSIA were proposed by groups of scholars engaged in a particular project and the papers and discussion were expected to lead to publication.
- ROUNDTABLE SESSIONS consisted of a maximum of 10 participants around a table. These sessions were meant for more detailed discussion among scholars about their respective research interests.

Details of these sessions (session programme and abstracts), are found in sections 19 and 20 below.

9. Cultural programme

As well as the academic sessions, the Japanese hosts arranged a varied programme of receptions, lectures, film showings, performances, exhibitions, a banquet and excursions, for the entertainment and education of delegates and accompanying visitors. Details are provided in section 18 'Cultural Sessions' below. The following account of aspects of the cultural programme is extracted, with the kind permission of Professor Ursula King, from her personal report of the Congress published in the BASR Bulletin in Summer 2005:

"...The Cultural Programme consisted of different kinds of Japanese dance, music and films, but also a wonderful solo performance of the Arabic Lute played by a Syrian musician, traditional songs from Aleppo sung by two Japanese women, and yet more lectures, such as on the famous ox-herding pictures.

A fine exhibition of Japanese folk-play masks entitled 'Manifestation of Deities' was shown in the main conference hotel as also an exhibition of

the publications and services of the International Institute for the Study of Religions in Japan, and a Book Exhibition of scholarly publications on religion by various Japanese and western publishers. This proved to be rather small and disappointing, especially for those accustomed to the immense book displays at the annual meetings of the American Academy of Religion.

Especially memorable were the lavish Opening and Closing Banquets which provided a wonderful example of Japanese hospitality and sumptuous food. They were a great occasion for meeting friends from around the world, although standing on one's feet for a whole evening or trying to move around a large crowd of over a thousand people in a huge ballroom also had its frustrating, physically exhausting aspects.

Greatly appreciated was the Sunday excursion in the middle of the Congress, a welcome relief in an otherwise over-busy schedule. Given the fine weather, it was a wonderful way of relaxing and making new friends. For many of the international visitors who were in Japan for the first time, this was an important opportunity to see something of Japanese temples, monasteries and cities beyond the modern Congress Hall and hotel. A wide choice of excursions was available. Like many others, I went to ancient Kamakura to see Daibutsu, the Great Buddha of Kamakura, a representation of Buddha Amitabha, the Lord of the Western Pure Land, constructed in 1252 CE as a seated bronze statue, 13.35m in height. What majesty and beauty! What an expression of deep religious devotion, but also what an artistic and technical achievement of human creative genius. We also experienced the serenity of some of the famous Zen monasteries from their meditation hall to their exquisite gardens, not to forget the delicious food offered to us. And we were lucky enough to observe the special atmosphere of an open air Shinto shrine where a traditional Japanese wedding was being held. Other participants had gone to visit Kawasaki and Yokohama, or Shinto shrines and Buddhist temples in Tokyo, or visited Mount Takao and the Yakuo-in temple, whereas the International Committee members took an afternoon excursion around Tokyo.”

10. Congress venue

The Congress venue, including large and small conference rooms as well as accommodation for some delegates, was the New Takanawa Prince Hotel, a large modern hotel and convention centre in the Shinagawa area of Tokyo, set in a 10-acre Japanese garden once the private grounds of the Imperial family. Academic session rooms large and small were mainly located in a single purpose-built annexe, so that movement between sessions was relatively easy. Most delegates stayed in other hotels of varying standard, some within walking distance and others a subway ride away from the Congress venue, at prices ranging from approx. ¥6000 to ¥2 4000 (approx. US\$55 to \$225 at the prevailing exchange rate). From

the start, the Secretariat employed Japan Convention Services, Japan's largest congress organiser service, to manage all practical aspects of the Congress in a professional manner much appreciated by delegates. The organisers could not however control the climate; although the Congress had been carefully timed to coincide with the warm cherry-blossom season in Tokyo, the unseasonably cold Spring of 2005 meant that the conference took place mainly in cool and cloudy weather, which also delayed the flowering of the cherry blossoms.

11. Sponsoring Bodies

The Conference was sponsored by the **Science Council of Japan**, the **Conseil international de la philosophie et des sciences humaines** (CIPSH) and the **Japanese Association for Religious Studies** (JARS). The organisers' success in fundraising to cover the costs of the event and the level of registration fees allowed the IAHR to support the attendance at the Congress of number of participants from economically disadvantaged countries. Conference registration fees (with discounts for early registration) were ¥38000 for delegates (¥22000 for students).

12. Statistics

According to figures provided by the Congress organisers after the event, there were 1700 official delegates to the Congress (1092 from Japan, 608 from foreign countries) and 99 accompanying persons (27 from Japan, 72 from foreign countries). Thus, 1799 persons in total registered for the Congress (1119 from Japan, 680 from foreign countries).

Delegates came from 63 countries. The number of delegates from each venue was approximately as follows:

Location	Delegates	Location	Delegates
Argentina	1	Malaysia	7
Australia	5	Mexico	16
Austria	2	Mongolia	1
Azerbaijan	1	Morocco	2
Bangladesh	1	New Zealand	5
Belgium	3	Nigeria	8
Brazil	3	Norway	6
Brunei Darussalam	1	Pakistan	1

Bulgaria	1	Philippines	6
Canada	25	Poland	1
China (PRC)	16	Portugal	3
Cuba	5	Romania	2
Congo	3	Russia	11
Denmark	12	Saudi Arabia	1
Egypt	3	Singapore	4
Finland	11	Slovakia	2
France	9	Slovenia	1
Germany	48	South Africa	7
Ghana	4	Spain	3
Greece	2	Sri Lanka	1
Hong Kong	4	Sweden	12
Hungary	4	Switzerland	9
India	22	Syria	4
Indonesia	6	Taiwan	10
Iran	1	Thailand	2
Israel	6	The Gambia	1
Italy	4	The Netherlands	15
Japan	978	Tunisia	1
Kenya	8	Turkey	8
Korea	50	U.K.	51
Latvia/Lettonie	1	U.S.A.	130
		Ukraine	5

The high number of Japanese delegates reflected not only the location of

the Congress but also the strength of the Japanese Association of Religious Studies (JARS). With around 2000 members it was the largest of the National Associations affiliated to the IAHR.

Actual attendance day by day will have varied to some extent from these totals. It is not possible to be completely certain of the figures since some registered participants, especially local Japanese delegates, may have paid for their registration in advance and gone straight to academic sessions without registering at the reception desk, while a few non-registered guests may have attended some sessions.

Of the 1700 academic delegates, 1277 (75%) were listed in the programme as active speakers (i.e. panellists, chairs or respondents). In total, 1284 individual papers were scheduled for presentation, since a few delegates presented two or even three papers in different sessions, as reflected in the Abstracts. Again, it is not possible to guarantee that every paper was delivered exactly as scheduled, due to the size and complexity of the event.

In terms of Academic Sessions, in addition to more than a dozen Plenary Sessions of various kinds, the Congress comprised 32 Symposia, 292 Organized Panels and 7 Roundtable sessions (a total of 331 sessions, excluding plenaries).

The total budget for the event was more than ¥150,000,000 (equivalent to roughly US\$1.3m, €1m or £680,000). Japan's economy is comparatively strong and Tokyo is an expensive city in which to run a Congress. According to the conference organisers, the expenses of the Congress were in the end fully met through a combination of sponsorship income and delegate fees; a commendable achievement and testament to the careful and detailed planning of the Congress.

13. A personal impression of the Tokyo Congress

Although the Congress can be viewed 'from above' as a coherent event involving many simultaneous activities, no individual could experience more than a portion of it, and each participant went away with his or her own individual impressions and memories of the event. Professor Adam K. arap Chepkwony, visiting Japan from Kenya, wrote afterwards about his impressions of the Congress, of Japan and of the Japanese people whom he encountered during his stay. This personal account brings eloquently to life one individual's experience of attending the Congress in its Japanese cultural setting, incidentally providing a reminder that this was not the first IAHR Congress to be held in Japan; some older delegates had personal memories of the Tokyo/Kyoto Congress of 1958.

“Apart from the excellent academic programmes and the intellectual exchange of knowledge at the plenary and at the sessions, the XIXTH IAHR Congress offered its participants another face of Japan and her people. The social and religious aspects of the Japanese people are exciting and full of lessons to many and those of us from Africa in particular. The Japanese are hospitable and friendly people. The presence and address of Prince Mikasa during the opening and the closing session of the congress epitomized this aspect. It was an honour for the participants to see and hear him share his wisdom with the congress participants as he has done before since 1958. This gesture of warmth was evident even in the street, shopping centres and in sub-ways when ordinary Japanese come forward to assist the participants in various ways as need arose. The Japanese religious communities similarly extended their generosity by providing beautiful facilities for accommodation at affordable prices at the Homestay. These facilities were excellent contrary to the impression most got from the brochures. The only difference from any hotel was the absence of beds and instead participants slept on the floor in traditional Japanese style. In itself the experience was worthwhile and for those from Africa, it was but a reminder of how many of our people live. The services at the facilities at the Homestay such as food (where served), leisure facilities, communication and information plus friendly services made our stay very comfortable and enjoyable.

The spirituality of the Japanese is most interesting. For countries where there are constant antagonism and suspicion among religions and even among denominations of same faith, the Japanese provide a model of how religion can co-exist in harmony with each other. The religions of Japan, that is, Shintoism, Buddhism and Confucianism do not only tolerate each other but in some way are perceived as one religion or even practiced simultaneously. For example, Japanese worship both kami and hotoke, respectively the Shinto and Buddhist equivalent of God. According to Prince Mikasa's opening address for IXth IAHR World Congress at Tokyo in 1958:

The object of worship of the Japanese Buddhist is hotoke, and as far as Buddhism is an imported religion, it would be logical to presume that hotoke and kami must be quite different. Nevertheless, it has become quite customary for the Japanese to link the two, and the term kamihotoke is in common use (Prince Mikasa, 1958).*

The Prince further explains that although the two terms from the two different religions are contradictory, it is not so in Japan. Instead, he argues, 'there are a number of Japanese who pray, without the slightest compunction, simultaneously to both kami and hotoke' (ibid.). For many,

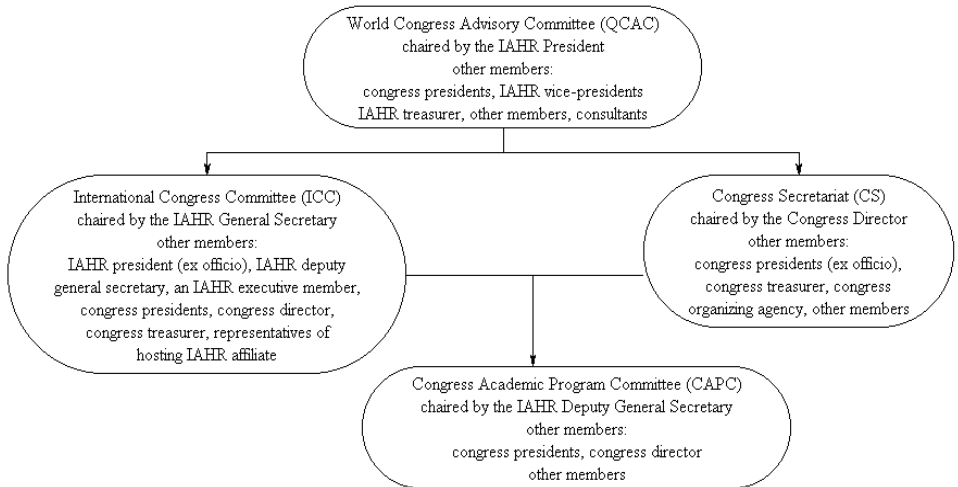
this is amazing and a lesson for Africa and the West where frequent conflicts and hatred among different religions is openly witnessed.

Finally, it was interesting to see how Japanese have preserved their culture over the years. One aspect of culture that is evident is the language. Japanese have maintained their language and very few Japanese can communicate in English. In that way, Japanese have managed to integrate their language with modern technology. It was not difficult to see things that are uniquely associated with Japanese culture and religions beautifully blended with technology. The traditional Japanese family and public bath system for example, is still in practice. However, the practice is supported by high technology and the sophistication of modernity. Similarly, the Japanese traditional foods, dress, architecture and festivals are among the few practices that were observed. Interestingly, it was the season for traditional Cherry Blossom Festival during the congress period and this was celebrated with pomp and glory in Tokyo. The Japanese attitude towards work can not go unmentioned. It was evident that Japanese are hardworking people and this value which is associated with their traditional religion. Shintoism has indeed borne fruits.

In conclusion, Japan had a lot to offer to the participants of the XIXth IAHR world congress held in Tokyo. Apart from the knowledge the participants shared, the environment served as a living spring of good lessons and a model of future life. “

Reproduced with kind permission of Adam K. arap Chepkwony, Moi University, Eldoret, Kenya. First published as 'SOCIAL & RELIGIOUS EXPERIENCES IN TOKYO DURING THE XIXTH IAHR WORLD CONGRESS, 24-30 MARCH 2005' in AASR (African Association for the Study of Religions) *Bulletin* 23, May 2005, pp.28-30.

14. Organising Committees: Structure and Membership



Congress Honorary Chair HRH Prince Mikasa

Congress Chair Tamaru Noriyoshi

THE QUINQUENNIAL CONGRESS ADVISORY COMMITTEE (QCAC)

Peter ANTES (Chair. Hannover, Germany)

†ABE Yoshiya(Tokyo, Japan)

Montserrat ABUMALHAM MAS (Madrid, Spain)

J. Omosade AWOLALU (Ibadan, Nigeria)

ARAKI Michio (Tokyo, Japan)

Louise BACKMAN (Solna, Sweden)

M. Andre CAQUOT (Paris, France)
Carsten COLPE (Berlin, Germany)
Rosalind I.J. HACKETT (Knoxville, TN, USA)
FAN Kong (Beijing, China)
Yolotl GONZALEZ TORRES (Mexico City, Mexico)
Ake HULTKRANTZ (Lidingo, Sweden)
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J. LECLANT (Paris, France)
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15. Plenary Sessions (Programme)

For abstracts of sessions and individual papers see the following section (Section 16).

Opening Symposium: Religions and Dialogue among Civilizations

[Thursday 24 March 13:30-17:30]

Panelists:

Toward a Dialogical Civilization: Religious Leaders as Public Intellectuals
TU Weiming (Director, Harvard-Yenching Institute, USA)

Religions and Dialogue among Civilizations: The Brazilian Challenge
Maria Clara LUCCHETTI-BINGEMER (Professor, Pontificia Universidade Catolica do Rio de Janeiro, Brazil)

Religions and Dialogue among Civilizations: Building a Culture of Understanding
Hans van GINKEL (Rector, United Nations University, Japan)

Grass-roots Understanding of religions
ODA Yoshiko (Professor, Kansai University, Japan)

Chair:

SHIMAZONO Susumu (University of Tokyo, Japan)

Symposium Outline

On September 11th, 2001, the first year of the Twenty-first Century, terrorist attacks in the United States of America cast a dark shadow on the future of humankind. Many interpreted these events as the beginning of a severe "clash of civilizations," and a new form of conflict in the post-Cold war era. Others argue that we are not only facing a deepening divide between Muslim and Christian civilizations, but also -- through the process of globalization and the accompanying emergence of many underlying rifts -- facing the possibility of conflict between a great number of civilizations.

This question of conflict among civilizations is intrinsically linked with the question of religion, and it is possible to view the clash of civilizations as a clash of religion(s). Indeed, the global tide of religious-based violence and conflict is on the rise. We need only think of how Muslims in Christian societies and Christians in Muslim ones face ever-growing hardships. Likewise, to cite only a few cases, deepening religious conflict in Jewish, Buddhist, Hindu, and Sikh societies is also on the increase. Harshly critical and often even confrontational stances have also been taken by many indigenous religions, like Japanese Shinto, toward so-called

"outside" religions.

Some would argue that along with (or even transcending) national and ethnic conflict, the clash of civilizations and religion(s) is the gravest threat now facing humankind. Is this way of viewing our current situation in fact correct? Is the clash of civilizations and religion(s) really the main threat that our world faces today?

Whether or not one agrees with such an assessment, it can also be noted that a great deal of energy has been put into attempting to overcome and mediate conflict in a variety of ways. First suggested by Iranian President Mohammad Khatami, one of the more recent forms in which conflict resolution has been attempted is the "Dialogue among Civilizations." The nature of this dialogue has even been addressed by the United Nations. What are the possibilities for such a dialogue? What are the limits?

Along with being a forum for undertaking such an inquiry, we also hope that this symposium will provide an opportunity to discuss the role that religion plays in such a dialogue. Just what is the relationship between religion(s) and civilization? How have religions and civilizations been involved in war and peace, violence and conflict resolution? Can a global society that truly transcends our individual civilizations really be achieved? Or is such a notion only a new form of colonialism? What role should religion play in this dialogue? How is the dialogue among civilizations related to interreligious dialogue? Can such dialogue serve to create a significant and lasting communicative space amid our globalizing society?

We hope that this symposium will address many of the issues broached here and that it will provide a forum for scholars of religion and also for our colleagues in the greater humanities and social sciences. Our goal is to begin a discussion which will foster a mutual and positive dialogue among civilizations and an understanding of our shared global culture. The symposium panelists not only bring with them diverse religious and cultural backgrounds, but also a plurality of academic methodologies and research interests. Their individual views on the question of "Religion and Dialogue among Civilizations" are accordingly diverse. We believe that this diversity will foster a fruitful and penetrating examination of the many issues we currently face.

Plenary Session 1: Religious Dimension of War and Peace

[Friday 25 March, 9:00-10:30]

Keynote speaker:

Religious War, Terrorism, and Peace

Mark JUERGENSMEYER (University of California, Santa Barbara, USA)

Respondents:

Gerrie ter HAAR (Institute of Social Studies, the Hague, the Netherlands)

WATANABE Manabu (Nanzan University, Nagoya, Japan)

Chairperson:

Rosalind HACKETT (University of Tennessee, USA)

III. Plenary Session 2: Technology, Life, and Death

[Saturday 26 March, 9:00-10:30]

Keynote speaker:

Neuropolitics in War and Healthcare

Ebrahim MOOSA (Duke University, USA)

Respondents:

William LAFLEUR (Pennsylvania University, USA)

OKANO Haruko (Seisen University, Tokyo, Japan)

Chairperson:

HANAOKA-KAWAMURA Eiko (Nara Sangyo University, Nara, Japan)

IV. Special Session: Japanese Religions and the Study of Religion

[Sunday 27 March, 9:00-12:00]

Keynote speakers:

Constitutional Revision and Its Meaning for Japanese Religions

Helen HARDACRE (Harvard University, USA)

Buddhism and Modern Nationalism

SUEKI Fumihiko (University of Tokyo, Japan)

Religion and State in Modern Japan

YASUMARU Yoshio (Hitotsubashi University, Tokyo, Japan)

Respondent:

HAYASHI Makoto (Aichi-Gakuin University, Nagoya, Japan)

Chairperson:

Paul SWANSON (Nanzan University, Nagoya, Japan))

V. Plenary Session 3: Global Religions and Local Cultures

[Monday 28 March, 9:00-10:30]

Keynote speaker:

Explaining the Global Religious Revival: The Egyptian Case
Talal ASAD (City University of New York, USA)

Respondents:

Vasudha NARAYANAN (University of Florida, USA)
Pablo WRIGHT (Universidad de Buenos Aires, Argentina)

Chairperson:

Pratap KUMAR (KwaZulu-Natal University, Durban, South Africa)

VI. Plenary Session 4: Boundaries and Segregations

[Tuesday 29 March, 9:00-10:30]

Keynote speaker:

Fluid Boundaries, Institutional Segregation and Buddhist Sexual
Tolerance
Suwanna SATHA-ANAND (Chulalongkorn University, Bangkok, Thailand)

Respondents:

Ursula KING (University of Bristol, USA)
TANAKA Masakazu (Kyoto University, Japan)

Chairperson:

KAWAHASHI Noriko (Nagoya Institute for Technology, Japan)

VII. Plenary Session 5: Method and Theory in the Study of Religion

[Wednesday 30 March, 9:00-10:30]

Keynote speaker:

On the Value of a Theory without Method
MASUZAWA Tomoko (University of Michigan, USA)

Respondents:

CHUNG Chin-Hong (Hallym University, Korea)
Sylvia MARCOS (Universidad Autonoma del Estado de Morelos, Mexico)

Chairperson:

Armin GEERTZ (Aarhus Universitet, Denmark)

16. Plenary sessions (Abstracts, A-Z by author)

For the plenary sessions programme, see the previous section 15.

Talal ASAD (City University of New York, USA)

Explaining the Global Religious Revival: The Egyptian Case

In this talk I consider various explanations of the global religious revival - especially the notion that it is a response to social deprivation and instability. I examine this idea with special attention to conditions and debates in Egypt. I argue against general explanations in this context, and suggest that one major difficulty with them is that they tend to assume uncritically a secularist teleology. What needs to be addressed, I propose finally, is the question of secularism itself.

BINGEMER, Maria Clara (Professor, Pontificia Universidade Catolica do Rio de Janeiro, Brazil)

Religions and the Dialogue among Civilizations: The Brazilian Challenge

The aim of my lecture is to consider what it means in the concrete for religions to live together in mutual respect and to grow together in dialogue. I will draw my example from the religious situation in Brazil. Given the rich plurality of religious practices, the variety of institutional and non-institutional forms, the liberal degree of syncretism, it is difficult to say anything meaningful on the topic without narrowing the focus somewhat. I will therefore concentrate on Roman Catholicism and its rapprochement with Afro-Brazilian religious traditions.

The religious cults of African origin that have been preserved in Brazil represent the clearest, if not the only, remaining link of the Afro-Brazilians

to African culture. This has been possible because of the flexibility of these religions in adapting to the Brazilian situation—simplifying the rituals, minimizing the role of the sacred caste, and even outfitting the Gods in new dress. More important, these cults were able to adjust their distinctively African content and syncretize it to the very different sociohistorical conditions of Brazil. The result was a new black identity with a more or less African quality ("africanidade"). Despite the adaptation of the Afro-Brazilians to Brazilian culture and their obvious influence on it, color remains a barrier: a reminder not only of different racial origins but of the slave trade that first brought them to the country.

This is the background against which Brazil's Christian (predominantly Catholic) culture encounters the Afro-Brazilian religions. It is not just a question of finding a way to live amicably side by side, but a challenge to inaugurate dialogue between what are, in fact, different civilizations. I will attempt to focus on a number of positive attempts to meet this challenge and at the same time to highlight the suffering caused by exclusivism and violence. In conclusion, I will indicate some of the paths for dialogue open to religions with different civilizations: listening, interchange, and spirituality.

GINKEL, Hans van (Rector, United Nations University, Japan)

Religions and the Dialogue among Civilizations: Building a Culture of Understanding

In his groundbreaking statement before the fifty-third session of the United Nations General Assembly in New York on 21 September 1998(!), President Mohammed Khatami of Iran made the following compelling appeal to the world community:

"If humanity, at the threshold of the new century and millennium devotes all efforts to institutionalize dialogue, replacing hostility and confrontation with discourse and understanding, it would leave an invaluable legacy for the benefit of the future generations."

In response, the General Assembly on 4 November 1998 proclaimed the year 2001 as the United Nations Year of Dialogue among Civilizations. The assembly recognized "the diverse civilizational achievements of mankind, crystallizing cultural pluralism and creative diversity." "Crossing the Divide", was the most appropriate title of the publication, prepared by a Group of twenty Eminent Persons, chaired by Giandomenico Picco, the personal representative of secretary-general Kofi Annan for the United Nations Year of Dialogue among Civilizations.

Much has happened since President Khatami's speech and the decision

of the UNGA, in particular on 9/11 and thereafter. All these events only underlined how important and timely the initiative in fact had been. Many people believe that the cornerstones of civilizations are their respective religious traditions. Considering the wars and conflicts in many parts of the world that have taken place since the late 1970s, we may be persuaded that differences in religion and the ways in which these religions have helped structure differing civilizations, are factors that have greatly contributed to the wars and conflicts not just in the long past, but still in recent years.

"Crossing the Divide", whatever that divide seems to be, is the first step in learning how to manage and appreciate diversity. It is a quality new generations may find indispensable. Indeed, the study of religion and the relations between religions and civilizations, may contribute importantly to the development of a culture of understanding through dialogue. Crucial for the sincerity and the quality of such dialogue, however, is full admission of the equality of nations and peoples. Whoever engages in dialogue with another party, must respect and accept that party as an equal partner. Dialogue is not competitive for it is not about winning, but about understanding and having respect for the other. In dialogue, therefore, speaking is less important than listening.

Wars originate primarily from competition among nations, often neighbours. Without competition, without the drive to prevail, wars would not emerge and unfold. Conflicts also originate from the inability of people, of communities, to negotiate and settle their disagreements by peaceful means. The recourse to force and violence can seem the only way to settle a dispute. Such a recourse appears even more an option, when people in dispute have only a fantasized idea of each other. Wars, indeed, are largely the outcome of fears, prejudices and misunderstandings; all pathologies that essentially relate to ignorance of the other and which knowledge can help to cure. More in-depth knowledge of religions, of the beliefs and values of people would be a major step forward to a culture of understanding through dialogue.

Helen HARDACRE (Harvard University, USA)

Constitutional Revision and Its Meaning for Japanese Religions

Japan's ruling Liberal Democratic Party (LDP) has been developing ideas for sweeping revision of the constitution for several years, and it has recently issued a document outlining its main proposals for revision. The party plans to issue a full draft for a new constitution in November 2005, and if the draft is approved by two-thirds of the Diet, the revised version will replace the present constitution. The LDP's proposals for constitutional revision include three issues of significant concern to contemporary Japanese religious organizations: pacifism, separation of

religion from state, and the position of the emperor. This paper seeks to elucidate the implications for the Japanese religious world of the proposed revisions.

The spectrum of contemporary Japanese religious organizations incorporates significant diversity of opinion on the issues in question. Also relevant is the fact that different religions have different histories and styles of involving themselves in civil society and its debates over questions like constitutional revision. Shinto has consistently advocated constitutional revision since the promulgation of the present constitution, and we may expect that it will welcome the LDP's proposals, perhaps advocating even more thorough-going changes. In particular, the Association of Shinto Shrines will undoubtedly welcome any change that would enable the Yasukuni Shrine to be given an official status as the nation's premier facility for honoring the military dead. By contrast, Christianity (both in the form of individual churches, denominations, related organizations of Christians, and the several newspapers published under Christian auspices) and those new religious movements belonging to the Association of New Religions (Shinshūren) will certainly oppose constitutional revision in favor of their expressed commitment to pacifism and a strict separation of religion from state. Yet even among Shinshūren-affiliated new religions, there are some that might wish to see pacifism strictly upheld but would yet welcome a change in the emperor's position. New Age groups and new religious movements tending to withdraw from society may find it difficult to enter civil society discourse on these issues, but it would also be difficult for them to remain credible to their followers if they failed to adopt a position of some kind. It is not yet clear how the Buddhist world will react, nor is it clear that there will be a unified response from the Buddhist sects as such. Nevertheless, the several associations of Buddhist groups and the newspapers they publish will eventually have to adopt a public position. Recent trends towards greater Buddhist engagement with civil society can be seen in Buddhist NGOs, some of which are cross-sectarian, and several of which have cooperated with Christians to oppose the United States' wars in Afghanistan and Iraq. The stances adopted by religious groups in response to constitutional revision will largely define the position of religion in Japanese society for coming years.

JUERGENSMEYER, Mark (University of California, Santa Barbara, USA)

Religious War, Terrorism, and Peace

Does religion lead to war or peace? The proponents of religion usually think of it as an agent of peace. But before we speculate on how religion can contribute to peace, we have to acknowledge the role that religion provides in war. Most acts of religious terrorism in recent years are

undertaken as part of a cosmic war—a great spiritual war between good and evil. This is true not only of the Muslim activists who believe in jihad, but also of Christian militants in the United States, Jewish activists in Israel, and members of Aum Shinrikyo who unleashed nerve gas in Tokyo's subways. Those who believe in cosmic war think that is being waged not only in a spiritual sense, but on a worldly plane. Often the evil forces are imagined to be Westernization, or globalization, or specifically George Bush and the US government. At the same time the opposition to these acts of cosmic war, including the US "war on terrorism" and its invasion and occupation of Iraq, have been undertaken with a religious zeal as well. Why does religion and warfare often go together? War has always been a part of the religious imagination, and images of religious warfare are part of every religious tradition's history and mythology. The idea of war, I believe, is part of the way that religion deals with great issues of good and evil, chaos and order. Ultimately, then, images of war lead to images of ultimate order and harmony. The challenge for our times is to find ways in which cosmic war can return to the spiritual plane, and religion in worldly confrontations can become an agent of order, toleration, and peace.

MASUZAWA, Tomoko (The University of Michigan, USA)

On the Value of a Theory without Method

Nothing should inspire more suspicion than a theory proposed without credible empirical evidence or a feasible method of verification. We have learned that this was the character of the wild, risky, and unbridled speculative theories of the pioneering *Religionswissenschaftler*, now left behind in the prescientific past. But if we cast our glance beyond the pale of such doctrinal principles and moral strictures of disciplinary orthodoxy, it appears that, in the real world, neither the suspicion nor the disbelief provoked by a particular theory necessarily prevents it from circulating broadly and producing some irreversible effects. Psychoanalytic theory may be cited as a phenomenon exemplifying this truth.

Today, the number of people who positively identify themselves as advocates of Freud or as proponents of psychoanalysis is relatively small if measured in the general population. But for a system that few people actually "believe in" or would actively endorse as valid and true, the language of psychoanalysis seems to enjoy extraordinary popularity and easy currency among those very people who presumably don't "buy" it. From unconscious desire to slips of the tongue, from the Oedipus complex to the death drive, things marked *Freudian* are indeed flooding our everyday life, while the gamut of popular culture, mass media, and advertising industry seem to testify to psychoanalysis' overwhelming

efficacy. How could something so fundamentally dubious in theory be so irresistibly effective in practice?

Taking as our starting point this spectacular contradiction in the placement of psychoanalysis in the present world, I propose to initiate a possibly serious consideration as to how, and why, a patently incredible theory could on occasion come to have an enduring effect, and what we could possibly infer from this phenomenon about our relation to what we call "theory."

MOOSA, Ebrahim (Duke University, USA)

Neuropolitics in War and Healthcare

Technologies of war as well as biomedical technologies have radically reshaped our conceptions of life and death. In the spheres of war and healthcare technology has radically reshaped our understanding and conceptions of life and death. What was once considered to be violent and morally contested modes of warfare-whether in the form of terror sponsored by non-state actors or states-have slowly become acceptable in certain discreet categories of social discourse in the media and political lexicon. Similarly, new modes of sustaining organic life in human bodies in life support-machines as well as the continued use of body parts in organ transplantation radically interferes with our inherited conceptions of life and death.

Political philosopher, William Connolly believes that we are entering into a new phase of neuropolitics where thinking and speed provides new modes of imagining self and culture. My paper will draw on Connolly's insights and examine a few issues related to warfare and bioethics in a general sense, as well as explore its interface with existing debates and practices in Muslim ethics.

ODA Yoshiko (Professor, Kansai University, Japan)

Grass-roots Understanding of religions

Today, we urgently need to raise grass-roots understanding of religions, rather than sophisticated dialogues among religions by scholars and religious leaders. Ordinary people, not always concerned with religions, need to live together with peoples of other faiths, civilizations and nations, without any prejudice.

The followings are of features of the grass-roots understanding of religions. First, it needs to understand daily ritual and religious life-style rather than religious thoughts. Secondly, to communicate about religions

of one's own and others', people should have basic knowledge and jargons on religions. Third, in order to raise such grass-roots understanding, religious education in its wide sense will be needed, which may be difficult. Prejudice can be conquered by nothing but the intellectual knowledge of religions.

Suwanna SATHA-ANAND (Chulalongkorn University, Bangkok)

Fluid Boundaries, Institutional Segregation and Buddhist Sexual Tolerance

In Buddhism, distinctions are made for the tentative purpose of human communication and not to be used as a basis for discrimination. The Buddhist principles of ontological truth of radical interdependence, and temporal continuity through cycles of birth and death problematize any rigid conceptions of identities and boundaries. The moral sphere of Buddhist ethics is all-inclusive which embraces the human and non-human worlds as one continuum. The Buddhist distinction of male and female indicates a tentative and mutually non-exclusive existence. Through these principles, Buddhist societies have illustrated remarkable level of sexual tolerance as differences are primary, and identity is tentative.

However, Buddhist institutions, especially the Theravada Thai Sangha has traditionally functioned as an all-male religious organization. The long history of absence of female monk order in Theravada countries has generated a situation of a male-female segregation which borders on sexual discrimination. The all-male monk order is the "field of merit" for the devoted female Buddhists. The technical, historical, and legal prohibitions against the reestablishment of female monk in Thai Theravada Buddhism could be seen as a violation of the women's rights to religious practice.

This paper is an attempt to offer philosophical arguments against using sexual distinction as a form of sexual discrimination. It will explore the Buddhist arguments for tolerance in general and for sexual tolerance in particular. The well-known Eight Heavy Rules, indicating an "institutional subordination" of the female monk order under the male monk order will be critically analyzed. It will be argued that Buddhist sexual tolerance, as has been practiced in Buddhist societies, needs to be practiced within the *Sangha* itself.

SUEKI Fumihiko (University of Tokyo, Japan)

Buddhism and Modern Nationalism

One of the characteristics of Buddhist thought in modern Japan is the attempt to rationalize and demythologize its theory. Specifically, there is a tendency to be critical of esoteric teachings, to separate "Buddhist" and "Shinto" elements, to deny the validity of a Buddhism centered on funerary rites, and to establish a "contemporary" Buddhism. Such a rationalization of ideas on the surface (the "upper" structure) does not necessarily mean that Buddhism as a whole has been modernized. It also means that there are actual conditions hidden in the shadows (the "lower" structure) that have become even further concealed. These conditions include esoteric-magical elements, the mutual complementation of "Buddhist" and "Shinto" elements, and the management of the dead through Buddhist funerary rites. In other words, modern Buddhism has sought to establish its universality through a modern and rational theoretical framework, but has concealed the faith of the people as it actually functions in society, and has failed to deal directly with this theoretical problem. This concealment is one reason that the relationship of Buddhism to imperial (Tenno) nationalism has not been sufficiently confronted.

This problem, which was concealed and covered up in the Buddhist realm, was confronted in terms of "Shinto" from the late modern through the Meiji period. The Shinto nationalism of modern "State Shinto" was not simply a matter of being imposed from above. There was an indigenous "grass-roots nationalism" that was swept up in the process. As for "emperor worship", when one considers traditional worship of kami and the belief in living kami, it is not surprising that there was little resistance to the expansion of these ideas with the new introduction of the emperor as an absolute-kami-cum-living-god. Again, if we consider the case of Yasukuni Shrine, it must be admitted that the aspects of funerary rites and management of the dead that had been concealed by Buddhism were skillfully incorporated by Shinto, so that Shinto successfully took over these aspects from Buddhism.

In my presentation I will examine, from a mostly Buddhist perspective, the multi-layered structure of Buddhism/Shinto in modern Japan, and also analyze future possibilities, in light of the changes in the social structure of Japan and recent shifts in religious consciousness.

TU Weiming (Director, Harvard-Yenching Institute, USA)

Toward a Dialogical Civilization: Religious Leaders as Public Intellectuals

The idea of a "public intellectual" does not seem to have any antecedent in the Hindu, Buddhist, Judaic, Greek, Christian, or Islamic traditions. Yet, although the traditional guru, monk, rabbi, philosopher, priest, or mullah is not the functional equivalent of a modern intellectual, each of them,

perhaps inadvertently, assumes the responsibility of a public intellectual. A lofty aspiration of the public intellectual — politically concerned, socially engaged, and culturally sensitive—is world citizenship. In our globalizing age, the cultivation of world citizenship is predicated on the emergence of a dialogical civilization. Such a civilization is humanistic and spiritual. It is rooted in earth, body, and community, but transcends egoism, parochialism, ethnocentrism, and anthropocentrism. Its spirit is embedded in ordinary human existence and, at the same time, oriented toward an ever-expanding horizon of anthropocosmic inter-relatedness.

An underlying assumption of a dialogical civilization is the sanctity of the earth: the secular is sacred and worldly affairs are essentially spiritual. To the religious leaders as public intellectuals, the "Pure Land" or the "Kingdom of God" is profoundly humanistic. They cherish the idea that the ultimate meaning of life is realizable in the world here and now. Indeed, all Axial-Age civilizations have undergone fundamental transformations in response to the crises of humanity. Virtually all religious leaders take seriously environmental degradation, abject poverty, social disintegration, terrorism, violence, crime, or drugs as their urgent concerns. A defining characteristic of religion is its avowed compassion and love for humanity; thus, all forms of suffering, from brutal torture to routine boredom, are challenges to religious leadership.

Religious leaders as public intellectuals are seasoned in two languages. One language, essential for internal solidarity and communication, they share with members of their faith community. The other is the language of world citizenship, a language essential to the well-being of a dialogical civilization. Implicit in this bilingualism is the necessity and desirability of a joint effort to cultivate inter-religious communication at all levels— theology, symbols, meditation, prayer, worship, rituals, and practices. Bilingualism can enhance the self-awareness of one's mother tongue. The envisioned dialogical civilization is not a melting pot but the confluence of renewed religious traditions and invigorated faith communities. This "unity in diversity" or "harmony without uniformity" is vitally important for human survival and flourishing.

YASUMARU Yoshio (Hitotsubashi University, Tokyo, Japan)

Religion and State in Modern Japan

The relationship between religion and state in modern society is primarily defined by the separation of state and religion that assumes the "freedom of religion." The relationship between state and religion in modern Japan, admittedly with some limits, is one that is defined by these two principles of the "separation of state and religion" and the "freedom of religion." These two principles, however, are established through various conflicts, compromises, and modifications that constantly threaten to encroach

upon or obscure them. By considering these two principles in the midst of such conflict, we are able to gain an important perspective for viewing the historical changes in modern Japanese society.

Modern Japanese society was established as a national state within the framework of the capitalist world system at the time of the Meiji Restoration, and it sought its principle of legitimacy in state nationalism. The extreme Shinto nationalism utilized by the Meiji Restoration regime, after conflict with actual religious circumstances, eventually retreated into a State Shinto of rites and rituals. The connotation of a national polity, however, aligned with a sense of national morality, was accepted as part of the public sphere of the national state, and this became the legitimizing principle of modern Japan.

If we systematize the religious systems of modern Japan with the above formative process as a premise, we can summarize them into the following, mutually related, four dimensions:

- a. State Shinto: the Shinto of the imperial family and the system of shrines, and Shinto as a system of national rites
- b. Publicly recognized religions: the various sects of Buddhism, sectarian Shinto, and later Christianity
- c. Folk religion: customary folk beliefs and practices, confraternities and private religious figures without official status, basic elements of a. and b.
- d. State nationalism: a combination of secularized daily life and social consciousness

Social stability is attained through constant compromise and adjustment among the roles of these four dimensions. However, there is a dangerous balance in these roles, and a sense of social crisis can cause one or more of these dimensions to develop a fundamentalist drive for unification. The important point I wish to make here is to point out the danger of a radical fundamentalism that combines a religious cosmology with state nationalism that is the legitimizing principle of modern Japan.

17. Special Joint Panel Sessions: IAHR-UNU (United Nations University)

1. Religion and Education

[Friday 25 March 2005, 14:00-16:00 16:30-18:30]

Outline

How religion and education are, or can be, related to each other is a question that directly addresses the general theme of the Congress, "Religion-Conflict and Peace." Topical issues such as the recognition of religious plurality, the formation of religious identity in multicultural society, interreligious understanding and religious coexistence take on concrete forms at the meeting point of religion and education. Accordingly, these two panels can serve not only the researches of specialists in religious education but also those of many participants in the Congress. We intend to discuss particularly the two topics of "public education and religion" and "religious education and peace" from international perspectives that cover the cases of Asia, Africa, Europe and America.

Panel 1

Possibilities of Religious Education in Secular Schools

Chair:

Michael Pye (University of Marburg, Germany / Otani University, Japan)

Panelists:(listed alphabetically)

Denise Cush (Bath Spa University College)*

Takekazu Ehara(Kyoto University, Japan)

Satoko Fujiwara (Taisho University, Japan)

Robert Jackson (University of Warwick)

Respondent:

Gerrie ter Haar (Institute of Social Studies, the Hague, the Neitherland)

Outline

In the present world where religion plays a large part in social issues, religious teaching has become a major concern. While the word "religious education" has several meanings, what is keenly discussed today is non-confessional teaching at secular institutions (here "secular" indicates state-funded schools, non-sectarian private colleges, etc.). Such religious education, which in English, is often called "teaching about religion" or

"study of religion/religious studies," is said to serve inter/multicultural education, citizenship education, values education and some other important purposes. This panel starts by introducing the current state of religious education in Japan and then discusses the possibilities and the methodologies of religious education at secular institutions through international comparison. Japan, where many consider themselves to be non-religious and where monotheistic religions are minorities, will provide an interesting case for comparison with England and other countries/areas where religious education has a long history in publicly funded schools.

Panel 2

Religious Education and Peace

Chair:

Kuniko Miyanaga (Harvard University & Association of Creative Individuals)

Panelists:

Zakiyuddin Baidhaw (Muhammadiyah University of Surakarta)

Kim Chongsuh (Seoul University, Korea)

Constance Ambasa Shisanya (Kenyatta University)

Nelly van Doorn-Harder (Valparaiso University)

Respondent:

Ursula King (University of Bristol, UK)

Outline

Does religion contribute to peace or war? In order to answer this basic question, it is essential to reflect upon religious education that shapes the views of religion among young generations. This panel highlights the relationships between religious education and peace. Panelists from Africa, Asia and Western countries report on the kinds of religious education used for peace education that is attempted or needed, in their respective societies faced with tensions and conflicts. While religious organizations such as World Conference of Religion for Peace have recently been making progress in peace construction through religious education, the issue is not confined to religious communities. The prejudices of non-religious people against religion can also cause conflicts. Therefore, this panel will be based upon developing the discussion of the first panel on religious education in secular schools for students with various religious and cultural backgrounds.

2. IAHR-UNU Special Joint Panel "Religions and Science/Technology"

[Saturday 26 March, 14:00-16:00, 16:30-18:30]

Presiding: A H Zakri(Director, UNU-IAS)

Panelists:

Lawrence E. Sullivan (Professor of Religion, University of Notre Dame)
Vandana Shiva (Director, Research Foundation for Science, Technology and Ecology (RFSTE), India)

Muhammad Taeb (Research Fellow, UNU-IAS)

Anwar Nasim (Senior Adviser, Minister of Education, Pakistan & Secretary of COMSTECH)

Tetsuo Yamaori (Director and Professor, International Center of Japanese Studies)

Outline

United Nations University-Institute of Advance Studies (UNU-IAS) is one of the newest in the network of thirteen research and training center within the UNU system. UNU-IAS conducts research, postgraduate education and capacity development, both in-house and in co-operation with an interactive network of academic institutions and international organizations. Bringing together international expertise as well as knowledge from our host country, UNU/IAS is committed to contributing creative solutions to pressing issues of global concern.

The term advanced studies refers to a multidisciplinary approach to research problems. We engage experts from traditional disciplines such as economics, law, biology, political science, physics and chemistry and ask them to pool their specific knowledge and expertise in a focused attempt to understand and resolve some of the key challenges to sustainable development. We also use advanced research methodologies and approaches in our efforts to challenge orthodox thinking and locate creative solutions to the most pressing global problems.

Since 2002, the Institute has shifted its research focus beyond a philosophical and conceptual approach and has introduced a strong policy-oriented research program designed to formulate Strategic Approaches to Sustainable Development. Under this new program, UNU/IAS is building on its earlier work in areas such as globalization, international environmental governance, world cities and the application of new information and communication technologies. At the same time, new areas of research are being addressed, including biodiplomacy, biotechnology, biosafety, biodiversity, ecosystem approaches, urbanization, environmental institution building, and education for sustainable development.

This special panel aims at offering an opportunity where UNU-IAS's concern and IAHR's scholarly concern will meet together, and panelists will raise various issues related to the theme of Religions and Science/Technology. And, this panel will be a good opportunity where natural scientists and scholars of religions will share and discuss the issues in terms of historical, social and cultural significances related to the theme, in order to reconsider the future of the global community.

3. IAHR-UNU Special Joint Public Symposium

"Religions and Education for Sustainable Society"

[Sunday 27 March, 13:00-17:00]

Presiding:

Tetsuo Yamaori (Director and Professor, International Center of Japanese Studies)

Speakers:

Kazuo Inamori (Founder and Chairman Emeritus, KYOCERA Corporation; A Buddhist monk (Rinzai-shu))

Itaru Yasui (Vice Rector and Professor, UNU)

Anwar Nasim (Senior Adviser, Minister of Education, Pakistan & Secretary of COMSTECH)

Oren Lyons (Faith-Keeper of Haudenosaunee (Iroquois Confederacy) & Native Committee Member of the United Nations Environmental Program)

Respondent:

Birgit Poniatowski (Academic Programme Officer, Office of the Rector, UNU)

Outline

By the year 2015, all 191 United Nations Member States have pledged to meet the United Nations Millennium Development Goals (MDG), one of which is to ensure sustainable development, and this year 2005 is the first year of ten year program. To stimulate public concern for it, each country plans to hold various sorts of events. The term sustainable development has become widely accepted especially since the Rio Declaration of 1992. Yet, by looking back at the past ten years of the International Communities' involvements in this issue, it is now thought that to hold debates on science and technology, and on public policies has turned out to be not enough, and further discussion including ethical and value-related issues will be necessary to realize sustainable societies. And the focus has been shifted from sustainable development to sustainable society.

When we ponder on the issue of ethics and value-system for realizing the sustainable society, we will notice that human ethics and values toward the common good are deeply related with religious dimensions. From this perspective, a public symposium has been organized by IAHR and United Nations University. It will be a very interesting opportunity to listen to those who have very different religious and cultural backgrounds, but share the same concern for realizing sustainable societies. It is particularly important to hold this public symposium in Japan, which has successfully adopted modern natural science (that was originally born in monotheistic culture), and has developed an economically striving society, while successfully maintaining pantheistic and Eastern religious perspectives. (This public symposium is partly supported by the Millennial Sustainability Studies Project: The New Research Initiatives in Humanities and Social Sciences, The Japan Society for Promotion of Science.)

18. Cultural Sessions

(lectures, films, performances, discussions, concerts)

Film showing: *Shugen: The Autumn Peak of Haguro Shugendo*

[Friday 25 March, 19:30-22:00]

Sacred mountains have been revered in Japan from ancient times as the source of the water that sustains all life, and as places where the spirits of the dead go to dwell. Over the centuries practices and ideas related to mountains took specific shape, under the influence of Buddhism, Daoism and other religious forms, until they emerged recognizably in the medieval period as Shugendo. Shugendo was long characterized by its acceptance as objects of devotion and practice both the native deities called kami and the various Buddhist divinities. Following the Meiji Restoration of 1868 and the resurgence of imperial authority, the new government prohibited kami-buddha admixture in temples and shrines, and banned Shugendo. In some places Buddhism came under direct attack and much physical destruction occurred. The shrine-temple complex on Mt Haguro, which had until this time been very powerful both as a Shugendo centre and as a regional economic force, was turned into an imperial shrine under the banner of the new ideology, Shinto, and Haguro Shugendo received a near-mortal blow. Despite the ban on Shugendo, however, the traditions of Haguro Shugendo were maintained, often with great difficulty, through the temple of Kotakuji, the former inner precinct of the shrine-temple complex, deep in the mountain. These traditions live on today through the annual ritual practice called the Autumn Peak, or Akinomine, which is unique in that it preserves the medieval form of mountain-entry ritual based on the themes of death and rebirth in the mountain and the ten

realms of rebirth according to Buddhism.

This nine-day ritual has never before been recorded on film. When the head of Haguro Shugendo, Shimazu Kokai, decided to allow it to be filmed in its entirety to preserve it correctly for future generations, it was Kitamura Minao, a well-known maker of documentary films of an anthropological nature, who was entrusted with the task. He and his team from Visual Folklore recorded the whole ritual, doing their best not to disturb participants unduly during filming. Following the first showing in Japan in January 2004, it has been shown in many parts of Japan and earned much acclaim. A shortened version was broadcast on NHK earlier this year. It was shown overseas for the first time in London in December 2004, and again in Edinburgh in January 2005.

The film is 115 minutes long. It will be shown in Japanese with English interpretation, preceded by a short introduction by the eminent Shugendo scholar Miyake Hitoshi, and followed by a question and answer session with Professor Miyake, Dr Gaynor Sekimori of the University of Tokyo, and the director, Kitamura Minao.

Presiding:

Gaynor Sekimori (University of Tokyo)

Introduction:

Hitoshi Miyake (Kokugakuin University)

Question and answer session:

Hitoshi Miyake (Kokugakuin University)

Gaynor Sekimori (University of Tokyo)

Kitamura Minao (Director)

*Film shown in Japanese with English interpretation.

Film showing and discussion: "Death and Rebirth of Festivals in Okinawa"

[Saturday 26 March, 17:30-22:00]

Film: *Kudaka Island Odyssey*, directed by Oshige Jun'ichiro

(In Japanese with English subtitles.)

Saturday 26 March, 20:30-22:00

Discussion "Crisis of Indigenous Culture and Contemporary Spirituality"

(Simultaneous English/Japanese interpretation provided.)

Convened by

KAMATA Toji (Professor, Kyoto University of Art and Design)

Panelists

OSHIGE Jun'ichiro (Film director)

KAMATA Toji (Professor, Kyoto University of Art and Design)

MIYAUCHI Katsunori (Novelist)

Jacob OLUPONA (Professor, University of California, Davis)

Oren LYONS (Faith-Keeper of Haudenosaunee, Iroquois Confederacy)

Chair

ABE Shuri (Professor, Rikkyo University)

Oshige Jun'ichiro was born in Kagoshima prefecture (1946). He started his career as an assistant director for Iwanami Films, where he studied documentary filmmaking. In 1970, along with colleagues from Iwanami, he self-produced the film *Kurokami*, which was also self-promoted and shown throughout Japan. Oshige subsequently moved to Kobe, one of the cities where the film had been shown, and began producing television documentaries dealing with attempts by local government to deal with pollution. In 1976 Oshige moved to Tokyo, where he ran a production company. He returned to Kobe in the early 90s, and was himself caught in the great earthquake that rocked the Kansai region in 1995. Based on this experience, Oshige's respect for nature deepened, along with his resolve to capture it on film. Beginning with his film *The Island of Light*, which explored the natural environment of Okinawa, Oshige has worked to create films addressing humankind's place in nature from the perspective of nature itself. In 2003 his *A Visit to Ogawa Productions* was an official entry at the Berlin Film Festival. In 2002 he established the Laboratory of Image Culture Okinawa, where he now serves as director. In 2004 he was nominated as an ambassador for the Chura (Okinawan: *Beautiful*) Islands by the prefecture of Okinawa.

Kudaka Island Odyssey

The ancient belief that the kami (or, in English, perhaps, *deities*) reside in the natural world has greatly diminished in our modern world. On the island of Kudaka, in Okinawa prefecture, however, many of these beliefs still exist. Moreover, even today, private ownership of land on Kudaka is not recognized and only 10 percent of the island is settled. Islanders have been assiduous in protecting their traditional ways of life and basing their community on the wisdom of their ancestors, who lived in harmony with the island's natural environment. Unfortunately, in recent years, this environment and Kudaka's cultural traditions have rapidly deteriorated. Today, it often appears as if the traditional island way of life is on its last legs. One example of this deterioration is seen in the fact that the traditional Izaiho ceremony, which was originally held once every 12 years,

has not been performed for some 26 years, as the island now lacks ritual specialist who can carry it out. Oshige and his colleagues began living on Kudaka Island from January 2002. They captured the daily life of the Kudaka inhabitants on film, and like water flowing silently beneath the bedrock, Oshige and his team soon discovered that the power of the island's ancestors was still flowing deep within, and that many of the rituals that made up the "dead" Izaiho ceremony were still alive. Likewise, Oshige captured the islander's attempts to rebuild their habitat amid a growing sense of ecological awareness. Today, Kudaka Island is considered a forerunner in such endeavors, and this fact surely provides hope for us as well.

Symposium: Crisis of Indigenous Culture and Contemporary Spirituality

The film Kudaka Odyssey was shot on the small Okinawan island of Kudaka. It depicts Kudaka's spiritual culture after the dissolution of the performance of the island's main traditional religious festival. Beginning with this work, this symposium will address how we can face the crisis of the disappearance of traditional religious practices and cultures. Further, discussants will attempt to address whether those traditions that are still alive can continue to be maintained in our modern world, and if those traditions that have already died out can be revived. If so, how will this be possible, and what difficulties do we face? Africa, North America, and the southern Japanese islands will be used as specific examples of this crisis. Specific cases aside, the question is one that has relevance for us all.

Report and discussion

Religion amidst the Catastrophe: Rescue and Recovery Activities in Banda Aceh

[Saturday 26 March, 19:20-20:20]

Zulkarnaini ABDULLAH
(Fakultas Syari'ah, I A I N Ar-Raniry, Darussalam, Banda Aceh, Indonesia)

Convenors:

J. Shawn Landres (University of California, Santa Barbara, USA)
OKUYAMA Michiaki (Nanzan University, Japan)

Description of the session

The year 2004 came to a catastrophic close with the massive earthquake and tsunami that has cost hundreds of thousands of lives in Indonesia and throughout the Indian Ocean area. The devastation led to an unprecedented worldwide response and an outpouring of religious and theological reflection.

As humanity comes to terms with this horrific reminder of our vulnerability and fragility, we naturally reflect on the role of religion and religions—whether in the disaster area or elsewhere around the globe. We must think carefully about the questions we ask, and the answers we give, if we as neighbors on the earth wish to overcome this calamity and continue to build a peaceful global society, one in which we not only help and support each other but also seek better to understand others and ourselves, no matter where we live.

The effects of the disaster resonate within our own field of religious studies. We need not turn to abstract theodicies to consider where to go from here. Aceh, Indonesia, was among the very hardest hit regions. The State Institute of Islamic Studies (IAIN Ar-Raniry) in Banda Aceh, Sumatra, was destroyed, and more than thirty members of the faculty perished in the tsunami.

At our invitation, Mr. Zulkarnaini Abdullah of IAIN Ar-Raniry will report directly on the struggles and situation on the ground, three months after the disaster. We hope that his report will launch a conversation about the roles in the region that religion currently plays and the potential religion has both to ameliorate and exacerbate the long recovery ahead.

Lectures

Theology of Culture and Dialogue of Religions
[Friday 25 March, 20:00-21:30]

ZHUO Xinping
(Director, Institute of World Religions, Chinese Academy of Social Sciences)

In the context of globalization, we are facing various kinds of cultural encounters and cultural conflicts today. Many countries have experienced their social transition from a traditional, self-closed society to a contemporary, open society. So, an open attitude is absolutely necessary for people to live together and to have exchanges in their spiritual life.

Also in this period Christianity and many other religions have really become the "global" religions.

Through the challenge of pluralism and secularism, some religious believers have lost their identity and become unsteady in their pursuit of faith. Consequently another phenomenon of this openness in the area of religions is namely the tendency of proselytization. Many religions have now much closer connection than ever before, whether in a way of confrontation, competition or confluence. How to survive and to continue their development, is obviously the crucial question for these religions in the contemporary multi-cultural "global village".

In my presentation, I'll discuss the theoretical development of Christian theology for its practical purpose in this cross-cultural context, and describe its change from a theology of mission with one direction or one dimension to a theology of culture with more dimensions or broader openness. The theology of culture deals with Christian attitudes towards other cultures, such as "acculturation", "enculturation", "cultural domination", "inculturation" and "interculturation". Here we can observe the tension between "self-identity" and "world consciousness", "cultural exclusivism" and "cultural inclusivism", "particularism" and "universalism", "indigenization" and "ecumenism", which reflects also the complicated situation in the encounter and dialogue of contemporary religions. Religious dialogue shows a possibility of confluence of different ideas from various religions. In order to join this dialogue and to get a positive result, Christianity has to develop its traditional "theology of culture" further to a new "theology of inculturation". The same is true for other religions to promote their dialogue from intra-religious level to inter-religious level, and even to reach the level of peaceful dialogue between religions and other cultural systems. This improvement is of course very difficult, but necessary and significant for conflict-resolution and sustainable development of humankind.

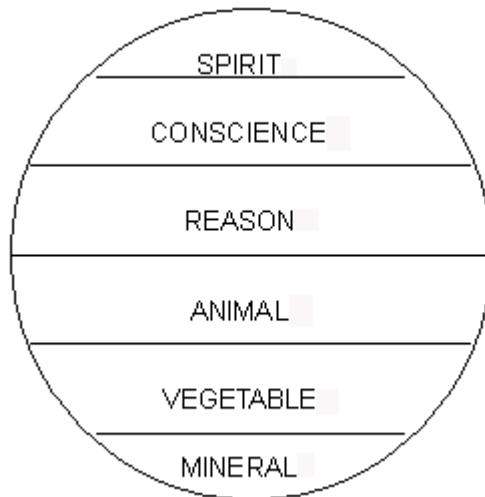
Le soufisme ou la quête du sens ('Sufism, or the quest for meaning')

Sheikh Khaled Bentounès
Spiritual guide of the Alawiyya Sufi brotherhood

To the question: "Who are you, Sheikh ?", my grandfather would have answered: "I am one, of the fraternity." This is a way of recognizing that behind the diversity of human features is concealed a person confronted with the same existential questions: Who am I ? Why do I exist ? Whither do I go ? And after death?

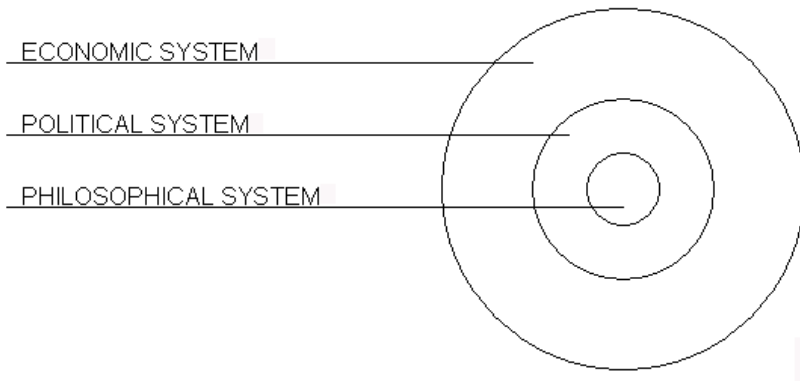
The Sufi tradition is totally committed to this search for meaning, reminding that God has created the world in order to incarnate and see Himself in His proper creatures. To recognize in reality the common origin of the whole creatures is to harmonize ourselves with our Adamic nature. Sufism thus invites us to transcend racial, religious and cultural cleavages so that we may rediscover the unity incarnated in the universal man.

However, man can attain to this level of fraternal love, only if he manages to subdue the influence of the inferior states through spiritual education. This circle with several divisions shows what *tasawwuf* (Sufism) symbolically represents. The corporeal part integrates the mineral, vegetable and animal states which exert an important influence upon our behavior. They must be counterbalanced by the spiritual part in order to give the more internal meaning to the human existence. Reason has its own role in this research for balance, since it allows humans to conduct as a reflective being.



However, its role is limited as reason needs to be accompanied by conscience. For this purpose, conscience seeks for a guidance to elevate itself to the level of the universal conscience. The internal search thus presupposes a serious exercise upon oneself which requires perfect humility, sincerity and fraternity, without which it is impossible to experience the divine love. Only the healthy and well-balanced life guarantees a Sufi to taste the permanent presence of God and to perceive Him through the whole creatures.

On the other hand, the internal unity, which the Sufis aspire, is not attainable without the external unity which the society has to constitute. Let us explain it again with the figure of a circle.



The first and primary center circle corresponds to the 'philosophical system'. It concerns the dynamic center which animates the élite whose role is to unify the society under the universal values and justice. However, once the society loses this center, it transforms itself into 'the political system', divided by the divergent interests of the parties. This progressive separation from the center divides and weakens the society and finally leaves it to the more external principle: 'the economic system', where money is the sole concern.

It seems difficult today to deny the reality of the decadence of our civilization. But the fact that more and more people become aware of it and seek for the means to remedy it is a good sign of new hope. It is the hope that demands peace and sagesness from us for attaining to perceive in others *one* of the fraternity.

Preparing for a ghazwa: The Spritual Manual of the Attackers of 9/11 [Sunday 27 March, 20:00-21:30]

Hans G. Kippenberg (University of Bremen)

A *Spiritual Manual* was found with three of the four teams that performed the attacks on 9/11. Suspicion against the document published by the FBI was wide-spread. A closer examination does not confirm it. The Manual conceived of the action as a *ghazwa* - a type of attack known from Islamic history -. It dissected the raid in three stages. In the Night before the brethren took a "pledge of allegiance of death and of renewal of intent". Nocturnal recitals, rituals and purifications turn the young men into warrior

heroes. The second "stage" at the Airport addresses the issue of protection the unrecognized warriors need in a world ruled by the Western Civilization. Their courage gives a practical proof of a superior might. Finally, the third stage in the plane, when the perpetrators pray to become martyrs and conceive of their killing as sacrifice.

A similar conception is known already from the Lebanon of the eighties, where young Muslims committed suicidal attacks. According to Islamic intellectuals they incited fear in the friends of the Western Civilization in order to testify to a power superior to it. The similarities with 9/11 extend to the manner of organisation: small cells of dedicated young men. In a world and an age ruled by a new and evil *jahiliyya*, the faithful can only preserve his chance of redemption by joining a community of true believers, struggling for the rise of an Islamic order.

In my lecture I argue we should, despite our ethical condemnation of the crime, address the meaning the attackers gave to their deed - for two reasons. First it throws light on a construction of Islamic history that allows for violence and that needs to be checked critically. Second it enables us to identify social forms in Islam that turn religious notions and institutions into practices of young men. We need more than the US 'War against Terror': we need a critical examination of the discourses and social formations that enabled the brutal actions.

Phenomenology of the 'Self': The Way of the 'True Self' as Represented by the Ten Oxherding Pictures

[Monday 28 March, 20:00-21:30]

UEDA Shizuteru (Kyoto University)

There is a very small Zen Buddhist text known as the *Ten Oxherding Pictures*, which was written in China at the end of the 12th century CE. The main body of this text is comprised of ten images, which are accompanied by short poems composed in classical Chinese. The Ten Oxherding Pictures represent the relationship between human beings who are searching for their "true self" and the nature of this "true self."

The path to the "true self" begins with the realization that one's current way of being is not true. The modalities of human existence are not only subject to imperfection and distortion but, at times, also subject to the possibility of becoming inhuman or, even, demonic. Existentially, human

beings have always fundamentally harbored this dual-faceted existence. This is why the various ranges of value that relate to our existence are often seen as being problems of good/evil, delusion/awakening, sin/salvation. The issue for the need to "become human" is part and parcel of human existence. "Becoming," in this sense, has two facets to it: one, "becoming" can be a gradual progression or evolution; two, at times, this "becoming" can be a sudden and essentially different experience.

Although each individual image in the text depicts the particular stage on the path to the "true self" that it represents, simultaneously, each image is situated within the overall process of becoming the "true self." Hence, this text is a kind of a phenomenology of the self. Widely read in Japan from the medieval period onward, and, even today, the *Ten Oxherding Pictures* receives broad attention from those with an existential interest in the structure of human existence and from people dealing with the problem of self-actualization.

The first seven images of the Ten Oxherding Pictures depict the seven stages on the journey to the "true self." The last three images depict the "true self," which has arisen out of an essential and sudden transformation (for the seeker), and complete the *Ten Oxherding Pictures*. The concrete depictions found in these images create a very tangible resonance within the reader and, thus, have long been considered a guide for Zen Buddhist practitioners.

One of the characteristic aspects of the "true self," as depicted in the Ten Oxherding Pictures, is the eighth image, which simply shows a perfect circle (completely void of any content whatsoever), the ninth image, in which we see a flowing river and flowers blooming from a tree on the riverbank, and the tenth image, in which we see an old man and a young man meeting on the road. How do these three images relate to the corresponding three aspects of the "true self"? How does this concept of human awakening fit in with the spiritual history of our world? And, for us, today, what sort of meaning does this concept hold, within the space between religion and non-religion, and also between the various religions of the world?

Round-table Discussion: IAHR and Japan
[Sunday 27 March, 20:00-21:30]

Roundtable Panelists:

Zvi Werblowsky (Hebrew University of Jerusalem)
Michael Pye (University of Marburg / Otani University)
Lawrence Sullivan (University of Notre Dame)

ARAKI Michio (Kokushikan University)
NAKAMURA Kojiro (Obirin University)

Chair:

TAMARU Noriyoshi (Tokyo University)

It is a great honor that the International Association for the History of Religions (IAHR) first World Congress of the 21st century is being held in Japan. We hope that this Congress will be the beginning of a new stage in the history of the IAHR.

As the IAHR World Congress is held only once every five years, there are very few participants who have been able to attend all or many of the past Congresses. Accordingly, we hope that this round-table discussion will provide an opportunity for veteran participants to sit together, look back over past Congresses, and discuss the meaning and importance of the current Congress. As there is a great range of issues which such a talk could cover, we would like this discussion to focus on the IAHR's relationship with Japan.

Japan is a country where the study of religion is very active, as can be seen by the fact that there are over 2000 members of the Japanese Association for Religious Studies. The study of religion in Japan is broad-based, not only focusing on religions (Shinto, Buddhism, Christianity, New Religions, Daoism, folk religion, etc.) that have a deep connection with Japanese culture, but also emphasizes research from doctrinal, sectarian, philosophical, and intellectual standpoints. Likewise, critical studies, experiential studies, and comparative studies are also prominent. This prominence of religious studies in Japan is also seen in the fact that this is the second time that the Congress is being held here (it was first held here in 1958).

As Western, and (traditionally) Christian, society has been primarily responsible for developing modern academic studies, the Christian worldview has had a profound influence on the study of religion. Today, without doubt, scholars are readily aware that the overcoming of this Western-centric worldview is a vital issue for religious studies. We are now in an age when it will be fruitful for our field to develop so that it is multivalent and highly integrated in its ways of seeing, as to better reflect the multicultural world we live in. With this in mind, we must ask how religious studies in Japan has dealt with these global trends. One way to address this question is to ask what role Japan has played in the history of the IAHR.

The Congress theme "Religion: Conflict and Peace" arose after the September 11, 2001 terrorist attacks in the United States. The theme itself, of course, is one that scholars of religion from around the world have dealt

with long before the events of 9-11, and it is with this history that we arrived at this theme. We also believe that the fact that this theme will be discussed in Japan, a nation that was defeated in WWII and today has a "Peace Constitution," is of great importance. Thus, we would also like to examine how we can address this question of "Religion: Conflict and Peace" from the standpoint of the IAHR and Japan.

The above is a brief outline of what will be broached at the round-table discussion. We hope that this event will give scholars who are veterans of the Congress a chance to engage in a fruitful dialogue with their colleagues.

Concert: Cultural Coexistence of Religions in a Musical Culture in the Middle East

[Monday 28 March, 20:00-21:30]

***Ud* Performance:**

Mr. Muhammad Qadri DALAL (*Ud* Player, Director of Aleppo Arab Conservatory in Syria)

Songs and Explanation:

Ms. Lisa Iino and Dr. Kumiko Yayama

Programme

1. Solo Performance of *Ud*:

Bashraf 'Qurah Battaq', Improvisation, 'Dance of Zeibaqli', etc.

2. Aleppian Traditional Songs in Three Languages:

Hebrew Song Baqqashot, Arabic Song Muwashshah, Syriac Song Zmirto.

3. Arabic Songs in the traditional form of suite:

Wasla of Maqam Hijaz Kar Kurd; Sama'i, Muwashshah 'Turn, Oh My Pearl', Muwashshah 'Oh Ghazal of Sand'

19. Academic Sessions (programme)

The version of the programme of academic sessions reproduced here was updated by the organizers following the Congress. It reflects as far as possible all the additions, corrections, changes, and cancellations that took place during the Congress. However, due to the size and complexity of the event, involving as it often did more than twenty sessions running simultaneously with new panels at two-hourly intervals, it cannot be guaranteed that every session and paper listed here took place exactly as described. In particular, some papers may have been presented *in absentia* by a substitute speaker.

Academic presentations in IAHR 2005 Tokyo were organized into two-hour sessions, most of which included four or five papers. The sessions fell into three categories as mentioned above in section 8; organized panels, symposia and roundtable sessions. In the following list, sessions are listed in chronological order. Each entry includes: the Session Number, Panel Number, Type of Presentation, Name of the Convener, Names of Respondents and/or Chair, and Names and Paper Titles of Panelists (with ID Number).

Panels or symposia specially organized by the Congress Secretariat or other organizations are specified in the column Category of Session.

Session Numbers (01-17) represent the date and time of a session, while the letter following the number represents the room allocated for the session. For example, 01A means the session which took place in time-period 01 (11:00-13:00 on Friday 25 March) in room A.

(The 4-digit numbers in brackets are unique ID numbers allocated by the Conference organisers to each panel or session for database purposes.)

Times of sessions 01-17

25 March (Fri) 01: 11:00-13:00; 02: 14:00-16:00; 03: 16:30-18:30
26 March (Sat) 04: 11:00-13:00; 05: 14:00-16:00; 06: 16:30-18:30
27 March (Sun) 07: 13:00-15:00; 08: 15:15-17:15; 09: 17:30-19:30
28 March (Mon) 10: 11:00-13:00; 11: 14:00-16:00; 12: 16:30-18:30
29 March (Tue) 13: 11:00-13:00; 14: 14:00-16:00; 15: 16:30-18:30
30 March (Wed) 16: 11:00-13:00; 17: 14:00-16:00

Session Number 01:

March 25 (Friday)

11:00-13:00

01A

The Study of Religion in Japan, (1)(0409)

Organized Panel, English, Japanese (* simultaneous interpretation)

Convener: Kanai, Shinji

Panelists:

Hanazono, Toshimaro: Research of Religion in Japan: Religious Studies/Phenomenology of Religion

Kimura, Kiyotaka: Recent One Hundred Years of Buddhist Studies in Japan

Nakamura, Kojiro: The Study of Islam in Japan

Tsuchiya, Hiroshi: The Study of Christianity within the Field of Religious Studies in Japan

01B

Chinese Christianity on the Mainland and in Diaspora Communities.(0182)

Roundtable session, English

Convener: Mullins, Mark

Panelists:

Chan, Kim-kwong: Missiological Implications of Chinese Christianity in a Globalize Context

Kupfer, Kristin: New Religious Movements in the People' s Republic of China after 1978

Melton, Gordon: Indigenous Chinese Christian Groups in the West

Nagy, Dorottya: Chinese Christian Community in Bucharest (Romania)

Yang, Fenggang: Chinese Christians and Churches in the United States

01C

THE UNDERLYING TERROR: Religious Studies Perspectives on the War on Terrorism(0034)

Symposium, English

Convener: Rennie, Bryan Stephenson Respondent(s): Juschka, Darlene; Ingersoll, Julie

Panelists:

Fetzer, Joel Steven: A Response to THE UNDERLYING TERROR: Public Attitudes toward the Accommodation of European Muslims' Religious Practices before and after September 11

McCutcheon, Russell T.: A Response to THE UNDERLYING TERROR:

Riswold, Caryn Donna: A Response to THE UNDERLYING TERROR:

Segal, Robert Alan: A Response to THE UNDERLYING TERROR:

01D

The Potential of Clinical Studies of Religion: The Dilemma of Happiness in This or the Other World (0060)

Symposium, English, Japanese(* simultaneous interpretation)

Convener: Oomura, Eisho

Panelists:

Akiba, Yutaka: "Kenyu-Ichinyo" – Happiness in This World and the Next According to the Concept of Salvation in the Teachings of Shinnyo-en

Iwagami, Kazunori: The Satisfaction of Desires and True Happiness: The Problem of Desire in Buddhism

Murata, Michiya: The Experience of Happiness and Misery Among Japan's Calvinists

Ooka, Yorimitsu: Happiness in the Other World and the Welfare State: Comparison of the Common Grave in Sweden and Japan

Yamajo, Hirosugu: Faith and the Earthly Life: the Notion of Happiness in Pascal and Montaigne

01E

A Comparative Study of the Integration and Division between "Universalism" and "Localism" in Christian Mission History: The Cases of Ethiopia, India, China, Japan, and Paraguay(0031)

Organized Panel, English

Convener: Kawamura, Shinzo

Panelists:

Hollerich, Jean-Claude: Problems with the Concept of History in the 17th and 18th Century Jesuit China Mission

Ishikawa, Hiroki: Literacy and the Jesuit Mission in Seventeenth-Century Northern Ethiopia

Kawamura, Shinzo: "Iconoclasm" in the Sixteenth-Century Japan Mission: The Logic Justifying Destruction of the Shinto Shrines and the Buddhist Temples

Takeda, Kazuhisa: Community Life in the Missions as Effected by Negotiations: Transactions between the Jesuits and Guarani at the Dawn of their Encounter

Veliath, Cyril: Muslim-Christian Dialogue at Akbar Court in the Mughal Empire

01F

History of Religions as Hermeneutics of Contact Situations: Colonialism, Imperialism, and Popular Religions, (1)(0166)

Organized Panel, English, Japanese

Convener: Araki, Michio

Panelists:

Araki, Michio: The Problem of Contact and Transculturation in the Formation of Modern Japan

Arnold, Philip P.: Iroquois Land Claims and Religious Freedom in the USA

Bauzon, Leslie: The Impact of Spanish Colonialism on Filipino Indigenous Religion

Carrasco, David: Mexican Apparitions in the Contact Zone: La Virgen de Guadalupe and the Altepeltl/Hill of Sustenance

Chidester, David: A Colonial House of Dreams: Zulu Dreams, Divination, and Religion in Nineteenth-Century South Africa

Iwasaki, Takashi: Interpretation and Analogy: A Discourse on the Aztec Human-sacrifice

Kitagawa, Hitoshi: Cultural Contact and Hermeneutics:: Motoori Norinaga's Criticism on the "Chinese Heart"

Long, Charles: Contact, Rituals, and Knowledge

Miyamoto, Youtaro: The Religion of Korean Residents in Japan: Analyzed from the Standpoint of Post-colonialism

Murakami, Tatsuo: Creation Myth in Contact Zones - Cases from the 18th Century Gold Coast

Nandy, Ashis: The Emergence of 'Proper' Religions in Decadent and Savage East: The Case of India

Reid, Jennifer: Sacred Language and Aboriginal Entitlement: Kluskap Myths and the Failure of 18th Century Treaties

Sasao, Michiyo: 'PassingGod,' San Simon: Ethnic Identity and Boundary Dynamics in 'Contact Zone' of Postcolonial Guatemala

Se, Yin: Modern Urban Civilization and Changing Mongolian Shamanism

Shim, Sun-Young: Four Meta-narratives of Tan'gun in the Far Eastern Colonial Contact Zone: Comparing Comparative Religions

Taira, Sunao: The Contact Situation and the Quest for a New Origin of Okinawa

Watanabe, Tamaki: M.K. Gandhi's Independent Movement in Contact Situations
01G

Rethinking Interreligious Dialogue: Challenges and Reorientations, (1) From Conflict to Dialogue?(0096)

Organized Panel, English

Convener: Kim, Seung Chul Respondent(s): Kondo, Mitsuhiro

Panelists:

Dodina, Yevgeniya Yevgenievna: Interreligious Dialogue: the Ways of Conflict Resolution

Roda-Dafielmoto, Annabelle: Back to the Tunnel of History: A Crystallization of Unity

01H

New Traditions in Global Society(0116)

Organized Panel, English, Japanese

Convener: Miyanaga, Kuniko

Panelists:

Miyanaga, Kuniko: Paradigm Change and Pluralism in Global Society

Mori, Hazuki: The Trap of Fighting Fundamentalism – as Seen through the Case of the Jodo-shinsu Shinran-kai

Sato, Takehiro: Folk Practitioner of Okinawa in Modern System

Shimazoe, Kimiko: Reflexivity and Creation of Tradition in Folk Songs of the Amami Islands

Yano, Hidetake: The Reshaping of Tradition in Thai Theravada Buddhism

01I

The Violence of the Sacred: Studying Religion(s) without Transcendence(0110)

Organized Panel, English

Convener: Harvey, Graham A. Respondent(s): Cox, James

Panelists:

Harvey, Graham A.: "Violence with Impunity": Maori Religious Action without Transcendence

Lokensgard, Kenneth Hayes: Created Things in the Blackfoot Universe and the Interpretive Inadequacy of "Supernatural"

01J

Sanctity of Life in Various Religious Cultures(0103)

Organized Panel, English

Convener: Machida, Soho

Panelists:

Becker, Carl B.: A Buddhist View of ES Technology

Ikeuchi, Satoshi: Views and Consensus of Islamic Scholars on human cloning

Kim, Heup Y.: Sanctity of Life from a Confucian-Christian Perspective

Machida, Soho: Thinking about ES Cells and Cloning Technologies

Murakami, Yoichiro: Cloning and Human Dignity

01K

Religion, Agency, and Order: Theoretical Issues and Historical Cases(0046)

Organized Panel, English

Convener: Engler, Steven Joseph Chairperson: Engler, Steven Joseph

Respondent(s): Kashio, Naoki

Panelists:

Benavides, Gustavo: Agency, Magical and Mystical

Kippenberg, Hans G.: Max Weber on Human and Divine Agency

Sørensen, Jesper: Ritual and Cognitive Aspects of Agency

Engler, Steven Joseph: Ritual and Cognitive Aspects of Agency

01L

Pilgrimage & Sacred Places: Canons of Peace and Ecological Harmony(0010)

Organized Panel, English

Convener: Singh, Rana P. B.

Panelists:

Cremona, Michael A.: The Mayapur Pilgrimage Place, West Bengal, India: A Mandala of Peace and Ecological Harmony

Jacobsen, Knut Axel: The Glorification of the Goddess as Samkhya Prakriti

Singh, Rana P. B.: Gaia and Ecological Awakening: Message of Hinduism for Global Peace

01M

The Lotus Sutra and Peace(0158)

Organized Panel, English

Convener: Reeves, Gene Respondent(s): Swanson, Paul L.

Panelists:

Kanno, Hiroshi: Inclusivism and Religious Tolerance in the Lotus Sutra

Osawa, Chieko: Religion in the Fantasy Story of Kenji Miyazawa
Shinozaki, Tomonobu: Nikkyo Niwano's Understanding of Peace and the Lotus Sutra

01N

Conflict and Peace from a Christian Point of View(0516)

Organized Panel, English

Chairperson: Yagi, Seiichi

Panelists:

Kurokawa, Tomobumi: Religious War and Religious Conflict

Yang, Huilin: The Publics of Theology and the Humanist's Theological Concern

Zhuo, Xinping: Religious Studies and Cultural Exchanges in the Context of Globalization

01O

Islam in a Globalizing World(0214)

Organized Panel, English

Chairperson: Peter, Antes

Panelists:

Ozerverli, M. Sait: Religion and Modernization: The Question of Change and Continuity in Modern Ottoman-Islamic Thought

Larsson, Goran: Islamic Conflicts on the Art of Photography: Historical and Contemporary Examples

Mapril, Jose Fraga: Amar Sonar Bangla: Jama't-I-Islami and the Politization of the Past among Bangladeshi Migrants

Sander, Ake S.: Ijihad vs. Taqlid. The Process of Rethinking Islam in the Face of Modernity, Globalization and Migration, with Special Reference to Islam in Western Europe

01P

Underlying Religiosity in East Asia(0256)

Organized Panel, English

Chairperson: Bocking, Brian

Panelists:

Aoki, Takeshi: When They Turn East, Zoroastrians in Far East (AD400-1992)(*co-author with Yan, Kejia)

Matsuno, Tomoaki: The Doctrine of Lindbeck and the Nature of Shinto

Oyama (Ugajin), Tokuko: Special Characteristics of The Japanese Kami Concept: Shinto's Point of Contact with Christianity in Japanese History and Today's Cosmic Theory

Tsushiro, Hirofumi: The Mobilization of Deep Culture (Shinso-Bunka) into Public Religions

01Q

Studies in Shinto History: 1) Re-evaluating Periodization, and 2) Arguments for Global and Multi-disciplinary Approaches(0008)

Organized Panel, English, Japanese(* simultaneous interpretation)

Convener: Umeda, Yoshimi

Panelists:

Breen, John: Problems of Periodization in Shinto History: Modern and Contemporary Issues

Sonoda, Minoru: Toward a Multi-disciplinary Approach in the Study of Shinto History

Teeuwen, Mark: The Invention of Shinto in Late Medieval Japan

Faure, Bernard

01R

Rethinking Violence in Japanese New Religious Movements(0064)

Organized Panel, English

Convener: Morishita, Saburo Respondent(s): Wessinger, Catherine

Panelists:

Dorman, Benjamin: Media "Ijime" and New Religious Movements: Violence or Virtue?

Kisala, Robert J.: Religion in Times of War

Morishita, Saburo: Some Aspects of "Violence" in Japanese New Religious Movements

01U

Christian Communities in a Changing World(0215)

Organized Panel, English

Chairperson: Loehr, Brigitte

Panelists:

Hvithamar, Annika: Between Nations. The Orthodox Church in Denmark

Janssen, Guy: Catholics without Priests : the Petite Eglise in France and the Hidden Christians in Japan. A Comparative Anthropological Approach.

Loehr, Brigitte: Changing Burial Rituals: Buddhist Elements in Christian Rituals.

01W

Religious Conversion(0205)

Organized Panel, English

Chairperson: van Bragt, Jan

Panelists:

Noguchi, Makoto: The Role of Election and Predestination in the Pauline Thought of Salvation in Romans 8:28-30

Takayama, Sadami: Conversion and Self-Identity in Paul and Shinran

Tokuda, Yukio: Comparative Study of Conversion and E-shin

Session Number 02:

March 25 (Friday)

14:00-16:00

02A

The Study of Religion in Japan, (2)(0410)

Organized Panel, English, Japanese(* simultaneous interpretation)

Convener: Seki, Kazutoshi

Panelists:

Asoya, Masahiko: Scientific Study of Shinto and Theological Study of Shinto

Hase, Shoto: Japanese Study of Religion and Japanese Philosophy of Religion

Miyake, Hitoshi: Religious Studies Research on Religious Traditions in Japan – Research on Folk Religion

Nishiyama, Shigeru: A Hundred Years of Study of New Religions and the Sociology of Religion in Japan: Focusing on the Results and Issues of Empirical Research

02B

Toward the Rediscovery of Non-Sectarian Buddhism(0004)

Organized Panel, English

Convener: Mohr, Michel Respondent(s): Ketelaar, James E.

Panelists:

Lobreglio, John S.: On the Fault Lines of Japanese Buddhism: Takada Dookan's Vision of a Non-sectarian Buddhism

Mohr, Michel: Murakami Sensho and His Theory about the Fundamental Unity of Buddhism: A Genuine Attempt to Go Beyond the Sectarian Horizon?

Okada, Masahiko: Buddha Dharma versus Buddhism: A Comparison between the "Vitalization Theory" of Inoue Enryo and the "Unification Theory" of Murakami Sensho

Ryan, Ward: The Politics of Unification: Murakami Sensho's Sectaria Critics

Shields, James Mark: The Construction of Harmony among Buddhist Sects in Late Meiji Japan: The "Critical Buddhism" of Murakami Sensho

02C

Religion and Violence: Conceptual and Comparative Approaches(0233)

Organized Panel, English

Chairperson: Morris, Paul

Panelists:

Eslinger, Lyle: The Unholy Alliance of Religion and Violence: Aetiologies from Biblical Literature and Buddhist Psychology(*joint presentation with Kawamura, Leslie Sumio)

Kawamura, Leslie Sumio: The Unholy Alliance of Religion and Violence. Aetiologies from Biblical Literature and Buddhist Psychology(*joint presentation with Eslinger, Lyle)

Morris, Paul: The Acceptable Threshold of Violence: Religions for War, Religions for Peace

Peste, Jonathan: Terroristic Religions? Theoretical Perspectives on Radical Religious Movements Turning to Political Violence

02D

Possibilities of Religious Education in Secular Schools(0174)

Organized Panel, English, Japanese(* simultaneous interpretation)

Convener: Fujiwara, Satoko co-Convener: Jackson, Robert Chairperson: Pye, Michael

Respondent(s): ter Haar, Gerrie

Panelists:

Fujiwara, Satoko: Religion and Higher Education in Japan: A Survey Report

Ehara, Takekazu: Religious Education as a Form of Values Education in the State-system : From a Comparative Perspective

Antes, Peter: Religion in the German School System

02E

Christianity at Crossroads: Seeking Asian Identities from a Theological Perspective, (1)(0092)

Organized Panel, English

Convener: Morimoto, Anri

Panelists:

Farhadian, Charles: Emerging Theology on an Asian Frontier: Christianities, and the Future of Memories in Indonesia

Kim, Heup Y.: A Confucian-Christian Journey: Seeking a Korean Christian Identity

Matsuoka, Fumitaka: Diasporic Nature of Theology Done by Asian Theologians

Morimoto, Anri: Lex orandi and lex credendi of Asian Christianity: Asia as a Historical Concept

Vermander, Benoit: Blessed are the Peacemakers: The Search for an East Asian Reading

02F

History of Religions as Hermeneutics of Contact Situations: Colonialism, Imperialism, and Popular Religions, (2)(0412)

Organized Panel, English, Japanese

Convener: Araki, Michio

Panelists:

Araki, Michio: The Problem of Contact and Transculturation in the Formation of Modern Japan

Arnold, Philip P.: Iroquois Land Claims and Religious Freedom in the USA

Bauzon, Leslie: The Impact of Spanish Colonialism on Filipino Indigenous Religion

Carrasco, David: Mexican Apparitions in the Contact Zone: La Virgen de Guadalupe and the Altepeltl/Hill of Sustenance

Chidester, David: A Colonial House of Dreams: Zulu Dreams, Divination, and Religion in Nineteenth-Century South Africa

Iwasaki, Takashi: Interpretation and Analogy: A Discourse on the Aztec Human-sacrifice

Kitagawa, Hitoshi: Cultural Contact and Hermeneutics;; Motoori Norinaga's Criticism on the "Chinese Heart"

Long, Charles: Contact, Rituals, and Knowledge

Miyamoto, Youtaro: The Religion of Korean Residents in Japan: Analyzed from the Standpoint of Post-colonialism

Murakami, Tatsuo: Creation Myth in Contact Zones - Cases from the 18th Century Gold Coast

Nandy, Ashis: The Emergence of 'Proper' Religions in Decadent and Savage East: The Case of India

Reid, Jennifer: Sacred Language and Aboriginal Entitlement: Kluskap Myths and the Failure of 18th Century Treaties

Sasao, Michiyo: 'PassingGod,' San Simon: Ethnic Identity and Boundary Dynamics in 'Contact Zone' of Postcolonial Guatemala

Se, Yin: Modern Urban Civilization and Changing Mongolian Shamanism

Shim, Sun-Young: Four Meta-narratives of Tan'gun in the Far Eastern Colonial Contact Zone: Comparing Comparative Religions

Taira, Sunao: The Contact Situation and the Quest for a New Origin of Okinawa
Watanabe, Tamaki: M.K. Gandhi's Independent Movement in Contact Situations

02G

Rethinking Interreligious Dialogue: Challenges and Reorientations, (2) Reconsidering Christianity(0072)

Organized Panel, English

Convener: Okuyama, Michiaki Respondent(s): Heisig, James W.

Panelists:

Cornille, Catherine Marie: Humility and Dialogue

Kim, Seung Chul: Religious Pluralism from an Asian Perspective

Tejada, Aurelio Alonso: Dialogue in a Stressed World

02H

The Religious Dimension in Japanese Popular Culture(0122)

Organized Panel, English

Convener: Yamanaka, Hiroshi Respondent(s): Ito, Masayuki

Panelists:

Kashio, Naoki: Life and Death of the Youth in Contemporary Japan: a the Case of the Manga "Vagabond" and its Readers

Koike, Yasushi: Popularization and Japanization of American Gospel Music

MacWilliams, Mark: Manga in a Japanese New Religion — Remythologization, Globalization, and Comic Books in Kôfuku no Kagaku

Yamanaka, Hiroshi: Robots and Religiosity in Japanese Animation

Yumiyama, Tatsuya: Views of Death and Violence in Japanese Films: Especially in the Works of Takeshi Kitano

02I

Social Engagement of Religion in Modern Society(0012)

Organized Panel, English

Convener: Inaba, Keishin Respondent(s): Habito, Ruben L. F.

Panelists:

Allahyari, Rebecca A.: Homeschooling Politics: Schooling Alone for the Social Good?

Gill, Robin: Altruism and Religious Belonging in the United Kingdom

Kemp, Daren John: New Age: Escapism or Activist New Socio-Religious Movement?

Yeung, Anne Birgitta: Social Engagement and Religion in Scandinavian Perspective

02J

Life and Religion: Bio-ethics Viewed from Oriental Perspectives(0055)

Organized Panel, English

Convener: Tokunaga, Michio Respondent(s): Narayanan, Vasudha; Ochiai, Hitoshi

Panelists:

Arai, Toshikazu: The View of Life and Bio-Ethics in Pure Land Buddhism

Namai, Chisho: On Ethics of Life from the View Point of Buddhism

Sawai, Yoshitsugu: Constructing a New Bio-Ethics from the Perspective of Toshihiko Izutsu's "Oriental Philosophy"

Shiojiri, Kazuko: Life and Death in the al-Qur'an

02K

Reconsidering German Traditions in the Study of Religion(0115)

Organized Panel, English

Convener: Kubota, Hiroshi Respondent(s): Fukasawa, Hidetaka; Junginger, Horst

Panelists:

Alles, Gregory D.: I Did Not Want to Write a War Book: Das Heilige in Context

Heinrich, Fritz: An Endeavour to Re-Establish the Study of Religions after 1945. Reflecting Notes on Gustav Mensching's 1948 Published Geschichte der Religionswissenschaft

Krech, Volkhard: Sailing the Shallows of Modernity: How the Humanities in Germany began to fathom the History of Religion

Kubota, Hiroshi: Interaction between Religious Studies and Religion: Religious Studies as Religious Liberalist Quest for the Self-Realization

02M

Characteristics of the Lotus Sutra with Regard to the Human Spirit(0053)

Organized Panel, English

Convener: Kubo, Tsugunari

Panelists:

Ando, Kiyoshi: Religious Activity and Psychological Health: a Preliminary Survey

Ikenaga, Eisei: Perceptions of Nichiren Buddhists Overseas: A Preliminary Survey

Logan, Joseph: Attitudes toward Acceptance: Influence of Words and Rhythms in Lay Buddhist Practice

Sekido, Gyokai: About the Reason why the Religion of Nichiren Filtered into the Society

02N

Conflict and Peace in the Old Testament(0153)

Organized Panel, English

Convener: Tsukimoto, Akio Chairperson: Sugimoto, Tomotoshi

Panelists:

Hentrich, Thomas: The Purity Laws as a Source for Conflict in the Old and New Testament

Levin, Christoph: Old Testament Religion: Conflict and Peace

Machinist, Peter: False Prophecy in Jeremiah

Tsukimoto, Akio: Peace in the Book of Hosea

Yamaga, Tetsuo: The Syro-Ephraimite War in the Book of Kings and the Book of Chronicles

02O

Sufism: A Perspective for Peace and Coexistence(0169)

Organized Panel, English

Convener: Matsumoto, Akio Respondent(s): Akahori, Masayuki; Takeshita, Masataka

Panelists:

Kamada, Shigeru: Imama and Mulla Sadra's Mystical Thought

Kosugi, Yasushi: Politics and Spirituality: Two Faces of the Islamic Revival

Ridgeon, Lloyd Vincent John: The Tradition of Javanmardi: A Sufi Basis for Conflict Resolution

02P

Humor and Religion in Japan(0091)

Organized Panel, English

Convener: Gardner, Richard Respondent(s): Robouam, Thierry

Panelists:

Abe, Goh: Ritual Performance of Laughter Festivals in Japan

Davis, Scott: Head Splitting Laughter in East Asian Religion

Gardner, Richard: Humor and Religion: An Overview

Kikkawa, Shuhei: Laughter as a Symbol of Approval in Japanese Fertility Rites or Ta-asobi

02Q

The Personal and the Impersonal in the Absolute(0105)

Organized Panel, English

Convener: Watanabe, Manabu

Panelists:

Hanaoka, Eiko: The Absolute Infinite Openness in Christianity and Buddhism

Takemura, Makio: On The Significance of the Figure of Buddha in Buddhism

Tanaka, Yutaka: God as the Locus of the World and the Ground of Human Freedom

Yagi, Seiichi: Impersonal God in the New Testament

02R

Cult and Ritual in the Maya Area(0121)

Symposium, English

Convener: Valverde, Maria Carmen

Panelists:

Humberto, Mario Ruz: Colonial Rituals

Najera, Martha Iliá: Monkeys' Images in Contemporary Mayan Rituals

Okoshi, Tsubasa: Ritual as a Social Rule: A Comment on the Rabinal Achi

Valverde, María Carmen: Rituals in Mayan Rebellions During the XIX Century

02S

Buddhism in West/West in Buddhism(0094)

Organized Panel, English

Convener: Isomae, Jun'ichi Respondent(s): Bocking, Brian

Panelists:

Amstutz, Galen: Modern Imagining of the "Uniqueness" of Japanese Buddhism in Japan and in the West

Deegalle, Mahinda: One or Many Buddhism/s?: Japanese Buddhism from a South Asian Perspective

Dolce, Lucia: Localizing Buddhism in the Japanese Cultic Context: A Ritual Approach

Hayashi, Makoto: The Study of Japanese Buddhism and Academism

02T

New Religious Movements, (1)(0277)

Organized Panel, English

Chairperson: Wessinger, Catherine

Panelists:

Kranenborg, Reender: The Evil of Satanism

Penny, Benjamin: Qigong Masters and Animal Spirits: Ideas of Possession in Falun Gong

Prohl, Inken: Diversification of Religion - The Case of World Mate

Wessinger, Catherine: Assessing New Religious Movements for the Potential for Volatility

02U

Mormons and Japanese Culture(0276)

Organized Panel, English

Chairperson: Mullins, Mark

Panelists:

Martins, Marcus H.: Mormons in Japan: Seeking Harmony Inside and Out

Takayama, Machiko: The Roots of Mormon Genealogies: An Application of E. Todd's Model of European Family Types

Takemura, Kazuo: A Geographical Study on the Acceptance of the Mission of the Church

02W

Religion and the State(0206)

Organized Panel, English

Chairperson: Halkias, Georgios

Panelists:

Halkias, Georgios: The Prophecy of Pan-Tibetan Consolidation: A Seventeenth-Century Church / State Fusion in Tibet

Hur, Nam-lin: Buddhism in the Service of the Divine Country in Early Modern Japan: War and Diplomacy

Kim, Young Ho: In Search of Viable Religious Paradigms for Peace and Unification of the Korean Peninsula

Session Number 03:

March 25 (Friday)

16:00-18:30

03B

Religious Pluralism and International Peace by Faith Movements: The case of SEICHO-NO-IE(0159)

Organized Panel, English

Convener: Taniguchi, Masanobu Chairperson: Yukishima, Tatsufumi; Taka, Yoshiharu

Panelists:

Kim, Jeong Hee: Religious Pluralism and International Peace by Faith Movements: SEICHO-NO-IE as a Case Study

Mallery, Bruce Gilbert: How I, Brought up in a Family of Protestant Ministers, Was Able to Accept a Religion Born in the Country Considered to Be the Enemy

Saita, Katia Metran: How Can a Religion Born in Japan Coexist in Brazil, a Catholic Country?

Taniguchi, Masanobu: The Way of Realizing Peace through Faith

03C

Women, Religion, and War(0011)

Organized Panel, English

Convener: Sasaki, Naoko Chairperson: Arnold, Philip P.

Panelists:

Beard, John Marcus: Malevolent Destiny of the Captive Maid: Rade Gund Reflects on the Thuringian War

Low, Sorching: Yoko Ono, Star betwixt the Sun and the Moon

Sasaki, Naoko: Benevolent Power of the Private: Yosano Akiko and Japanese 'Modernity'

Tu, Xiaofei: Two Faces of a Politicized Woman: From Comrade Jiang Qing to the 'White-boned Demon'

03D

Religious Education and Peace(0181)

Organized Panel, English, Japanese(* simultaneous interpretation)

Convener: Fujiwara, Satoko co-Convener: Jackson, Robert Chairperson: Miyanaga, Kuniko

Respondent(s): King, Ursula

Panelists:

Shisanya, Constance Ambasa: Quest for Peace Education: The Role of Religion in Peace-Building in Africa

Baidhaw, Zakiyuddin: Building Harmony and Peace Through Multiculturalist Theology Based Religious Education: An Alternative for Contemporary Indonesia

Kim, Chongsuh: Inter-religious Conflicts and Religious Education in Contemporary Korea

van Doorn-Harder, Nelly: Studying Religious Peacemaking in the Religions of Abraham

03E

Christianity at Crossroads: Seeking Asian Identities from a Theological Perspective, (2)(0411)

Organized Panel, English

Convener: Morimoto, Anri

Panelists:

Farhadian, Charles: Emerging Theology on an Asian Frontier: Christianities, and the Future of Memories in Indonesia

Kim, Heup Y.: A Confucian-Christian Journey: Seeking a Korean Christian Identity

Matsuoka, Fumitaka: Diasporic Nature of Theology Done by Asian Theologians

Morimoto, Anri: Lex orandi and lex credendi of Asian Christianity: Asia as a Historical Concept

Vermander, Benoit: Blessed are the Peacemakers: The Search for an East Asian Reading

03G

Authority in Judaism in Conflict: From the Ancient to the Early Modern Period(0148)

Organized Panel, English

Convener: Ichikawa, Hiroshi

Panelists:

Ichikawa, Hiroshi: The Authority of Rabbi and the Recognition of Controversy

Katsumata, Etsuko: Others' in Rabbinic Judaism

Levine, Hillel: Rabbinic Authority: A Socio-Temporal and Socio-Spatial Analysis of Conflict Avoidance in Jewish Civilization

Schmidt, Gilya Gerda: Medinat Schwaben or the Localization of Judaism in Southern Germany

03H

Exchange Between Islam and Oomoto, Shinto Community in Japan(0437)

Organized Panel, English, Japanese

Convener: Saito, Hiroshi Chairperson: Oda, Yoshiko

Panelists:

Akbik, Farouk: Basic Doctrines of Nakshbandi School

Kuftaro, Sheikh Salah Eddin: Religion between Conflict and Peace —An Islamic View Point

Omer, Musa Mohamed Saeed: Islam in the Sudan

Saito, Hiroshi: Basic Doctrines of Oomoto

Tanaka, Masamichi: Dialogue between Islam and Oomoto — The History of Interfaith Activity of Oomoto and Jinrui Aizenkai, Universal Love and Brotherhood Association

03I

The Human Body Exposed: Contrasting Views on remains of the Dead(0009)

Organized Panel, English, Japanese

Convener: Carreon, Emilie Ana Respondent(s): Inoue, Yukitaka

Panelists:

Carreon, Emilie Ana: Contrary Views: Deployment of Body Parts

Sahara, Midori: The Portrait of a Dead Child: An Angel's Funeral and the Image of Innocence

Segota, Durdica: Violence as a Daily Ethic and Aesthetic Expression amongst Ancient Mexican Cultures

Yanagisawa, Saeko: Body Fragments in Mesoamerican Ritual

03J

Religion and the Media(0524)

Organized Panel, English

Chairperson: Jensen, Tim

Panelists:

Enomoto, Kaoru: A Term "Medium" in Religion – In the Case of Masaharu Taniguchi (the Founder of "Seicho-No-Ie") and the Radio –

Jensen, Tim: Religion in Conflicts in the Danish Media

Rakow, Katja: "You will not find the Term <Criticism> in the Holy Scripture" – Virtual Discussion Groups as a Substitute for the Inability to Express Criticism within the Community

Tamaki, Nanako: An Analysis of News Coverage of Religious Issues in Japanese Television

03K

Religious and Secular Views: Clash of Civilization?(0217)

Organized Panel, English

Chairperson: Dourley, John Patrick

Panelists:

Dourley, John Patrick: Carl Jung and S.P.Huntington and the Search for Commonalities Beneath the Clash of Civilizations.

Hawley, John C.: Religion and the Sinews of Identity in National Diasporas

Main, Roderick: Numirousity and Terror: Jung's Psychological Revision of Otto as an Aid to Engaging Religious Fundamentalism

Puntarigivat, Tavivat: The Clash of Civilizations: A Buddhist Perspective

03L

Religious Pluralism in the Diaspora(0063)

Organized Panel, English

Convener: Kumar, Pratap

Panelists:

Baumann, Martin: New and Unfamiliar: Religious Pluralism in Scenic Lucerne (Switzerland)

Jacobsen, Knut A.: Hindu Processions and Religious Pluralism

Kotin, Igor Yurievich: Migration and Sanscritisation: Hindu Rituals and the Caste Status among Indians in Southall

Murphy, Anne: Pluralism in the U.S. after 9/11

Ruparell, Tinu: Hybrid Religious Identities and the Hermeneutics of Interreligious Dialogue

Stringer, Martin: The Local Management of Religious Diversity in a Multi-ethnic Inner-city Neighbourhood in Birmingham

03M

New Buddhist Movements as a Response to the Latter Days of the Law in China(0005)

Organized Panel, English

Convener: Kanno, Hiroshi

Panelists:

Apple Arai, Shinobu: The System of Empowerment for Ordinary Individuals in Tiantai Zhiyi's Liumiao famen

Kanno, Hiroshi: Huisi's Perspective on the Lotus Sutra as seen through the Meaning of the Course of Ease and Bliss in the Lotus Sutra

Nishimoto, Teruma: The Three Levels Movement's Response to the Latter Days of the Law

Tanaka, Kenneth: "The Latter Days of the Law" Ideology among Chinese Pure Land Buddhist Proponents

03N

Religion and Peace in the Ancient Near East(0154)

Organized Panel, English

Convener: Tsukimoto, Akio Chairperson: Sugimoto, Tomotoshi

Panelists:

Frahm, Eckart: Revision, Commentary, and Counter-Text: Politically Motivated Interpretations of the Babylonian Epic of Creation

Koitabashi, Matahisa: Crisis and Well-Being of the Ancient City-State as Expressed in the Ritual Texts of Ugarit

Shibata, Daisuke: The Sumerian Shuilla-Prayers in Ancient Mesopotamia

Tsukimoto, Akio: Peace with the Dead: In the Case of Mesopotamia

Yamada, Masamichi: The Zukru Festival in the Society of Emar

03O

Sufi Studies(0272)

Organized Panel, English

Chairperson: Takeshita, Masataka

Panelists:

Akhir, Noor Shakirah Mat: The Spiritual Dynamic Elements In al-Ghazali's Theory of Soul

Arai, Kazuhiro: Innovation in Organization and Expression of Religious Emotion in a Sufi Order – with Special Reference to the Jazuliya Shadhiliya in Contemporary Egypt

Riahi, Abdelmalek: Sufi Dimensions of War and Peace: The Example of the Tijaniyya Order

03P

Religious Landscape in Japan(0045)

Symposium, English

Convener: Matsuoka, Hideaki Chairperson: Matsuoka, Hideaki

Respondent(s): Abe, Hajime

Panelists:

Asakawa, Yasuhiro: The Space and Scenery in Pilgrimage: In the Case of a Japanese Pilgrimage

Matsuoka, Hideaki: Self-Cultivation, Transcendental Being, and Nature: On the Sacred Place of Shuyodan Hoseikai

Nakagawa, Tadashi: Religious Landscape of Owase on the Kii Peninsula

Wakabayashi, Haruko: "Ask of Purple Clouds to the Purple Clouds": Defining Sacred Space in Ippen Hijiri-e

03Q

Christian Theology and Religious Studies: A Critical Engagement(0071)

Organized Panel, English

Convener: Fletcher, Paul Respondent(s): Tsuruoka, Yoshio

Panelists:

Abe, Nobuhiko: Theology Confronted by Religions: The Correlation between the Ideas of the Divine and Self

Fletcher, Paul: Commitment or Objectivity: Between Theology and the Study of Religion

Provost-Smith, Patrick: Interdisciplinarity and Capacious Humanism: Analogy and Theological Method in the History of Religions

03R

Gods and Supernatural Beings Among Mayan People(0123)

Symposium, English

Convener: De la Garza, Mercedes

Panelists:

Cuevas, Martha Garcia: The Gods at Palenque's Incense Burners

De la Garza, Mercedes: The Solar God In Maya Religion

Perez Suarez, Tomas: Olmec Dragon Images at the Mayan Area

Sotelo, Laura: Mayan Gods in the Codices

03S

Concepts of Tolerance and Condemnation: Buddhist Attitudes towards Competing Religions and Dissident Sects(0109)

Organized Panel, English

Convener: Kleine, Christoph Respondent(s): Pye, Michael

Panelists:

Deeg, Max: Unreal Opponents: The Chinese Polemic against Hinayana Buddhism

Freiberger, Oliver: Blind Ascetics and True Brahmins: Interreligious Hermeneutics in Early Buddhism

Kleine, Christoph: Pluralism limited: the boundaries of tolerance in Japanese Buddhism

Schalk, Peter

03T

Renaissance Thinkers and Religion(0262)

Organized Panel, English

Chairperson: Godwin, Joscelyn

Panelists:

Berner, Ulrich: The Galileo-Affair – a Conflict between Science and Religion?

Hiruma, Ryohei: Christian Humanism in Erasmus' Thought

Prins, Jacomien: Marsilio Ficino's Belief in the Creation of a Harmonic Universe

Shimada, Katsumi: 'Religio' According to Nicolaus Cusanus: Apologetic Strategies in De pace fidei

03U

Political and Anthropological Studies of Contemporary Christian Mission Activities(0210)

Organized Panel, English

Chairperson: Vazquez, Lourdes Celina

Panelists:

Fujiwara, Kuniko: The Development of Groups within/out of the Catholic Charismatic Renewal in Malta: On the Specialization and Reorganization of the Movement

Nakamura, Chihagi: Manipulation of Information: Image of an Indian Seer

03V

Theoretical Approaches to Conflict and Peace, (1)(0225)

Organized Panel, English

Chairperson: Williams-Hogan, Jane

Panelists:

Heinamaki, Elisa: Inner Violence-Outer Violence: Mysticism, Sacrifice and Modernity in the Thinking of Georges Bataille

Reeh, Niels: On the Importance of Warfare, Inter-State Relations and State Form in the Study of Religion

Wettach, Tania: The Role of Religion in Ethnopolitical Conflict

Williams-Hogan, Jane: Religion, Conflict and Peace: The Swedenborgian Perspective

03W

Christianity in Japan and Japanese Christians abroad(0248)

Organized Panel, English

Chairperson: Sonntag, Mira

Panelists:

Noguchi, Ikuya: Transnational Pentecostalism in East Asia: Korean Mission toward Japan

Omoto, Kumi: Pentecostal and Charismatic Movements in Contemporary Japan

Yoshida, Ryo: Awakening Transnational Consciousness-Educational Activities by the Gospel Society [Fukuinkai] (1877-1896)

Session Number 04:

March 26 (Saturday)

11:00-13:00

04A

Globalization and a 'Theology of Japan'(0415)

Organized Panel, English

Convener: Fukai, Tomoaki

Panelists:

Ahearn, David: Globalization, American Religious Identity, and the 'Theology of Japan'

Fujiwara, Atsuyoshi: 'Theology of Japan' in the Age of Nationalism and Ethnocentrism

Fukai, Tomoaki: 'Theology of Japan' as Public Theology

Nag, Woon-Hae: Globalization and 'Theology of Japan' in an Asian Context

Ohki, Hideo: Globalization and a 'Theology of Japan'

04B

Various forms of Spirituality in the World, (1)(0168)

Symposium, English

Convener: Ito, Masayuki Chairperson: Haga, Manabu

Respondent(s): Becker, Carl B.

Panelists:

Kashio, Naoki: Spirituality Studies as Our Common Theme: a Case of Contemporary Japan

Kim, Chae Young: A Study on a Daily Korean Spirituality: Special Reference to the Contemporary Well-being Movements

Umeya, Kiyoshi: Spirits, Politics, and Terrorism: A Case of Northern Uganda in East Africa

04C

Cosmologies, Theologies and Anthropologies of War and Peace in Indigenous Religions(0087)

Organized Panel, English

Convener: Geertz, Armin W. co-Convener: Weaver, Jace

Panelists:

Geertz, W. Armin: War, Violence, Feuding and Death in Hopi Indian Mythology

Grievés, Vicki: Indigenous Reactions to Colonial Conflict and Violence: Reflections on the Experience of the Worimi of the Seven Tribes, New South Wales 1820 – 1860

Permenter, Rachela: “Strong Orenda”: The Power of Iroquois and Cherokee Peacemaking

Takemura, Hatsumi: Discourses on Traditional Religion in the Indigenous Hawaiian People’s Movement

Velie, Alan: “Black Elk Speaks, Sort of: The Production of an Indian Autobiography

Weaver, Jace: War and Peace in the Local Village (with Apologies to Marshall McLuhan)(* paper read by the convener)

04D

New Religion in Korea, Past and Present, (1) On Daesoon Thoughts View(0195)

Organized Panel, English, Japanese, Korean(* simultaneous interpretation)

Convener: Yun, Gi Bong

Panelists:

Baker, Donald: Daesoon Sasang: A Quintessential Korean Philosophy

Hong, Jun: On Modern Korean New Sects -With Daesoon's Thought as the Focus

Youn, Jea-Keun: Formation And Development of Daesoon-Thought

Yun, Gi Bong

Yun, Won Cheol

04E

Religious Conditions in Post-Socialist Countries and the Challenges of a Religiously Plural Society, (1) State Identity and Religion(0143)

Organized Panel, English

Convener: Inoue, Madoka Respondent(s): Shterin, Marat

Panelists:

Zielinska, Katarzyna: The Alliance of Religion and Nationalism in Central Europe - Polish case

Inoue, Madoka: Control of Religions or Resacralization? : An Examination of the Case of Religious Education in Public Schools in Contemporary Russia

Karpenko, Anna M.: Religion in Public Life in Post-Soviet Russia: Discourse on the National Identity

04F

History of Religions as Hermeneutics of Contact Situations: Colonialism, Imperialism, and Popular Religions, (3)(0413)

Organized Panel, English, Japanese

Convener: Araki, Michio

Panelists:

Araki, Michio: The Problem of Contact and Transculturation in the Formation of Modern Japan

Arnold, Philip P.: Iroquois Land Claims and Religious Freedom in the USA

Bauzon, Leslie: The Impact of Spanish Colonialism on Filipino Indigenous Religion

Carrasco, David: Mexican Apparitions in the Contact Zone: La Virgen de Guadalupe and the Altepeltl/Hill of Sustenance

Chidester, David: A Colonial House of Dreams: Zulu Dreams, Divination, and Religion in Nineteenth-Century South Africa

Iwasaki, Takashi: Interpretation and Analogy: A Discourse on the Aztec Human-sacrifice

Kitagawa, Hitoshi: Cultural Contact and Hermeneutics;; Motoori Norinaga's Criticism on the "Chinese Heart"

Long, Charles: Contact, Rituals, and Knowledge

Miyamoto, Youtaro: The Religion of Korean Residents in Japan: Analyzed from the Standpoint of Post-colonialism

Murakami, Tatsuo: Creation Myth in Contact Zones - Cases from the 18th Century Gold Coast

Nandy, Ashis: The Emergence of 'Proper' Religions in Decadent and Savage East: The Case of India

Reid, Jennifer: Sacred Language and Aboriginal Entitlement: Kluskap Myths and the Failure of 18th Century Treaties

Sasao, Michiyo: 'PassingGod,' San Simon: Ethnic Identity and Boundary Dynamics in 'Contact Zone' of Postcolonial Guatemala

Se, Yin: Modern Urban Civilization and Changing Mongolian Shamanism

Shim, Sun-Young: Four Meta-narratives of Tan'gun in the Far Eastern Colonial Contact Zone: Comparing Comparative Religions

Taira, Sunao: The Contact Situation and the Quest for a New Origin of Okinawa

Watanabe, Tamaki: M.K. Gandhi's Independent Movement in Contact Situations

04G

Christianity and Gender Relations in Japan(0111)

Organized Panel, English

Convener: Kohiyama, Rui Chairperson: Zikmund, Barbara

Panelists:

Ballhatchet, Helen Julia: Japan's First Protestant Leaders and the Role of Women in Japanese Society

Ishii, Noriko: Constructing Christian Brotherhood: Makiko Hitotsuyanagi Vories and Her American Mentors

Kohiyama, Rui: Christianity and 'Love' & Marriage in Modern Japan

Yasutake, Rumi: Generating Women's Social Activism in Meiji Japan: American Protestant Churchwomen and Their Japanese Protesges

04H

Proselytization Revisited, (1)(0160)

Symposium, English

Convener: Hackett, Rosalind

Panelists:

Hackett, Rosalind: Opening Remarks

Mayer, Jean-François: Conflicts of Proselytism - An Overview and Comparative Assessment

Kao, Grace Yia-Hei: The Logic of Anti-proselytization Revisited

Beattie, Tina: Women on Top - The New Missionary Position?

Freston, Paul: The Browning of Christian Proselytization

04I

Religious Pluralism in Practice: Case Studies from South-East Asia(0156)

Organized Panel, English

Convener: Pye, Michael

Panelists:

Franke, Edith: Religious Diversity in Indonesia: National Policies and Daily Realities

Husein, Fatimah: Muslim-Christian Relations in Indonesia: The Exclusivist Muslims' Perspectives

Triplett, Katja Sophie: Freedom of Religion in Vietnam: Persistent Policy and Vivid Reality?

Wasim, Alef Theria: Psychological Aspects of Religious Plurality at the Grassroots, with Special Reference

04J

The Past and Present of Mourning and the Dead in Japan, (1)(0038)

Symposium, English

Convener: Suzuki, Iwayumi

Panelists:

Kurihara, Hiromu: On the Funerals and Memorial Services in the Fujiwarano Yukinari Family

Makimura, Hisako: Community, Non-standardization, and Time Limits on Graves and Cemeteries in Modern Japan: An Analysis of a Questionnaire Survey and a Field Survey

Mori, Kenji: Changes in Consciousness Concerning Ancestor Worship and the Grave System in Contemporary Japan

Murakami, Kokyo: Individualization of Funeral Customs in Japan: An Analysis of Survey Findings

Tanigawa, Akio: The Transformation of the Burial System of Early Modern Urban Edo

Yamada, Shinya: From Folklore to the Globalism of Funeral Rituals: The Development of the New Services in the Funeral Industry and the Cultural Concept of Death

04K

Revisiting the Concept of Religion(0021)

Organized Panel, English

Convener: Riesebrodt, Martin Respondent(s): Fujiwara, Satoko

Panelists:

Beyer, Peter: Shukyo, Zongjiao and Other Neologisms: Constructing Religion in the East Asian Region of Global Society

Kobori, Keiko Grace: 'Religio' -- the Notion of the Religion of the Romans?

Riesebrodt, Martin: Religion: Just Another Modern Western Construction?

04L

The Scriptural Hermeneutics in Hindu Religious Tradition(0141)

Organized Panel, English

Convener: Sawai, Yoshitsugu Respondent(s): Kumar, Pratap

Panelists:

Narayanan, Vasudha: Performative Commentaries on Srivaishnava Texts: The "Vernacularization" of Brahmanical Culture

Sawai, Yoshitsugu: Texts and Their Creative Interpretations: Reflections on the Vedanta Philosophy as the Hermeneutics of Upanisads

Shima, Iwao: A Statistical Analysis of the Citations from Sruti and Smriti Literature in the Three Commentaries on the Bhagavadgita

Takashima, Jun: Karmasamy Theory in Shaivism

04M

Nirvana, Stupa Worship and Buddha-nature in the History of Indian Buddhism(0066)

Organized Panel, English

Convener: Shimoda, Masahiro

Panelists:

Pagel, Ulrich: Stupas and Stupa Worship in Mahayana Sutra Literature: Ritual and Function

Tanemura, Ryugen: Stupa Worship in Indian Tantric Buddhism

Zimmermann, Michael: Eternal Buddhahood and Permeating Knowledge: The Origins of Buddha-Nature

04N

Theoretical Aspects of the Religious Toleration, (1)(0119)

Organized Panel, English

Convener: Yamaki, Kazuhiko

Panelists:

Andre, Maria Andre: Tolérance, Dialogue Interculturel et Globalisation :!Actualité de Nicolas de Cues

Euler, Walter Andreas: "De Pace Fidei" und die Ringparabel

Schwaetzer, Harald: Toleranz als Wahrheit im Spiegel. Zu "De filiatione Dei" und "De pace fidei"

Yamaki, Kazuhiko: A Theory of Toleration Based on An Analogy between Religion and Language

04O

Islam in Social Contexts(0212)

Organized Panel, English

Chairperson: Laldin, Mohamad Akram

Panelists:

Laldin, Mohamad Akram: The Role and Influence of Custom in Muslim Society: Malaysia as a Case Study

Minesaki, Hiroko: Gender Norms and Islam: Focusing on Fatwa in Contemporary Egypt

Mubashshir Majeed, Debra: Keeping the Family Secure and At Peace: Polygyny in the World of African American Muslim

Wachowski, Markus: Societal Implications in Isma'ili Teaching

Sabjan, Muhammad Azizan: Muhammad 'Abd al-Karim al-Shahrastani's Conception of the People of a Dubious Book (Ahl Shubhat Kitab): A Study of His al-Milal wa al-Nihal

04P

Family, Church or School - Where Lies the Heir of Japanese Christianity?(0041)

Organized Panel, English

Convener: Kawamata, Toshinori Chairperson: Hastings, Tom

Respondent(s): Kohara, Katsuhiko; Shibata, Chizuo

Panelists:

Kawamata, Toshinori: Succession of Faith in Pastor Wives

Machii, Fumiko: Passing Down the Household Religious Service: About the Family Altar and Grave among Japanese Christians

Matsushima, Kobo: Religiosity in Christian School Students

04Q

European Mysticism and Deconstruction of Boundaries(0042)

Organized Panel, English

Convener: Nakai, Ayako

Panelists:

Kadowaki, Yukiko: The Concept of the "Virgin" in the Mysticism of Jane Lead

Nakai, Ayako: Nature Mysticism, Theosophy, and Philosophy of Nature

Shigeru, Makito: Heidegger's Later Thought on Language and Negative Theology

Tajima, Teruhisa: Abegescheidenheit und Samadhi

04R

Constructions of Jewish Traditions: Textual and Ritual Analyses(0237)

Organized Panel, English

Chairperson: Romer, Thomas Christian

Panelists:

Alvstad, Erik: The Reading of Texts as Protection against Ominous Dreams: An Apotropaic Ritual in the Rabbinic Culture of Late Antiquity

Ogimoto, Sachi: Kabbalistic Interpretation of Jewish Liturgy by R. Joseph ibn Zayyah

Romer, Thomas Christian: The Construction of the Figure of Moses According to Biblical and Extra-Biblical Sources

Schleicher, Marianne: Canonical, Sacred and Holy Aspects of Scripture: on the Function of the Psalms in Jewish Tradition

04S

Conflict and Communalism: Taiwanese Perspectives on Violence in World Religions(0187)

Organized Panel, English

Convener: Tsai, Yen-zen Respondent(s): Watanabe, Manabu

Panelists:

Huang, Pochi: Religion and Violence: Reflections on Communal Conflict between the Muslims and the Hindus in India

Lin, Chen-kuo: Emptiness and Violence: A Dialogue between Nagarjuna and Derrida

Tsai, Yen-zen: Ritual Violence and Communal Sanity: The Case of Herem and Its Solution in Biblical Judaism

Tsai, Yuan-lin: Islam and the Reconstruction of Communalism in Contemporary Malaysia --Regarding Debates on the Shari'a Reform in 1990s

04T

Two Faces of Religious Renaissance in Post-Soviet Countries: Ukrainian Focus(0067)

Organized Panel, English

Convener: Filipovych, Liudmyla

Panelists:

Borysenko, Olesia: The Conflict of Ethnic and Religious Identities: Ukraine and Japan

Filipovych, Liudmyla: Controversial Interaction of New Religions and Traditional Churches in Contemporary Ukraine

Kapranov, Sergiy Vitaliyovich: Religions of the Oriental Tradition in Ukraine in Christian Environment

Kolodnyy, Anatoliy: The Ways of the Contemporary Religious Renaissance under Rising of Conflicts and Making Peace

04U

Modernity, Religiosity, and the Issues of Mind: Japanese Intellectuals on "Kokoro", (1)(0144)

Organized Panel, Japanese

Convener: Yoshinaga, Shin'ichi co-Convener: Matsuoka, Hideaki Chairperson: Matsuoka, Hideaki

Respondent(s): Kawamura, Kunimitsu

Panelists:

Ando, Yasunori: Doi Takeo and His Amae Theory : Psychotherapy, human values, and beliefs

Hyodo, Akiko: The Concept of Seishin in the Taishyo period — on conflict between Omotokyo and Hantai-shinri

Iwata, Fumiaki: Chikazumi Jokan and the "Ajase Complex"

Maekawa, Michiko: Jinkaku Shuyo (Cultivation of Personalrity) and Religious Thought in Modern Japanese Intellectuals: A The case of Genchi Kato

Yoshinaga, Shin'ichi: Intellectuals and the Practice of Seizaho

04V

Religion(s) and the Quest for Sustainable Peace: Gendered and Postcolonial Perspectives from the "Global South"(0435)

Organized Panel, English

Convener: Hinga, Teresia M.

Panelists:

Hinga, M. Teresia: Concerned and Engaged: Women, Religion and the Quest for Just-Peace in Africa

Maina, Newton Kahumbi: Role of Religious Leaders in Ethnic Management and Resolution in Kenya: The Case of Rural Women Peace Link

Menon, Kalyani Devaki: Women and Hindu Nationalism

Miyamoto, Yuki: Sacred Pariahs: The Representation of Women in the Case of the Atomic Bombing

Pranger, Jan H.: Beyond Essentialism: Rethinking Religion in the Quest for Peace in Postcolonial Sri Lanka

04W

Religion and Contemporary Japanese Novelists (0015)

Organized Panel, English

Convener: Mase-Hasegawa, Emi Chairperson: Mase-Hasegawa, Emi

Respondent(s): McGrath, Paul Devereaux

Panelists:

McGrath, Paul Devereaux: Myth and Subjectivity in the Work of Tsushima Yuko

Mitsutani, Margaret: Myth and the Work of Tawada Yoko

Okamura, Mayumi: Spirituality of Kenzaburo Oe's Literary

Mase-Hasegawa, Emi: Endo's Concept of God Reconsidered

Williams, Mark Bentley: Endo Shusaku and the Force of Paradox

Hideyuki, Kasuga: Jung and Yuishiki Buddhism in the Later Thought of Shusaku Endo

Session Number 05:

March 26 (Saturday)

14:00-16:00

05A

Religions and Science/Technology, (1)(0190)

Organized Panel, English, Japanese(* simultaneous interpretation)

Convener: Kimura, Takeshi Chairperson: van Ginkel, Hans

Panelists:

Nasim, Anwar: Science and Economic Development: The Islamic Perspective

Shiva, Vandana

Sullivan, Lawrence E.

Taeb, Muhammad: Building on Synergies between Science and Religion, a Key Element for Sustainable Development

Yamaori, Tetsuo: "Survival Strategy" and "Impermanence Strategy"

05B

Various forms of Spirituality in the World, (2)(0132)

Symposium, English

Convener: Ito, Masayuki Chairperson: Haga, Manabu

Respondent(s): Yamanaka, Hiroshi

Panelists:

Furusawa, Yumi: Spiritual Care in the Context of Medicine and Social Welfare

Ito, Masayuki: Body and Spirituality in Contemporary Yoga Boom

Murayama, Motomasa: Philosophy of Soji — Spirituality of a Japanese Business Leader

Yumiyama, Tatsuya: Thinking Spiritual Education in Japan

05C

Religion and Violence in South Asia(0085)

Organized Panel, English

Convener: Raj, Selva J.

Panelists:

Anderson, Carol: Symbols Worth Fighting For: Religious Conflict in South Asia

Holt, John Clifford: Ritual and Violence: a Recent Sri Lankan Experience

Raj, Selva J.: Recent Hindu-Christian Conflict in India: A Critique

05D

New Religion in Korea, Past and Present, (2)(0172)

Organized Panel, English, Japanese, Korean(* simultaneous interpretation)

Convener: Youn, Jae Keun

Panelists:

Cho, Sun-Taek: Colonial Legacy in Korean Buddhism and Buddhist Scholarship

Ko, Nam-Sik: Jeong-San's Taoistic Tendency and the Taoist Element of Mugeugto

Yi, Chan-Su: The Hermeneutics of Religious Experience: Daesoon Thought in the Light of Schillebeeckx's Theological Hermeneutics

Yoo, Heun-Woo: The Basic Object in Philosophy and Religion

05E

Religious Conditions in Post-Socialist Countries and the Challenges of a Religiously Plural Society, (2) Religion, Politics, and Civil Society in the Transition from Socialism(0419)

Organized Panel, English

Convener: Inoue, Madoka Respondent(s): Landres, J. Shawn

Panelists:

Jozefciakova, Silvia: Religious Pluralism and Freedom of Religion in Slovakia(*Joint Presentation with Moravcikova, Michaela; co-author with Greskova, Lucia)

Moravcikova, Michaela: Religious Pluralism and Freedom of Religion in Slovakia(*Joint Presentation with Jozefciakova, Silvia; co-author with Greskova, Lucia)

* Greskova, Lucia: Religious Pluralism and Freedom of Religion in Slovakia(*co-author with Jozefciakova, Silvia; Moravcikova, Michaela)

Krindatch, Alexey: Religion, Politics and Civil Society in the Post-Soviet Russia

Dungaciu, Dan: Rethinking Nationalism and Religious Pluralism in Post-Totalitarian Countries: the case of Ukraine, Republic of Moldavia and Serbia-Montenegro

Watanabe, Hibi: Fragmented Publicness: The Social Dimension of Religion, Ethnicity and the Discourse in Post-Socialist Siberia

05F

History of Religions as Hermeneutics of Contact Situations: Colonialism, Imperialism, and Popular Religions, (4)(0414)

Organized Panel, English, Japanese

Convener: Araki, Michio

Panelists:

Araki, Michio: The Problem of Contact and Transculturation in the Formation of Modern Japan

Arnold, Philip P.: Iroquois Land Claims and Religious Freedom in the USA

Bauzon, Leslie: The Impact of Spanish Colonialism on Filipino Indigenous Religion

Carrasco, David: Mexican Apparitions in the Contact Zone: La Virgen de Guadalupe and the Altepetl/Hill of Sustenance

Chidester, David: A Colonial House of Dreams: Zulu Dreams, Divination, and Religion in Nineteenth-Century South Africa

Iwasaki, Takashi: Interpretation and Analogy: A Discourse on the Aztec Human-sacrifice

Kitagawa, Hitoshi: Cultural Contact and Hermeneutics:: Motoori Norinaga's Criticism on the "Chinese Heart"

Long, Charles: Contact, Rituals, and Knowledge

Miyamoto, Youtaro: The Religion of Korean Residents in Japan: Analyzed from the Standpoint of Post-colonialism

Murakami, Tatsuo: Creation Myth in Contact Zones - Cases from the 18th Century Gold Coast

Nandy, Ashis: The Emergence of 'Proper' Religions in Decadent and Savage East: The Case of India

Reid, Jennifer: Sacred Language and Aboriginal Entitlement: Kluskap Myths and the Failure of 18th Century Treaties

Sasao, Michiyo: 'PassingGod,' San Simon: Ethnic Identity and Boundary Dynamics in 'Contact Zone' of Postcolonial Guatemala

Se, Yin: Modern Urban Civilization and Changing Mongolian Shamanism

Shim, Sun-Young: Four Meta-narratives of Tan'gun in the Far Eastern Colonial Contact Zone: Comparing Comparative Religions

Taira, Sunao: The Contact Situation and the Quest for a New Origin of Okinawa

Watanabe, Tamaki: M.K. Gandhi's Independent Movement in Contact Situations

05G

Transformation of Minority Religious Communities(0515)

Organized Panel, English

Chairperson: Gifford, Paul

Panelists:

Gifford, Paul: Ghana's New Christianity and Globalization

Hase, Thomas: Transatlantic Networks of Christian Separatists in the 18th Century — A Case of Globalisation?

Waterhouse, Helen: Second Generation Soka Gakkai in the UK

Yang, Heriyanto: State-Recognized and Non-State-Recognized Religions: The Case of Confucianism in Indonesia in Historical, Political, and Legal Perspectives

05H

Proselytization Revisited, (2)(0416)

Symposium, English

Convener: Hackett, Rosalind

Panelists:

Behrend, Heike: Satan Crucified: Crusades of the Catholic Church in Western Uganda, Africa

Sharkey, Heather J.: Islam, Christian Evangelism, and Religious Freedom in Egypt

Ukah, Asonzeh F.-K.: Seeing is Believing: Posters and Religious Proselytization in Nigeria

Harnischfeger, Johannes: Islamisation and Ethnic Conversion in Nigeria

Soares, Benjamin F.: From Debate and Deliberation to Conflict and Violence: Religion and the Public Sphere in West Africa

Mulyati, Sri: The Tariqa Qadiriyya Naqshbandiyya and Its Proselytization Initiatives in Indonesian Society

05I

The Significance of the Awareness of one's own "Evil" (aku) today: With a Focus on Shinran's Thought(0107)

Organized Panel, English, Japanese

Convener: Kigoshi, Yasushi Respondent(s): Kadowaki, Ken; Pye, Michael

Panelists:

Ichiraku, Makoto: The World That is Realized through the "Awareness of One's Own Evil"; The Life Beginning from the "Awareness of One's Own Evil"

Nabeshima, Naoki

Sousa, Domingos: The Significance of the Awareness of One's Own "Evil" (Aku): A Focus on Shinran's Thought

05J

The Past and Present of Mourning and the Dead in Japan, (2)(0417)

Symposium, English

Convener: Suzuki, Iwayumi

Panelists:

Doi, Hiroshi: Memorial Service of New Religion for the War Dead in Modern Japan: Case Study of Konkokyo(Konko Faith) Rites

Koumoto, Mitsugu: Memorial Services for the Fallen Soldiers in Modern Japan: A Case Study of the Memorials for Soldiers of the Suicide Corps

Makimura, Hisako: Community, Non-standardization, and Time Limits on Graves and Cemeteries in Modern Japan: An Analysis of a Questionnaire Survey and a Field Survey

Mori, Kenji: National Consciousness Concerning a War Dead Memorial Service Institution

Shintani, Takanori: The Differences and Meanings of Terms Regarding "Mourning" and "Memorial"

Suzuki, Iwayumi: The Past and Present of Mourning and the Dead in Japan
05K

Theoretical Approaches to the Study of Religion(0226)

Organized Panel, English

Chairperson: Wiebe, Donald

Panelists:

Apple, James B.: Analytic Parallels between Buddhist Philosophical Thought and Socio-rhetorical Approaches to the Study of Religion

Brodeur, Patrice C.: Conceptualizing the Applied Academic Study of Religions: A Necessary Step to Empower Scholars of Religions to Increase the Common Good

Higashibaba, Ikuo: A Reflection on Reductionism: From Believer's Perspective

Wiebe, Donald: Disentangling the Role of the Scholar-Scientist from that of the Public Intellectual in the Modern Academic Study of Religion

05L

Teaching about Religion and Faith Development(0264)

Organized Panel, English

Chairperson: Fujiwara, Satoko

Panelists:

Nishiwaki, Ryo: Religious Development in Japanese Children from a Viewpoint of Religious Environment

Wessinger, Catherine: Teaching about Religion Using Interactive Video

Yamanaka, Shugo: Religion and Children: The Acceptance and Development of Faith

05M

A New Approach to the Study of Sectarian Buddhism(0052)

Organized Panel, English

Convener: Hiraoka, Satoshi

Panelists:

Baba, Norihisa: Some Features in Doctrinal Expressions as Found Between the Northern Agamas and the Pali Nikayas

Hiraoka, Satoshi: Buddhist Texts and Sectarian Affiliation

Katsumoto, Karen: Mahayanic Elements in Pali Buddhism

Suzuki, Kenta: The Prajnaparamita Sutras and Sectarian Buddhism as Seen in the Commentaries on the Prajnaparamita Sutras

05N

Theoretical Aspects of the Religious Toleration, (2)(0180)

Organized Panel

Convener: Yauchi, Yoshiaki

Panelists:

Bocken, Inigo

Casarella, Peter: The Challenge of Dialogue According to the Letter to John of Segovia of Nicholas of Cusa

Kather, Regine: Gott ist jenseits der Gegensätze? (Cusanus) Einheit und Vielheit vor dem Hintergrund der negativen Theologie

Yauchi, Yoshiaki: Anselm of Canterbury and the Spirit of Rational Tolerance

05O

Islam Secularism and Modernization(0213)

Organized Panel, English

Chairperson: Kippenberg, Hans G.

Panelists:

Lawrence, Bruce Bennett: No More Crusades: Rethinking Islam in the West

Raisanen, Heikki Martti: Islam and Christianity: A Mutual Intellectual Challenge

Solihin, Sohirin Mohammad: Religious Violence in Indonesia: Jihad in the Qur'an between Comprehension and Apprehension

Waardenburg, Jacques: Islam and Western Secularism : Just an Ideological Conflict?

05P

Emperors and Religion in Modern Japan(0117)

Organized Panel, English

Convener: Shillony, Ben-Ami Respondent(s): Kawai, Hayao

Panelists:

Bernard, Rosemarie: Imperial Jingu: Or Why Ise Jingu Matters to the Tenno

Lokowandt, Ernst: The Tennô's Legitimacy and the Shintô Rituals

Shillony, Ben-Ami: The Descendants of the Goddess and the Son of God: Emperors and Christianity in Modern Japan

05Q

Konflikt und Koexistenz in der Deutschen Mystik(0065)

Organized Panel, Japanese

Convener: Tajima, Teruhisa

Panelists:

Koda, Yoshiki: Mystik als Ort der Begegnung und Auseinandersetzung

Okabe, Yuzo: G. Arnolds Entwurf einer Mystischen Theologie

Tajima, Teruhisa: Mystik als Selbstrelativierung des Glaubens

Tomita, Hiroshi: Leiblichkeit und Eschatologie bei Jakob Böhme

05S

The Role of Religion in Identity Formation, (1)(0218)

Organized Panel, English

Chairperson: Knott, Kim

Panelists:

Hendry, Donna Marie: Expressions of Difference: Buddhist Identity and Ethnic Conflict in Burma.

Mikaelsson, Lisbeth: Meeting the Religious Other : Constructions of Key Scenarios in Norwegian Mission

Svalastog, Anna Lydia: Indigenous People, National Identity, and the State

Tatta, Yukie: Examining the Ideology of a Multi-religious Identity: Islam and Christianity in the Nationalisms of African Americans, Bosnians and Palestinians

05T

The Current State of the Russian Orthodox Church(0040)

Organized Panel, English, Russian, Japanese

Convener: Arimune, Masako

Panelists:

Arimune, Masako: The Problems of Liturgical Language in Russian Orthodox Church: Tradition and Reform

Arinin, Evgeny I.: Students Identification in Modern Russian Pluralistic Society

Tsukui, Sadao: Some Aspects of Christianity in Russia and Japan: Leo Tolstoy and Uchimura Kanzo

Zhukova, Ludmila Gennadievna: Modern Russian Orthodoxy: Unity in Diversity?

* Shaburov, Nikolay Vitalievich: Russian Orthodox Church and State Today(* Paper read by Convener)

Kerov, Vsevolod L.: Joachim of Flore, Apocalypse and Revolution.

05U

Modernity, Religiosity, and the Issues of Mind: Japanese Intellectuals on "Kokoro", (2)(0421)

Organized Panel, Japanese

Convener: Yoshinaga, Shin'ichi

co-Convener: Matsuoka, Hideaki Chairperson: Matsuoka, Hideaki

Respondent(s): Kawamura, Kunimitsu

Panelists:

Ando, Yasunori: Doi Takeo and His Amae Theory : Psychotherapy, human values, and beliefs

Hyodo, Akiko: The Concept of Seishin in the Taishyo period — on conflict between Omotokyo and Hentai-shinri

Iwata, Fumiaki: Chikazumi Jokan and the "Ajase Complex"

Maekawa, Michiko: Jinkaku Shuyo (Cultivation of Personalrity) and Religious Thought in Modern Japanese Intellectuals: A The case of Genchi Kato

Yoshinaga, Shin'ichi: Intellectuals and the Practice of Seizaho

05V

Japanese Views on Max Weber and Modernization Theory(0228)

Organized Panel, English

Chairperson: Riesebrodt, Martin

Panelists:

Arakawa, Toshihiko: The Method of Understanding in Max Weber's Sociology of Religion

Ikeda, Akira: Weber's Theory on the Development of Culture and Modernization of Japan

Sumika, Masayoshi: Rational Choice Theory of Religion Reconsidered

Yokota, Michihiro: Three Problematic Issues in the Calvinistic Ethos as Pointed out by Max Weber

Session Number 06:

March 26 (Saturday)

16:30-18:30

06A

Religions and Science/Technology, (2)(0402)

Organized Panel, English, Japanese(* simultaneous interpretation)

Convener: Kimura, Takeshi Chairperson: van Ginkel, Hans

Panelists:

Nasim, Anwar: Science and Economic Development: The Islamic Perspective

Shiva, Vandana

Sullivan, Lawrence E.

Taeb, Muhammad: Building on Synergies between Science and Religion, a Key Element for Sustainable Development

Yamaori, Tetsuo: "Survival Strategy" and "Impermanence Strategy"

06C

Islamic Views on War and Peace, (1)(0517)

Organized Panel, English

Chairperson: Yousif, Ahmad F.

Panelists:

Elmi, Qorban: Religion and Human Rights from the Viewpoint of Islam

Fadzil, Ammar: Does the Qur'an Condone Killing: Revisiting the Qur'anic Verses on Jihad with Special Reference to Malaysian's Government's Notion of Jihad

Yousif, Ahmad F.: Contemporary Islamic Movements in Southeast Asia: Advocates of Peaceful Changes or Radical Transformation?

06D

The Past, the Present and the Future of WCRP(0139)

Organized Panel, English, Japanese(* simultaneous interpretation)

Convener: Sanada, Yoshiaki

Panelists:

Nara, Yasuaki

Sato, Junichi: To Surmount Religionized Scienticism of Today

Sonoda, Minoru

Yamada, Keizou

06E

Religious Conditions in Post-Socialist Countries and the Challenges of a Religiously Plural Society, (3) Confronting Tradition: New Religious Movements in Postsocialist Europe(0420)

Organized Panel, English

Convener: Inoue, Madoka Respondent(s): Richardson, James T.

Panelists:

Toth, Mihaly: Religion and Science in Today's Hungary

Piralishvili, Zaza: Paradoxes of Interreligious Dialogue in Georgia

Crnic, Ales: New Religious Movements in 'New Europe'

Torok, Peter: The Different Roles of NRMs in Hungarian Church-State Relationships

06F

History of Religions as Hermeneutics of Contact Situations: Colonialism, Imperialism, and Popular Religions, (5)(0439)

Organized Panel, English, Japanese

Convener: Araki, Michio

Panelists:

Araki, Michio: The Problem of Contact and Transculturation in the Formation of Modern Japan

Arnold, Philip P.: Iroquois Land Claims and Religious Freedom in the USA

Bauzon, Leslie: The Impact of Spanish Colonialism on Filipino Indigenous Religion

Carrasco, David: Mexican Apparitions in the Contact Zone: La Virgen de Guadalupe and the Altepetl/Hill of Sustenance

Chidester, David: A Colonial House of Dreams: Zulu Dreams, Divination, and Religion in Nineteenth-Century South Africa

Iwasaki, Takashi: Interpretation and Analogy: A Discourse on the Aztec Human-sacrifice

Kitagawa, Hitoshi: Cultural Contact and Hermeneutics;; Motoori Norinaga's Criticism on the "Chinese Heart"

Long, Charles: Contact, Rituals, and Knowledge

Miyamoto, Youtaro: The Religion of Korean Residents in Japan: Analyzed from the Standpoint of Post-colonialism

Murakami, Tatsuo: Creation Myth in Contact Zones - Cases from the 18th Century Gold Coast

Nandy, Ashis: The Emergence of 'Proper' Religions in Decadent and Savage East: The Case of India

Reid, Jennifer: Sacred Language and Aboriginal Entitlement: Kluskap Myths and the Failure of 18th Century Treaties

Sasao, Michiyo: 'PassingGod,' San Simon: Ethnic Identity and Boundary Dynamics in 'Contact Zone' of Postcolonial Guatemala

Se, Yin: Modern Urban Civilization and Changing Mongolian Shamanism

Shim, Sun-Young: Four Meta-narratives of Tan'gun in the Far Eastern Colonial Contact Zone: Comparing Comparative Religions

Taira, Sunao: The Contact Situation and the Quest for a New Origin of Okinawa

Watanabe, Tamaki: M.K. Gandhi's Independent Movement in Contact Situations
06G

Appropriation and Appreciation: Native American Responses to Non-Native and Intertribal Involvement in Ceremonials(0086)

Organized Panel, English

Convener: Harvey, Graham A. Respondent(s): Harvey, Graham A.

Panelists:

Owen, Suzanne: Inter-Tribal Borrowing among Native North Americans

Ruml, Mark Francis: Arvol Looking Horse, the Protection of Ceremonies, and the Heyoka

Welch, Christina: Becoming the Other: Appropriation or Appreciation?

06H

Proselytization Revisited, (3)(0441)

Symposium, English

Convener: Hackett, Rosalind

Panelists:

Jacobs, Rachele Marie: World Peace through Inner Peace: the Dhammakaya Vision of a New Global Community

Rahn, Patsy: China: Crisis, Identity, and Proselytization

Mullins, Mark: The Social and Legal Context of Proselytization in Contemporary Japanese Religions

Kazmina, Olga Yevguenievna: Negotiating Proselytism in 21st Century Russia

Balci, Bayram: Between Da'wa and Mission: Turkish Islamic Movements in the Turkic World (Central Asia and the Caucasus)

Wright, Pablo: The Time of Being in Toba Religion (Argentine Chaco)

06I

Playing God? Deceiving Darwin? Comparative Bioethical Conversations on New Biotechnologies(0186)

Organized Panel, English

Convener: Mongoven, Ann

Panelists:

Gardner, Richard

Lafleur, William

McKenny, Gerald

Mongoven, Ann

06J

Life, Death and Technology(0043)

Symposium, English

Convener: Utsunomiya, Teruo

Panelists:

Daiguji, Makoto: Human Mind and Technology: From a Psychiatric Point of View

Ishihara, Kohji: Artificial Environment and Designing Life

Kurata, Nobuo: What Is This Thing Called 'Human Dignity'? -Biotechnology and Humanity

Utsunomiya, Teruo: The Role of Religion in the Acceptance of New Biomedical Technologies

06K

New Conceptual Modelling in the Study of Religion(0134)

Symposium, English

Convener: Jensen, Jeppe Sinding

Panelists:

Leopold, Anita Maria: A new conceptual model of 'Syncretism'

Light, Timothy: Developing Religions: the Interaction between Group Processes and Individual Processes

Paden, William: Patterns of Worldmaking Behaviors: Panhuman Bases of Comparative Perspective

Sørensen, Jesper: Reconceptualising Magic: From Ethnocentric Condemnation to Ritual Practice

06L

Religious Education in Japan: Can Problems Be Solved?(0128)

Organized Panel, English

Convener: Filus, Dorothea Magdalena co-Convener: Sonntag, Mira Respondent(s): Tajima, Tadaatsu

Panelists:

Filus, Dorothea Magdalena: Religious Education in Japan: What Are the Problems?

Pye, Michael: Elements of a Religious Education Programme for Japan

Sonntag, Mira: Communal Life and Religious Education: Lessons that Private Schools Can Teach

Sugawara, Nobuo: Limits and Possibilities of Religious Education: The Case of Public Schools in Japan

06M

Transformations of the So-called New Age in Comparative Perspective(0095)

Organized Panel, English

Convener: Prohl, Inken co-Convener: Gebhardt, Lisette

Panelists:

Gebhardt, Lisette: Healing in Japan

Horie, Norichika: Discourses on Spirituality in Japan after 1995

Prohl, Inken: New Age in Germany and Japan in Comparative Perspective

Woo, Hai Ran: The New Age in South Korea

York, Michael: The New Age and Contemporary Pagan Movements in Britain

06N

Peace by Dialogue in Latin Christian Authors(0050)

Organized Panel, English

Convener: Yamazaki, Hiroko Chairperson: Kohlenberger, Helmut

Panelists:

Kohlenberger, Helmut: Truth, Dialogue and Peace in St. Anselm
Van Fleteren, Frederick Emil: War and Peace in Augustine of Hippo
Viola, Kalman (Coloman): Saint Anselm of Canterbury: a Peaceful Defender of Religious Freedom

Yamazaki, Hiroko: St. Anselm's View of Peace

06O

Negotiating Inter-Religious Tensions and Conflicts(0207)

Organized Panel, English

Chairperson: Yagi, Kumiko

Panelists:

Bhatia, Manohar Lal: Religious Grants to Non-Muslims during the Mughals: Conflict and Conciliation

Kimura, Toshiaki: Christian Practice in Local Context — Toba Batak's prayer meetings in Medan City, Indonesia

Roda-Dafielmoto, Annabelle: Religion and Colonization: the Mindanao Experience

06P

The Development of Folkloric Beliefs in Shinto and Buddhism(0062)

Organized Panel, English

Convener: Hirano, Takakuni

Panelists:

Asoya, Masahiko: The Development of Shinto in Folk Culture

Fujii, Masao: Buddhist Ritual Structure and Folkloric Beliefs

Horiuchi, Midori: The Mikagura-Uta and Tenrikyo

Hirano, Takakuni: The Structure of Japanese Mythology and Religious Festivals

06Q

Mysticism and Violence(0006)

Organized Panel, English

Convener: Heisig, James W. Respondent(s): Tsuruoka, Yoshio

Panelists:

Lucchetti Bingemer, Maria Clara: Edith Stein and the Struggle against Violence

Mircea, Itu: John Cassian's Mystical Vision and Cosmic Christianity

Shibata, Mimiko: The Violence of Mysticism: Simone Weil on Modern Science

06R

Discourses on War and Violence in Jainism, Buddhism and Hinduism(0405)

Organized Panel, English

Convener: Yoeli-Tlalim, Ronit co-Convener: Flugel, Peter

Panelists:

Brekke, Torkel: The Ethics of War in South Asia: Some Comparative Notes

Flugel, Peter: Jain Attitudes towards Violence and War

Yoeli-Tlalim, Ronit: Kalacakra tantra: Great War or World Peace?

Witzel, Michael: Scape Goats, Personal Ethics, and 'Just' Violence

06S

Religious Change in a Secularizing World(0219)

Organized Panel, English

Chairperson: Clarke, Peter Bernard

Panelists:

Clarke, Peter Bernard: Assessing the Impact of Religious Change

Stark, Laura: Apocalyptic Evil or Glorious Modern Future? Popular Trauma and Resistance in a Secularizing Finland 1860-1940

Stausberg, Michael: Towards a Religious History of Bombay City

06T

New Religious Movements, (2)(0278)

Organized Panel, English

Chairperson: Frisk, Liselotte

Panelists:

Frisk, Liselotte: New Religious Movements: Different Developments Over Time

Murken, Sebastian: Becoming a Member of a Religious Group: Psychological Perspective

Sassa, Mitsuaki: Globalization and New Age Movements in Present-Day Korea

Vorobjova, Marina Vladimirovna: New Religious Movements and Secular World: Social Interrelation Development Dynamics

06U

Values in Contemporary Japan(0149)

Organized Panel, English

Convener: Kisala, Robert J.

Panelists:

Muncada, Felipe L.: Work Attitudes in Japan

Nagai, Mikiko: Aspects of Religious Consciousness in Japan

Yamada, Mamoru: Japanese Values Today

06V

Religious Developments in the Diaspora(0279)

Organized Panel, English

Chairperson: Shibata, Yoshiko

Panelists:

Martikainen, Tuomas: Organisations of Immigrant Religions: The Case of Finland

Matsue, Regina Yoshie: The Religious Activities of Brazilian Migrants in Japan

Rocha, Cristina: Two Faces of God: Religion and Social Class in the Brazilian Diaspora in Sydney

Shibata, Yoshiko: Searching for a Niche in Society and Expressing Difference from Society through Christianity and Ethnic Ritual: Hybrid Ethnic Identity Among Chinese Creoles in Contemporary Jamaica

06W

Muslims and Human Rights in Europe(0097)

Organized Panel, English

Convener: Okuyama, Michiaki Respondent(s): Akram, Ejaz

Panelists:

Beckford, James A.: The Balance between Difference and Equality: the Case of Muslim Prisoners Britain and France

Celador, Oscar: EU, Human Rights, and Religious Minorities

Naito, Masanori: Behind Veiling Issues

Pace, Vincenzo: Islam and Human Rights: a Sociological Perspective

Session Number 07:

March 27 (Sunday)

13:00-15:00

07C

Shugendo and Mountain Beliefs and Practices in Japan(0074)

Organized Panel, Japanese

Convener: Miyake, Hitoshi

Panelists:

Kiba, Akeshi: Shugendo as a Combinatory Religion

Rotermund, Hartmut. O.: Shugendo in the European Eye: Centering on the 16th Century

Miyamoto, Kesao: Shugendo Ritual in Local Areas

Sekimori, Gaynor: The Effect of Meiji Religious Policy on Shugendo

Suzuki, Masataka: Mountain Religion and Gender

07D

Religion, Ethnicity, and Culture in Korea and Japan, (1) New Religious Movements and Transformation of Traditional Religions(0022)

Symposium, English, Japanese, Korean(* simultaneous interpretation)

Convener: Kanda, Hideo

Panelists:

Kanda, Hideo: The Birth of New Religions in 19th Century Japan and the Traditional Religious Cosmology

Lim, Taihong: Establishment of the Popular Religion and its Thought in Japan : Tenrikyo Seen from Donghak and God Worshippers' Society

Ro, Kil Myung: Characteristics of the New Religious Movements in Korea

Yang, Eun-Yong: Thought of Three Major Religions in Modern Korea: Buddhism, Confucianism, and Taoism

07E

The Development of Keiji Nishitani's Philosophy of Emptiness(0057)

Organized Panel, Japanese

Convener: Keta, Masako Chairperson: Rhodes, Robert

Panelists:

Hase, Shoto: On Turning Emptiness into an Image

Hosoya, Masashi: On "Fundamental Imagination"

Ono, Makoto: Background to the Imagination in "Emptiness and Soku"

07F

Various Developments of Shamanism in East Asia - Manchuria, Korea, Okinawa and Tenrikyo -(0151)

Organized Panel, Japanese

Convener: Shimada, Yoshihito

Panelists:

Shimada, Yoshihito: Key Note Speech

Yang, Hong: Changing Shamanism under Chinese Policy

Ukiba, Masachika: Shamanism in Korea

Shiotsuki, Ryoko: Shamanism in Okinawa

Morii, Toshiharu: Shamanism and Revelation - the Case of Tenrikyo -

07G

Mahayana Buddhist Thought in Comparative Perspective(0152)

Organized Panel, Japanese

Convener: Yoshida, Hiroaki

Panelists:

Yoshida, Hiroaki: Reconstruction of Mahayana Views of Humans

Hirosawa, Takayuki: The Divine, Immanent in Human Being ~ on the Buddhist Notion"svayambh"

Shiba, Haruhide: Towards Reconstruction of Bio-Ethics Based on the Logic of "Mi"

Yorizumi, Mitsuko: A Study of a Position of Ethics in Japanese Mahayana Buddhism

Yoshida, Osamu: Dharma Ocean – Dependent Origination and Sciences

Ichishima, Shoshin: Love and Compassion, Freeing from Nirvana Abode

07I

Japanese Religious Poetry(0309)

Organized Panel, Japanese

Chairperson: Shirae, Tsuneo

Panelists:

Handa, Eiichi: Japanese Religious Consciousness

Shirae, Tsuneo: Gods Deified and Those Who Deify

Suzuki, Ikkei: What is Onyodo?

Yagi, Ichio: Some Aspects of Oracle Tanka (or the Thirty-one Syllable Japanese Verse)

07J

Pure-Land Buddhism Studies(0335)

Organized Panel, Japanese

Chairperson: Shimbo, Satoru

Panelists:

Chen, Miin-Ling: The problem of Entmythologisierung in Pure-Land Buddhism: the Comparative Perspective of Honen and Shinran

Shimbo, Satoru: Shinran's Imaginary World of Nenbutsu — On Sea -

Takeda, Mikio: The Problem of Time as Seen in Shinran

Tomita, Kasei: The Religious Dimension of War and Peace. Enlightenment of Symbolism and Benevolence on Salvation by Faith

07K

Religious Pluralism in Japan(0317)

Organized Panel, Japanese

Chairperson: Kato, Chiken

Panelists:

Cheng, Kwi-Hsia: Method and Theory in the Study of Religion

Hazama, Yoshiki: An Aspect of Japanese Religious Mentality in the Early Modern Japan; A Homogeneity of Christian with Ikkosyu

Kato, Chiken: On Coexistence of Religions

Suzuki, Hideyuki: The Development of Honji-Suijaku in Medieval Japan — Kami in the Jodo Sect

07L

Religious Organizations and International Cooperative Activities(0075)

Organized Panel, Japanese

Convener: Hirohashi, Takashi Respondent(s): Sakurai, Yoshihide

Panelists:

Tamaki, Mamoru: The Doctrine of Six Shin-Shukyo (New Religious Organizations) and International Cooperation

Tanaka, Motoo: Activity of Konkyo for Peace

Unagami, Naoshi: Doctrine and International Cooperation: A Comparison of Kurozumikyo with Risho Kosei-kai

07M

The Spread of Buddhism and its Harmonious Nature(0137)

Organized Panel, Japanese

Convener: Mitomo, Kenyo

Panelists:

Fujii, Kyoko: The Acceptance and Transfiguration of Buddhadhaatu Theory in Chinese and Japanese Buddhism

Hosaka, Shunji: A Comparative Study on Diffusional Form of Buddhism and Is

Ito, Zuiei: The Source and Development of the Six-fold Nature (六相 liu-xiang) Theory of Hua-yan Sect

Mitomo, Ryojun: A Comparison Between the Dharma and the Laws of Society

Mochizuki, Kaie: What the Harmonizing of the Madhyamika Idea with the Yogacara Idea in "the Great Madhyamaka" Means — Dilemma between Conflict and Harmony in the History of Indian Buddhism

Tejima, Isshin: Rivalry and Harmony between Buddhism and Taoism in Tang's China

07O

Possibility of Philosophy of Religion in Japan(0321)

Organized Panel, Japanese

Chairperson: Kosaka, Kunitsugu

Panelists:

Kosaka, Kunitsugu: Nishida Kitaro and Wang Yang-ming

Okumura, Ichiro: Encountering Oneself – Buddhism and Christianity

Yoshida, Kikuko: The Topological Character of Shinto

07P

Japanese Buddhist Activities and Social Welfare after World War II(0082)

Roundtable session, Japanese

Convener: Hasegawa, Masatoshi

Panelists:

Fujimori, Yusuke: Japanese Buddhist Activities and Social Welfare after the War

Miyagi, Yoichiro: Japanese Buddhist Activities and Social Welfare after the War

Noda, Takao: Japanese Buddhist Activities and Social Welfare after the War

Shimazaki, Giko: Japanese Buddhist Activities and Social Welfare after the War

Shimizu, Kairyu: Japanese Buddhist Activities and Social Welfare after the War

Umehara, Motoo: Japanese Buddhist Activities and Social Welfare after the War

07Q

L'éthique de la mémoire et de l'oubli -- vers une philosophie de la religion au 21ème siècle(0049)

Symposium, Japanese

Convener: Kawaguchi, Shigeo Respondent(s): Inagaki, Hisakazu; Sugimura, Yasuhiko

Panelists:

Ibaragi, Daisuke: L'Appropriation et la Nostalgie

Sato, Keisuke: Au Bout de la Vengeance: la Mémoire Inoubliable au point de Vue de la Philosophie de la Religion

Yamauchi, Makoto: La Profondeur du Mal et le Pardon - avec la Réflexion de Jean Nabert

07R

Philological Studies in Buddhism(0332)

Organized Panel, Japanese

Chairperson: Sano, Yasuo

Panelists:

Goto, Gijo: On the Translator of Wu-liang-shou-jing(3)

Sano, Yasuo: The Structure of the Distinct Sects Found in the Abhidharmakośa

Yamamura, Honryu: Study on' Nichiren Sect Religious Debates (Focusing on Ketsumaku-Myogenron)

Yoshizawa, Kazunari: Considering Collections of Orally Transmitted Texts: Ekouinryu Buddhist Scriptures

07S

Modernity, Secularism, and Nationalism(0327)

Organized Panel, French, Japanese

Chairperson: Kumamoto, Einin

Panelists:

Ejima, Naotoshi: The View of Asia by Buddhist Groups in Modern Japan

Kumamoto, Einin: Critical Views onto the Buddhism of Modern Japan

Manzoku, Tamae: Transforming the Concept "Laicite" in Modern French Society:
The Issue of Headscarves in Public Schools

Tedo, Kiyonobu: L'Histoire Religieuse dans l'Histoire Religieuse au milieu du XIXe
siècle en France

07T

Theological Metaphors: Fathers, Mothers, Founders(0324)

Organized Panel, Japanese

Chairperson: Tsushiro, Hirofumi

Panelists:

Kudo, Toru: A Study of the Fundamental Problem of Monotheism – Concerning
Christianity

Okinaga, Takashi: Why Does the Mystery of the Existence of I Arise?

Sasaki, Ataru: Two Forms of Power: Imaginary and Disciplinary

07U

Religion, Experience, and Culture(0319)

Organized Panel, Japanese

Chairperson: Hori, Masahiko

Panelists:

Hori, Masahiko: Natsume Soseki, William James, and Spirituality

Iwashita, Yoshihiro: Another View of Joseph Campbell's Research in Japan

Tsuji, Ryutarō: Conspiracy Theory-Thinking: The Judea = Freemason Conspiracy
Theory in Japan

Yokomichi, Makoto: Robert Musil's "New Man"

Session Number 08:

March 27 (Sunday)

15:15-17:15

08C

Occult Japan -- the Present State of Ontake Belief(0162)

Organized Panel, Japanese

Convener: Miyake, Hitoshi

Panelists:

Kobayashi, Naoko: The Oza Ritual and Hierophany - Focusing on Cases of ko
groups in the Chubu Region

Makino, Shin'ichi: The Movement of Ko Groups of the Issan and Isshin Schools in
the Kanto Region

Nakayama, Kaoru: A Change in the Character of Ontake Belief — The Opening of Mt. Ontake by Mokuji Fukun

Seki, Atsuhiko: The Development and Present Condition of Ontake Belief in the Chubu Region — Focusing on the Owari Area

Sugawara, Toshikiyo: The Climb, the Oza Ritual, and Reijin Worship in Ontake Belief

08D

Religion, Ethnicity, and Culture in Korea and Japan, (2) Modernization and Folk Religions(0016)

Symposium, English, Japanese, Korean(* simultaneous interpretation)

Convener: Katsurajima, Nobuhiro

Panelists:

Cho, Sung Youn: Modernization and Folk Religion in Korea

Inoue, Tomokatsu: A Study of Changes in Traditional Japanese Beliefs on Solar and Lunar Eclipses by the Modern Japanese Government

Katsurajima, Nobuhiro: Curing and Popular Japanese Religion in the Early-Modern Period

Kim, Myung-Ja: Sae-ma-eul'(New Community) Movement and the Change of Village's Traditional Belief

08E

Heidegger Studies(0305)

Organized Panel, Japanese

Chairperson: Taniguchi, Shizuhiro

Panelists:

Matsuda, Kensaburo: On <Cogitatio> and <Zeitlichkeit> in Augustine and Heidegger

Murakami, Kiyoshi: Heidegger's Fundamental Ontology and Theology

Murone, Ikuo: The Historical Inevitabilities of the Presence of Barth(K.)'s Theology and Heidegger(M.)'s Philosophy in the Period of the Weimar Republic. —In Relation to Civil Society

Taniguchi, Shizuhiro: M.Heidegger's Thinking and the Question to Religion

08F

Foreign Expansion of Japanese Religions(0058)

Organized Panel, English, Japanese

Convener: Shimada, Yoshihito

Panelists:

Shimada, Yoshihito: Expansion of World Religions and Japanese Religions

Tsutsui, Tadashi: Japanese Migration in California and Jyodo Shinshu Buddhism

Asai, Yoshifusa: Zen Buddhism in the U.S.

Morii, Toshiharu: On the Overseas Missionary Activities of Tenrikyo

08G

Rethinking the History of Chan Buddhism(0150)

Organized Panel, Japanese

Convener: Ishii, Shudo

Panelists:

Ishii, Shudo: Chan in the Song Dynasty

Maekawa, Toru: The End of the History of the Chan School

Ogawa, Takashi: Chan in the Tang and Five Dynasties

Ogawa, Takashi: Zen Buddhism in the 20th Century

08I

Issues in Contemporary Chinese and Central Asian Traditions(0312)

Organized Panel, Japanese

Chairperson: Sunaga, Takashi

Panelists:

Hiroike, Shin'ichi: The Relationship between "Religion" and Identity in Amdo

Miyasaka, Kiyoshi: The Organizational Process of Experiences of Shamanic Sickness – A Case Study of Ladakhi Shamans

Miyata, Yoshiya: Origin-Religion Movement in China: The Case of Tao Yuna and World RedSwastika Society in Republican China

Sunaga, Takashi: Exchange and Conflict of the Mother God Belief in East Asia

08J

The Life History Approach as a Present Challenge in Religious Studies(0026)

Organized Panel, Japanese

Convener: Takei, Junsuke Chairperson: Kawamata, Toshinori

Respondent(s): Ikoshi, Keisuke

Panelists:

Takei, Junsuke: The Diversity of Interpretation in a Believer's Life History

Takemura, Kazuo: Belief and the Human Geography of Tunesaburo Makiguchi

Terada, Yoshiro: Life History and Context of Dialogue

Tsukada, Hotaka: Acquisition of the Faith, Withdrawal, and the Continuance

08K

Religion, Society, and Law in Post-World War II Japan(0315)

Organized Panel, Japanese

Chairperson: Usui, Atsuko

Panelists:

Shimizu, Takashi: A Study of the Process of the Establishment of the Religious Corporation Law

Takahashi, Kayo: The Contemporary "Jidan Relationship" and The Organization of "Danka"

Usui, Atsuko: Issues over Gender Quality in Japanese Religion

Yamaguchi, Masahiro: How was the word shinko used?

08L

Original Enlightenment and Nichiren(0333)

Organized Panel, Japanese

Chairperson: Hanano, Judo

Panelists:

Fuse, Giko: A Study of The Honjyaku Theory --The Theory of the Fundamental Aspect (Hommon) and the Manifestation Doctrine (Shakumon) of the Lotus Sutra in Nichiren Buddhism

Hanano, Judo: Theological Significance of Original Enlightenment Thought

Miwa, Zeho: The Influence of Nichiren's Works in The Modern Japan

Okazaki, Hoken: Nichiren's Concept of Salvation in Mappo

08M

The Role of Hua-yen Thought in East Asia(0136)

Organized Panel, Japanese

Convener: Yoshizu, Yoshihide Chairperson: Yoshizu, Yoshihide

Panelists:

Ishii, Kosei: Huayan Philosophy and Anarchism at the Dawn of the Chinese Revolution: with Special Reference to Zhang Taiyan and Liu Shipei

Kim, Chon-hak: Conversion Theory in East Asian Huayan Thought

Mabuchi, Masaya: The Contribution of the Four-teaching System Constructed by Huiyuan of Jingfasi-Temple to the Theoretical Development of Huayan Buddhism in the Tang Dynasty

Maegawa, Ken-ichi: Myoe on Esoteric Buddhism and Precepts

Sato, Atsushi: Why Is the Hua-yen Doctrine Important in Korean Buddhism?

08N

Religion and Discrimination(0126)

Roundtable session, Japanese

Convener: Monma, Sachio

Panelists:

Igeta, Midori

Matsune, Taka

Monma, Sachio: Discriminatory Description in Buddhist Scripture

Ogoshi, Aiko

Yamashita, Akiko

08O

Folk Religion in Far-Eastern Asia(0322)

Organized Panel, Japanese

Panelists:

Fujino, Yohei: Christianity in Taiwan for the Study of Folk Religion: the Case of the True Jesus Church

Momose, Hibiki: The Change of Ancestor Worship Ceremony in Hokkaido Ainu and the Cultural Reviving Movement

08P

The Current State of Shinto Studies(0081)

Organized Panel, Japanese

Convener: Sugiyama, Shigetsugu

Panelists:

Hashimoto, Masanori: Shrine Materials and Shinto

Ishii, Kenji: Modern Society and Shrine Shinto

Nitta, Hitoshi: Rethinking "State Shinto"

Norman, Havens

Takeda, Hideaki: New Views on Shinto History

Tokoro, Isao: The History of Shrines that Deify a Person as Kami

08Q

**Philosophy and Religion in the Age of Science and Technology -
Reconsidering H. Jonas' The Imperative of Responsibility -(0044)**

Symposium, Japanese

Convener: Sugimura, Yasuhiko Respondent(s): Kamio, Kazutoshi; Matsumaru, Hisao

Panelists:

Akitomi, Katsuya: How Does "Nature" Matter to Philosophy of Religion in the Age of Science and Technology?

Sugimura, Yasuhiko: The Imperative of Responsibility and God after Auschwitz

Sugioka, Masatoshi: "The Feeling of Fear" as an Intellect

Takeuchi, Tsunafumi: Nihilism, Life and Responsibility

Tsuru, Shin'ichi: A Concept of Responsibility as a Consciousness of Being an Assailant: ethics and religion in H. Jonas' The Imperative of Responsibility

08S

Religion, Society, and State in Contemporary East Asia(0329)

Organized Panel, Japanese

Chairperson: Isshiki, Aki

Panelists:

Chi, Youngim: The Tradition and Change of Korea's National Memorial Cemetery

Isshiki, Aki: Regional Society under Military Occupation and Christianity as Religion of the Ruler in Postwar Okinawa

Nozaki, Kouichi: Conscientious Objectors and Christianity in East Asia: Comparative Studies between Taiwan (R.O.C.) and Korea

Sato, Kazunori: Debating the Appraisal of the Virtues of Emperor Meiji (Seitokuron)

08T

Religious Language(0310)

Organized Panel, English, Japanese

Chairperson: Ota, Toshihiro

Panelists:

Hasegawa, Takuya: Paul Ricoeur's Theory of Religious Language

Hida, Tsuyoshi: A Study of Religious Language as seen in the Shinto Classics

Ota, Toshihiro: The "Word with Power" in Christian Orthodox and Gnosticism

08U

Ritual Studies in Shinto(0306)

Organized Panel, Japanese

Chairperson: Mimura, Yasuomi

Panelists:

Ichida, Masataka: Folk Religion and "History from Below"

Mimura, Yasuomi: On the Significance of Ecstatic Movements in "Kagura"

Takeuchi, Mitsuyoshi: The Miare Ritual of the Kamo Shrine

Yamaguchi, Nobue: The Symbolization of Archives Becoming "Sacred Things"-A Case Study of Miyaza of Komiya Hachiman Shrine in Fukuoka Prefecture-

08V

Peace and Buddhist Art(0083)

Organized Panel, Japanese

Convener: Sakawa, Senkyo

Panelists:

Akita, Takahiro: The Possibility of Viewing Religion as Culture

Ikari, Shohei: Religion and Art as Human Creation and Worship

Noritake, Kaigen: The Change of the Buddhism Culture, and the People, Peace

Sakawa, Senkyo: The Desire and Prayer for Peace observed in Buddhist Sculptures in China and Japan

Ueno, Keiji: Prayers for Peace Envisioned in Buddhist Bells

Session Number 09:

March 27 (Sunday)

17:30-19:30

09C

Christianity in Modern Japan(0331)

Organized Panel, Japanese

Chairperson: Iseda, Nao

Panelists:

Iseda, Nao: Ume Tsuda and Christianity

Morikami, Yuko: Nitobe Inazo's Concept of "Cultivation"

Ujike, Norio: Yoshino Sakuzo's Concept of "Heaven" as Seen in Comparison to his Teacher Ebina Danjo

Watanabe, Akiko

09D

Religion, Ethnicity, and Culture in Korea and Japan, (3) Movements of Popullar Religion in Modern States(0029)

Symposium, English, Japanese, Korean(* simultaneous interpretation)

Convener: Obayashi, Koji Respondent(s): Kozawa, Hiroshi

Panelists:

Iida, Takafumi: Formation of Religious Lives Among the Koreans in Japan

Lee, Won-Bum: Spread of Japanese Religions in Korea

Obayashi, Koji: An Analysis on the Influence of Believers' Faith in the Home Front in Japan — Focusing on Stories of Experience during World War II

Ryu, Sung Min: Comparative Study on the Responses of Religions in Korea upon the Religious Policies of Imperialist Japan, Concentrating in the Differences between Religious Organizations and Individuals

09E

The Study of Mysticism: A Review of its Past and the Prospects of its Future Methodology(0025)

Organized Panel, Japanese

Convener: Matsuda, Mika Chairperson: Yoshida, Kikuko

Respondent(s): Yoshida, Kikuko

Panelists:

Goto, Masahide: The Study of Mysticism: What Does it Mean for the Kyoto School?

Katoh, Kiriko: Mysticism as Directed toward Original Knowledge: The Case of Eckhart's Theory of the Intellect

Matsuda, Mika: Did Eckhart Have Mystical Experiences? The Possibility of Interpreting Eckhart by Means of Speech Act Theory

09F

Japanese Religions in Globalized Contexts(0303)

Organized Panel, Japanese

Chairperson: Unagami, Naoshi

Panelists:

Okamitsu, Nobuko Catherine: Social Welfare Activities by a Religious Organization and the Local Community --- The Case of the Naha Diocese, Okinawa, Japan

Takahashi, Norihito: The Transformations of Japanese Buddhist Organizations Before and After World War II in Hawai'i

Terada, Yoshiro: Japanese New Religion and Speakers of Japanese in Taiwan : A Case Study of Seicho-no-Ie

Unagami, Naoshi: International Cooperation and Religion: The Case of Kurozumikyo, Rissho Kosei-kai and Shanti

09G

Religion and Practice(0054)

Organized Panel, Japanese

Convener: Nishio, Hidenari

Panelists:

Hiraki, Koji: The Practice of Meditation in Theravada Buddhism

Kishimoto, Masaharu: Questioning the Concept of "Practice" Found in the Forth and Fifth Chapter of the Sutta Nipata

Kitagawa, Kiyohito: Sri Aurobindo's Integral Yoga

Sugioka, Nobuyuki: Non—Violence and Living—Beings in Jainism

Tatsuguchi, Myosei: Buddhism and Practice

09I

'Mission' as Organizing Category(0313)

Organized Panel, Japanese

Chairperson: Yamashita, Hiroshi

Panelists:

Azuma, Kentaro: Doctrine and Devoutness: A Study of a Catholic Charismatic Movement in the Province of Capiz, Philippines

Fukao, Noriyasu: A Re-examination of Ethnic Identity of Japanese Americans: — An Approach from Japanese Christian Churches-

Oe, Mitsuru: Semi-Colonial Mission Field in Japan—Jurisdiction over Japan with Anglican Missionary Enterprises

Yamashita, Hiroshi: Catholic Mission and Inculturation in Late Medieval South India with Special Reference to the Literary Activities of the Jesuit Old Madurai Mission in Tamilnadu

09J

Japanese Bioethics(0308)

Organized Panel, Japanese

Chairperson: Umiyama, Hiroyuki

Panelists:

Fuchigami, Kyoko: The Religious View on Ovum Donation: Japanese Couples and Korean Infertility Treatment

Ito, Miyuki: "The Death of the second person" in Contemporary Japan

Oka, Hiroshi: The Dignity of Life and the Gravity of Death in The Transplantation of Organs from the Brain Dead. – Seen from the Standpoint of Bioethics as well as Interdependence

Umiyama, Hiroyuki: Japanese Hesitation Against the Organ Transplantation

09K

Death and Religion in Contemporary Society(0325)

Organized Panel, English, Japanese

Chairperson: Kitazawa, Yutaka

Panelists:

Kamii, Monsho: Spacial Recognition at the Moment of Death

Kim, Young-Hwang: Rational Suicide and Euthanasia

Kitazawa, Yutaka: An Examination of Contemporary Attitudes toward Death from the Study of Visions of the Otherworld

Sudo, Hiroto: Butsudan and Ihai in Japanese Religion

09L

Important Figures in Tokugawa and Meiji Period Religious Life(0328)

Organized Panel, Japanese

Chairperson: Suzuki, Yasumi

Panelists:

Ogihara, Minori: The Formation of and Changes in Misogikyo Shintoism

Susa, Shungo: Dose the Absolute Exist in Shinto? On Ise Sadatake's Theory of Shinto

Suzuki, Yasumi: Nakae Tōju's Religious Thought

Teramoto, Yoshimi: The Concept of "Respecting the Gods" in the Thought of Minakata Kumagusu

09M

Lotus Buddhism and the Concept of Peace(0076)

Roundtable session, Japanese

Convener: Watanabe, Hoyo

Panelists:

Annaka, Naofumi: Problems on the Development of Lotus Sutra Buddhism in Modern Japan and World Peace

Hara, Shinjo: The Notion of Sin as Seen in the Lotus Sutra

Konishi, Tetsuryo: Sacred Writings in Wartime

Mamiya, Keijin: The Basis for Respecting Others: Nichiren, Dogen, and Religious Pluralism

Ohtani, Gyoko: Originality of Nichiren's Hokke Buddhism and the Realization of Harmony

Tsukamoto, Keisho: The Formation of the Lotus Sutra's Teaching of Integration and Its Background

Watanabe, Hoyo: The Peace the Lotus Sutra Aspires After

09O

Philosophical Research in Chinese Buddhism(0323)

Organized Panel, Japanese

Chairperson: Nagashima, Takayuki

Panelists:

Fujii, Jun: The Reinterpretation of Historical Records about Kukai's Study in China

Honda, Yoshinari: Tun-huang Buddhist Manuscripts and Mahavibhāṣā

Miyai, Rika: On the Jinzanglun, a Buddhist Encyclopedia from the Latter Half of the Period of the Northern Dynasties in China

Nagashima, Takayuki: Hypothesis, Zen Sect Was Established after the Sixth Patriarch Enoh (Hui-neng) and "the Rokuso Dankyoh (the Platform Sutra of the Sixth Patriarch ; the Liu-tsu t'an-ching)"

09P

Shinto Perspectives on Emperorship(0051)

Organized Panel, Japanese

Convener: Mitsuhashi, Tadashi

Panelists:

Bernard, Rosemarie: Ise Jingu and the Postwar Imagination of Emperorship

Mitsuhashi, Tadashi: Ancient Emperorship and the Formation of a Medieval Shinto-based Vision of the Tenno

Sonehara, Satoshi: Nikko Toshogu and Ise Jingu: Shogunate and Emperorship in the Edo Period

Teeuwen, Mark: Imperial Symbolism in Medieval Shinto Ritual

09R

Christian Concepts of Charity and Love(0330)

Organized Panel, Japanese

Chairperson: Kimura, Akiko

Panelists:

Kikama, Koichiro: The Viewpoint of the Family for Canonization of Edith Stein

Kimura, Akiko: The Practical Dialogue of Religion through the Activity of Mother Theresa in India

Matsubara, Shino: The Christology of Simone Weil

Tsuneki, Kentaro: The "Impersonal" Character of "Capital" and "Brotherly Love" in Max Weber

09S

Comparative Philosophy of Religion: Challenges of Expropriation and Mission(0320)

Organized Panel, Japanese

Chairperson: Takayama, Hidetsugu

Panelists:

Haruchika, Takashi: Beck's "Buddhism" and German Perception: Toward Buddhism in the Early 20th Century

Hase, Zuiko: Some Problems of Comparative Philosophy of Religion: with Reference to Bruno Petzold and Jyunyu Kitayama

Takayama, Hidetsugu: What is Missionary Activity in Religion?

09U

Oratory and Debate in the Buddhist World in Medieval Japan(0030)

Organized Panel, Japanese

Convener: Minowa, Kenryo

Panelists:

Minowa, Kenryo: The Characters of the Eight Lectures at the Hosshoji Temple

Ooshima, Kaoru: Several Aspects of Preaching the Lotus Sutra

Yamaguchi, Kojun: The Culture of Debate in the Tendai School and the Institutes for the Training of Study Monks (Dangisho) in Medieval Japan

09V

Possibilities of Buddhist Thoughts, (1)(0334)

Organized Panel, Japanese

Chairperson: He, Yansheng

Panelists:

Kohno, Tomoko: Consciousness of Oneself and Buddhism: Based on the Japanese History of Ethical Thought

Lee, Seunghyun: Yanagi Muneyoshi's Perspective on Peace: An Examination of A Culture Devoid of Antithesis

Okubo, Masayuki: On the Idea of Divinity in the Lotus Sutra with References to the Concepts of "Purusa" and "Dharma"

Session Number 10:

March 28 (Monday)

11:00-13:00

10B

Religion, Foreign/Public Policy and Civilizational Conflicts, (1)(0407)

Organized Panel, English

Convener: Khan, Abraham H.

Panelists:

Khan, Abraham H.: Interdependence of Religion and Mainstream International Diplomacy

Lease, Gary: Vatican Diplomacy: Religion and Foreign Policy Identified

Mastagar, Mariana: Havel's Language of Politics: Secular or Spiritual?

Ryba, Thomas: Natural Law as the Dually Legitimated Ground of a Global Bill of Human Rights

10C

Theoretical Approaches to Conflict and Peace, (2)(0221)

Organized Panel, English

Chairperson: Hewitt, Marsha Aileen

Panelists:

Hewitt, Marsha Aileen: Religion in a Time of Terror: Religious Violence from a Comparative, Interdisciplinary Perspective

Molnar, Attila K.: Conscience and the Utopia of Reason

Orye, Lieve Elvire: War of the Worlds, What about Peace? Lessons to learn from Science Studies?

10D

Religion, Ethnicity, and Culture in Korea and Japan, (4) Religion and Gender(0013)

Symposium, English, Japanese, Korean(* simultaneous interpretation)

Convener: Umezawa, Fumiko

Panelists:

Kanazu, Hidemi: Abortion and Infanticide, and the World of Faith

Kim, Yun Seong: New Women's Understanding of Religion in Early Modern Korea

Lee, Youna: Discourses on New Women in Modern Korean Christianity

Park, Kyutae: A Comparison of Femininity in Korean and Japanese New Religions

Umezawa, Fumiko: Exclusion of Women from the Sacred Mountain of Fuji

10E

Questioning 'the Religious': Talking Outside the West(0093)

Organized Panel, English

Convener: Isomae, Jun'ichi Respondent(s): Chidester, David

Panelists:

Isomae, Jun'ichi: Rethinking 'Japanese Religion': The Transcendental and the Indigenous

Sakai, Naoki: Christianity and Modern Subject Formation in the East Asian Community

Suburamanian, Mukund: Conceiving Desire in Spirit and Deity Possession: insights from Aomori, Japan

10F

Gender in Buddhism(0507)

Organized Panel, English

Chairperson: Reeves, Gene

Panelists:

Dahiya, Neelima: Women in Buddhist Text: Some Progressive Shifts

Honda, Aya: Resettlement of Japanese Americans and Buddhist Women's Associations

Inose, Yuri: Factors Influencing Faith Succession

Kurihara, Toshie: Nichiren's Theory of Women's Attainment of Buddhahood

10G

Western Esotericism and Polemics, (1) Esotericism, Scriptural Religions, and Reli-gious Pluralism: Conflict or Concordance?(0155)

Symposium, English

Convener: von Stuckrad, Kocku co-Convener: Faivre, Antoine; Hanegraaff, Wouter J. Chairperson: Hanegraaff, Wouter J.

Panelists:

Lewisohn, Leonard Craig: Esoteric Platonism in Seventeenth-Century Persia and Fifteenth-Century Florence and the Influence of Muslim Thought on Italian Renaissance Humanism

Neumann, Hanns-Peter: Between Heresy and Orthodoxy: Alchemy and Piety in Late 16th Century Germany

Reill, Peter Hanns: Between Theosophy and Orthodox Christianity: Johann Salomo Semler's Hermetic Religion

10H

At the Forefront of Daoist Studies, (1) Aspects of Daoist Philosophies(0140)

Organized Panel, English, French

Convener: Sunayama, Minoru Chairperson: Tanaka, Fumio

Respondent(s): Kikuchi, Noritaka

Panelists:

Ikehira, Noriko: Daoism and Scriptures Composed in China

Yokote, Yutaka: Aspects of the Doctrine of "nature" in Daoism —from Tang to Song —

Mori, Yuria: The Transmission of the Precepts of the Quanzheng School in Qing China

Huang, Haide: Taoist Thoughts and Human Peace

10I

International Comparison of Religious Conflicts, (1) Re-Examining the Cult Controversies in Global Context(0175)

Organized Panel, English

Convener: Nakano, Tsuyoshi

Panelists:

Oguntola-Laguda, Danoye: Religion and Terrorism: A Philosophical Appraisal of the Activities of Secret Societies in Yorubaland

Sakurai, Yoshihide: Re-Examining the Cult Controversies in a Global Context: an International Comparison of Religious Conflict (1)

Shimada, Hiromi: The Aum Shinrikyo Incident as Religious Terrorism

Watanabe, Manabu: Salvation and Violence

10J

Religion and Biotechnology(0246)

Organized Panel, English

Chairperson: Lafleur, William

Panelists:

Hanaoka, Eiko: The Problem of Life and Technology

Kaadan, Abdul Nasser: Human Cloning from Religious and Ethical Perspectives

Svalastog, Anna Lydia: Gene Technology, Riskhandling and Myths

10K

The Philosophy of Science and the Study of Religion: How can Methods and Theories from the Philosophy of Science Contribute to the Interpretation of Religious Data?, (1)(0161)

Organized Panel, English

Convener: Rennie, Bryan Stephenson

Panelists:

Geertz, W. Armin: When Cognitive Scientists Become Religious, Science Is in Trouble: On Neurotheology from a Philosophy of Science Perspective

Goldberg, David W.: Neuroanatomy and the Religious Experience: Scientific Demystification of Religion?

Jensen, Jeppe Sinding: Interpretation and Explanation in the Study of Religion

Wiebe, Donald: Interpretation and Explanation: Concord or Discord in the Study of Religion?

10L

Indigenous Religions and Environment: toward Sustainable Societies, (1)(0164)

Organized Panel, English

Convener: Kimura, Takeshi co-Convener: Olupona, Jacob; Arnold, Philip P.

Respondent(s): Deegalle, Mahinda

Panelists:

Arnold, Philip P.: Urgent Message from the Haudenosaunee on Behalf of Creation

Herzog-Schroeder, Gabriele: The Death of the Soul and the Shaman's Ancestors (Yanomami, Southern Venezuela)

Kimura, Takeshi: Religion, Environment, and Sustainability

Limón, Silvia Olvera: The Sacred Landscape at the Andes: Earth, Caves and Mountains

Ogunbile, David O.: Creation, Procreation and Re-creation: Earth, Motherhood and Indigenous Spirituality

Olajubu, Oyeronke: Gender and the Environment in Yoruba Religion: A Focus on Waterfalls

Olupona, Jacob: Ritual, Environment and African Religion

Torres, Yolotl González: Maize: the Life of Mesoamerican People

10M

Buddhism and Modernity in Nineteenth Century Japan(0037)

Organized Panel, English, Japanese

Convener: Fukushima, Eiju Respondent(s): Ketelaar, James E.

Panelists:

Doi, Hiroshi: Cremation in Nineteenth Century Japan-from Buddhist Custom to Hygienic Method

Tanigawa, Yutaka: A "Modern" Monk in 19th Century Japan — Sada Kaiseki's Astronomical Research and his Rejection of Imported Goods —

Okada, Masahiko: Taking a Walk around the Hall of Philosophy: Science, Philosophy and Religion in Modern Japan.

Fukushima, Eiju: Japanese Buddhism at the Turning Point of the Century: Kiyozawa Manshi's Studies of Modern Civilization and Religion

10N

Methods of Interpreting Christian Scriptures in the Contemporary World: Different Voices, Different Places, and Different Times(0118)

Organized Panel, English

Convener: Sasaki, Kei

Panelists:

Dube, Musa Wenkosi: Talitha Cum Hermeneutics: Some African Women's Ways of Reading the Bible

Sasaki, Kei: Is Japanese Christianity and Japanese Biblical Scholarship Minority or Majority?

Staley, Jaffrey L.: "Clothed and in Her Right Mind:" Mark 5:1-20 and Postcolonial Discourse

Sugirtharajah, R. S.: The Bible and Empires Old and New

10O

Muslim Discourses on Otherness and Selfhood(0090)

Organized Panel, English

Convener: Yagi, Kumiko

Panelists:

Arai, Masami: Images of the West in Ottoman-Turkish Discourses

Fujii, Morio: "Otherness" in Modern Iranian Nationalist Discourses

Mori, Shintaro: The Self and the Other in Muslim—Arab Intellectuals' Discourses on the Arabic Language

Sugita, Hideaki: Muslim Views of Japan during and after the Russo-Japanese War

Yagi, Kumiko: Islam as Reflected in Arab Muslim Discourses on Otherness

10P

Soul of Materia and Healing of the Psyche in Japanese Belief and Customs, (1)(0112)

Symposium, English, Japanese

Convener: Zitukawa, Mikiro

Panelists:

Hiraoka, Shoshu: Japanese Views of the Soul

Kaya, Wataru: Some Critiques on Winnicott's "Transitional Object" from the Pantheistic Point of View

Kojima, Yoshiyuki: Living Tools - The Concept of Tsukumogami in Japanese Folk Beliefs

Long, Charles: Religion, Materiality, and Modernity

Toda, Yuan: The Place of the Serpent in which Healing Occurs -Spiritual Regions of Stone, Water, and Trees

Watanabe, Toyokazu: The Power of Megaliths

10Q

Japanese Views on Western Scholars of the Study of Religion(0223)

Organized Panel, English

Chairperson: Paden, William

Panelists:

Sato, Shintaro: Rethinking Eliade's Homo Religiosus

Suto, Takaya: On the "Exception" in Kierkegaard

Tsurushima, Akira: The Suffering God in Bonhoeffer's Theology

Tsutsui, Fumio: Jamesian View of Religion in Empiricism

10R

Rooting Religions Abroad: Case Studies on Sri Lankan Hinduism in Europe(0098)

Organized Panel, English

Convener: Baumann, Martin Respondent(s): Gottschalk, Peter Eastman

Panelists:

Baumann, Martin: Tamil Hindu Identity Abroad: Measuring the Impact of Social Structure and Religiousness on Processes of Incorporation in Germany

Luchesi, Brigitte: From Backyards to Main Streets: Tamil Hindus and Public Processions in Europe

Schalk, Peter: On the Road to Unity

Wilke, Annette Maria: Two Tamil Hindu Goddess Temples in Northern Germany: A Case Study of Competing and Complementary Modes in Reproducing Cultural Identity

10S

Interpretations of Religious Texts(0241)

Organized Panel, English

Chairperson: Krech, Volkhard

Panelists:

Doi, Yumi: Transition in the Study of the Passion Narratives

Hosoda, Ayako: The Visions of Hildegard of Bingen

Taguchi, Hiroko: Poesie and der Heilige Sinn in Novalis' Die Christenheit oder Europa

Wachi, Yukei: Fiction and Reality --The Interpretation of Literary Text and "the Relationship"

10T

Power Dynamics in Selected New Religious Movements in Kenya(0191)

Organized Panel, English

Convener: Wamue, Grace Nyatugah

Panelists:

Mwaura, Philomena Njeri: Ritual Healing and Re-Definition of Individual Personality in African Instituted Churches in Kenya

Samita, Zacharia Wanakacha: Power Hoarding and Power Loading from Divine Spaces with Reference to the New Holy Church, Kenya

Wamue, Grace Nyatugah: Rebuilding the Cracked Pot: Religion and Social Transformation in Africa

10U

Religion, Conflict and the Land: Indigenous Responses(0177)

Organized Panel, English

Convener: Cox, James Respondent(s): Harvey, Graham A.

Panelists:

Cox, James: The Impact of the Alaska Native Claims Settlement Act on Indigenous Understandings of the Land

Ginnely, Emma: Disparate Meanings: Religion, Land and Indigeneity in Context

Thompson, Jack T.: The Ngoni Struggle for Land and Identity in Colonial Malawi

Welch, Christina: Indigenous Concepts of the Land and New Age Appropriations

10V

Religion and Social Welfare: Towards Social Engagement and Inter-religious Cooperation, (1)(0113)

Organized Panel, English

Convener: Sakurai, Haruo

Panelists:

Furusawa, Yumi: Social Welfare, Hospital Chaplaincy and Clinical Pastoral Education (CPE) Movement

Hermansen, Christian Morimoto: Ecumenical Christian Cooperation and Social Work in Kamagasaki, Osaka

Inaba, Keishin: Altruism and Social Engagement of Religion: The Faith-Based Services in Japan

Mukhopadhyaya, Ranjana: Universalizing Salvation: Modernization, Globalization and Transformations in Buddhist Social Welfare in Japan

Sakurai, Haruo: The Actual Role of Shrine Shinto for Wellbeing Society as an Ethnic Religion

10W

Missionaries and Japanese Culture(0147)

Organized Panel, Japanese

Convener: Harashima, Tadashi Chairperson: Kohiyama, Rui

Panelists:

Kega, Takeo: Edwin T. Iglehart and Methodist Mission Principle

Lee, Sung Jeon: Protestant Missionaries in Colonial Korea — Their Views on Japan and Japanese Culture

Nakajima, Koji

Oe, Mitsuru: Missionaries Enclosed with Different Dimensions —The Agent of Occidental Culture and Oriental Culture

Tsuji, Naoto: On the Work of Missonaries from the Dutch Reformed Church in America toward Japanese Culture

Session Number 11:

March 28 (Monday)

14:00-16:00

11C

Religion and Violence: Multiple Perspectives(0211)

Organized Panel, English

Chairperson: Lawrence, Bruce B.

Panelists:

Imade, Toshihiko: The Human Life in the Face of Boundaries

Junginger, Horst: Religion and Genocide: the Significance of Christian and Anti-Christian Motives for the Holocaust

Matsumura, Kazuo: Myth Theories and War

11D

Religion, Ethnicity, and Culture in Korea and Japan, (5) Movements of Popular Religion in Modern States(0125)

Symposium, English, Japanese, Korean

Convener: Kashio, Naoki

Panelists:

Ito, Masayuki: Life, Death, and Spirituality as Perceived by Japanese People

Kim, Chae Young: A Study on the Religious Dimension of Death Studies in Korea

Park, Seunggil: A Cult of the Dead in the Korean Religious Culture

Sajima, Akiko: People and Their Memories in Korean Comics

Shin, Kwangcheol: A Cross-Cultural Study on the Viewpoint of Life and Death in Popular Culture of Korea and Japan: with Special References to the Films on Funeral Rites

11E

Engaged Buddhism in Japan(0028)

Organized Panel, English

Convener: Mukhopadhyaya, Ranjana Respondent(s): Furusawa, Yumi; Yoshiharu, Tomatsu

Panelists:

Kisala, Robert J.: Japanese Buddhist Responses to Terror

Mukhopadhyaya, Ranjana: Patterns of Social Engagement of Japanese Buddhism

Ueda, Noriyuki: From Funeral to Engaged? Japanese Buddhist Temples in Transition

Watts, Jonathan Stansbury: The Search for Socially Engaged Buddhism in Japan

11F

Religion and Gender in an African Globalizing Context(0047)

Organized Panel, English

Convener: Felix, Ulombe Kaputu

Panelists:

Felix, Ulombe Kaputu: Religion and Gender Issues in a Global World: African Priorities and Examples in the World

Gaiya, Musa A. B.: State Violence against Women in Sharia States in Northern Nigeria

Isabel, Mukonyora: Should Religions have particularities in a Postmodern Africa?

Lufunda, Kaumba: World Economy and African Spiritual Values: Contradictions and/or Complementarities

Maroba, Kala'abiene: African Religion(s) and Women Social Roles in Traditional Society: A Step in a Global World

Mboje, Mjomba: Eastern African Women: Religious Victims, Economic Entrepreneurs ignored in Global Standards

11G

Western Esotericism and Polemics, (2) Jewish and Christian Kabbalah: A Battlefield of Identities and Rhetorics(0430)

Symposium, English

Convener: von Stuckrad, Kocku co-Convener: Faivre, Antoine; Hanegraaff, Wouter J. Chairperson: Godwin, Joscelyn

Panelists:

von Stuckrad, Kocku: Christian Kabbalah and Anti-Jewish Polemics: Pico's Theses Revisited

Binet, Ana Maria: Between Apology and Criticism : The Treaty of Kabbalistic Science (1652) by D. Francisco Manuel de Melo (1608-1666)

11H

At the Forefront of Daoist Studies, (2) Current Studies of Daoist Ritual(0193)

Organized Panel, English

Convener: Sunayama, Minoru Chairperson: Yamada, Toshiaki

Respondent(s): Matsuo, Kouichi

Panelists:

Asano, Haruji: The People Requesting Daoist Rituals and Daoist Priests

Maruyama, Hiroshi: Contemporary Taiwanese Taoist Ritual as Seen from the History of Ritual Documents

Lee, Fong-Mao: Plague-Eliminating Rituals (Wenjie) and Local Traditions in the Tainan Area in Taiwan

11I

International Comparison of Religious Conflicts, (2) The Rise of Religious Nationalism and Fundamentalism in a Globalizing World(0114)

Organized Panel, English

Convener: Nakano, Tsuyoshi

Panelists:

Awazu, Kenta: Nationalism as Collective Memory

Tong, Chee Kiong: Japanese New Religions in Singapore

Voyé, Liliane: Nationalistic Aspects of Policies of Some European Governments Concerning Religious Matters

11K

The Philosophy of Science and the Study of Religion: How can Methods and Theories from the Philosophy of Science Contribute to the Interpretation of Religious Data?, (2)(0425)

Organized Panel, English

Convener: Rennie, Bryan Stephenson

Panelists:

Engler, Steven Joseph: Charting the Map Metaphor in Theory of Religion

Saler, Benson: Reduction, Integrated Theory, and the Study of Religion

Segal, Robert Alan: Does Contemporary Philosophy of Science Make the World Safe for Religious Studies?

Rennie, Bryan Stephenson: Myths, Models, and Metaphors

11L

Indigenous Religions and Environment: toward Sustainable Societies, (2)(0424)

Organized Panel, English

Convener: Kimura, Takeshi co-Convener: Olupona, Jacob; Arnold, Philip P.

Respondent(s): Deegalle, Mahinda

Panelists:

Arnold, Philip P.: Urgent Message from the Haudenosaunee on Behalf of Creation

Herzog-Schroeder, Gabriele: The Death of the Soul and the Shaman's Ancestors (Yanomami, Southern Venezuela)

Kimura, Takeshi: Religion, Environment, and Sustainability

Limon, Silvia Olvera: The Sacred Landscape at the Andes: Earth, Caves and Mountains

Ogunbile, David O.: Creation, Procreation and Re-creation: Earth, Motherhood and Indigenous Spirituality

Olajubu, Oyeronke: Gender and the Environment in Yoruba Religion: A Focus on Waterfalls

Olupona, Jacob: Ritual, Environment and African Religion

Torres, Yolotl González: Maize: the Life of Mesoamerican People

11M

Mahayana Buddhist Thought in Comparative Perspective(0442)

Organized Panel, English

Convener: Yoshida, Hiroaki

Panelists:

Hirosawa, Takayuki: The Divine, Immanent in Human Being ~ on the Buddhist Notion“svayambh”

Ichishima, Shoshin: Slide Show of the Images of Buddha—Restored Mural Images of Dipankara Jataka

Shiba, Haruhide: Shinran’s Concept of Karmic Evil, Comparing with the Sin in Christianity

Yorizumi, Mitsuko: A Study of a Position of Ethics in Japanese Mahayana Buddhism

Yoshida, Osamu: Dharma Ocean – Dependent Origination and Sciences

Yoshida, Hiroaki: Reconstruction of Mahayana Views of Humans

11N

Conflict and Peace in the New Testament and Early Christianity(0080)

Organized Panel, English

Convener: Onuki, Takashi Chairperson: Satou, Migaku

Panelists:

Aono, Tashio: Christian Belief and Violent Conflict

Haraguchi, Takaaki: A Tragic Farewell Discourse?: In Search of a New Understanding of Paul’s Miletus Speech (Acts 20:18-35)

Lattke, Michael: Conflict and Peace in Paul’s Letter to the Galatians

Park, Heon-Wook: Israel and the Nation in Pauline Theology

11O

The Resurgence of Shari’ah in 21st Century Nigeria: Implications for Peace and Human Rights(0003)

Organized Panel, English

Convener: Sanni, Amidu Chairperson: ter Haar, Gerrie

Respondent(s): Olupona, Jacob

Panelists:

Adetona, Mobolaji Lateef: The Role of Muslim Youth in the Implementation of the Sharia in Nigeria

Opeloye, Muhib Omolayo: The Full Implementation of Shariah in Nigeria and the Human Rights Question: What Implication for Christian-Muslim Relations?

Yahya, Muslih Tayo: The Demand for Shari'ah in 21st Century Nigeria: Causalities and Consequences for Interfaith Peaceful Coexistence.

11P

Soul of Materia and Healing of the Psyche in Japanese Belief and Customs, (2)(0422)

Symposium, English, Japanese

Convener: Zitukawa, Mikiro

Panelists:

Hiraoka, Shoshu: Japanese View of Soul

Kaya, Wataru: Some Critiques on Winnicott's "transitional object" from the Pantheistic Point of View

Kojima, Yoshiyuki: Living Tools - The Concept of Tsukumogami in Japanese Folk Beliefs

Long, Charles: Religion, Materiality, and Modernity

Toda, Yuan: The Place of the Serpent in which Healing Occurs -Spiritual Regions of Stone, Water, and Trees

Watanabe, Toyokazu: The Power of Megaliths

11Q

Schleiermacher and Religions(0048)

Organized Panel, English

Convener: Mizutani, Makoto Chairperson: Mizutani, Makoto

Respondent(s): Takamori, Akira

Panelists:

Choi, Shin-Hann: Schleiermacher and Asian Religions in View of Humanism or Religious Self-Formation and Self-Cultivation

Kawashima, Kenji: "Gefühl" as an Ecumenical Basis

Meckenstock, Günter: The Significance of Peace in Schleiermacher's Theory of Religion

11R

Shamanic Practitioners in Contemporary Japan(0104)

Organized Panel, English

Convener: Ikegami, Yoshimasa Chairperson: Ikegami, Yoshimasa

Respondent(s): Sasaki, Kohkan; Sato, Noriaki

Panelists:

Hasebe, Hachiro: Gyoja and Buddhism

Sato, Takehiro: Prayer for Personal Health and World Peace: Okinawa, Militarization, and Shamanic Practice

Schattschneider, Ellen: Doll Dedication and the Japanese War Dead: Memorialization, Repression and Shamanic Practice

Shiotsuki, Ryoko: Shamanic Practitioners and Mutual Aid Networks: Case Studies from the Ryukyu region

11S

Christian Hymnody and Peace(0061)

Symposium, English, Japanese

Convener: Yokosaka, Yasuhiko

Panelists:

Daw, Carl P. Jr.: The Theme of Peace in English-Language Hymnody

Kitamura, Soji: Peace Reflected in the Japanese Hymnody

Shimura, Takuo: German Hymnody and The Hymnal 21

11U

Structures of Salvation in Indian Tradition(0513)

Organized Panel, English

Chairperson: Mukherjee, Asha

Panelists:

Beckerlegge, Gwilym Trevelyan: Responding to Conflict: The Limits of Activism in the Neo-Vedanta Tradition?

Burger, MK Maya: Karma Yoga Versus Rajayoga: Conflicts on the Way to Peace

O'Leary, Joseph Stephen: The Nonduality of Emptiness and Compassion in Mahayana Buddhism

Mukherjee, Asha: Religious Deontology and Consequential Analysis

11V

Religion and Social Welfare: Towards Social Engagement and Inter-religious Cooperation, (2)(0428)

Organized Panel, English, Japanese

Convener: Sakurai, Haruo

Panelists:

Fujimoto, Yorio: The Establishment, Extinction and Revival of Shinto-Shrines within Hansn's Disease's Medical Treatment Facilities

Hosoya, Sachiko: The Role of Islam in Welfare Activities of Voluntary Workers in an Iranian Welfare Institution

Itai, Masanari: A Common Field of Religious Culture and Welfare Culture in Japan

Kaneko, Akira: On Inter rReligious Cooperation and Social Engagement Activities by Federation of New Religious Organizations of Japan

Nose, Eisui: Social Contribution in Buddhism: Concerning the Movement of Chinese Buddhists in the China-Japan War

Session Number 12:

March 28 (Monday)

16:30-18:30

12B

Discourse on Violence and War in the Islamic and Christian World(0068)

Organized Panel, English

Convener: Zikmund, Barbara Brown Respondent(s): Ohtsuka, Kazuo; Sawai, Yoshitsugu

Panelists:

Mori, Koichi: President Bush's War against Terrorism

Nakata, Ko Hassan: The Discourse on the Present Condition of the Islamic World and Jihad

Kohara, Katsuhiko: Discourse and Realpolitik on Monotheism and Polytheism
12C

Religion, Peace and the Media(0170)

Organized Panel, English

Convener: Dorman, Benjamin Respondent(s): Hackett, Rosalind

Panelists:

Dahbany-Miraglia, Dina: Religion + Custom = Realities: Why Some Women Are Not in Cyberspace

Dorman, Benjamin: Peace or Pressure? Religious Reporting during the Occupation of Japan

DuBois, Thomas David: Local religion in Manchuria: Cultural imaginary and the popular press, 1908-1944

Nagashima, Keiichi: American Values in the World

Nakamura, Keishi: Religion, Peace, and Media: a Brief Sketch

12D

Ritual and Thought in New Korean Religions(0101)

Organized Panel, English

Convener: Park, Kwangsoo

Panelists:

Hwang, Sun Myung: Some Remarks on the Characteristics of New Korean Religions

Lee, Gyungwon: The Sangsaeng (mutual Aid and Cooperation) and 'Daesoon Thought' as the New Idea of Peace in 21st Century

Lim, Taihong: Meanings of Religious Experiences in Dong Hak of the Chosun Dynasty

Park, Kwangsoo: A Symbolic System of the Ritual of Won-Buddhism (Hyorin-Kido)

Yoon, Suk San: The Foundation and Fundamental Theology of Chondokyo

12E

In Praise of Heterodoxy: Conflict as Catalyst Across Asian Religious Traditions(0020)

Organized Panel, English

Convener: Drott, Edward

Panelists:

Drott, Edward: Disharmony in the Land of Wa: Challenging "Official" Buddhism in Pre-Modern Japan

Fuller, Jason Dale: Sweeping the Religious Marketplace: Creating and Contesting Vaisnava Orthodoxy in Nineteenth Century Bengal

Harding, John Sheldon: Fueling the Fire of Reform: Challenging Buddhist "Orthodoxy" in Modern Japan

Rodrigues, Hillary Peter: Durga: Hindu War Goddess of Peace

12F

Mythology and Folk Belief(0522)

Organized Panel, English

Chairperson: Martin, Luther

Panelists:

Iwasaki, Maki: A Study of a Folk Belief in Middle Egypt: -a Fertility Ritual in Village "T" as a Case Study-

Nakazato, Satoshi: Traces of Norse Mythology in the Old Wooden Stave Churches in Norway

Näsström, Britt Mari: Who Were the Berserks?

Sugimoto, Tomotoshi: Disc-Holding Female Figurines from Palestine

12G

Western Esotericism and Polemics, (3) The Shaping of Esoteric Identities(0431)

Symposium, English

Convener: von Stuckrad, Kocku co-Convener: Faivre, Antoine; Hanegraaff, Wouter J. Chairperson: Hanegraaff, Wouter J.

Panelists:

Rodriguez Arribas, Josefina: Abraham ibn Ezra: Astronomical Spheres and the Ten Commandments of the Jewish Faith

Geffarth, Renko: The Masonic Necromancer: Shifting Identities in the Lives of Johann Georg Schrepfer

van Kreijl, Roelie: Western Esotericism Versus Science: a Riot in Early 19th-century Medicine

Harel, Anat: The Day Rome Will Not Curse Us, Is the Day Freemasonry Dies: Orthodox Catholicism and Dutch Masonic Identity, 1880-1910

12I

Joint Session with SISR in Honor of Dr. Abe, Dr. Anzai and Dr. Wilson: "The Dialogue among Civilizations through the Sociology of Religion"(0133)

Organized Panel, English

Convener: Tajima, Tadaatsu Respondent(s): Pace, Vincenzo; Beyer, Peter

Panelists:

Beckford, James A.: Dialogue between Sociologists of Religion in Japan and Europe

Dobbelaere, Karel: Comparative Research

Inoue, Nobutaka: How Are the Concepts of "New Religion" and "NRM" Related Mutually?

12J

Religions and Care in Medical Contexts: The Comparative Studies of Spiritual Care beyond Cultures(0027)

Organized Panel, English

Convener: Furusawa, Yumi Respondent(s): Mongoven, Ann; Mukhopadhyaya, Ranjana

Panelists:

Crislip, Andrew: Healing Traditions of Late Antique Egypt: Medicine and Religion in a Multicultural Society

Kawa, Masako: Spiritual Distress of Patients with Terminal Cancer in Japanese Palliative Care Units

Urasaki, Masayo: Spiritual Care in Buddhism: Considering Mutual Influences between Japan and Thailand

12K

The Construction of Religion(0220)

Organized Panel, English

Chairperson: Walsh, Michael J.

Panelists:

Naidoo, Thillayvel: God and Pentacyclic Revelation

Thurfjell, David: Postcolonial Perspectives on Religious Outsidership in Secularized European Societies

Tomizawa, Kana: The Understanding of Religion in Indology under the British Raj

Walsh, Michael J.: Violent Frontiers: Religion and Conflict in Nineteenth-Century China and Southern Africa

12L

Indigenous Religions and Environment: Voices from the Indigenous Onondaga People(0183)

Roundtable session, English

Convener: Kimura, Takeshi

Panelists:

Arnold, Philip

Gonyea, Wendy

Herzog-Schroeder, Gabriele

King, Joyce

Limon, Silvia Olvera

Jo Ag Quis Ho

Ogungbile, David

Olajubu, Oyeronke

Torres, Yolotl González

Waterman, Denise

12M

Modern Japanese Buddhism and Pan-Asianism(0024)

Organized Panel, English

Convener: Kawase, Takaya

Panelists:

Kawase, Takaya: Jodo Shinshu Missionaries in Colonial Korea; Mission of Civilization?

Osawa, Koji: The International Buddhist Society and the Notion of 'East Asian Buddhism'

Otani, Eiichi: Missionary activities of Nichiren Buddhism in East Asia

Tsujimura, Shinobu: Fujii Nichidatsu's Buddhistic Pan-Asianism in Manchuria and India

12N

Religious Struggle and Dialogue in Ancient Christianity(0069)

Organized Panel, English

Convener: Demura, Miyako Chairperson: Demura, Kazuhiko

Panelists:

Adachi, Hiroaki: Asceticism and Women's Freedom in Late Antiquity

Demura, Miyako: Religious Struggle and Dialogue in Origen of Alexandria

Suzuki, Jun: The Philosophical and Theological Identity of Evagrius

Toda, Satoshi: Why was Evagrius esoteric?

12O

Islamic Views on War and Peace, (2)(0208)

Organized Panel, French, English

Chairperson: Shiojiri, Kazuko

Panelists:

Bayani, Ali Asghar: Does Islam Crave for War?

Elmi, Qorban: Peace and War from Islamic Viewpoint

Gardaz, Michel: The Islamic Tradition and the Contemporary Western Study of Religion: The Challenge of Muslim Intellectuals

Motabagani, Mazin S.: Globalization and the National Identity: An Islamic Perspective

12P

Varieties of Tokugawa Religion(0032)

Organized Panel, English, Japanese

Convener: Hayashi, Makoto Respondent(s): Mohr, Michel

Panelists:

Hatakama, Kazuhiro: Shinto and the Shirakawa Family during the Late Tokugawa Era

Higashibaba, Ikuo: Christian Prayer in Tokugawa Japan

Sawada, Janine T. A.: Physical Disciplines in Late Tokugawa Religion

Williams, Duncan: The Many Facets of Tokugawa Soto-shu; Zen

12Q

Gabriel Marcel and the 21st Century(0036)

Organized Panel, Japanese

Convener: Kobayashi, Kei

Panelists:

Kamiishi, Manabu: La Plénitude de L'Être et le Salut par les Drames de Marcel

Kobayashi, Kei: Sur <<je et tu>> chez Marcel (Une Nouvelle Approche)

Tsukada, Sumiyo: La Paix au delà de la Tolérance chez Gabriel Marcel

12R

The Role of Religion in Identity Formation, (2)(0216)

Organized Panel, English

Chairperson: Wicker, Kathleen O'Brien

Panelists:

Munk, Kirstine: Signs of the Times: Identity Formation and the Use of Astrology in a Globalized World

Utriainen, Terhi Pepita: Dress: Shield or Weapon? Metaphorical Perspective to Embodied Religious Identity

Wicker, Kathleen O'Brien: Indigenous Churches and Religious Peace in Ghana(*co-author with Opoku, Kofi Asare)

*Opoku, Kofi Asare: Indigenous Churches and Religious Peace in Ghana(*co-author with Wicker, Kathleen O'Brien)

12S

Religious Dimensions of War and Peace(0231)

Organized Panel, English

Chairperson: Afolayan, Funso Stephen

Panelists:

Afolayan, Funso Stephen: For God and the Nation: Religion and Ethno-Political Violence in Modern Nigeria, 1985-2004

Keul, István: Religious Persecution in East Central Europe: The Case of the Sabbatarians

Merdjanova, Ina Nestorova: Religious Dimensions of War and Peace in the Balkans after 1989

Thoha, Anis Malik: Discourse of Religious Pluralism in Indonesia

12T

Inter-Religious Response to Historical, Social, and Psychological Challenges(0318)

Organized Panel, Japanese

Chairperson: Kishino, Hisashi

Panelists:

Ishikawa, Tomoko: "The Jesus of History" in Schleiermacher

Kishino, Hisashi: Papal Nuncio Francis Xavier's Tasks under the Portuguese Padroado

Murakami, Sadayuki: General Completion or Eschatology from Christian Ethics

12U

New Approaches in the Study of Religion(0526)

Organized Panel, English

Chairperson: Reinders, Eric

Panelists:

Reinders, Eric: The Corpse and the Idol in Victorian Missionary and Military Cultures

12V

Ritual and Power in Asia(0527)

Organized Panel, English

Chairperson: Nakabeppu, Harukazu

Panelists:

Koga, Mayuri: Generative Myth: In the Case of the Muttappan Cult in South India

Nakabeppu, Harukazu: Coherence and Modification of Religious Meanings - An Analysis of Prayers in Zoroastrian Parsis in Navsari, Gujarat, India -

Payne, Richard: Subduing Demons: The Shingon Abhicaraka Homa

Teshima, Hideki: Food Offerings in Asvamedha: From Main Ritual of the Ancient Indian Horse Sacrifice

Session Number 13:

March 29 (Tuesday)

11:00-13:00

13B

Minorities against Majorities: Existence and Survival of the Religious Identity in South and South-east Asia(0408)

Organized Panel, English

Convener: Lochan, Amarjiva

Panelists:

Hasan, Perween: Cultural Accommodation and Architectural Styles in Pre-Modern Bengal

Lochan, Amarjiva: Brahmanas among Buddhist Monks: a tale of Survival in Thai Society

Nandadeva, Bilinda Devage: Buddhist Art of Colonial Ceylon: Adaptation and Survival Strategy of a Marginalized Religious Majority

Vibha, Chaturvedi: In Defense of Religious Pluralism

13C

Religion and Wars(0106)

Organized Panel, English

Convener: Ogoshi, Aiko

Panelists:

Igeta, Midori: The Emperor as the Symbol of the Purity or the Innocence of the Japanese

Kim, Seong Nae: Countering the Historical Violence: Women's Rites of Mourning in Korea

Kwon, Heonik: Liberation from Grievous Death in Central Vietnam

Ogoshi, Aiko: What Can Religions Do for Victims of Warfare and Violence?

13D

Chinese Religion and Peace(0178)

Organized Panel, Chinese, English, Japanese(* simultaneous interpretation)

Convener: Zhang, Xinying

Panelists:

Liu, Chengyou: A Brief Study on Master Yin Shun's Pure-Land Thought

Zhang, Xinying: Nothing Ventured, Nothing Gained; Perpetuate our Name, Glorify our Parents: Liu Zhengcheng's Later Years Described in the Letters of Liu Fucheng

Zou, Changlin: Ancient Chinese States and the Thought of Peace under the Heaven

13E

Buddhism in Indian History Revisited(0089)

Organized Panel, English

Convener: Hosaka, Shunji Respondent(s): Shimoda, Masahiro

Panelists:

Biswas, Subhasis: The Complexities of Buddhism in North Indian Society - Decline or a New Form of Existence: A Historical Analysis

Mahua, Sarkar: Esoteric Buddhism in India: A Historical Perspective

Bernardin John, Maria: Decline of Buddhism in the Tamil Country

Sugiki, Tsunehiko: "Theories of Pilgrimage in Esoteric Buddhism in South Asia"

13F

Religion, the Sacred, and Spaces of Contestation, Segregation and Difference, (1)(0124)

Organized Panel, English

Convener: Knott, Kim Chairperson: Geaves, Ron

Panelists:

Anttonen, Veikko Kalevi: Space, Body, and the Notion of Boundary: A Category-Theoretical Approach to the Issue of Sacrality

Knott, Kim: Left and Right Hands as Spaces of Difference and Contestation for Religion

Kunin, Seth D.: Contested Models of Sacred Space in Biblical and Rabbinic Culture

13G

Western Esotericism and Polemics, (4) Western Esotericism and Scholarship(0432)

Symposium, English

Convener: von Stuckrad, Kocku co-Convener: Faivre, Antoine; Hanegraaff, Wouter J. Chairperson: von Stuckrad, Kocku

Panelists:

Hallacker, Anja: Secret and Knowledge - How to Construct an 'Esoteric' Identity

Godwin, Joscelyn: Esotericism and Cultural Identity in the Neo-Pagan Movement

Stasulane, Anita: The Search for Universal Peace: N. Roerich's Case

Hanegraaff, Wouter J.: Anti-Esoteric Polemics in Academic Discourse

13I

Contemporary Movements of Religion(0520)

Organized Panel, English

Chairperson: Clarke, Peter Bernard

Panelists:

Golding, Douglas James: Popular Culture, Religion and Spirituality in Australia
Low, Sorching: D.T. Suzuki and John Cage in the Making of American Zen in the 1950s

Tekel, Rose: Hermenn Hesse and Post-Modern Religion Language

Yao, Yushuang: The Appeal and Development of Religious Movement in Contemporary Taiwan

13J

Modern Medicine and Spirituality(0120)

Organized Panel, English

Convener: Ueda, Noriyuki Chairperson: Ueda, Noriyuki

Panelists:

Hino, Okio: Thinking about Cancer Philosophy

Kato, Shinzo: Spirituality in Practical Medicine

Mongoven, Ann: "Gift of Life" or "Relay of Life?": Religious Influence on Organ Donation/Transplantation Policy, U.S.-Japan.

Steineck, Christian Carl: Spirituality and Modern Medicine: Friends or Foes? A Philosophical Analysis

13K

Revisiting the Insider and Outsider Approaches to the Study of Religion(0188)

Organized Panel, English

Convener: Khan, Abraham H.

Panelists:

Balasubramaniam, Arun: The Dichotomy Thesis and the Scientific Study of Religion

Jensen, Jeppe Sinding: The Insider/Outsider Problem as Hoax in the History of Religions

McCutcheon, Russell: Swapping Stories, Drawing Boundaries: The Limits of the Insider/Outsider Problem

Ryba, Tom: Phenomenology as Insider Trading: How Empathy is the Key to the Religious "Skin Trade"

13L

The Role of Religion in the Social and Political Conditions in Africa(0282)

Organized Panel, English

Chairperson: Swart, Ignatius

Panelists:

Adekunle, Julius O.: Unifier or Divider? Religion, Politics, and the Search for Peace in Nigeria

Erasmus, Johannes Christoffel: Confronting the Challenge of Social Exclusion/Inclusion in South Africa Through Religion

Gullin-Hofstedt, Britta: Messianic Time and Messianic Place. Cognitive Aspects in Global Context

Swart, Ignatius: The Social Development Challenge in South Africa: Mobilizing Grassroots Religion through a Participatory Action Research(PAR) Methodology

13M

Formation of the Buddhist Theory of Meaning: An Interaction between Dignāga, Bhāviveka, and Dharmakīrti(0194)

Organized Panel

Convener: Saito, Akira Respondent(s): Katsura, Syoryu

Panelists:

Saito, Akira: Bhāviveka's Theory of Perception and Meaning

Tillemans, Tom: From Dignāga to Dharmakīrti on Apoha : How Do the Major Themes Cohere?

Ueda, Noboru: On Dignāga's Hierarchical Understanding of śabdārtha

13N

Multicultural Situations and the Formation of Christianity in the Ancient Mediterranean World, (1)(0039)

Symposium, English

Convener: Katayanagi, Eiichi

Panelists:

Kuyama, Michihiko: Origen and the Ethics of War

Mizugaki, Wataru: The Role of the Wise in the Formation of Early Christian Thought

Muto, Shinichi: Christianity as a Local Culture in Fourth-Century Iraq: Its Self-Identity as a Minority

13O

A Critical Reappraisal of Religious Pluralism and of the Presence of Islam in the United States(0001)

Organized Panel, English

Convener: Landres, J. Shawn Respondent(s): Lawrence, Bruce B.

Panelists:

Ben Hadj Salem, Hajer: Beyond Herberg: The Abrahamic Model and the Islamic Foundations of Religious Pluralism in the United States

Boztemur, Recep: Religious Diversity, Multiculturalism, and American Secularism: A Debate on Religious Pluralism in Contemporary American Society

El Sharkawy, Pakinam: Muslims as a Minority and the American Political System

13P

Japanese Religious Practice in Social and Historical Context(0250)

Organized Panel, English

Chairperson: Sekimori, Gaynor

Panelists:

Andrews, Dale Kenneth: The Sociological Aspect of Tatari (Curse) in Rural Japan

Sekimori, Gaynor: Wooden Fowl and Paper Fish: The Separation of Kami and Buddha Worship in Haguro Shugendo, 1868-1875

Tatsuguchi, Kyoko: Methods of Making a Retreat (Sanro) in a Temple to Ask for a Revelation

Yonei, Teruyoshi: The History of Research of 'Goryo' Beliefs

13Q

Reflections on the Study of Zen Buddhism(0510)

Organized Panel, English

Chairperson: Nobuhara, Tokiyuki

Panelists:

Hataway, James Earl: D.T. Suzuki and the Academy: Has Scholarship Done Its Job?

Kimura, Toshihiko: Rudolf Otto on Zen Buddhism

Nobuhara, Tokiyuki: Ignorance--Christian and Buddhist: Reinterpreting Anselm's Proslogion in the Light of D. T. Suzuki's Zen Thought

Welter, Albert Franklin: Defining Orthodoxy in the Chan/Zen Tradition

13R

Aspects of Religion and Violence(0528)

Organized Panel, English

Chairperson: Bachika, Reimon

Panelists:

Bachika, Reimon: Future Boundaries and Segregations in the Religious Sphere: Focusing on Symbolizations and Values

Kirika, Gerishon: Religion and Capital Punishment

Levering, Miriam: The Sanctification of Hiroshima: Commemorating the Manhattan Project and Religious Studies in Oak Ridge

Verma, Shudhanshu Kumar: Impact of Various Religious Cults on the Origin of War

13S

Religious Conflict and Art(0002)

Organized Panel, English

Convener: Weststeijn, Matthijs Arie

Panelists:

Freitas, Maria-Otavia: Constructing the Association between Religion and Conflict

Van den Doel, Marieke: Inspiration and Imagination: Marsilio Ficino's Influence on 16th Century

Weststeijn, Matthijs Arie: Iconoclasm, Calvinism and the Depiction of the Visible World

13T

Imagistic Modes of Religiosity in the Graeco-Roman World, (1)(0084)

Organized Panel, English

Convener: Pachis, Panayotis co-Convener: Martin, Luther Chairperson: Pachis, Panayotis

Panelists:

Gragg, Douglas L.: Another People. The Roman Senate's Suppression of the Cult of Bacchus in 186 BCE

Martin, Luther: Introduction: The Theory of Divergent Modes of Religiosity and Historical Research

Griffith, Alison Bond: The Imagistic Mode in Roman State Religion
Casadio, Giovanni: Dionysus' Image in the Post-Modern Age
Berner, Ulrich: The Imagistic Tradition of Dionysos in the Graeco-Roman World
13U

Tillich and Theology of Peace(0033)

Organized Panel, Japanese

Convener: Imai, Naoki Respondent(s): Ashina, Sadamichi

Panelists:

Imai, Naoki: Tillich's Thought of Peace

Iwaki, Akira: Tillich's Religious Socialism and the Problem of Nationalism

Kondo, Go: Theology of Justice: Theological Foundation of Peace through the Concept of Justice in Paul Tillich's Works

Maekawa, Yoshinori: Peace in Advanced Technical Societies

Takahashi, Ryoichi: Hope for Peace

13V

Religion, Migration, African Diaspora(0440)

Organized Panel, English

Convener: Adogame, Afe Unuose

Panelists:

Adogame, Afe Unuose: Why Worry When You Can Pray to Daddy? African Churches on Spiritual Warpath in Germany

Bongmba, Elias: African Churches in Houston

Harding, Rachel: Migrations of the Spirit: Meanings of Diasporic Identity among African American Candomblé Devotees

Onovoh, Paul Onyemechi: The Igbo Sabbath Movement, Traditions, Spread and Relevance: A Brief Survey

Session Number 14:

March 29 (Tuesday)

14:00-16:00

14B

Scriptural Interpretation and Politics(0018)

Organized Panel, English

Convener: Teshima, Isaiah Chairperson: Kohara, Katsuhiro

Respondent(s): Usuki, Akira

Panelists:

Ikeda, Yutaka: In Search of an Original Position in the Field of Biblical Studies

Nakata, Ko Hassan: Interpretation of the Sacred Scriptures and Politics in Islam

Teshima, Isaiah: Democracy and Ancient Judaism: from a Sectarian Schism to a Rabbinic Unity

Ueno, Osamu: Faith and Reason in Spinoza's Tractatus Theologico-Politicus

14C

Religion, Conflict and Peace(0283)

Organized Panel, French

Chairperson: Boutchich, Brahim El Kadiri

Panelists:

Adibelli, Ramazan: A Model of Ethnico-Religious Cohabitation in the XIXth Century: Turks, Greeks, Armenians, Moslems, Catholics, Orthodoxes and Protestants at Kayseri (Turkey)

Aydin, Mehmet: Le Rôle des Religions d'Empêcher la Violence

Boutchich, Brahim El Kadiri: Peace And Coexistence Between Muslims And Christians In North Africa In The Middle Ages

Kucuk, Abdurrahman: Tolerance and Islam

14D

Aspects of Chinese Religions(0427)

Organized Panel, Chinese, English, Japanese(* simultaneous interpretation)

Convener: Yoshihara, Kazuo

Panelists:

Shan, Chun: The Characteristics of Buddha Nature in Zen Buddhism

Suzuki, Takeo: On Taoist Theory of 'Qi'

Wang, Ka: Taoist Ethics and Modern Society

Yoshihara, Kazuo: Networking of a Chinese Popular Religion in Thailand, Malaysia, and China

14E

The Role of the Roman Catholic Church in Historical Change in the Philippines(0014)

Organized Panel, English

Convener: Miranda, Evelyn A.

Panelists:

Apilado, Digna Balangue: A Historical Interpretation: Pre-Christian Beliefs and Practices Among Catholic Ilocanos

Ignacio, Violeta Suarez: Spanish Methods of Religious Conversion in the Philippines

Mibolos, Dolly L.: Spanish Missionaries in The Development of a Philippine Community

Miranda, Evelyn A.: Indigenization of Christianity in the Philippines: The Case of the "Turumba" in Pakil Town of Laguna Province

Uy Choco, Guadalupe S.: Contemporary Filipino Christianity: the Philippine Experience of 1986

14F

Religion, the Sacred, and Spaces of Contestation, Segregation and Difference, (2)(0401)

Organized Panel, English

Convener: Knott, Kim Chairperson: Geaves, Ron

Panelists:

Geaves, Ron: The Body as a Site of Contested Narratives: The Role of Kavati Rituals amongst Murugan Devotees in Tamil Diasporas

Kong, Lily: Processions and Pilgrimages: Politics and Poetics

Prideaux, Melanie: A Space of Interfaith Encounter in a Northern English City

Sekine, Yasumasa: Sacralisation of the Urban Footpath, with Special Reference to Footpath Temples in Chennai City, South India

14G

Occultism - Provocation and Appeasement(0007)

Organized Panel, English

Convener: Bogdan, Carl Henrik George

Panelists:

Bogdan, Carl Henrik George: Challenging the Morals of Western Society: The Use of Ritualised Sex in Contemporary Occultism

Miles, Christopher John: Journeying into the Neither-Neither: The 'Death Posture' of Austin Osman Spare and the Establishment of Neo-Shamanic Identity

Pasi, Marco: Definitions of Occultism: A Methodological Survey

Starr, Martin P.: Chaos from Order -Cohesion and Conflict in the Post-Crowley Occult Continuum

14I

Author Meets Critics: The Impossibility of Religious Freedom(0185)

Roundtable session, English

Convener: Hackett, Rosalind Respondent(s): Sullivan, Winnifred Fallers

Panelists:

Asad, Taral

Moosa, Ebrahim

Hackett, Rosalind

Kimura, Takeshi

Kippenberg, Hans G.

Richardson, James T.

14J

Religion and Healing, (1)(0243)

Organized Panel, English

Chairperson: Sullivan, Lawrence E.

Panelists:

Park, Sang un: Body as a Cultural Symbol or More than it: the Power of Healing Ritual in Contemporary Korean Society

Suzuki, Nanami: Vegetarianism and Nature Religion in 19th Century America.: A Struggle for Health Reform

Sweetman, Will: Green Orientalism

Tanatsugu, Masakazu: The Crossover between Religion and Medical Care

14K

Application of Systematic Modeling for Religious Research(0035)

Organized Panel, English, Japanese

Convener: Watanabe, Mitsuharu Respondent(s): Takei, Junsuke

Panelists:

Doi, Hiroto: Application of Modeling to Religious Studies

Iwai, Hiroshi: Dynamics of Religious System: Centrifugal and Centripetal

Watanabe, Mitsuharu: Application of Formal Logic or Mathematical Modeling for Religion

14L

Religion and Conflict Management in Ghana(0192)

Organized Panel, English

Convener: Dovlo, Elom

Panelists:

Akrong, A. Abraham: The Discourse of Human Rights in the Context of Ghanaian Traditional Religious Values and Norms

Atiemo, Abamfo: Punish My Husband But Not so Hard: Religious and Customary Values and the Legal Approach to Human Rights in Ghana

Ganussah, Rebecca: Religion as a Paradoxical Factor of Conflict, War and Peace

14M

Researches on Sanskrit Philology(0512)

Organized Panel, English, French

Chairperson: Marui, Hiroshi

Panelists:

Azami, Noriaki: The concepts of Samaropa and Apavada in the Doctrine of the Three Self-natures

Imanishi, Junkichi: The Bhagavadgītā and Buddhism

Marui, Hiroshi: A Point of Contact between Indian Philosophy and Religion: the Meaning of MahAjana-parigraha in the Justification of the Vedic Scriptures

Rukmani, Trichur: Tension between Himsa (Violence) and Ahimsa (Non-Violence) in Hindu Thought

14N

Multicultural Situations and the Formation of Christianity in the Ancient Mediterranean World, (2)(0406)

Symposium, English

Convener: Mizugaki, Wataru

Panelists:

Katayanagi, Eiichi: The Plutonian One and the God of Augustine as Trinity

Nakanishi, Kyoko: Christian Invectives against Julian in Context of Late Antique Religious Culture

Takeda, Fumihiko Francis: Ephrem's Theological Approach to God

14O

The Dialogue among Religious Discourses in Brazil(0142)

Organized Panel, English

Convener: Beldi de Alcântara, Maria de Lourdes

Panelists:

Beldi de Alcântara, Maria de Lourdes: The Construction of Pentecostal Discourse among the Kaiowá

Galvão, Walnice Nogueira: Religious hybridism in Brazilian Literature: Euclides da Cunha, Guimarães Rosa, Jorge Amado

Matsuoka, Hideaki: Spirit and Self-Cultivation: On the Acceptance of the Church of World Messianity, a Japanese New Religion in Brazil

14P

Aspects of Japanese Religiosity(0501)

Organized Panel, English, French

Chairperson: Mohr, Michel

Panelists:

Hosaka, Takahiro: Les Japonais, la Vénération de la Nature

Nishitani, Kosuke: On “Nipponism” – The Fundamental Religious Dimension of the Japanese

Saito, Takashi: The Ghosts in Rakugo -<Fear>and<Nomination>-

14Q

Reflections on the Study of Dogen Zen(0511)

Organized Panel, English

Chairperson: Tsuchida, Tomoaki

Panelists:

Babkova, Maya: The Doctrine of Equality of Keizan Zenji and its Importance for Modern Society

Papalexandropoulos, Stylianos: Remarks on the Attempts to Interpret Dogen Zen through Tracing its Ancestry

Tsuchida, Tomoaki: For a Religious Person to Utter: Dogen’s View of Parole

14R

Religious Sites and Pilgrimage(0204)

Organized Panel, English

Chairperson: Leppakari, Maria

Panelists:

Dewey, William Joseph: Africans in India: Worship at the 'Tombs' of Baba Ghor

Leppakari, Maria: The Jerusalem Syndrome: Pilgrimage, Psychopathology and Apocalyptic Positions

Mederos, Aníbal Arguelles: C.D. Modupé

Terado, Junko: Religion in Face of “Public” and “Private”: Three “Public” Spheres of Lourdes Pilgrimage

14S

Religion and Art(0070)

Organized Panel, English

Convener: Yokosaka, Yasuhiko

Panelists:

Imamura, Nobutaka: French Academic Discourse on Painting and the Fidelity to the Bible

Ishikawa, Akito: Religion and Art in Paul Tillich

Llera Blanes, Ruy: Music as Discourse. On Gypsy Pentecostal Music and its Configurations

Yokosaka, Yasuhiko: Current Trends in English-Language Christian Hymns: Seeking New Criteria for Survival

14T

Imagistic Modes of Religiosity in the Graeco-Roman World, (2)(0429)

Organized Panel, English

Convener: Pachis, Panayotis co-Convener: Martin, Luther Chairperson: Martin, Luther

Respondent(s): Whitehouse, Harvey

Panelists:

Braun, Willi: Modes of Religiosity and Theories of Persuasion

Pachis, Panayotis: Imagistic Modes of Religiosity in the Cult of Isis/Sarapis during the Graeco Roman Era

Thomassen, Einar: Imagistic and Doctrinal Dimensions of Christian Gnostic Ritual

Lisdorf, Anders: Traumatic Rites in the Cult of Attis

Whitehouse, Harvey: Imagistic Modes of Religiosity in the Graeco-Roman World

14U

Music and Religion in the Middle East(0073)

Organized Panel, English

Convener: Yayama, Kumiko

Panelists:

Iino, Lisa: A Factor Demarcating the Sacred and the Secular in Aleppian Musical Tradition

Seroussi, Edwin: Between Sacred and Mundane in the Musical Culture of the Sephardi Jews

Tsuge, Gen'ichi: Attitudes towards Music of the Shiite Muslims in Iran

14V

Tribal Religion at the Crossroad in the Indian Subcontinent(0099)

Roundtable session, English

Convener: Oraon, Karma

Panelists:

Choudhary, Paras Kumar: Religion of the Munda Tribe: Traditions and Modernity

Session Number 15:

March 29 (Tuesday)

16:30-18:30

15C

Peace Studies in Buddhism(0509)

Organized Panel, English

Chairperson: Swanson, Paul L.

Panelists:

Hattori, Kozui: Nirvana and Peace

Hosaka, Shunji: Meaning of Japanese Buddhistic Thought on Leniency and Religious Symbiosis in Modern Society

Murakami, Shinkan: Calmness as a Dominant Trend of Buddhism when Contrasted to Other Religions

Odagawa, Masako: From Conflict to Peace: the Buddhist Philosophy of Kukai
15D

New Chinese Religions in Perspective(0189)

Organized Panel, English

Convener: Irons, Edward A. Respondent(s): Wessinger, Catherine

Panelists:

Chan, Kim-kwong: A New Messiah - The Eastern Lightning Sect

Melton, Gordon: The True Buddha School: A Vajrayana Revitalization Movement?

Irons, Edward A.: Hot Pot or Big Mac? Towards a Classification of Chinese NRMs
15E

Case Studies in Conflict Resolution(0229)

Organized Panel, English

Chairperson: Neu, Rainer

Panelists:

Abe, Toshihiro: Search for Reconciliation in a Transitional Society: The South African Case

Arap Chepkwony, Adam Kiplangat: Forgiveness: The Divine Gift of Healing and Reconciliation

Kelbessa, Workineh: War, Ethics and Indigenous Methods of Conflict Resolution

Neu, Rainer: The Peace Pact System and the Peace Pact Holder in Kalinga Society (Philippines)

15F

New Religious Movements in the Caribbean in the Context of Neoliberal Globalization(0135)

Organized Panel, English

Convener: Calzadilla, Jorge Ramirez

Panelists:

Calzadilla, Jorge Ramirez: The So-Called NRM: the Breaking up of Solidarity and the Religious Protest; Aggression against the Latin American and Caribbean Identity

Curbelo, Juana Berges: The New Religious Movements in the Changes of the Latin American and Caribbean Religiosity

Erdely Graham, Jorge: Apocalypticism, Messianism, and Violence in Contemporary Latin America

Jiménez Berrios, Sonia: The New Age and Oriental Religions: a Caribbean Approach

Mederos, Aníbal Arguelles: The Religious Expressions in Cuba: Changes and Perspectives

15G

Violence and non-Violence in South Asia(0502)

Organized Panel, English

Chairperson: Peste, Jonathan

Panelists:

Deegalle, Mahinda: Buddhist Responses to Violence: Contemporary Situation in Creating Peace in Sri Lanka

Patil, Bal: The Evolution of Sramanic Jain Tradition and Its Impact on Indic Civilisation and Religious Fundamentalism

Peste, Jonathan: Comparing "Strong" Religious Movements using Political Violence — The Cases of Jewish and Singhalese Radicalism

Sankarnarayan, Kalpakam: Buddhist, Meditation in the Context of Present Globalization

Werner, Karel: Buddhism and Peace — Historical and Comparative Perspective

15I

The Religious Situation in East Asia and Social Justice: Mu-Kyokai Christianity in Japan and South Korea(0108)

Organized Panel, Japanese

Convener: Ashina, Sadamichi Respondent(s): Hazama, Yoshiki; Kim, Seung Chul

Panelists:

Imataki, Norio: Mu-Kyokai Christianity in Japan and Social Justice - Around Michiko Ito's Praxis -

Iwano, Yusuke: Kanzo Uchimura on Christianity and Social Justice

Kim, Moon-Gil: Mu-Kyokai Christianity in Korea and the Social Justice in Kim Kyo-Shin

Park, Hyun-Suk: The Origins of 'Ssial Thought' in Ham Sochon: With Special Emphasis on the Influence of Gandhi

15J

Religion and Healing, (2)(0244)

Organized Panel, English

Chairperson: Mongoven, Ann

Panelists:

Inoue, Yoshiyasu: Religion and Discrimination: A Case Study of One Buddhist Division

Nakada, Naomichi: Meeting of the Religious Theory and the Pharmacological Theory - An Aspect of Viirya and That of Prahbaava with Their Example as Dantii as Found in a Buddhist Text and a Medical Text

Shirayama, Yoshihisa: Modern Medicine and Indigenous Beliefs concerning Traditional Healing; Malaria Control Alongside Sadsana-Phee in Laos

Yasui, Takeshi: Spiritual Care and the Rights of the Terminally Ill in Japan: Perspectives from Buddhism and Christianity

15K

Critiques of Religious Studies from Economics, Cognitive Science, and Philosophy(0224)

Organized Panel, English

Convener: Alles, Gregory D. Respondent(s): Martin, Luther

Panelists:

Alles, Gregory D.: The Cost of Religious Concepts: The Potential Application of Economics in the Cognitive Study of Religion

Bocking, Brian: 'Mysticism' Revisited in the Light of 'Experience'

Lisdorf, Anders: Promiscuous Application of ToM Inferences Could Explain the Production of Meaning in Divinatory Techniques

15L

Local and Global Aspects of Religion and Art: The Case of Self-Taught/Outsider Art(0434)

Organized Panel, English

Convener: Girardot, Norman Respondent(s): Long, Charles

Panelists:

Morris, Randell: Spirituality in African-American Vernacular Art

Parker, David: Spirituality and Trans-Cultural Phenomena in the Image of the Artist Outsider

Rhodes, Colin: On 'World Art'

Girardot, Norman: Particular and Universal Aspects of Visionary Expression in Outsider Art: With Special Reference to Howard Finster's Vision of 1982

15M

Pure Land Buddhism and Sacred Biography(0023)

Organized Panel, English

Convener: Bathgate, Michael R.

Panelists:

Bathgate, Michael R.: Telling Practices: The Narrative Implications of Other Power in Shin Buddhist Biography

Blum, Mark L.: Biography as Scripture: The Role of Ojoden in Legitimizing the Pure Land Teaching

Miyamoto, Youtaro: Ojoden and Taishiden: An Aspect of the Development of Sacred Biographies in Japan

Rhodes, Robert F.: Nihon Ojo Gokurakuki, Ojoyoshu and the Construction of Pure Land Discourse in Heian Japan

15N

The Reception and Transformation of Philosophical Traditions in Intellectual Milieu of Three Monotheistic Religions, Judaism, Christianity, and Islam(0176)

Organized Panel, English

Convener: Katsumata, Naoya Chairperson: Ichikawa, Hiroshi

Panelists:

Gencheva-Mikami, Iskra V.: Persecutions on the Balkans: past and present

Katsumata, Naoya: The Reception and Transformation of Greek Learning in Medieval Judaism

Takahashi, Hidemi: Eternity of the World in the Theological and Philosophical Works of Barhebraeus

15O

Religious Dimensions of Wars in Africa(0274)

Organized Panel, English

Chairperson: Ellis, Stephen Derek

Panelists:

Ellis, Stephen Derek: Religion in War and Peace in Liberia

Gaiya, Musa A. B.: The Use of Mystical Powers in Kutep/Jukun Conflicts in Northern Nigeria

Munk, Kirstine: Why Men Make Love to Ugly Women: The Relationship between Religion, War, and Magic Reconsidered

Muthei, Ruth: Resolving Conflicts in the Quest for Peace in Pentecostal and African Instituted Churches Founded by Women

15P

Tolerance and Intolerance toward Other Religions(0529)

Organized Panel, English

Chairperson: Naidoo, Thillayvel

Panelists:

Aneer, Gudmar: Power Structures, Identity and Fear in Processes of Religious Dialogue

Jacobs, Steven Leonard: The Last Uncomfortable Question: Monotheistic Exclusivism and Textual Superiority in Judaism, Christianity, and Islam as Sources of Hate and Genocide

Seiwert, Hubert: The Elimination of Heresy and the Dynamics of Religions

15Q

Possibilities of Buddhist Thoughts, (2)(0519)

Organized Panel, English

Chairperson: Hino, Shoun

Panelists:

Hino, Shoun: Salvation and Nembutsu

Ishida, Hoyu: Particularity and Universality Revealed in Shinran's Teachings: Overcoming Exclusiveness

Kobai, Eiken: Shinran's View of Evil and of Fellowship

Tani, Sumi: About the Universal Significance of the "Middle Way"—From the Point of View of Russian Religious Philosophy—

15R

Conquests and State Religions in Ancient Mesoamerica(0167)

Organized Panel, English

Convener: Sugiyama, Saburo Respondent(s): Araki, Michio

Panelists:

Carrasco, David: The Images of Quetzalcoatl in the Spanish Conquest of Mexico

Lopez, Leonardo: Conquests, Human Sacrifices, and the Aztec Great Temple

Sugiyama, Saburo: Militarism Human Sacrifice, and the Pyramids in Teotihuacan

15S

Study of Tantrism(0504)

Organized Panel, English

Chairperson: Takashima, Jun

Panelists:

Khanna, Madhu: The Goddess at War: A Hermeneutical Interpretation of War & Peace in Hindu & Tantric Myths

Olson, Carl: Violence, Myth, and Bodily Fluids: A Case Study of the Hindu Goddess Lalita and Her Tantric Context

Porcio, Tibor: Benevolent and Fierce Deities: On the Concept of the Demonic in Tantric Buddhism

15T

Interpretations of Ancient Texts in a Comparative Perspective(0281)

Organized Panel, English, French

Chairperson: Guittard, Charles

Panelists:

Belayche, Nicole: Images de Paiens et Ideologie Chretienne a Trazers une Etude de Cas

Guittard, Charles: Problemes de la Guerre a Rome: Bellum Pium Iustumque.

Hendrikx, Valerie: Fas and Nefas : Religious Aspects of the Roman Night

15U

Christian Views on Dialogue and Peace(0514)

Organized Panel, English

Chairperson: Latke, Michael

Panelists:

Damian, Theodor: The Divine Trinity as Paradigm for Ideal Human Relationships: An Orthodox Perspective

Mortensen, Viggo: Global Christianity is Changing. How Do These Changes Influence Conflict and Peace?

Ochiai, Hitoshi: Mathematical Analysis of Religions

15V

Identity of Tribes of Jharkhand (India) through Their Participation at Religious Ceremonies and Festivals(0100)

Organized Panel, English

Convener: Singh, Kameshwar Prasad

Panelists:

Anuj, B.: Snake Festival - A Cultural Identity in Tribes of Jharkhand

Choudhary, Paras Kumar: Socio-Cultural Dimension of Munda Tribes and its Changes

Singh, Asha: Impact of Globalisation and Urbanisation on the Cultural Dimension of Tribes of Jharkhand (India)

Singh, Kameshwar Prasad: Identity of Tribes of Jharkhand (India) through Their Participation at Festivals & Ceremonies

Session Number 16:

March 30 (Wednesday)

11:00-13:00

16B

The Study of Religion as Politically Constituted(0436)

Organized Panel, English

Convener: McCutcheon, Russell Respondent(s): Masuzawa, Tomoko

Panelists:

Fitzgerald, Timothy: Religion and Early European Colonialism: 'Religion' and Other Categories in 16th and 17th Century Travel Journals

Isomae, Jun'ichi: The Character of Religious Studies in Japan

Llewellyn, J. E.: The 'Universal Religion of Human Values': Teaching (about) Religion in the U.S and India

McCutcheon, Russell: The Domestication of Dissent: Pundits? Contributions to the War on Terrorism?

16C

The Representation of Religions and the Negotiation of Conflict and Peace(0019)

Organized Panel, English

Convener: Alberts, Wanda Respondent(s): Pye, Michael

Panelists:

Alberts, Wanda: The Representation of Religions in European Integrative Religious Education

Dessi, Ugo: Conflicting Notions of Peace: the Interplay between Institutionalized Religions and the Mission of Secular States

Hoehe, Sybille: Soka Gakkai and the Distillation of "Value" in the Japanese Educational system

Porcu, Elisabetta: Representations and Self-Representations of Religion in the Japanese Context

16D

Religious Conflicts and Peace from the View of Taoism(0403)

Organized Panel, Chinese, English, Japanese(* simultaneous interpretation)

Convener: Qing, Xitai

Panelists:

Li, Gang: The Philosophical Foundation for Avoiding Religious Conflicts in Taoism: Theories of the Common Import of the Three Teachings

Qin, Weigang: 'Qiwandutong' in Huanglao School

Qing, Xitai: Taoist Cultures and Global Peace

Zhang, Qin: The View on Harmony in the Taoist Theories of Nourishing Life

16E

Religion in the Former Soviet Union(0235)

Organized Panel, English

Chairperson: Mayster, Oleksandr Gregory

Panelists:

Krivosheina, Elena: Religious Values as a Resource for Peace: the Russian Experience

Mayster, Oleksandr Gregory: Growth of Religiosity in Ukraine: Natural Expression of Religious Feelings or Influence of Economic Factor?

Sokolova, Anna: Religious Situation in Modern Russia: Examples from Vladimir Region

16F

Aspects of Japanese Buddhism(0506)

Organized Panel, English

Chairperson: Welter, Albert Franklin

Panelists:

Inoue, Takami: Local Buddhism and its Transformation in Nineteenth Century Japan: Shinbutsu Bunri in Shinano Province

Oda, Masayasu: Distribution of Buddhist Denominations in Japan

Takahashi, Yukiko: Takakusu Junjiro on Religious Education

16G

Religious Expressions through the Arts(0240)

Organized Panel, English

Chairperson: Kobayashi, Masayoshi

Panelists:

Kgatla, Selaelo: Bone that Speak: African Art and Rituals of Divination

Kobayashi, Masayoshi: Forming and Evoking Bodily Memories through Oration/A Case of the Learning and Performing Process of "Yamabushi-Kagura"

Nagasawa, Sohei: The Field of Performance in Take-Kagura

Wang, Ching-ling: A Renaissance of Religious Symbolism? --Huang Chin-ho's Visual Art in 21st Century Taiwan

16I

Persistence and Transformation of Folk Religion in Urban Districts(0129)

Organized Panel, English

Convener: Miki, Hizuru

Panelists:

Katoh, Shinkoh: Mt.Ikoma as the Pure Land

Miki, Hizuru: From Authority to Autonomy -- The Rise in the Religious Intellectual Level of the Common People

Shinya, Masaaki: Changing Urban Folk Religion: The Case of Jigenji Temple
Watanabe, Futoshi: Ritual Arrangement of Hina-Nagashi: A Case Study of Awashima Shrine

16J

Medicines, Social Welfares and Spirituality in Highly Matured Society: in Reference to Aging and Quality of Life(0102)

Organized Panel, English

Convener: Kasai, Kenta

Panelists:

Bailey, Edward: The Study of Implicit Religion and Contemporary Spirituality and Its Practical Applications

Hiroi, Yoshinori: On the Spirituality of Nature in Contemporary Japan

Moberg, David O.: Spirituality and Aging: Research and Implications

Tazaki, Miyako: Expression of Spirituality among the Japanese Based on Qualitative and Quantitative Researches in Japan

16L

Religious Knowledge in Modern Korea(0171)

Symposium, English

Convener: Jang, Sukman

Panelists:

Ko, Gunho: Religious Knowledge of New Religion in Modern Korea

Lee, Wook: The Understanding of Government about Religious Knowledge after the Opening of a Port

Lee, Jin Gu: Protestant Theology and the Politics of Comparison in Modern Korea

Song, Hyun Ju: A Study on the Formation of Religious Studies in Modern Korea: with Lee Neung-Wha as the Central Figure

Yi, Yong Bhum: The Academic Knowledge of Folk Beliefs in Modern Korea

16M

Engaged Buddhism, (1)(0505)

Organized Panel, English

Chairperson: Sharma, Anita

Panelists:

Sarao, Karam Tej Singh: Tzu Chi: Master Cheng Yen's Engaged Buddhism in Taiwan

Sharma, Anita: H.H.Dalai Lama's Engaged Buddhism

Tanaka, Kanoko: How Buddhist Nursing May Contribute to the Study of Religions

Westermann, Nicola: Tibetan Buddhist Ethics in the Context of Globalization

16O

A Paradigm Shift in Dialogue among Religions: Introducing of "Public Philosophy"(0056)

Organized Panel, English

Convener: Hoshikawa, Keiji

Panelists:

Hamada, Yo: The Future of Inter-Religious Dialogue: Reconsideration of Environmental Issues, Publicity, and Coexistence

Saito, Kenji: Challenges Facing Inter-Religious Dialogue and Cooperation—From the View Point of "Action for Peace"

Yamanashi, Yukiko: A Paradigm Shift in Interreligious Dialogue: Source of Understanding? Means of Peace?

Yamawaki, Naoshi: Public Philosophy and Dialogue between Religions

Tamaru, Noriyoshi

16P

New Religious Movements in Japan(0249)

Organized Panel, English

Chairperson: Melton, Gordon

Panelists:

Apple Arai, Shinobu: Religions, Power-Relations, and Human Flourishing at the Crossroad of Violence and Respect: Daisaku Ikeda's Interpretation of Nichiren's Doctrine

Fukui, Masaki: Millenarianism amongst Japanese New Religions with Special Reference to Kofuku-no-Kagaku — The Institute for Research in Human Happiness.

Kawakami, Tsuneo: Work Ethics in the Context of Japanese New Religions

Winter, Franz: The Use of European Esoteric Traditions and Their Function in Japanese New New Religions: The Case of Kofuku no Kagaku

16R

Rethinking the History and Theory of the Study of Religion(0525)

Organized Panel, English, Japanese

Chairperson: Fukasawa, Hidetaka

Panelists:

Fukasawa, Hidetaka: The Future of Religion: The Topos of the Intellectual Construction of Religion – Simmel and Anesaki on the Future Shape of Religion

Tedo, Kiyonobu: Une Nouvelle Convergence entre Morale et Religion ou le Religieux dans la Modernité

Yavuz, Sevet: The Sacred Canopy: Text, Episteme and Cipher of Cultural Identity & Otherization Phenomena

16T

Religion and ICT in Japan(0127)

Organized Panel, English

Convener: Kawabata, Akira Respondent(s): Ess, Charles

Panelists:

Fukamizu, Kenshin: Internet Use by the Followers of Jodo Shinshu Buddhism

Kurosaki, Hiroyuki: Jinja Shinto and the Internet: Jinja Shinto in Social Change and Jinja Websites

Staemmler, Birgit: Virtual Kamikakushi A Traditional Religious Concept on the Internet

Tamura, Takanori: How Does ITC Work and Not Work for Religious Counseling:
— Cases of Tenrikyo and Konkokyo-

Watanabe, Mitsuharu: Research Portfolio and Roadmap to Utilize the Internet for
Religious Information

16U

Mind and Society in the Transmission of Religion(0088)

Organized Panel, English

Respondent(s): Martin, Luther; Whitehouse, Harvey

Panelists:

Ketola, Kimmo: Anthropological Evidence and the Theory of the Modes of
Religiosity

Sjoblom, Tom Mikael: Narrative Minds: Historical Evidence and the Theory of the
Modes of Religiosity

16V

Religion and Modernity in North-East Asia(0251)

Organized Panel, English

Chairperson: Beyer, Peter

Panelists:

Ahn, Shin: What is Religion Doing in War?: Christianity and Asian Religions in
Early 20th Century Korea — The Case of Yun Chi-ho(1865-1945)

Hoshino, Seiji: Narrating Shukyo(Religion) in Early Meiji Period

Takahashi, Hara: Masaharu ANESAKI and Kiitsu Kyokai (Association Concordia):
Its Changes in Activities

Yamaguchi, Aki: An Encounter Between Religious Universalism and Particularist
Society: Unitarians as Mediating between the Japanese Modernizers and the
Modern West

Session Number 17:

March 30 (Wednesday)

14:00-16:00

17B

Japanese Mythology from Multidisciplinary Perspectives(0079)

Symposium, Japanese

Convener: Hirafuji, Kikuko Respondent(s): Matsumura, Kazuo

Panelists:

Kitayama, Osamu: "Prohibition against Looking" - A Psychoanalytic Understanding

Oda, Takao: Transformation of the Center and the Intermediates

Yoshida, Atsuhiko: Points of View on Comparative Mythology

17C

Conflict and Peace in Ancient History(0230)

Organized Panel, English

Chairperson: Borgeaud, Philippe

Panelists:

Borgeaud, Philippe: The Ancient Practices of Comparison as Topic for the History of Religions

Koo, Jaehoe: Book Burning Edicts and Their Results in Chinese Religious History

Riekert, Stephanus Johannes: Peace and War in Ancient Egyptian Religion

Volokhine, Youri: Manetho: Hellenic Ideology vs. Egyptian Tradition

17D

Syncretism in Chinese Religions(0404)

Organized Panel, Chinese, English, Japanese(* simultaneous interpretation)

Convener: Zhu, Yueli

Panelists:

Guo, Wu: Introductory Discussion of the Relation between Jingmingdao and Confucianism in the Song and Yuan Periods

Zhang, Zehong: The Introduction and Influence of Taoism on Minority Peoples in Southwest China

Zhu, Yueli: Syncretism of Taoism

17E

Local Buddhisms and Transnational Contacts, 1868-1945(0059)

Organized Panel, English

Convener: Ishii, Kosei Chairperson: Ishii, Kosei

Respondent(s): Ishii, Kosei

Panelists:

Jaffe, Richard M.: Japanese Buddhists and the Purchase of Bodh Gaya

Lopez, Donald S.: Theosophy and Tibet

Moriya, Tomoe: Japanese Zen on the State: A Comparative Study of D.T. Suzuki and Inouye Shuten, 1898-1915

Tweed, Thomas A.: American Occultism and Japanese Buddhism: Albert J. Edmunds, D. T. Suzuki, and Transnational Religious Flows

17F

Historical Studies in Japanese Buddhism(0326)

Organized Panel, Japanese

Chairperson: Kasai, Masahiro

Panelists:

Kasai, Masahiro: The Place of Buddhism in Japanese Culture – The Foundation of the Usa Shrine-Temple Complex (Usa Jingu-Ji) in Kyushu

Kimura, Bunki: A Gap between Theory and Practice of Fuse (Dana) in Modern Japan

Manabe, Shunsho: The Religious Meaning of Mandara (Mandla) in Japan

Matsuo, Kenji: The Establishment of the Eighty-eight Stages of the Shikoku Pilgrimage -- Focusing on Some Historical Maps of the Shikoku Pilgrimage

17G

Studies of Local Religion in Asian Context(0130)

Organized Panel, English

Convener: Tam, Wai Lun

Panelists:

Iwai, Hiroshi: Japanese Model of Folk and Popular Religion

Tam, Wai Lun: Rethinking Religion from a Local and Rural Context: Towards an Alternative Way to Study Chinese Religion

Wazaki, Haruka: Religion as a Bridge Combining Private with Public and Sacred with Profane in the Case of Daimoji Urban Ritual in Japan

Zhang, Xiaojun: Water, Gods and Power: A Case Study of Yuanshen Temple
17I

Reflections on Gender and Violence in Religion(0433)

Organized Panel, English

Convener: Joy, Morny Chairperson: Ingersoll, Julie

Panelists:

Joy, Morny: Women, Violence and Religions

Juschka, Darlene: The Sacrifice of Men: Gendered Discourses of Masculinity and Warfare

17J

Rethinking the Concepts of Religion, Sacred, and Secular(0227)

Organized Panel, English

Chairperson: Beckford, James

Panelists:

Morooka, Ryosuke: Why Should Sociology Employ the Concept of Religion?: Reformulating the Sociology of Religion as a Field of Genuine Intercultural Study

Niwa, Izumi: Reconsidering the Concept "Secularization" and Nationalism from the Aspect of the Sociology of Religion

Zitukawa, Mikiro: Should "Sacred" and "Secular" Continue to be Basic Concepts in Religious Studies?

17K

Rethinking the Concept and Theory of Religion(0521)

Organized Panel, English

Chairperson: Bulbulia, Joseph

Panelists:

Bulbulia, Joseph: Evolutionary Game Theory and The Biology of Religion

Iijima, Shuji: Arrernte Now: Two Radical Forms of Violent Life; Arrernte Fighting and Iraqi War

Takeda, Shinichi: Homo Credens as Seen from the Perspective of Evolutionary Psychology

17L

Buddhism in Dialogue(0503)

Organized Panel, English

Chairperson: Saito, Akira

Panelists:

Ishikawa, Iwao: The Fusion of Religions in the Dunhuang Tibetan Manuscript Declining Age and its Significance in Religious History

Kim, Sung-Eun: Buddhism of the Joseon Dynasty: Specialist of the Spiritual Realm

Travagnin, Stefania: A Religious Bridge: Dharma and Sangha Exchanges between Taiwan and Japan in the Post-colonial Period

17M

Engaged Buddhism, (2)(0508)

Organized Panel, English

Chairperson: Sakurai, Yoshihide

Panelists:

DeVido, Elise Anne: Mapping the Trajectories of Engaged Buddhism in Taiwan and Vietnam

Okada, Emmi: Ideational Nonviolence: The Self-immolation Acts of Vietnamese Buddhists in the 1960s

Sakurai, Yoshihide: Socially Engaged Buddhism in Northeast Thailand

17N

Philosophical Approaches to Conflict Resolution(0259)

Organized Panel, English

Chairperson: Moritani, Mineo

Panelists:

Moritani, Mineo: The Problem of Judaism, Christianity, and Mohammedanism: Why do Judaism and Mohammedanism not Accept Jesus Christ as the Son of God (the Savior)?

Nakatomi, Kiyokazu: The Philosophical Principle of Synthesizing Christianity, Buddhism and Islam

Senay, Bulent: The Perception of 'Self' and Conflict-Resolution in Buddhism and Islam

Upadhayaya, Govinda Sharan: Critical Survey of Contemporary Nepalese Philosophy

17O

The Situation of Religion in Post-Socialist Mongolia(0131)

Organized Panel, English

Convener: Takizawa, Katsuhiko

Panelists:

Samdan, Tsendendamba: The Changes of Belief and Religious Consciousness after the Mongolian Democratization

Shimamura, Ippei: The Reconstruction of Ethnic Identity through Shamanism:A Case Study of the Aga-Buryats in Post-socialist Mongolia

Takizawa, Katsuhiko: The Transformation of Family Rituals in Mongolia: One History of Religion in a Modern Nomad Society

17P

Dogen and Contemporary Thought(0438)

Organized Panel, English, Japanese

Convener: Kopf, Gareon

Panelists:

He, Yansheng: Dogen's Zen as a Public Philosophy

Ishii, Kiyozumi: Choosing the Stillness: Characteristics of Dogen Zen and Contemporary Zen Practice

Kopf, Gareon: From No-Buddha-nature to Absolute Nothingness: Kyoto School Interpretations of Dogen's Thought

Kazashi, Nobuo: Responsibility for Being-Time: Reading Dogen together with Merleau-Ponty and Jonas

17Q

Historical and Political Studies of Religion in Russia(0236)

Organized Panel, English

Chairperson: Alla, Zaluzhna

Panelists:

Alla, Zaluzhna: Phenomenon of Holiness in Ukrainian Orthodox Tradition

Dumbrava, Daniela: Cosmography and Cartography, Dynamics on Mapping Territories. The Case of Russia, Inner Asia and North China (XVI-XVII centuries)

Mitrofanova, Anastasia Vladimirovna: Fundamentalism And Politicization Of Religion In Russian Orthodoxy

17R

Religious Concepts of Time and Space(0242)

Organized Panel, English

Chairperson: Nakamaki, Hirochika

Panelists:

Maeda, Reiko: Calendar and Rituals of Esoteric Buddhism

Nakamaki, Hirochika: The Global and the Local Seen through Calendars

Nihei, Koji: The Cosmology of the Garkand Sutra in 80 Fascicles and the Universe of Galaxies in Modern Astronomy

Ozaki, Makoto: The Last Time as the Hidden Beginning

17T

Religious Thought in German History(0261)

Organized Panel, English

Panelists:

Fujimoto, Takeshi: Three Viewpoints on Nature and Humanity in Gerbert's "Historia Nigrae Silvae"

Kakegawa, Tomiyasu: Reorientation of the Connection Between "Leben" and "Geschichte" in View of the Problem of the Humanism

Schoener, Gustav-Adolf: Astrological Pamphlets and Martin Luther as the Reformer

20. Academic Sessions (abstracts, A-Z by author)

This section provides abstracts of individual papers as provided by their author, or outlines of organised panels, symposia, or round tables as provided by convenor(s). Due to the scale and complexity of the Congress, the listing of an abstract or session outline here should not be taken as confirmation that the paper or session took place as intended; in some cases papers may have been presented on behalf of participants unable to attend.

Letters and numbers after each title indicate the session **time slot** (sessions 01 to 17) and **room** (rooms A-W) for the scheduled paper. Thus, **03U** means session **03** (Friday 26 March, 16.30-18.30) in room **U**. This code can be used to identify, from the programme of academic sessions in section 19 above, other speakers and papers in that particular session.

Abbas, Syed Mobarak
Godda College : S.K.M. University, India

Christianity in the Land of Santhals: A Study of Resistance and Acceptance in Historical Perspective(03U)

Christian missionaries have been engaged in efforts to proselytize the people of Santhal Pargana since the nineteenth century. The missionaries established educational and philanthropic centres and gave Santhals the Roman script to communicate with them. However, socioeconomic development accompanying Christianity has not been as spectacular as has been in the

neighbouring Chotanagpur. Except for those who converted, Santhals are animists who live in a Hindu setting and remain influenced by their ethos, culture and traditional festivals. The combination between the Hindu influence and ethnic identity has encouraged the Santhals to resist Christianity. Nevertheless, recent developments have produced a closer affinity between Christian converts and the Santhals on moral issues thereby neutralizing the impact of native values.

Organized panel, English

Abdu-Raheem, Musa A. **University of Ado-Ekiti, Nigeria** **Practising Islam in a Multi-Religious Nation: Nigeria as a Case Study(02V)**

Islam recognizes natural diversity among human beings in terms of colour, language, culture and religion. Since there is no way one can avoid differences resulting from this diversity, Islam teaches that its adherents should learn to live with and manage such differences in such a way that peace will prevail all the time. Some of the teachings of Islam relevant here include showing understanding when other people profess faiths or practise tenets other than those of Muslims. In the end, Muslims are expected to lose sight of the importance of pooling resources with others to encourage righteousness and discourage unrighteousness. This is with a view to making the society free of crisis and better to live in.

Organized panel, English

Abe, Goh
Oita University, Japan

Ritual Performance of Laughter Festivals in Japan(02P)

In present-day Japan, seven major ritual performance 'warai' are observed in the months of January, February, May, October, and December at different geographical locations throughout Japan. The history and organization of the laughter festivals differ from each other, reflecting where and how the festivals are held. But it is closely related to our folk belief that entertaining gods with a ritual performance of laughter would bring a good harvest, for example. Some of the festivals have a history of over 300 years. And at the same time, the meaning and function of the laughter festivals have been reinvented throughout history. I would like to examine two major laughter festivals, one called Okoze (stone fish) or A Mountain Goddess festival at Owase, Mie on Feb.7, and the other one called Warai (laughter) koh at Hofu, Yamaguchi, on the first Sunday of December. I will explore the changing aspects of the festivals with regard to their function and purpose in a historical perspective by utilizing data obtained from field participation in the above two laughter festivals.
Organized panel

**Abe, Nobuhiko
Harvard-Yenching Library, USA
Theology Confronted by Religions: The Correlation between the Ideas of the Divine and Self(03Q)**

Over the centuries theology has connoted Christian theology, but now, in the context of religious pluralism, theology must answer the challenges posed by religions. I argue that the correlation between ideas about the divine (God) and ideas about the self exists universally. The idea of self as a metaphor or symbol is always expressed with two poles in tension:

individual and field (contextual). To explore the tension between the two types of self, I introduce two types of language games as a heuristic device: subject-prominent language (subject-predicate structure) and topic-prominent language (topic-comment structure). These two types of self seem to indicate different ideas of the self-reflexivity and thus different directions of the self-transcendence: the external transcendence and the immanent transcendence. I argue here that theology needs to evaluate carefully these two types of self-transcendence as they are related to notions of the divine.
Organized panel, English

**Abe, Toshihiro
Kyoto University, Japan
Search for Reconciliation in a Transitional Society: The South African Case(15E)**

The South African Truth and Reconciliation Commission (TRC) has been defined as being one of the prominent cases by which post-conflict societies cope with difficulties. Discussions have tended to criticize its effectiveness and limits. This tendency is more marked when the discussion is on the applicability of that kind of activity to another society. I deal with TRC's religious implication, and this standpoint is effective for the analysis of the transitional society which is identified with its relative lack of legitimacy of due process. Two prominent figures to whom I give my attention are Desmond Tutu and Charles Villa-Vicencio, both who guided TRC theoretically as well as practically. However, although, to some extent, the two Christian's discourses have incompatibilities with each other, both still show a tangency which can be interpreted as a unique function, which let the divided people

negotiate, in a sheer estrangement of post-Apartheid transitional society. Organized panel, English

Adachi, Hiroaki
Doshisha University, Japan
Asceticism and Women's Freedom in Late Antiquity(12N)

The Mediterranean World of late antiquity was an age of great transformation. Many so-called pagan gods were, at least publicly, expelled and the first Christian society in history appeared. What was the role of women in this changing age? In this presentation, I would like to point out the importance of the female ascetic tradition. Some feminists in the 1980's pondered as to whether renunciation from the secular world could make women free from fixed gender roles. There have been many criticisms about their hypothesis, especially concerning the possibility for its verification. However, we can be sure that the women in this age seemed to act independently among many simultaneous sources and seemed to develop freedom to move and the freedom to communicate. From the hagiographies of male disguised holy women, through Thecla Acts and the Pilgrimage Diary of Egeria, to the feats of the Empress Pulcheria or Melania the younger, the concealed paths of women in late antiquity who were involved in forming the new society of this period will be discussed. Organized panel

Adekunle, Julius O.
Monmouth University, USA
Unifier or Divider? Religion, Politics, and the Search for Peace in Nigeria(13L)

This paper examines the intersection of religion and politics since the pre-colonial period. It focuses on how political rulers, past and present, mix religion with

politics. During the colonial period, Christianity flourished in southern Nigeria and Islam dominated the northern region. Nigeria is a secular state, but the current political system suggests that religion constitutes a central part of its politics. How does this approach support or affect good governance? Is religion helping to unify or divide Nigeria? Frequent religious conflicts contribute to the weakening of politics and many Nigerians have paid for it with their lives. Today, there is tension everywhere. Given the adoption of the Sharia (Muslim Law), the growth of churches, and the waves of conflicts between Muslims and Christians, it becomes necessary to re-examine the role of religion in Nigerian politics. The paper concludes that religion should provide peace and unity but not divide Nigerians.

Organized panel, English

Adetona, Mobolaji Lateef
Lagos State University, Nigeria
The Role of Muslim Youth in the Implementation of the Sharia in Nigeria(11O)

The 1999 return to civil rule in Nigeria has enhanced the (re)introduction of the penal aspect of Islamic Law in Nigeria. The Muslim youth, like other Nigerian youth that had been radicalized by the long stay of military in government, played a major role in both the northern and the southwestern parts of Nigeria. While the youth motivated the constitution of volunteers, enforcers of the law known as Hisbah in the North, made sure independent Sharia panels were established in the southwest. The paper describes and analyses the activities of the youth in promoting the implementation of Islamic Law in Nigeria.

Organized panel, English

Adibelli, Ramazan

Erciyes University Divinity Faculty, Turkey

A Model of Ethnico-Religious Cohabitation in the XIXth Century: Turks, Greeks, Armenians, Moslems, Catholics, Orthodoxes and Protestants at Kayseri (Turkey)(14C)

With the vertiginous progress of technology, the world becomes like a small village where people belonging to different ethnic, cultural, and religious communities are called to live together despite the differences that separate them. However, history teaches us that such cohabitation is not something new. For example, until the end of the XIXth century, Kayseri (Turkey) had a population formed by different ethnico-religious groups living in perfect harmony. This century, which ends at the end of the First World War with the collapse of the empires and the foundation of the nation-states, is also a watershed in this process of cohabitation. How was it possible at that time to unify peoples apparently so dissimilar? Which religious, socio-political and cultural factors produced such cohesion? Is it not possible to transmit a model like this into our days where the religious and ethnical differences tend to become factors for conflicts? This paper proposes to find some answers to these questions.

Organized panel, French

**Adogame, Afe Unuose
University of Bayreuth, Germany
Why Worry When You Can Pray to Daddy? African Churches on Spiritual Warpath in Germany(01T)**

African religious communities have become one of the viable players in the reshaping of German religious landscapes. One of their main ritual preoccupations is prayer and deliverance. One recurring feature in member's narratives is the identification of the host geo-cultural

space as a new "spiritual war zone" and "Satan's stronghold". Using the example of the Redeemed Christian Church of God (RCCG), the paper discusses member's enactment of prayer as spiritual warfare in their pursuit of "the good things of life" and in the battle for the spiritual regeneration (remissionization process) of the public sphere. It examines the prevalence of the "Daddy figure" in their prayer ritualism, an appropriation which both underscores the epistemology and symbolism of spiritual power and charismatic leadership. It contends that ritual strategies and sensibilities are not necessarily evanescent and short-lived among migrants who live in diaspora. Rather, ritual attitudes may be largely enhanced and transformed by realities which confront immigrants in the new context.

Organized panel, English

**Afolayan, Funso Stephen
University of New Hampshire,
Durham, USA**

For God and the Nation: Religion and Ethno-Political Violence in Modern Nigeria, 1985-2004(12S)

In the last two decades, Nigeria has witnessed an unprecedented rise in the spate of ethnic and religious violence that had resulted in the deaths of thousands of people, the burning of scores of churches and dozens of mosques, while weakening the nation's democratic institutions, providing excuses for military interventions, and threatening Nigeria's continued existence as a united entity. Using oral and written sources, this paper examines the nature and causes of ethno-sectarian violence in Nigeria. Key issues to be explored include: the connections between religious politics and secular ideologies; the varying roles of the state, religious organizations, ethnic associations, local and international

fundamentalist groups, the media, and of civil society, in the generation or otherwise of political violence in Nigeria. Finally, the paper offers suggestions on the way out of this quagmire of violence and instability, without which the unity, progress, and survival of Nigeria will be irreparably imperiled.

Organized panel, English

Ahearn, David

LaGrange College, Japan

Globalization, American Religious Identity, and the 'Theology of Japan'(04A)

Globalization confronts the contemporary world with two profound challenges: first, constructing effective institutions that facilitate meaningful participation from the widest diversity of participants; second, fending off attempts to subject the new world order to hegemonic control. In its attempt to reflect theologically on the problems of pluralism and nationalism, the "Theology of Japan" maps out a useful agenda for Western theology. Contemporary Americans particularly are having problems squaring the realities of the new pluralism with U.S. historical self-identity as a Christian nation. Like other historically-covenantal societies (e.g., Israel, South Africa), Americans have tended to ground their national unity in a common allegiance "under God", and thus views divergent religious identities as outsiders or even threats. American theologians, too, have not yet given sufficient critique to a resurgent religious-based nationalism, which undermines its ability to participate creatively in the new globalized world.

Organized panel

Ahn, Shin

University of Edinburgh, Scotland, UK

What is Religion Doing in War?: Christianity and Asian Religions in Early 20th Century Korea - The Case of Yun Chi-ho(1865-1945)(16V)

Yun Chi-ho (1865-1945) was one of the first Korean Christians to reform Korean society through ecumenical and educational works. After Yun studied in Japan, China and the USA, he attended the World Parliament of Religions of 1893 in Chicago, for he recognized the importance of inter-religious dialogue and comparative studies of religions. He emphasized differences more than similarities among religions and accepted both Confucian ancestor rituals and the national Shinto shrine as acts of ancestor reverence. As the only Korean representative, Yun criticized Western missionaries at the Edinburgh World Missionary Conference of 1910 in that they had overlooked the native people's perspective in Korea. In the paper I will explore how Yun understood Christianity and Asian religions in his context by analyzing his extensive diaries full of religious reflections on war, mission, and dialogue.

Organized panel, English

Akbik, Farouk

Sheikh Ahmad Kuftaro Foundation, Syria

Basic Doctrines of Nakshbandi School(03H)

In Islam 'sufism' comes from either suf in Arabic which means 'wool', denoting the coarse and rough clothes sufists used to put on as a sign of their rejection of the pleasures of this world; or it comes from safa in Arabic, which means 'purity', denoting the strife of Sufists to reach purification of the heart. In fact both meanings apply to these people who believe the core of human beings is their own heart, which should be cleansed from all

dirts and spiritual diseases. In their training, some Sufists seclude themselves from others and remain under the care, observation and instructions of their spiritual masters. These masters devise different ways for their aspirants to be able to remember God at all times. Once the aspirants are given permission to go out to the world, they go to help others in various ways. Some roam the world living almost on nothing, to the extent that some of them have become famous with people flocking to them to be blessed with their company and benefit from their wisdom. Since materialism has not been able to quench man's thirst for true knowledge and happiness, there is a tendency in today's world to look for such saintly masters. They are spiritual protectors and pioneers for a better and more peaceful world.

Organized panel

Akhir, Noor Shakirah Mat
Universiti Sains Malaysia,
Malaysia

**The Spiritual Dynamic Elements
In al-Ghazali's Theory of Soul(030)**

This paper will address matters relating to the dynamic aspects of al-Ghazali's theory of soul, particularly what is meant by spiritual dynamic; that is, what can be inferred from al-Ghazali's teachings regarding the spiritual development of the individual. This paper will discuss how al-Ghazali's teachings can help this inner development, and show that al-Ghazali's teachings can have counseling and motivating function. Al-Ghazali urges the necessity of contemplating one's existence and attributes, the purpose of this life and what is to come after this life ends. The relationship between al-Ghazali's theory of soul and his theory of knowledge also will be discussed. Thus, the discussion will also show the importance of

knowledge to one's inner development.

Organized panel, English

Akiba, Yutaka
Osaka Women's University, Japan
**"Kenyu-ichinyo" – Happiness in
This World and the Next
According to the Concept of
Salvation in the Teachings of
Shinnyo-en(01D)**

Shinnyo-en is one of the most active religious groups in Japan. It expanded rapidly in the 1970s and 1980s and continues to grow steadily. The teachings of Shinnyo-en are based on the final teachings of the Buddha as expressed in the Nirvana Sutra. Shinnyo-en has a unique form of spiritual training, called "sesshin." Sesshin training requires a spiritual medium, called a "reinosha." The medium works as a spiritual mirror through which sesshin trainees can objectively observe their inner side and their shortcomings. The medium gives the sesshin trainee "reigen" (words and phrases from the spiritual world) through which they recognize the nature of their lives. Sesshin training is considered one of the best opportunities for the Shinnyo-en follower to receive mystical powers. Shinnyo-en teachings are based on a unique concept of salvation called "kenyu-ichinyo." The term refers to the unity of the visible and invisible worlds. Salvation transcends spiritual boundaries and is reflected in both, the physical and spiritual realms.

Symposium, Japanese

Akita, Takahiro
Rissho University, Japan
**The Possibility of Viewing
Religion as Culture(08V)**

To comprehend culture--that which prerequisites historical relics and cultural artifacts--in a broad and fair manner, a concept which subsumes religion may be productive. When

one pursues the historical development of differing cultures from such a concept, a common human denominator becomes apparent. It is possible to examine the process of change in which this common element serves as a factor in assimilating differing cultural aspects or maintaining their unique cultural diversity. It may be assumed that religion, in any cultural context, serves the vital role of an initial prompting device. In re-examining religion from a cultural perspective, notions of "basic human similarities" or "fundamental cultural necessities" may be discovered; thus, furthering our understanding of cultural relativity, as well as advancing the creation of a new global perspective to address the co-existence of varying religions.

Organized panel, Japanese

Akitomi, Katsuya
Kyoto Institute of Technology,
Japan

How Does "Nature" Matter to Philosophy of Religion in the Age of Science and Technology?(08Q)

In his work, "The Imperative of Responsibility" H. Jonas' asserts that in the world at present, the unprecedented development of modern technology threatens mankind. He provides a key insight into the relation between technology and nature, namely that nature's demise before technology spreads into human nature itself, thereby exposing the vulnerability of nature at a global scale. In my report I will examine the relation indicated in Jonas' book, and pursue the metaphysical, that is, the religious background that his above-mentioned understanding involves. Further considering how the understanding of nature can possibly relate to a metaphysical or religious view of the world, I will single out the problem of philosophy of religious view of the world, I will

single out the problem of philosophy of religion in an age of science and technology, from the aspect of our relation to nature.

Symposium, Japanese

Akrong, A. Abraham
University of Ghana, Ghana
The Discourse of Human Rights in the Context of Ghanaian Traditional Religious Values and Norms(14L)

The purpose of the paper is to interrogate the dominant contemporary view of human rights from the perspective of traditional Ghanaian cultural norms and values that have shaped our appropriation and understanding of the concept of human rights. The main argument of the paper is that although contemporary view of human rights is regarded as international and universal, local cultural norms and religious values of personhood, community, collective and individual rights do affect the meaning of human rights in a local context and its integration into local traditions of human rights discourse. The paper highlights the areas of conflicts between the traditional view of collective right and the contemporary international view of individual rights and how this may affect the building of indigenous tradition of human rights in Ghana. The paper suggests principle and bridge-building structures that may help the integration of fundamental human rights into traditional values of collective rights of society based on principles that will improve the quality of human life. The paper argues that these principals will help us to see both collective rights of society and individual right as complementary poles of dealing with the subject of the improvement of the quality of human existence.

Organized panel

Alberts, Wanda

University of Marburg, Germany
The Representation of Religions
and the Negotiation of Conflict
and Peace(16C)

The discourse on different religious traditions has a considerable influence on the negotiation of conflict and peace at different levels of our global society. Representations of religions play an important role in the mediation and negotiation of conflicts, but also in the intensification of crises. This panel investigates the representation and misrepresentation of religions in different spheres of societal life with a focus on education, the interplay between institutionalized religions and other forms of religion in contemporary societies, and conceptions of different religions in various contexts. Our analyses are set in a comparative framework with an emphasis on Japan and Europe and attempt to explore subtle and evasive ramifications of religion and culture. We would like to reconsider the discipline of Religious Studies in the light of these issues and explore its potential and responsibility in the negotiation of conflict and peace.

Organized panel, * Session Abstract, English

Alberts, Wanda
University of Marburg, Germany
The Representation of Religions
in European Integrative Religious
Education(16C)

Integrative or multireligious religious education in state schools is one important aspect of the representation of religions in the public sphere. The way religions are represented in religious education has had a considerable impact on children's views on different religions. It is therefore also potentially influential in the negotiation of conflict and peace with respect to religions and world-views. The challenge of this subject is to find a

way of presenting the different religions from a non-religious point of view and to avoid misrepresentation as far as this is possible. In this paper, I outline the way religions are presented in different current approaches to integrative religious education in Europe. I expose problems of misrepresentation, and suggest an overall framework for a representation of religions in integrative religious education that is in line with basic insights from the academic study of religions.

Organized panel, English

Alla, Zaluzhna
Ukrainian State University of
Water Management and Natural
Resources Application, Ukraine
Phenomenon of Holiness in
Ukrainian Orthodox Tradition(17Q)

As an influential legacy of medieval culture, old Kyiv hagiography, with its strong national coloring, has been an enduring presence in the history of the Ukrainian people. The saints represent the finest example and highest attainment of the people. They embody the peoples' spiritual aspirations and moral ideals. Holiness was not only recognized as a spiritual value in Ukrainian tradition, it was raised to the high stage of social hierarchy when material aspects, especially private property, gained axiological weight. The image of the saint was a formative influence upon the whole language of sacred symbolism in Ukrainian culture, not only during the medieval era, but also in the most difficult periods of Ukrainian history. Holiness represents the incarnation of the moral foundation of Ukrainian culture. Likewise, holiness refers to the cultural and symbolic phenomenon that lies beyond the mundane and which repairs the mundane through the expiation of sins and transcendence of everyday life. Modern

investigations of Ukrainian hagiography overlook this aspect of the saint as ethical hero. The influence of the saint's biography on personal moral development and the culture as a whole remains significant in Ukrainian national consciousness.
Organized panel

Allahyari, Rebecca A.
School of American Research, USA

Homeschooling Politics: Schooling Alone for the Social Good?(02I)

My ethnographic study, tentatively called Utopian Devotions, explores the worldviews of Anglo, Hispanic, Native American, and African-American homeschoolers who invoke "the sacred" in their daily practices and longer term aspirations. Two years of fieldwork have revealed a remarkable degree of "reflexive spirituality" (Roof 1999) among parents and children engaged in homeschooling education. What I have heard in interviews suggests that for many homeschooling is an on the ground, experimental utopian practice interwoven with the urgency of visions of sacred childhoods and the constraints of mundane life. While homeschooling might seem at first glance as another instance of the phenomenon of "bowling alone" (Putnam 1995), many homeschoolers, although perhaps "schooling alone," structure their homeschooling to gain the social capital they deem essential to transform the world around them.
Organized panel, English

Alles, Gregory D.
McDaniel College, USA
I Did Not Want to Write a War Book: Das Heilige in Context(02K)
Rudolf Otto always remained committed to fostering the well-being of the German nation. He also

remained committed to the idea that theology, and later the study of religions, had a major role to play in furthering that well-being. But as circumstances changed this idea went through several variations: the insistence in the first decade of the 20th century that cultivating Weltanschauung was the key to German national well-being; the promotion of a cultural colonialism in the years just before World War I; the organization of a Religiöser Menschheitsbund to foster peace and seek genuine justice for conquered nations after the war; and finally an ambiguous relation to National Socialism. Otto wrote his most important book, *Das Heilige*, during World War I, while a member of the Prussian legislature. This paper will examine to what extent the war disrupted the union between Otto's religious thought and his nationalism.

Organized panel

Alles, Gregory D.
McDaniel College, USA
The Cost of Religious Concepts: The Potential Application of Economics in the Cognitive Study of Religion(15K)

Cognitive scientists differ considerably on the cost of religious concepts. According to Pascal Boyer these concepts are moderately costly; that is, they are minimally counterintuitive. According to Harvey Whitehouse they are quite costly, maximally counterintuitive. But according to Stewart Guthrie religious concepts are actually preferred because they are least costly; what many have seen as counterintuitive traits are in fact quite intuitive. This paper will explore the extent to which we can sort out this disagreement by applying models from a discipline that is accustomed to dealing with costs: economics. Such models have already proven useful in the

hands of cognitive psychologists such as John R. Anderson. This argument will suggest that it is a mistake to try to identify a natural, preferred cost, such as represented in Boyer's notion of a cognitive optimum, and will formulate the kinds of tasks that an alternative model needs to perform.

Organized panel

Alvstad, Erik
Goteborg University, Sweden
The Reading of Texts as Protection against Ominous Dreams: An Apotropaic Ritual in the Rabbinic Culture of Late Antiquity(04R)

As testified to in the rabbinic literature, the dream was viewed upon as an ambiguous phenomenon in early rabbinic Judaism. Usually considered to be of questionable status and value, but as a potential guide to the future as well as to contemporary issues, the dream was not easily dismissed. Situated in the intersection between folk belief and institutionalized religion, between magical practice and scholarly discourse, the oneiric conceptions and activities constitute what might be termed a marginal practice in rabbinic Judaism. As such it has potential to elucidate not only well-known cultural and religious patterns, but it sometimes also yields more unexpected insights into the culture's beliefs and customs. This paper will consider one aspect of Jewish dream culture: the ritual reading of texts with the aim to transform bad dreams into good ones.

Organized panel, English

Amstutz, Galen
Ryukoku University, Japan
Modern Imagining of the "Uniqueness" of Japanese Buddhism in Japan and in the West(02S)

The dominant 20th century perceptions of uniqueness in Japanese Buddhism, either in Japan or in the West, are recent products of selective intellectual hybridization. In Japan, historically, most Buddhist organizations saw themselves universalistically and in terms of traditional foreign lineages of authority. Insistence on uniqueness appears mainly with modernist cultural nationalism after Meiji. Such crossbreeding has tended to dominate interpretations of Japanese Buddhism but is often contradictory: for example, Japan's ancient Buddhist art is handled as an aestheticized phenomenon based on the model of European art appreciation. On the Western side, various special interest groups have created their own hybridizations (especially from arts and Zen) in ways shaped by orientalism. Modern treatment of the Shin school shows the selectivity of these processes. From a comparativist viewpoint Shin really was a distinctive "protestant" form of Buddhism. However, Shin's importance has been minimized in both modern Japanese and Western accounts, which suggests that neither side has been seriously interested in any true historical uniqueness in Japanese Buddhism.

Organized panel, English

Ando, Kiyoshi
Toyo University, Japan
Religious Activity and Psychological Health: a Preliminary Survey(02M)

There have been some controversies regarding religion's link to physical and mental health. In the present study, 260 members of Reiyukai completed a questionnaire including a GHQ (General Health Questionnaire), psychological scales (measures of group identity, world assumptions, locus of control, etc.), and several items that tapped their religious activities. Preliminary

analyses indicated that the psychological health of the members was related to age, living standard, and belief in the instrumentality of the religious activity. Furthermore, the members had a tendency to believe in "benevolence of world" and "meaningfulness of world" (Janoff-Bulman, 1985). A main point of discussion is that belief in the instrumentality of the religious activity may enhance the motivation to engage in virtuous behaviors (showing forgiveness, expressing gratitude, etc.) in daily life, which reciprocally reinforce belief. This process might lead to better psychological health via the resolution of intra and inter-personal difficulties.

Organized panel, English

Ando, Yasunori
Tottori University, Japan
**Doi Takeo and His Amae Theory :
Psychotherapy, human values,
and beliefs(04U)**

Doi Takeo is a famous psychoanalyst in Japan, and his book *Amae no Kouzou* (1971) has been widely read and discussed. His Amae theory is an original Japanese psychoanalytic theory. It attempts to both elucidate the Japanese mentality and human relationships and to reconsider the cultural background of the concepts of classical (western) psychoanalysis. Doi himself is a Catholic believer, and his spiritual crisis in post-war Japan is a typical model of creative illness. Through the process of integrating his Catholic faith, the national problem of spiritual recovery in post-war Japan and psychoanalysis as a new science, his Amae theory had gradually been formed. As a result, the theory is an original psycho-religious theory that gives us a profound insight into the relationship between psychoanalysis (or psychotherapy) and human values, especially in religion.

Organized panel, Japanese

Andrews, Dale Kenneth
Tohoku University, Japan
**The Sociological Aspect of Tatari
(Curse) in Rural Japan(13P)**

In present day rural Japan there exists ample evidence to suggest that people still adhere to a worldview in which the belief in tatari (curses) maintains significant meaning and familiarity. Based upon four years of fieldwork conducted in an agricultural village in Northern Japan, I propose that not unlike many cultural phenomena tatari demonstrates notable variation. On occasion, embedded within the dramatic religious context of tatari itself, a sociological aspect can be denoted that reflects the tensions found within the community. Through tatari the underlying social conflicts of the village, which are rooted in the doctrines of status and authority, are made manifest symbolically. Although tatari references fractured relations held with the supernatural, it may be observed that tatari is sometimes perceived by the villagers as relating a social disparity in the traditional social positions attached to houses (families) and individuals.

Organized panel, English

Aneer, Gudmar
**Power Structures, Identity and
Fear in Processes of Religious
Dialogue(15P)**

Akbar the great Mogul in 16th century India let Shiis and then Hindus, Christians and people of other religions take part in religious discussions in the House of Worship where formerly only Sunnis were allowed. The Sunnis strictly following imitation (taqlid) felt that they were loosing their position in the power structure of the country. They were uncertain in their identity since the former borderlines towards other people were gradually

abandoned and they feared that they would suffer the penalty for deviating from right religion. A Rabbi, an Imam and a Christian Pastor started a group of religious dialogue in Gothenburg Sweden some years ago. Especially the first two people were criticised we may assume for betraying their own religion by socialising with the enemy. The Imam was gradually marginalised by other Muslims who thus maintained their identity by keeping up the border lines against the Jews. Fear of loosing identity and power prevailed and the group was dissolved.

Organized panel, English

Annaka, Naofumi
Rissho University Faculty of Buddhist Studies, Japan
Problems on the Development of Lotus Sutra Buddhism in Modern Japan and World Peace(09M)

Buddhist orders, including that of Nichiren Buddhism, took some roles in Japanese expansionist policy which started at the beginning of Meiji Period. Though the tendency continued until the end of the World War II in the case of Nichiren Buddhism, too much attention seems to have been given to it. Of course, we cannot deny that the activities of Tanaka Chigaku, who is said to have provided philosophical basis to the radical right-wing activists by his Nichiren Shugi (Nichirenism), and Honda Nissho, who contributed to spreading of Nichirenism and Social Education, gave great impacts on the society. However, the activities of those who attempted to realize peace through the thought of Lotus Sutra and Nichiren in contemporary Japan have not been properly appreciated. We intend to consider the problem of 'Peace' and modern Lotus Sutra Buddhism by examining the cases of such religious activists.

Roundtable session, Japanese

Anttonen, Veikko Kalevi
The University of Turku, Finland
Space, Body, and the Notion of Boundary: A Category-Theoretical Approach to the Issue of Sacrality(13F)

The paper explores the issue of sacrality from the point of view of cognitive semantics, developed within the fields of cognitive psychology and linguistics, to explain the principles of human categorization. I will argue in support of the view that the notion of sacrality, expressed and transmitted in various genres of oral tradition and in written documents of a religious tradition, can be approached and explained on the basis of social and cognitive constraints that structure human thinking and behavior in general and various forms of religious representations in particular. In my theoretical vantage point that I call "the conceptual semantics of religion", space and body are seen as fundamental structuring factors, which give rise to various forms of cultural and religious symbolism. Places and sites set apart as 'sacred' are not only locations of power and prestige, but also mnemonic devices through which strategically important information can be mediated. They trigger forms of belief and behavior, especially rituals, that contribute in maintaining and generating such highly charged notions as faith, conviction and commitment.

Organized panel, English

Anuj, B.
SGM College, India
Snake Festival - A Cultural Identity in Tribes of Jharkhand(17S)

Jharkhand is a tribal populated state of India. Numerous kinds of tribe live in the area and all have their distinctive social, cultural and

religious life style. Anthropologists, sociologists and social scientists from the whole world would concentrate to this area and promote research works on the various ethnic groups residing in this most conspicuous part. Tribes believe in various god and goddesses. They adopt specific worship styles. In my paper, an attempt is being made to project a specific cultural and religious identity of Tribes which is known as "Mansa" or "Snake worship". Snake worship is held in the month of August or September every year. Hindu tribes of Jharkhand worship lord Shiva. In Hindu mythology, god Shiva is portrayed having three snakes round his neck. During snake worship festival for tribes the ritual is conducted by Sokha. He brings the snake from the forest and plays with it before the crowd gathered round him. The snake is given some milk to drink. Some women observe three or four days fast during the worship. The whole village contributes towards the expenses. The snake worship festival has not only a religious significant rather social implications also. The paper will focus the social-religious and cultural implications of snake worship festival prevalent among the tribes of Jharkhand.

Organized panel, English

Aoki, Takeshi
Japan Society for the Promotion of Science, Japan
When They Turn East, Zoroastrians in Far East (AD400-1992)(*co-author with Yan, Kejia)(01P)

We will clarify five things: (1)the route the Zoroastrians went eastward; (2)the story as a whole and the periods of the Zoroastrians in China; (3)ethnic analysis (Persians and Parsis); (4)some sociological features (Especially the Parsi diaspora) (5)Zoroastrians in Japan

Organized panel, English

Aono, Tashio
Seinan Gakuin University, Japan
Christian Belief and Violent Conflict(11N)

The main cause of violent conflicts seen repeatedly in the history of Christianity has almost always been caused by the exclusive Christian belief that the absolute salvation of humankind is possible only through the death and resurrection of Jesus Christ. If the absolute, exclusive nature of this Christian belief is to be relativized, the attitude of Christians who strive to solve religious conflicts will surely have to drastically change. My thesis argues that the beginning steps in the process of this relativization can be found in Jesus himself, and in Paul. As a New Testament scholar, I would like to point out these initial stages, through Biblical exegesis, and reflect on how we can integrate them in our own approaches to establish peace among ourselves.

Organized panel, English

Apilado, Digna Balangue
University of the Philippines, Diliman, Philippines
A Historical Interpretation: Pre-Christian Beliefs and Practices Among Catholic Ilocanos(14E)

The Ilocanos are the dominant ethnic group in the region of Northwest Luzon who are known for their religiosity and intense devotion to the Roman Catholic religion. Despite their christianization, there are many pre-Christian practices still followed by the Ilocano people. This paper will identify specific pre-Christian practices, and will present two possible historical explanations for the persistence of such customs. The first is the historical role of the Roman Catholic religion as the prescribed orthodoxy of the Spanish colonial state. Many aspects in the daily life of the people remained

outside the purvey of the clergy, and thus many practices that are non-Christian in origin continued as before. The combined beliefs and practices were an expression of the world view of the Ilocanos. The second possible explanation is that the Catholic clergy, and the Church itself, have always been tolerant of deviations from the orthodox teachings. So long as the deviations do not assume forms that would challenge the status quo, pre-Christian and unorthodox practices are allowed and even accepted as part of the total belief system of the people.

Organized panel, English

Apple Arai, Shinobu
Institute of Oriental Philosophy, Canada

The System of Empowerment for Ordinary Individuals in Tiantai Zhiyi's Liumiao famen(03M)

The thought of the Latter Days of the Law was engendered through the event of persecution of Buddhism in Northern Zhou. This persecution is one form of a critical response against a monk-based recluse form of Buddhism. Daijo Tokiwa reads this persecution within the context of a current of thought that calls for "Mahayana Bodhisattva Buddhism" to be accessible to anyone, regardless of one's socio-religious status. Along these lines, this paper focuses upon the "empowerment for ordinary individuals" depicted in the Liumiao famen by Zhiyi (538-597). In this text, which was taught at the request of a lay follower, Zhiyi outlines for ordinary individuals seeking the Buddhist path practical methods of cultivation that enable them to become bodhisattvas. The empowerment for ordinary individuals discussed in the Liumiao famen serves as an exemplum to these cultural concerns and a response to the current of thought

passing through the 6th century in China.

Organized panel, English

Apple Arai, Shinobu
Institute of Oriental Philosophy, Canada

Religions, Power-Relations, and Human Flourishing at the Crossroad of Violence and Respect: Daisaku Ikeda's Interpretation of Nichiren's Doctrine(16P)

Truth claims in religious discourse inevitably contain power-relations between "self" and "others," and, when applied to the everyday world, the relations often generate forms of violence that tend to one-sidedly stipulate and/or condition "others." This presentation examines Daisaku Ikeda's interpretation of Nichiren's doctrine, "the three meanings of Myo," which claims the ultimate supremacy of the Lotus Sutra over any other teachings. The paper also demonstrates that his interpretation is a translation of the truth claim in religious discourse into the claim of human flourishing - character of humanity - in ethical discourse. Analysis of the nature of power-relations in both discourses will find that Ikeda's translation into human flourishing allows the power-relations of ethical discourse to generate forms of respect when the relations are applied into the everyday world. Finally, this paper discusses that Ikeda's endeavor of the translation can serve as a work that lays a foundation of dialogue among people who vary in religious tradition (among other things).

Organized panel, English

Apple, James B.
University of Alberta, Canada
Analytic Parallels between Buddhist Philosophical Thought and Socio-rhetorical Approaches to the Study of Religion(05K)

The history of the history of religions has in general provided two approaches to the academic study of religion: an essentialist approach, carrying underlying theological presumptions, and a socio-rhetorical approach incorporating post-modern critical techniques. This paper examines parallels between classical Indian Buddhist analytical procedures and socio-rhetorical approaches to the study of religion. Classical Indian Buddhist philosophy developed a wide range of second order analytical procedures for investigating categories within language and epistemology, including the examination of definition along with reasoned analysis for deconstructing "substantialist" ontological presumptions. The paper juxtaposes these Buddhist philosophical investigative procedures with socio-rhetorical approaches to defining "religion" and the categories of essentialist/functionalist. The paper then re-describes these issues in the framework of classical Buddhist reasoned analysis and provides a reinterpretation of studying religion from the perspective of a "sliding scale" of analysis where varying levels of essentialist assumptions may be provisionally accepted according to a pragmatic socio-cultural context of application.

Organized panel, English

Arai, Kazuhiro
Kyoto University, Japan
Innovation in Organization and Expression of Religious Emotion in a Sufi Order – with Special Reference to the Jazuliya Shadhiliya in Contemporary Egypt(030)

Jazuliya Shadhiliya is a new Sufi Order born out of contemporary urban Egyptian society. The group was mainly shaped by changes that had occurred in the everyday lives of the middle classes of Cairo. A key

feature of this order is the efficient system of division-of-labor according to which a Shaykh is found in the position of leader and the members are divided up into sub-groups distinguished by differently colored hats signifying the different roles and functions of these sub-groups. In light of the modern nature of the administration and organization of this group, it also has to be mentioned that they still condone and encourage the expression of emotions and aggressive physical movements characteristic of ecstatic states that have come to be generally criticized among modern Muslim intellectuals. Although such an emphasis on the expression of emotion can be commonly seen in traditional Sufi orders, modernization-oriented orders tend to highly regulate or restrain above-mentioned activities. Therefore, I want to investigate how this particular movement balances these two aspects (the emotional and intellectual) in order to shed light on newly emerging modern Sufi orders.

Organized panel, English

Arai, Masami
Tokyo University of Foreign Studies, Japan
Images of the West in Ottoman-Turkish Discourses(100)

Since the founding of the Ottoman Empire, Turkey has constituted a part of Europe from various aspects. In the face of Turkish invasion, Gregorios Palamas, a Greek archbishop of fourteenth century Salonica, wrote with surprise that Turks did not see a big difference between Islam and Christianity, i.e., monotheistic religions, saying that the time would come when "we" would all agree. As a result of this attitude, there existed many Christian ruling elite in the Ottoman Empire in spite of its Islamic origins. Hence, the boundary between Islamic and Christian domains was,

in the eyes of the Ottomans, not clearly perceptible. In such an empire, the reform movement inevitably emerged as an effort to execute the innovation achieved in the western part of the same world where they lived. Thereby the West could easily be set as the goal they should reach, whereas the reform was carefully shown as an Islamic one.

Organized panel, English

Arai, Toshikazu
Soai University, Japan
The View of Life and Bio-Ethics in Pure Land Buddhism(02J)

Pure Land Buddhism is founded on the belief that our life transmigrates from one state of existence to another and that we can be liberated from the pains of birth and death by relying on Amida Buddha's Primal Vow. The driving force of transmigration is our action (karma), which in turn is caused by our innate blind passions. This implies that all human actions are by nature evil because they are motivated to satisfy human needs. The corollary of this view is that any advanced technologies in our civilization are evil because they are founded on immense sacrifice of life. However, it is also true that we cannot live outside civilization even though it was created by our blind passions. We need to examine each case of technological endeavor with the thought that all living beings are interrelated and that they all wish to shun pain.

Organized panel, English

Arakawa, Toshihiko
Tokyo University of Foreign Studies, Japan
The Method of Understanding in Max Weber's Sociology of Religion(05V)

At the beginning of Max Weber's "Religious Groups (The Sociology of Religion)" in *Economy and Society*,

Weber says, "The essence of religion is not even our concern, as we make it our task to study the conditions and effects of a particular type of community action." This phrase is well known simply as Weber's empirical attitude to the problem of origin or essence of religion, but its methodological meaning has been given little attention. The latest studies on the genesis of the texts in *Economy and Society*, however, have brought to light that the treatise "on Some Categories of Interpretative Sociology", which was published in 1913 separately in the journal *Logos*, is the indispensable conceptual introduction to the substantial chapters, and the concept of community action (*Gemeinschaftshandeln*) is the most important one in this treatise. Thus, the "Religious Groups" needs to be reinvestigated from the view of interpretative (understanding) sociology.

Organized panel, English

Araki, Michio
Kokushikan University, Japan
The Problem of Contact and Transculturation in the Formation of Modern Japan(01F)

The understanding of religious phenomena as the central task of History of Religions is now more urgent in the midst of the crisis of the Twenty-first Century. What urges us now to engage in a hermeneutics of contact situation began at the age of the Great Navigations, which brought different cultures and religions of the world into radically new hermeneutical situations. The history thereafter brought about the global situation of colonialism, imperialism and all sorts of exploitation/alienation and the formation of the West/Non-West, from which popular religion emerged to overcome these crises. The whole development of world history

involved contacts in every phase of its process, and the concepts and categories produced during this process, including those of religions, must be reassessed on the basis of the hermeneutics of "contact situations." We will discuss a whole range of hermeneutical problems of religion(s) dealing with each specific historical experience involved in the "contact situations."

Organized panel, * Session Abstract, English

Araki, Michio
Kokushikan University, Japan
The Problem of Contact and Transculturation in the Formation of Modern Japan(01F)

It is often pointed out that various elements of modernity had been developing within the feudal society of Tokugawa Japan. But the meaning of modernity changed completely when naval forces of Western powers haunted Japanese coasts and a team of samurai visited Shanghai during the Opium War to discover Western colonialism developing all over the world. All-out efforts of the new nation-state of Japan to introduce Western systems and institutions in Japan under the motto of "Japanese spirit and western technology" to be even with Western nations, however, resulted in the erosion of indigenous traditions. This presentation deals with the meaning of transculturation, focusing on the aspects of religious life of fast-changing modern Japanese society.

Organized panel, English

Arap Chepkwony, Adam Kiplangat
Moi University, Kenya
Forgiveness: The Divine Gift of Healing and Reconciliation(15E)

The Kalenjin people of Kenya believe that there is nothing that cannot be forgiven. Individuals are thus admonished to forgive anyone

who asks for forgiveness regardless of the offence. Forgiveness is perceived as a divine gift that enables individuals to heal, reconcile and create a peaceful environment. In this paper I shall explore how the Kalenjin community puts this concept into practice, first by showing how forgiveness brings peace within the family and then by demonstrating how the community utilizes the concept of forgiveness to maintain harmony within itself and amongst its neighbours. Finally, I will discuss how forgiveness becomes the basis for reconciliation between individuals and members of the community and the Supreme Being. The paper concludes by suggesting how the Kalenjin concept of forgiveness can be of value to conflicts experienced in Africa and globally.

Organized panel, English

Arimune, Masako
Osaka University, Japan
The Current State of the Russian Orthodox Church(05T)

Russia is a multi-ethnic and multi-religious state, and its religious situation has been made more complex through the drastic by the changes that have occurred in the structure of the government. The Russian Orthodox Church was the state religion in pre-Communist times and it is still the single most influential religious organization in the country. However, it regards the existence of "alternative" Orthodox Churches and the activities of Western denominations in Russia as a threat to its existence. Consequently, the Russian Orthodox Church has shown tendencies of restorationism, meaning that it seeks to revert back to the traditional "Orthodox type" of church-state relations, closely cooperating with the secular government in various spheres. This reactionary tendency can also be

detected in the arguments regarding internal matters of the Church. Our panel will discuss the current religious situation in Russia and present its socio-cultural characteristics in comparison to Japan.

Organized panel, * Session Abstract, English, Russian (, Japanese)

Arimune, Masako
Osaka University, Japan
The Problems of Liturgical Language in Russian Orthodox Church: Tradition and Reform(05T)

This report will focus on the religious-cultural aspect of the controversy; whether to continue the traditional "sacred" Church-Slavonic (CS) or to pursue the "modern" Russification. Russian Orthodox Church has been using CS, which was formed in order to spread the religion among Slavic peoples. Since the 19th century, however, difficulty in understanding CS has become a focal point of debate over "Russification" of the liturgical language inside/outside the Church. A priest who had started working toward this Russification since 1990s was prohibited from his activities. The debate became more intense beyond solution. The selection of (a) liturgical language(s) is an issue that various traditional denominations face today and the selected language may provide a yardstick for judging the relation of a denomination and its society. Therefore, the debate above prepares the way for considering the relation among the three: the Church, the government and the multi-confessional society of post-Soviet Russia.

Organized panel, English, Russian (, Japanese)

Arinin, Evgeny I.
Vladimir State University, Russia

Students Identification in Modern Russian Pluralistic Society(05T)

Though 65% of students (2500 respondents) consider themselves to be 'believers' in some sense, only 9% of them identify themselves primarily as believers. The Bible is authoritative only for 3%; priests are authoritative for 2%. These results show a considerable indefiniteness and instability in their world orientation. They are rather independent: 45% do not refer themselves to any of the given 'categories', and 73% think that only their own experience is authoritative. One can also clearly see a religiously constructive approach towards political power: 82% believe that a president should neither be an atheist or a non-Christian. The rating of political leaders is very low, with approval at only 1%. 49% support the equality of all religions general. It's impossible to name this worldview as 'deism' (56%) or 'Christianity' (only 26% believe in Christ's Resurrection), when 65% say that they are believers.

Organized panel, English, Russian (, Japanese)

Arnold, Philip P.
Syracuse University, USA
Iroquois Land Claims and Religious Freedom in the USA(01F)

The Haudenosaunee (i.e., Iroquois) Thanksgiving Address (Ohenton Karihwaterkwén) is an oration performed before all gatherings. It affirms the reciprocal relationships and duties between human beings and Creation. For the Haudenosaunee a sacred reality is embedded in a living world. In contrast Americans understand how meaningfully inhabit the world as private property. Material life is reduced to its monetary value. Over the last several decades there have been several land claims brought by the Haudenosaunee Nations in

Upstate New York. Controversies between the Haudenosaunee and "anti-Indian groups" like the Upstate Citizens for Equality (UCE) over land claims that date back to treaty agreements on the eighteenth-century reveal unexamined religious dimensions of American culture. Disputes over land are considered religious issues for the Haudenosaunee and considered economic or political issues for non-Native Americans. Leaving these matters to the court does not reveal the cultural issues involved.
Organized panel, English

Asai, Yoshifusa
Aichi Gakuin University, Japan
Zen Buddhism in the U.S.(08F)

Currently, Soto Zen missionary work of non-Japanese is seeing some success and there are many Euro-American Zen centers throughout America and Europe. In Japan, sharing the teaching and ancestral worship of the members was closely linked; hence, a resident minister's main income came from performing memorial services, rather than teaching meditation. There were few resident ministers who received monetary rewards for teaching Zen, although in America, especially in the mainland, the income of Euro-American Zen centers came from the minister's teaching meditation. The difference in sharing the teaching reflects the contrasting spiritual needs of the Japanese and American members. In this speech, I will examine whether Zen Buddhism in the U.S. still belongs to Japanese culture or whether it has become a unique part of American culture.
Organized panel, Japanese

Asakawa, Yasuhiro
The Japan Society for the
Promotion of Science, Japan
The Space and Scenery in
Pilgrimage: In the Case of a
Japanese Pilgrimage(03P)

This paper discusses how people live in the pilgrimage space, which is the social space created by pilgrims traveling there, with a case study of Shikoku Henro (Japanese Folk-religious pilgrimage). This Japanese pilgrimage has ambivalent images. It is often described as not only something cheerful, bright and vibrant, but also as dark and suffering. Why does it happen? First, I review how religious studies have treated pilgrimages in Japan, and then introduce the model about pilgrimage space made by a geographer's achievement. Next, I verify the existence of a third pilgrimage space located outside of both holy places and pilgrimage trails by examining historical temple registers. Among many pilgrims, especially the poor ones wandered around the space seeking for the help given by local residents through local custom called *settai*. Lastly, I discuss how local residents recognize and experience the pilgrimage space from the viewpoint of anthropology.
Symposium, English

Asano, Haruji
Kokugakuin University, Japan
The People Requesting Daoist
Rituals and Daoist Priests(11H)

While the common people are involved in religious activities within the framework of folk beliefs, they request Daoist Priests, if necessary, to conduct Daoist rituals for them. Daoist Priests offer Daoist rituals that people need on request. Daoist Priests play a role in connecting people and the Daoist tradition. The relationship between Daoist Priests and their clients described above has diversified the kinds of Daoist rituals the Priests perform and made formation of Daoist' groups that conduct rituals flexible. The relationship has also made Daoist Priests conduct Daoist rituals that partly deviate from traditional ones. I

would like to discuss features of Daoist rituals of Taiwan focusing on the relationship between clients and Daoist Priests, based on data obtained through fieldwork in Tainan area in southern Taiwan.
Organized panel, English

Ashina, Sadamichi
Kyoto University, Japan
The Religious Situation in East Asia and Social Justice: Mu-Kyokai Christianity in Japan and South Korea(15I)

From ancient times, religion and society have exerted many-sided interactions with each other and it is necessary to understand religions in their social contexts. This point of view also applies to the religious situation of East Asia. In this panel, we aim to discuss the religions of East Asia and their relations with social justice (against war, poverty, discrimination etc.), and focus on the Mu-Kyokai Christianity of Japan and South Korea as an example. It is because Mu-Kyokai Christianity has historically been involved in the realization of social justice and can be considered as a precious and representative example. We especially examine the UCHIMURA Kanzo, KIM Kyo-Shin, HAM Sock-Hon, and ITO Michiko.
Organized panel, * Session Abstract, Japanese

Asoya, Masahiko
Kokugakuin University, Japan
Scientific Study of Shinto and Theological Study of Shinto(02A)

It seems to me that there are currently two types in the study of Shinto; the scientific study of Shinto and the theological study of Shinto. The following fields are included in the scientific study of Shinto: (1) history of religion, (2) Japanese history, (3) Japanese folklore, (4) archeology, (5) Japanese mythology, and (6) history of Japanese thought. The purpose of the theological study

of Shinto is to study Shinto itself from a theological perspective. Before World War II, almost all scholars who were engaged in the study of Shinto were believers in Kamigami and worshiped Tenno (the Emperor). Some recent scholars in the study of Shinto, however, have tried to criticize Shinto and have taken a critical attitude toward Tenno. I would like to make a distinction between these two types in the study of Shinto; the scientific study of Shinto and the theological study of Shinto.
Organized panel, English

Asoya, Masahiko
Kokugakuin University, Japan
The Development of Shinto in Folk Culture(06P)

Judging from its deep relationship to rice cultivation, it can be assumed that Shinto emerged during the Yayoi period during which paddy rice cultivation was first introduced to Japan. In Shinto, the most important rites are the spring festival, in which prayers are offered to the kami asking for an abundant harvest, and the autumn festival, in which gratitude is expressed for successful harvests. Based on this relationship between rice cultivation and Shinto rites, the way of life in Japan came to be formulated based on putting one's trust (representing unconscious belief) and faith (representing conscious belief) in the kami. Even today, the vast majority of Japanese put their trust into the powers of the kami. I tend to categorize Shinto shrines (jinja) into two types: (1)Ubusuna-type shrines, and (2) Kanjou-type shrines. Ubusuna-type shrines are basically communal in character and their function is to perform the spring and autumn festivals and to offer prayers for peace in the village. Kanjou-type shrines – which include Inari shrines, Hachiman shrines, and Tenmangu shrines – are shrines characterized

by individual prayer and worship. A syncretism of Shinto and Buddhist deities is one of the defining features of this type of shrine. In this paper, I want to discuss the reason for the development of the Kanjou-type of Shinto shrines.

Organized panel, English

Atiemo, Abamfo
University of Ghana, Ghana
Punish My Husband But Not so Hard: Religious and Customary Values and the Legal Approach to Human Rights in Ghana(14L)

Currently Ghana is discussing a "Domestic Violence Bill." The proliferation of radio stations that use both local languages and English has helped the discussions to take place at the ordinary people's level. Individuals and groups have expressed fears about various aspects of the bill. These fears have generally been related to religious and customary values about the privacy of the home, conjugal rights and responsibilities of couples, the upbringing of children and the future of the institution of marriage itself. With a culture that is largely attached to customary and religious values and which frowns on litigation, it is no wonder that the proposed legislation is being viewed with widespread discomfort and suspicion. This paper examines the religious and customary values underpinning these fears and suspicions, and explores a possible integrative approach that combines traditional and religious understandings of social transformation with legal approaches that seek to enhance the fortunes of human rights in contemporary Ghana.

Organized panel

Awazu, Kenta
The Institute of Oriental Philosophy, Japan

Nationalism as Collective Memory(11I)

Nationalism is a modern myth and could be understood as a certain form of social construction of the collective memory. War memorials, national cemeteries, and related commemorative ceremonies, at both the national and local levels, have an important role for this construction. This paper introduces the historical development of these kinds of institutions in Japan and investigates them in terms of their symbols and forms and tries to understand the hybridized nature of nationalism spread among advanced countries.

Organized panel, English

Aydin, Mehmet
Selcuk University, Divinity Faculty, Turkey
Le Rôle des Religions d'Empêcher la Violence(14C)

Les Religions qui existent actuellement ont les possibilités d'assurer la paix mondiale. On peut voir tout cela dans toutes les religions du Judaïsme au Shintoïsme. Bien que toutes les religions offrent ce qui est nécessaire pour établir la paix mondiale pourquoi ne veulent-elles pas charger de ces responsabilités? Pourquoi ne peuvent-elles pas mettre fin aux conflits? La question essentielle réside dans la réponse à cette question. Il faut souligner que les hommes ne connaissent pas suffisamment la religion à laquelle ils appartiennent les hommes qui ne connaissent ni leur religion ni celle des autres, ne s'agissent pas par les sentiments religieux au contraire ils agissent par des sentiments pragmatiques et par les sentiments d'intérêt. À ce sujet les établissements religieux et les chefs spirituels portent de grandes responsabilités. À cet égard, on ne peut pas dire qu'ils accomplissent ce qui leur incombe. À vrai dire, pour établir la paix les chefs

spirituelles et les responsabilites doivent avoir conscience de leur responsabilites. Malgres toutes sortes de pressions politiques et economiques il faut que tous les responsables puissent expliquer leurs idees pour assurer la paix mondiale. Venez donc, informer les notes, et puis les membres des autres religions. Rependons la tolerance et la solidarite des religions dans le monde entier. A mon avis, c'est en agissant ainsi que nous pouvons parvenir a la paix mondiale desiree par nous tous.
Organized panel, French

Azami, Noriaki
Ecole Pratique des Hautes Etudes, Japan

The concepts of Samaropa and Apavada in the Doctrine of the Three Self-natures(14M)

In this paper, I studied the Doctrine of the Three Self-natures (trisvabhava) in the Philosophy of Consciousness-only, and focused more particularly on samaropa (sgro'dogs pa 増益) and apavada (skur pa 'debs pa 損減). In the Doctrine of Consciousness-only, samaropa means 'to see something in the non-existent' and apavada means 'to take something existing as non-existent.' According to the Yogacara school, samaropa and apavada are frequently mentioned in commentaries on emptiness. The Yogacara school stresses the importance of the fact that these two notions should be used in the commentaries on the Three Self-natures. This paper examines several commentaries dealing with the relationship between samaropa and apavada, and the Three Self-natures in order to better understand this relationship. Sanskrit originals were used as well as Tibetan and Chinese translations.

Organized panel, French

Azuma, Kentaro
Japan Society for the Promotion of Science, Japan
Doctrine and Devoutness: A Study of a Catholic Charismatic Movement in the Province of Capiz, Philippines(09I)

My paper focuses on the activities of a Catholic charismatic movement named "The Divine Mercy," the largest religious organization in the province of Capiz, Philippines, in order to show the paradox of the coexistence of "orthodoxy" and "heterodoxy" in their activities of "healing" and "revelation." By emphasizing "orthodoxy" on the one hand and by persisting in its "heterodoxy" on the other hand, "The Divine Mercy" continues negotiating with official Catholic doctrine. In other words, it does not only follow the Catholic Church, but shifts and reforms the doctrine itself. Here, we have to re-examine the dichotomy of "orthodoxy/heterodoxy" and to face the believer's "devoutness" to shed light on their reality.

Organized panel, Japanese

Baba, Norihisa
University of Tokyo, Japan
Some Features in Doctrinal Expressions as Found Between the Northern Agamas and the Pali Nikayas(05M)

The Northern four Agamas and the first four Pali Nikayas have commonly been regarded as some of the earliest sources for the philological study of Buddhism. Despite this tendency, these canons do not necessarily correspond to one another. For example, the Northern Agamas include passages that correspond to the Abhidhammas and Pali commentaries (Atthakathas), but not to those found in the Pali Nikayas. Since the Abhidhammas and Pali commentaries were composed later than the first four Nikayas, a

comparative study of the Northern Agamas and these Pali texts is key to revealing new aspects of the history of early Buddhist canons. In this presentation, by focusing on the doctrinal terms, I will show that some expressions that occur in the Northern four Agamas correspond to statements which appear in the Abhidhammas and Pali commentaries rather than those in the first four Pali Nikayas.
Organized panel, English

Babkova, Maya
Moscow State University, Russia
The Doctrine of Equality of Keizan Zenji and its Importance for Modern Society(14Q)

Keizan Zenji (1268-1325) was the forth patriarch of Sotoshu, one of the most famous schools of Zen-Buddhism. His doctrine of the equality of men and women, as well as of ethnic groups and races was intended to save all human beings and discover their Buddha nature. Later, his disciples used this doctrine to deny of any kind of discrimination. As the problems of human rights, war and peace are very urgent in modern society, these ideas of Keizan are still important and can be used in the world movement for life without war. There are some organizations in Japan and Europe which try to find a solution to these problems. The first section of this paper examines the works of Keizan and other texts to learn his ideas in detail; the second section examines the activity of the organizations mentioned above in accordance with the doctrine of the Sotoshu patriarch.

Organized panel, English

Bachika, Reimon
Bukkyo University, Japan
Future Boundaries and Segregations in the Religious Sphere: Focusing on Symbolizations and Values(13R)

What are the cultural conditions that tend to determine segregation among religions? What would facilitate religions to eliminate mutual distrust and develop affinities in order to be more relevant to future societies? These are the main questions raised in this paper. They are discussed from the perspective of Future Studies while focusing on symbolizations and values, distinct core elements of culture. The paper argues that every religion may be encouraged to maintain a particular spirituality, its own symbolic universe and/or ritual community. These aspects of religions are often engendered by means of symbolizations that are mainly cognitive in nature. It is these elements that tend to generate difference and segregation. Contrarily, in order to foster commonality, a precondition for religions to be collectively relevant to future societies, religions could create a common outlook on values and the ethical aspects of life. These, though also having cognitive content, represent evaluation of meaning. The range of evaluation evidently is much narrower than that of cognition. This, by itself, narrows the extent to which religions are diverse. In sum, it is the cultural aspects of the religions that appear to be most suited to discuss mutually admissible segregations as well as common ground.

Organized panel, English

Baidhaw, Zakiyuddin
Muhammadiyah University of Surakarta, Indonesia
Building Harmony and Peace Through Multiculturalist Theology Based Religious Education: An Alternative for Contemporary Indonesia(03D)

Series of inter-ethnic and inter-religious conflicts and violence in the last decade of Indonesia, had awakened a new awareness of

paradigm-shift in the framework of managing societal diversity. This awareness reaches over education sphere in which the paradigm of living together has to be implemented immediately in curricula including Religious Education. Since the New Order era, Religious Education had been misused by state in limiting the freedom of religions. In addition, it also presented itself an exclusive model. In this context, one has to introduce Religious Education that is more sensitive towards diversity and difference. For this sake, Religious Education must be based on a multicultural perspective which gains theological justification. This basis of theological argument is very important regarding that Indonesian Nation is religious where Muslims are majority. Based on this perspective, Religious Education for Peace and Harmony illustrates its characteristics below: implanting the fourth pillar of education – how to live together – in collective consciousness of religious diversity and difference; encouraging sincere inter-human relation by spirit of modesty and equality, trust, mutual understanding, and respect to similarities, differences, and uniqueness; presenting closed relationship and interdependence in a state of listening each other and tolerance towards different religious perspectives in one or other issues with open mind; creative in finding better way out to resolve inter-religious conflict, and creating reconciliation through forgiveness and non-violence actions.

Organized panel

Bailey, Edward
Center for the Study of Implicit Religion and Contemporary Spirituality, UK
The Study of Implicit Religion and Contemporary Spirituality and Its Practical Applications(16J)

As suggested, this contribution begins by defining the concept of Implicit Religion, describing why it began to be studied in 1968, and the present situation of its study. It continues by describing why 'contemporary spirituality' was paired with it in the 1990s, and what it means. It then considers the 'fit' of each expression within a tripartite model of the development of human consciousness. It concludes by re-visiting the original 'mission statement', indicating areas in which the relevance of the concept is now apparent, and other spheres in which its applicability still awaits recognition.

Organized panel, English

Baker, Donald
Universith of British Columba, Canada
Daesoon Sasang: A Quintessential Korean Philosophy(04D)

Though Daesoon Jinri-hoe is one of the newest religious organizations in Korea, the basic assumptions of Daesoon philosophy are the same basic beliefs and values which have guided Korean spirituality for centuries. Its ethical principles reflect the same selfless concern for others we find at the core of traditional Korean ethics. Its understanding of the relationship between the mind and the body, and between human beings and gods, reflect the traditional Korean assumption that those relationships are defined more by ontological commonality than by ontological differences. Finally, Daesoon philosophy addresses a religious question which has been at the core of Korean religious concern from the very beginning. It draws on traditional concepts to show Koreans how to reconcile their belief in human perfectibility with their recognition of human moral frailty. In other words, Daesoon sasang

provides Korean answers to the religious questions Koreans ask.
Organized panel, English

Balasubramaniam, Arun
National University of Singapore, Singapore

The Dichotomy Thesis and the Scientific Study of Religion(13K)

Donald Wiebe argues that there is a dichotomy in the modes of inquiry within theology between an "insider" approach involving prior commitment to religious beliefs, often defended by appeal to faith and revelation, and an "outsider" scientific approach explaining religious phenomena by appeal to reason and evidence. Since these two modes of inquiry are incompatible theology is placed in the ironical position of explaining religion by deploying a mode of inquiry that rejects an appeal to the faith that generates the phenomena it studies. He recommends that we surmount this theological schizophrenia by adopting the scientific approach in academia, and confining the "insider" approach to seminars. This paper argues that the "outsider" approach of science cannot ignore the "insider" approach that produces the phenomena it explains. Wiebe's dichotomy thesis actually points to a complementarity in the two approaches that has significant implications for any cognitive science of religion.

Organized panel, English

Balci, Bayram
IFEA-Institut Francais D'Etudes Anatoliennes D'Istanbul, Azerbaijan

Between Da'wa and Mission: Turkish Islamic Movements in the Turkic World (Central Asia and the Caucasus)(06H)

Since Turkic Republics in Central Asia and the Caucasus became independent, several Islamic movements originating from Turkey

developed missionary activities in this area. Until the collapse of Soviet Union, they had only spread out of Turkey among the Turkish diasporas in Europe. The paper will begin by examining the specifics of these movements in the "motherland" and their charismatic leaders, Sait Nursi, Fethullah Gülen, Suleyman Tunahan and Osman Nuri Topbas. An investigation of their respective actions in Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan and Azerbaijan will enable us to assess their comparative and relative successes, and analyse their implementation methods and strategies in Central Asia and the Caucasus. Our objective is to decode the nature of proselytism in each movement, and identify the type of Islam they bring in to new believers. Such interactions between Anatolian Islam and its Eurasian variants will contribute to a finer understanding of the contemporary Islamic situation in the entire Turkic world.
Symposium, English

Ballhatchet, Helen Julia
Keio University, Japan
Japan's First Protestant Leaders and the Role of Women in Japanese Society(04G)

The first Japanese visitors to America in 1860 were shocked by the deference shown to women. In the 1870s, however, the low status of Japanese women was a subject of concern for experts in Western learning, and in the 1880s the government allowed elite women a decorative place in public life in order to improve Japan's image abroad. Meanwhile, Protestant missionaries and Japan's early Protestant leaders emphasised respect for women as one of the factors which distinguished Christianity from traditional Confucian ideals. In fact, women's education and the promotion of the

Christian view of marriage were important aspects of evangelistic activity. What references did these early leaders make to the position of women in their sermons and writings? Did they practice what they preached in their private lives? Did they take a 'Christian' position that was clearly different from that of non-Christian Japanese who were also influenced by Western ideas? Organized panel, English

Bathgate, Michael R.
Saint Xavier University, USA
Pure Land Buddhism and Sacred Biography(15M)

The Pure Land movements within East Asian Buddhism present a rich tradition of sacred biography, narratives as diverse as they are fundamental to the doctrine, practice and experience of their adherents throughout history. Founded on the story of a bodhisattva's primordial vow, Pure Land Buddhism manifests a broad range of biographical traditions, from the hagiography of founders, saints and saviors to the tales of ordinary people who succeed in achieving rebirth in Amitabha's Land of Bliss. Addressing the vicissitudes of individual figures and the genres in which they appear, panelists will discuss the influence and implications of sacred biography in the Pure Land tradition. Their presentations will contribute to the scholarly investigation of these narratives, not simply as popular adjuncts to the doctrinal formulations of elites, but as a central arena for theoretical reflection and religious practice within the Pure Land tradition. Organized panel, * Session Abstract, English

Bathgate, Michael R.
Saint Xavier University, USA

Telling Practices: The Narrative Implications of Other Power in Shin Buddhist Biography(15M)

Tales of rebirth in Amida's Pure Land provide an important resource for the study of Pure Land belief and practice. Narrating the life of faith not only provides models of Pure Land practice; it also constitutes a religious practice in its own right. By emphasizing not simply the content of these narratives but their characteristic function(s) as narrative, this study considers the historical relationship between birth legends and the development of Pure Land doctrine, especially within the Shin Buddhist tradition. Comparing the narrative functions of Edo-period myokoninden with earlier genres of birth legend reveals the continuities in the Pure Land biographical tradition, as well as the striking impact of Shin Buddhist visions of the role of faith and practice in Pure Land salvation. Organized panel, English

Baudy, Dorothea
Zurich University, Switzerland
Forbidden Religion: On the Relationship between Religious History and Politics(11C)

Recent religiously motivated terrorist attacks have led to discussions in many countries about banning certain religious groups. Modern democracies have to solve a specific problem: The guaranteed freedom of religion is a substantial part of their constitutions. Nevertheless political decisions have to be made to protect the state. This paper explores the regulation of religious practice from the vantage point of religious history. Organized panel, English

Baumann, Martin
University of Lucerne,
Switzerland

New and Unfamiliar: Religious Pluralism in Scenic Lucerne (Switzerland)(03L)

Lucerne lies in the heart of Switzerland, forming the capital of the canton Lucerne with its 350,000 inhabitants. Religiously the canton has been dominated by Roman Catholicism since centuries, forming a strong bastion against Protestant cantons such like nearby Zurich. During the last two decades, however, processes of immigration, of conversion to non-Christian religions as well as the leaving of the Catholic Church have changed the religious landscape. In the shadow of impressive church towers, which dominate the view of the scenic city, a variety of non-Christian religions settled and founded new places of faith and veneration. A religious pluralism with various mosques, Buddhist centers, Hindu temples and further places of worship grew, hardly noticed by the general public. New and still unfamiliar, these "new" religions now take steps to get out into the public, striving for recognition and societal acceptance. The paper presents results of the research project "Geography of religions of the Canton Lucerne", describing and analyzing the religious pluralisation of the hitherto mono-religious canton. Organized panel, English

**Baumann, Martin
University of Lucerne,
Switzerland**

Rooting Religions Abroad: Case Studies on Sri Lankan Hinduism in Europe(10R)

Conflict in Sri Lanka caused the flight of 200,000 Tamil people during the 1980s and 1990s to Europe. The former asylum seekers initially became immigrants, and subsequently many of them citizens during their second and third decade of staying in a foreign country, opting to remain in their chosen

town or city in Europe. The majority of the Tamil population is Hindu, venerating Murugan, Vinayakar, Shiva and a variety of goddesses. In order to preserve their Hindu identity and to nurture the future generations into keeping their Hindu practices and faith, this has led to numerous temples have been established in a short span of time. The panel will take-stock of this recent and ongoing case to root a religious tradition in a culturally alien environment, analysing processes of religious reconstruction and change, competition and negotiations, discourses of self-assurance and identify maintenance.

Organized panel, * Session Abstract, English

**Baumann, Martin
University of Lucerne,
Switzerland**

Tamil Hindu Identity Abroad: Measuring the Impact of Social Structure and Religiousness on Processes of Incorporation in Germany(10R)

In recent years, increasing research on Tamil Hindus and their endeavours to maintain their religious identity in the European diasporic settings has emerged. Most of these studies are based on qualitative ethnographic approaches. This paper intends to complement these findings by presenting a quantitative survey study on Tamil people in Germany. The presentation will provide statistical data on the extent of religious orientation and practice of Hindu Tamils in Germany. Next, the paper will single out factors related to social structure and migration, and show how these social factors have an influence on religious orientation and practice. Based on this, the role and significance of religiousness concerning one's life in the diaspora will be scrutinised, raising the question of an integrative or

disintegrative function of religion in processes of societal incorporation of immigrants.

Organized panel, English

Bauzon, Leslie

University of Tsukuba, Japan

The Impact of Spanish Colonialism on Filipino Indigenous Religion(01F)

Spain colonized the Philippines for 333 years from 1565 to 1898. Spanish influence on the Philippines and the Filipino inhabitants was immediately visible following the imposition of Castilian colonial sovereignty. The Spaniards transplanted their religious, cultural, social, economic and political institutions halfway across the world to the Philippine archipelago. In particular, aside from requiring the indigenous Filipinos to swear allegiance to the Spanish monarch where before they only had village chieftains called "datus," the Spaniards imposed the Roman Catholic Christian religion requiring the local people to worship a new God, where before they adhered to their primal indigenous religion which reflected their serious effort to relate to the greater power they believe to be in control of the natural phenomena happening around them. The imposition of the Roman Catholic faith upon the Filipino population permanently influenced the culture and society of the Philippines. This is due to the fact that the Spanish friars who undertook the immense task of evangelizing the Filipino natives looked at their missionary work and endeavor as involving more than simple conversion. By Christianizing the Filipinos, the Spanish Catholic missionaries were in effect remodelling Filipino culture and society according to the Hispanic standard. The Spanish authorities congregated the scattered population into clustered village

settlements, paving the way for the emergence of the present system of politico-territorial organization of villages, towns, and provinces. At the same time, the compact villages permitted the process enabling the Church to play a central role in the lives of the people because it touched every aspect of their existence from birth to growth to marriage to adulthood to death. This paper will demonstrate how the Filipinos responded to the imposition of Christianity, leading to the appearance of religious millenarian movements

Organized panel, English

Bayani, Ali Asghar

Islamic Azad University, Iran

Does Islam Crave for War?(12O)

History of humanity has never been safe from war and its evil consequences. Sometimes these wars were formed under the name of religion. In recent years, the possibility of clashes among religions has been considered in some conferences and scientific meetings. The main questions which are addressed in this paper include: Are muslims offer conquering the world and attacking other nations? Is Islam a worldwide threat which endeavors to annihilate other religions? What is the attitude of Islam toward war?

Organized panel, English

Beard, John Marcus

Syracuse University, USA

Malevolent Destiny of the Captive Maid: Rade Gund Reflects on the Thuringian War(03C)

In this paper I will explore the role of war in the life of the sixth-century queen and saint Rade Gund of Poitiers. Rade Gund was a princess of Thuringia, kidnapped at a young age by Clothar, the warlike king of the Franks, carried to Gaul, and later forced to marry her captor. In a poem, Rade Gund reflects on the

aftermath of this war and its repercussions in her life. I will examine how Radegund's own writings and her hagiography deal with the violence in her life - both external and within her own marriage - to show how she was able to establish her own power and to become one of the most influential women in Merovingian Gaul. Radegund thus shows how medieval women were able to achieve some degree of power despite the violence in which their lives were often enmeshed.

Organized panel, English

Beattie, Tina
Roehampton University, UK
Women on Top - The New Missionary Position?(04H)

This paper critically evaluates the relationship between religion and women's rights in human rights discourse, in the context of a rapidly changing global scenario. It considers the rhetoric and practice of both western campaigners and so-called 'third world' women with regard to questions of justice, women's rights and international relations in the context of the role and representation of religion as a significant aspect of many women's identities, particularly in non-western communities. It asks to what extent women's rights campaigners might be seen as western proselytisers whose methods and values mirror those of colonial missionary movements, or if, on the other hand, there is grassroots support for those who claim to represent the interests of women worldwide that justifies their methods and priorities, even although they frequently run into conflict with traditional religious values and cultural practices.

Symposium, English

Becker, Carl B.
Kyoto University, Japan

A Buddhist View of ES Technology(01J)

The traditional Buddhist world-view would oppose costly experimental genetic medicine (a) because it caters to cravings rather than being conducive to enlightenment; (b) because it is a bad use of limited resources which could relieve or avoid much greater suffering if devoted to other approaches; (c) because their use could increase unfair psychological and economic pressures upon potential donors, and create unrealistic hopes among its purchasers. Under the rubric of "helping" people, ES technology attempts to enrich its purveyors by preying upon the cravings of the public.

Organized panel, English

Beckerlegge, Gwilym Trevelyan
The Open University, UK
Responding to Conflict: The Limits of Activism in the Neo-Vedanta Tradition?(11U)

Swami Vivekananda has been hailed as an architect of Neo-Hinduism. Although committed to internationalism and social activism rooted in Vivekananda's Neo-Vedantic ethic, the Ramakrishna Math and Mission founded by Vivekananda has also inherited his ruling that it should not involve itself in political activity. This paper will explore the tension this has created in the movement's responses to war, persecution and human rights since its creation to the present day. It will also examine a different use of Vivekananda's ideas by the Rashtriya Swayamsevak Sangh, which has adapted a Neo-Vedantic ethic of service to realise the aims of its Hindutva ideology. The controversial nature of Vivekananda's philosophy and achievements will be explored with reference to a range of scholarly perspectives in order to clarify the limits he imposed upon direct

involvement in areas of conflict, and to test competing judgements upon the internal coherence of his ideas and legacy.

Organized panel, English

Beckford, James A.

University of Warwick, UK

The Balance between Difference and Equality: the Case of Muslim Prisoners Britain and France(06W)

This paper analyzes many of the philosophical, sociological and policy-oriented debates that concern the growth of religious and ethnic diversity in Britain and France. Particular attention is given to the major differences between these two countries' respective responses to their Muslim minorities. The paper's main argument is that discourses of difference and equality have followed different trajectories for reasons that can be traced back to the religious and political history of each country. The articulation between ideas of difference and equality is thrown into especially sharp relief by distinctively British and French strategies for managing religious and ethnic diversity in prison populations. This will be illustrated by evidence drawn from my recently completed study of Muslim prisoners in Britain and from Farhad Khosrokhavar's *L'Islam dans les Prisons* (2004).

Organized panel, English

Beckford, James A.

University of Warwick, UK

Dialogue between Sociologists of Religion in Japan and Europe(12I)

This paper will analyse some aspects of the many interchanges that have taken place since the 1970s between Japanese and European sociologists of religion. Without trying to be an exhaustive account of all exchanges, my argument will identify some specific features of the dialogues that have - and have not - occurred. Emphasis

will be placed on the central role of ABE Yoshiya in guiding, facilitating and animating the interchanges.

Organized panel, English

Behrend, Heike

Institute of African Studies, 50923

Cologne, Germany

Satan Crucified: Crusades of the Catholic Church in Western Uganda, Africa(05H)

The concept of "crusade" and "holy war" has gained new importance in some regions of Africa (and not only there). Around 1995 in Western Uganda, a charismatic lay organization of the Catholic Church started to organize violent "crusades" to recreate moral order, establish a Christian modernity and fight an internal enemy that was identified as "pagan", "witch" and "cannibal". Discussing the connection between religion and violence I attempt to show that in the crusades local rituals of regeneration and cleansing merge with the (absolute) claims of Christian monotheism to form a new radicalized structure of rejection and exclusion.

Symposium, English

Belayche, Nicole

Ecole pratique des Hautes Etudes, France

Images de Paiens et Ideologie Chretienne a Trazers une Etude de Cas(15T)

The true image of pagan practices in Late Antiquity is overshadowed and distorted by the range of literary documentation available. Christian authors, and later legislation as well, have referred to ritualistic practices as a whole as "magic". The picture they drew fitted with their conception of polytheism as a gloomy world of impure demons. It tended therefore to portray Christian identity as built over an opposition of vera religio vs superstitio and forgery. Close examination of various attestations

does not support this ideological presentation. Bringing together the Life of Severus Antiochenus by Zachariah scholastikos (in Syriac, circa 515) and contemporary documents (mainly curse tablets) from Syria and Egypt, we may demonstrate 1) that the variety of pagan rituals remained as broad as before and 2) that pagans and Christians alike called for "magical" practices in competitive situations (e.g. festive concours and trials), i.e. as a means of regulation in social relationships.

Organized panel, French

Beldi de Alcântara, Maria de Lourdes

University of São Paulo, Brazil

The Dialogue among Religious Discourses in Brazil(140)

The purpose of this panel is to perform an interdisciplinary analysis of the various religious discourses co-existing within the Brazilian setting. Using case studies, we will be able to observe the result of religious dialogue and the symbolic migrations that occur among religions. Taking as a starting point the presumption that the phenomenon of religion cannot be entirely explained by isolated analyses, we propose as a theoretical reference point the concept of hybridism applied by Nestor Canclini and later by Homi Bhabha, in conjunction with the historical notion of Walter Benjamin. The latter of these will refer us directly to the question of local religions and their cultural dynamics. To paraphrase Marc-Augé: culture is not all about religion, but religion is all about culture. Using this theoretical framework, we will attempt to reveal the dynamic of religious discourse and its representation in Brazil.

Organized panel, * Session Abstract, English

Beldi de Alcântara, Maria de Lourdes

University of São Paulo, Brazil

The Construction of Pentecostal Discourse among the Kaiowá(140)

In this paper I shall conduct an interdisciplinary analysis of the concepts of ethnicity, tradition and hybridism through a case study: Pentecostal Discourse on the Dourados Reserve in the Brazilian State of Mato Grosso do Sul. The Dourados reserve has a strong connection with the Presbyterian mission which has been there since 1928 and continues to play a dominant role in the education of indigenous children, educating generations of Indians, and as the main centralizer of celebrations on the reserve. Its influence weakened when the Pentecostal churches began to appear at the end of the 1970s, competing in the symbolic universe market. The main difference between them lies in the fact that the pastor is no longer a non-Indian; the Kaiowá have regained the word. It is important to focus on which symbols migrate and how they construct this cultural dialogue. It is only through an analysis of this symbolic circulation that we will be able to understand the influence of the religion.

Organized panel, English

Ben Hadj Salem, Hajer

faculty of letters , sousse, Tunisia

Beyond Herberg: The Abrahamic Model and the Islamic Foundations of Religious Pluralism in the United States(130)

"The greatest contribution made by the United States to global religious life is its demonstrating that, however vast the pluralism, a vital religious culture can flourish." The US has a culture of pluralism because it has been the setting for a multitude of responses to religious diversity. Most of these responses

have been in deference to the need for genuine pluralism. With special emphasis on the American-Muslim experience after 9/11, the paper will attempt to study the major stages through which the pluralistic state of mind has evolved in the US. By focusing on how world religious groups have interpreted and reinterpreted common and distinctive myths and symbols to give meaning to diversity at different stages of US history, the paper attempts to answer the following question: has the post 9/11 atmosphere generated a more positive kind of advocacy for pluralism as a necessary element in democratic ideology and theistic religion?

Organized panel, English

Benavides, Gustavo
Villanova University, USA
Agency, Magical and
Mystical(01K)

The exploration of what constitutes agency is to be found at the heart of divine representations on the one hand and of impersonal mystical principles, on the other. In the first case, agency appears at its most active, involving ultimately omnipotence, whereas in the second, partly as the result of the paradoxes present in the concept of omnipotence, agency must be left behind. Intermediate forms are found in magical agency, whether magical action is attributed to gods or to humans. The presentation will explore the extreme as well as the intermediate forms in which agency is imagined. Using magical agency as point of reference, it will be discussed whether purely sociological explanations of the magic/religion opposition are justified.

Organized panel, English

Bernard, Rosemarie
Waseda University, Japan

Imperial Jingu: Or Why Ise Jingu Matters to the Tenno(05P)

Ise Jingu is known as Japan's premier Shinto shrine. Home to the mythological mirror of the imperial line, the shrine has been a key center of ritual activity since the late seventh century AD. Although no emperor visited Ise between then and 1869, nonetheless Ise has remained through the present day a pivotal symbolic point in the cosmology of emperorship. In this paper I explore the historical construction of Ise Jingu's value to Japanese emperorship according to Shinto and imperial circles, with special attention to the ceremonial cycle, officiants, and offerings. I also examine the 'memory practices' that are involved in competing discourses about the nature of continuity and discontinuity in the tenno-Ise relationship.

Organized panel, English

Bernard, Rosemarie
Waseda University, Japan
Ise Jingu and the Postwar
Imagination of Emperorship(09P)

Meiji period modernization had profound effects on ceremonial practice, at Ise Jingu and elsewhere. In Ise, one of these seminal changes was the relationship of the person of the emperor to the shrines: on the one hand, imperial pilgrimage to the shrines was implemented, and on the other the ritual responsibilities of imperial envoys and the upper echelons of the priesthood were systematized. In this paper I consider how the Meiji period tenno-Ise relationship was altered again in the postwar period. In particular, I focus on the position of the "saishu" (master of the ceremonies) and how the redefinition of its ceremonial role is related to the creation of a new image for emperorship in the postwar period.

Organized panel, Japanese

Bernardin, Maria John
Manonmaniam Sundaranar
University, India

Decline of Buddhism in the Tamil Country(13E)

This paper analyses the specific causes of the decline of Buddhism in the Tamil Country and sets this within the broader context of the history of Buddhism in the region.

Organized panel, English

Berner, Ulrich
Universität Bayreuth, Germany
The Galileo-Affair – a Conflict between Science and Religion?(03T)

Historians of science and historians of Christianity often have presented the trial of Galileo (1632) as a conflict between science and religion. Thus it has become a paradigm for describing the relationship between religion and science – emphasizing either the basic theoretical principles of the conflict or the specific politico-historical circumstances of the trial. Historians of religion have very rarely participated in this debate. Therefore, the Galileo-Affair will be analyzed from this very point of view of the History of Religions, taking as the starting point the fact that Galileo had not only opponents but also supporters among contemporary theologians from various Christian denominations. The interpretation based on this observation leads to a basic differentiation in the concept of religion and to a more differentiated description of the complex relationship between science and religion.

Organized panel, English

Berner, Ulrich
Universität Bayreuth, Germany
The Imagistic Tradition of Dionysos in the Graeco-Roman World(13T)

The paper deals with the cult of Dionysos in different respects and on different levels, referring to the religious movement that was suppressed in Italy by the famous senate decree (186 B.C.E.), to the image of the god in the famous Greek novel by Longos, and to the significance of the mystery cult in the life of a Greek philosopher (Plutarch). The central question to be discussed will be whether Whitehouse's Modes of Religiosity Theory provide's useful tools for the interpretation of the tradition of Dionysos.

Organized panel, English

Beyer, Peter
University of Ottawa, Canada
Shukyo, Zongjiao and Other Neologisms: Constructing Religion in the East Asian Region of Global Society(04K)

A rather longstanding and influential discussion within the study of religion has it that the idea of "religion" is problematic from several perspectives, not the least of which is that it is supposedly a fundamentally Western and even Christian concept that is of little use for understanding the non-Western societies, whether today or in the past. The more severe of these critiques goes further to claim that religion is a conceptual tool in the service of modern Western imperialism and colonialism. This paper argues substantially against such a restricted understanding through a comparative examination of how a relatively consistent, but highly contested, modern model of religion has become institutionalized in most countries around the world, including in East Asia. The argument of the paper extends the author's previous work by analysing this development not only in China, Japan, and Indonesia, but also in other countries such as Korea, Malaysia, Thailand, and Vietnam.

The paper concludes by pointing to the necessity of keeping different institutional perspectives on what counts as religion clearly separate from one another if we are to understand that complex reality in today's world.

Organized panel, English

Bhatia, Manohar Lal
University of Delhi, India
Religious Grants to Non-Muslims during the Mughals: Conflict and Conciliation(06O)

In pre-colonial India the 'Ulama occupied a prestigious position as the guardian, transmitters and interpreters of Islamic religious knowledge. Some of them possessed expertise on legal issues and advised the rulers whenever the need arose. The 'Ulama also held religious and judicial offices of the Sadr, Qazi, Mufti, Muhtasib and in lieu of it they were given subsistence grant in the form of revenue-free land or cash stipend. Under the Mughals the state patronage to the religious people including the Sufis and their institutions had become an established tradition based on Turko-Mongol theory of distribution, partly influenced by indigenous ancient Indian practice of Devdya grants. The recipients of such grants have been classified into different categories at different times. However classification of recipients defined in historical literature reflects the practice prevailing under Akbar and that it had very much continued under Aurangzeb also. The scope of grants was not only limited to those possessing racial superiority and piety among Muslims viz. traditional. Sayyids and Shaikhs but it also included. Dargahs, Khanqahs and Hindu Sanyasis, Jogis and Brahmans of the temples. The purpose of this paper is to explore the scope of Mughal revenue-free land grants as also socio-economic

status of the grantees. The aim of the paper is to explore whether such a religious measure could result in 'distinct identities' or a 'class war' and how conciliation is attempted for peaceful coexistence of the communities.

Organized panel, English

Binet, Ana Maria
University Michel de Montaigne-Bordeaux III, France
Between Apology and Criticism : The Treaty of Kabbalistic Science (1652) by D. Francisco Manuel de Melo (1608-1666)(11G)

First published in 1724, this treaty by a Portuguese baroque writer deserves to be subjected to a close analysis in order to disclose its fundamental ambiguity: under the cover of a critical view of Kabbalah, this document, which was submitted to religious censorship, seems to us to hide a very pronounced interest in this "forbidden" religious field. We propose to examine to what extent this esoteric approach, very much influenced by Pic de la Mirandola and Reuchelin, is in fact considered by its author, who was brought up in a Jesuit college, as a partial alternative to Christian doctrines. Moreover, in a country where any sympathy towards Jewish religion might mean death, this issue is of particular importance.

Symposium, English

Bingemer, Maria Clara
Pontificia Universidade Catolica do Rio de Janeiro, Brazil
Edith Stein and the Struggle against Violence(06Q)

Edith Stein's life and mysticism is of interest to both Jews and Christians. This Jewish woman who converted to Catholicism and became a Carmelite nun without ever ceasing to be Jewish vindicates the common ground of both religious traditions. Edith Stein's mystical experience and her identification with the

Crucified Christ helped her confront Nazi violence and offer her life for her people, whom she understood as the people of Israel. This paper attempts to consider her mysticism as a fight with interior and exterior violence: the interior violence prompted by the conflict of being a Jew attracted by Christianity, and the exterior violence of a Christ-centered life carried out in the historical situation of her Jewishness. I will suggest that the interreligious dialogue that took place in her life – as reflected in her writings and spiritual process – is a dramatic symbol of her way of overcoming violence.

Organized panel, English

Biswas, Subhasis

Jadavpur University, India

The Complexities of Buddhism in North Indian Society - Decline or a New Form of Existence: A Historical Analysis(13E)

The presentation is to examine from the historical context how Buddhism which was an official state religion in the time of Maurya rule in India became marginalized in the later period of history of India, particularly in the medieval decades. It also examines how it existed as a different cultural entity in the mainstream of India society. The presentation ends with a critical review of a question --"Is Buddhism marginalized in the country where it took its birth or it took a rebirth in contemporary Indian society?" After reviewing different new forms of existence of Buddhism in India, we can answer this critical questions and the presentation aims to do that.

Organized panel, English

Blanes, Ruy Llera

Social Sciences Institute - University of Lisbon, Portugal

Music as Discourse: On Gypsy Pentecostal Music and its Configurations(14S)

The study of musical practice in religious contexts presents a good opportunity to understand the communicative, propagandistic and interactive power of music through its "discursive" capacity, not only through the textual dimension within but also through the experiential and performance aspects. Through ethnographic fieldwork developed within a transnational Gypsy Pentecostal movement in Portugal (The Philadelphia Church), and applying textual and contextual analysis, I will examine the politics involved in the creation and distribution of contemporary Pentecostal music within this specific religious group, as well as the religious and ethnic categories involved and the place of music within the overall religious and collective practice. By this analysis, I will seek to understand how music can affect or be affected by ideological and religious conceptualizations. Furthermore, I will specifically address the role of music in the construction of narratives of suffering and salvation, and how a sense of religious community can create forms of expression that defy traditional categories of "gypsy music" and "religious music".

Organized panel, English

Blum, Mark L.

University at Albany - SUNY, USA
Biography as Scripture: The Role of Ojoden in Legitimizing the Pure Land Teaching(15M)

The genre of Pure Land biography called wangsheng zhuan in China began in the seventh century as a biographical record of people aspiring for or people achieving the Pure Lands of Amitabha Buddha, Maitreya Buddha, and Avalokitesvara. Under influence of Song period collections of such compilations dedicated to Amitabha's Pure Land and

Genshin's Ojoyoshu, the Japanese also began to compose their own ojoden, creating eight new texts in the Heian period. The genre was interrupted after Honen, but revived in the Edo period, when six new ojoden were compiled. One of the anomalies of this genre is an ojoden text extant in Japan appearing in the early 16th century that purports to tell the biographies of Buddhist in India who similarly aspired to and/or reached the Pure Land of this buddha. This paper will examine this text, the Tenjiku ojo kenki, against the background of the genre as a whole both for the purpose of clarifying the role of this genre for the establishment of the Pure Land school in Japan, and as a source for discerning how Indian Buddhism was understood in medieval Japan.
Organized panel, English

Bocking, Brian
SOAS, University of London, UK
'Mysticism' Revisited in the Light of 'Experience'(15K)

This paper reflects on the categories of 'mysticism' and '[mystical] experience' in the academic study of religions. In a short paper entitled 'If You Meet the Buddha on the Map: The Notion of Mapping Spiritual Paths' (published in Gavin Flood, Mapping Invisible Worlds, Edinburgh: Traditional Cosmology Society, 1994) I differentiated between, on the one hand, a 'map' or teaching of a spiritual or mystical path and, on the other hand, the path itself. In light of current academic emphases on the foundational status of narrative or discourse, and in particular Robert Sharf's provocative claim (in Mark Taylor (ed.), Critical Terms for Religious Studies, Chicago, 1998) that the category of 'experience' in the modern study of religions is 'a mere placeholder ... for the relentless deferral of meaning', this paper considers what, if anything, can or should be

salvaged from Sharf's deconstruction of the notion of 'experience', especially mystical experience, within the academic study of religions.
Organized panel, English

Bogdan, Carl Henrik George
Gothenborg University, Sweden
Occultism - Provocation and Appeasement(14G)

Occultism, understood as a specific esoteric current formed in the middle of the 19th century, has often been viewed with suspicion and, to a certain extent, fear by the western society at large. The contributors to the panel are encouraged to investigate the complex relationship of 19th and 20th century Occultism with specific aspects of western society. Controversial subjects such as violence, sex and drugs have often been laid at the door of occultist movements, often with little or no understanding of the movements themselves. What consequences have the polemics had for the self-understanding and the strategies of identity of occultist movements? Furthermore, occultist organisations are quite often characterised by internal strife as well as protracted disharmony with other groups claiming to "map" the same occult "territory". To what extent are these conflicts related to Occultism as such, and what are their relevance for a broader discussion on methodology and definitions of Occultism?

Organized panel, * Session Abstract, English

Bogdan, Carl Henrik George
Gothenborg University, Sweden
Challenging the Morals of Western Society: The Use of Ritualised Sex in Contemporary Occultism(14G)

Occultist spirituality is, to a certain extent, characterized by antinomian traits which often challenge the

morals and ethics of Western society. One of these traits is the use of ritualized sex which today is often referred to as "Sex Magick" or "Western Tantra". In this paper the historical roots of the use of ritualized sex in contemporary occultism will be discussed, with special focus on the teachings of Aleister Crowley (1875-1947) and Gerald B. Gardner (1884-1964). Furthermore, the questions to what extent the Western ritualized use of sex is influenced by Buddhist and Hindu tantra, and how and when tantra entered the scene of western occultism, will be addressed. Finally, it will be discussed how the use of ritualized sex can be interpreted as a form of religious antinomism, that is, as a way to challenge the accepted norms of society. By contextualising ritualized sex I intend to address the problematic issue of the relationship of occultist spirituality with religious change in modern Western society.
Organized panel, English

Bongmba, Elias
African Churches in Houston(01T)
This paper explores the growth of African Churches in Houston, Texas, arguing that the development of these churches is linked to the increasing diasporization of Africa and the need to articulate a complex identity which is Christian, global, yet undeniably African. I draw from on-going contacts with African churches in Houston to demonstrate the outworking of this identity formation in Africa's new religions in America.
Organized panel

Borgeaud, Philippe
University of Geneva, Switzerland
The Ancient Practices of Comparison as Topic for the History of Religions(17C)
The ancient worlds should be taken as laboratories for the study of

conflicts related to religious identities and cultural contacts. To take just one example, there are certain texts - written in Greek, but drawing on non-Greek sources, most notably certain Egyptian writings and also the Hebrew Torah - which enable us to observe the Greeks and the non-Greeks observing each other, more in mutual reaction than in dialogue. Research conducted on Moses provides a particularly clear example of this process. Moses appears in texts very diversely culturally constituted, which patterns of coexistence, exchange, conflict, transformation or rejection. This paper presents one aspect of a research project on "Moses between Athens and Jerusalem", in which the presenter is involved together with Th. Roemer and Y. Volokhine.
Organized panel, English

Borysenko, Olesia
G.S.Skovoroda Philosophy
Institute NAS Ukraine, Ukraine
The Conflict of Ethnic and Religious Identities: Ukraine and Japan(04T)
The aim of the paper is to compare two types of ethnical and religious identities coexistence. The countries which were took for the research (Ukraine and Japan) represent extreme examples of cohesion between ethnic and religious factor. Ukraine is multicultural country, which had not been a state for a long period (actually, till the end of XX century). It is a "boundary country" which has a great experience of religious pluralism because of existence of a huge number of religious traditions on its territory. All this assisted to the forming of a certain type of religiosity and a great experience of toleration. Japan is an Island country. It has strong and stable government and religious traditions. It always was opened for the foreign

adoption but unsusceptible to any attempt of inner transformation. The author investigates two types of forming national identities and the role of religious factor in this process. Organized panel, English

Boutchich, Brahim El Kadiri
Moulay Ismail University of Meknes, Morocco

Peace And Coexistence Between Muslims And Christians In North Africa In The Middle Ages(14C)

The main issue in this paper is to defend the idea that Muslims and Christians in North Africa have lived side by side peacefully in spite of wars between them. The paper is divided into three sections. The first aims at shedding light on the factors behind the arrival of Christians and their settling in North Africa, especially economic and military factors. The second section deals with Muslims' tolerance and acceptance of Christians living in North Africa. The third section deals with the impact of the co-existence between Muslims and Christians in North Africa and the production of a common civilization, especially in some social and cultural fields.

Organized panel, French

Boztemur, Recep
Middle East Technical University, Ankara

Religious Diversity, Multiculturalism, and American Secularism: A Debate on Religious Pluralism in Contemporary American Society(13O)

The Fulbright Program for "Religious Pluralism and Its Public Presence in the US" aims to discuss religious diversity and the development of mutual understanding among religions in the US with the participation of the scholars of religion of various nationalities and religious denominations. The basic teaching of the Program is to

examine how religious pluralism works in a multi-ethnic and multi-cultural society and how it was internalized by various American communities. This paper deals with the social and economic conditions that make religious pluralism work in American society and analyzes the social roots of American religiosity. However, the study also aims to discuss the use of popular religious feelings by "neo-religio" movements. It will conclude with a debate about American understandings of secularism and the state's policies toward various belief systems with reference to Islam in the United States.

Organized panel, English

Braun, Willi
University of Alberta, Canada
Modes of Religiosity and Theories of Persuasion(14T)

This paper exposes the theories of persuasion that dominate studies on why people in the Graeco-Roman Mediterranean basin affiliated themselves with emerging Christian associations. An account is given of why these theories remain compelling and of why, however, they should be questioned. This leads to an argument for a less logocentric theory of persuasion that draws on the work of an ancient theorist (Gorgias of Leontini) and a modern one (Harvey Whitehouse).

Organized panel, English

Breen, John
University of London, UK
Problems of Periodization in Shinto History: Modern and Contemporary Issues(01Q)

Modern: The saisei itch declaration, the "Shinto Buddhist clarification" edicts, the proclamation that 'shrines are sites for the performance of state ritual' all attest to the Meiji Restoration as pivotal in the history of Shinto. The pivotal nature of these moments is much less

apparent, when we shift our gaze from institutional, legal and intellectual issues to that of Shinto in its relationship to the populace. I will argue that an understanding of Shinto's modern relationship to the populace depends on a reappraisal of 'The guidelines for regional administration' of 1906 and the 'Boshin rescript' of 1908. Contemporary: The critical import of the Shinto directive of December 1945, which sealed the fate of so-called state Shinto, is not disputed. I will focus on the Jinja Honcho and its dispute with the Meiji jingu to argue that the start of the 21st century marks a new turning point in contemporary Shinto.
Organized panel, English

Brekke, Torkel

Oslo University, Canada

The Ethics of War in South Asia: Some Comparative Notes(06R)

The comparative ethics of war is growing academic field. In this paper, I intend to explore the South Asian ideology of war and warfare in order to find out whether India has produced something comparable to the Christian tradition of just war. It has often been assumed that the Hindu tradition follows its own logic in terms of ethics, a logic summed up in the idea of karmayoga, where all action is transformed into ritual as long as the actor has the right mental state. This assumption seems to make any comparison between Hindu and Christian ideologies impossible. I intend to look at the Hindu ideology of kingship in order to understand the Indian ideas of right authority, which is a basic constituent of the Christian just war. The other main elements of just war, just cause and right intention, must also be explored in order to find out whether the Hindu tradition has taken any interest in questions of jus ad bellum. We will see that there are different

strands of the idea of kingship and authority in classical India and that they produce different kinds of legitimation for political action. A divine view of kingship blends with the idea of ritual warfare and karmayoga in the epic literature of India to produce ideas of holy war akin to those found in the Old Testament. In a study of classical Hindu ideas of war the two great epics, the Mahabharata and the Ramayana, must have a central position. There are several texts dealing specifically with war and warfare, such as certain chapters of the Kautilya Arthashastra and the much later Nitisara of Kamandaki. The Jaina author Somadeva is also interesting in a comparative approach to the subject.
Organized panel

Brodeur, Patrice C.

Connecticut College, USA

Conceptualizing the Applied Academic Study of Religions: A Necessary Step to Empower Scholars of Religions to Increase the Common(05K)

Most academic disciplines, from mathematics to ethics, have developed applied sub-fields to address a broad range of concrete social challenges. This paper first summarizes two specific reasons why such development did not emerge in the academic study of religion over the last century and then explores an alternative set of reasons requiring its development now. Using a comparative disciplinary approach, the paper proposes a conceptual framework to address the urgent need for better cooperation between scholars of religions and a variety of social agents who face the multi-sectorial challenges of managing religious pluralism and the increasing eruption of religion-based violence in their respective nation-states. This framework also provides

suggestions for empowering scholars of religions to increase their participation in interdisciplinary efforts to increase the common good by becoming individually and collectively more effective social actors in cooperation with a variety of policy makers in such fields as politics, education, law, and health, to name but a few.

Organized panel, English

Bulbulia, Joseph
Victoria University, New Zealand
Evolutionary Game Theory and
The Biology of Religion(17K)

This paper surveys recent theoretical and experimental research in the evolutionary psychology of religion. This paper (I) uses costly signaling theory to show how the expected utilities that follow from religious conviction may bring significant reproductive advantages to those who live under their spell and (ii) summarizes recent experimental evidence supporting this theory. I consider two common forms of supernatural conviction: motivating beliefs in supernatural powers that police social exchange and motivating beliefs in supernatural powers that heal.

Organized panel, English

Burger, MK Maya
University of Lausanne,
Switzerland
Karma Yoga Versus Rajayoga:
Conflicts on the Way to
Peace(11U)

Mircea Eliade studied yoga in the city of Calcutta, the heart of encounter during British rule. He was a disciple of the philosopher Surendranath Dasgupta, who made popular the study of Pastanjali yoga and included modern psychology in his approach. Preceding these eminent scholars was another interpreter of yoga in Calcutta, Vivekananda, who established a hierarchy among the different yoga,

putting rajayoga in the first place, as the theosophists did before him. If samadhi that yogis aim at is a form of peace, how do they deal with the ongoing conflicts that characterise the different paths of yoga, especially the conflict between action and meditation? What new solutions have been brought into this problem by modern scholars and practitioners of yoga? In what sense has the situation of encounter with modernity raised new questions to that basically old philosophical and practical problem? What are the conflicting options leading to this goal? Is it still a goal? From the point of view of the history of religions, I will particularly point out the options presented by contemporary yogis (tradition of T. Krishnamacharya) that result from the ongoing process of exchange between Western and Indian ways of resolving the conflicts. Why is samadhi no longer the declared goal? Organized panel, English

Calzadilla, Jorge Ramirez
Center for Psychological and
Sociological Research, Cuba
The So-Called NRM: the Breaking
up of Solidarity and the Religious
Protest; Aggression against the
Latin American and Caribbean
Identity(15F)

Nowadays, in Latin America and the Caribbean, there are various religious trends which differ from traditional forms. They have been called new religious movements by some scholars, while others have referred to them as sects. In some cases, they are considered "destructive". Politically, they range from the promotion of socially evasive and uncommitted positions to the opposite. This would imply the need to specify to what extent they have an impact on cultural identity. There are enough elements to state that neoliberal globalization has had a significant impact on the religious

field in general, with diverse and contradictory effects. This phenomenon brings about the decomposition of collective identities which then induces recomposition and the search for alternatives beyond the social world.

Organized panel, English

Carrasco, David

Harvard University, USA

Mexican Apparitions in the Contact Zone: La Virgen de Guadalupe and the Altepētł/Hill of Sustenance(01F)

This illustrated lecture will discuss the sacred 'orientatio' for Mexican religiosity expressed in the relationship between places and apparitions associated with La Virgen de Guadalupe at the Tepeyac. A new decipherment of a 'ritual map' of center and periphery dynamics encoded in the "Nican Mopohua", the Nahuatl text of Guadalupe's apparitions, will be offered. The recent controversy between those who argue this tradition is a 'pious invention of Spanish priests' and those who see the Guadalupe documents as reflecting a 'deeper river of Mexican devotion' will be discussed.

Organized panel, English

Carrasco, David

Harvard University, USA

The Images of Quetzalcoatl in the Spanish Conquest of Mexico(15R)

This illustrated presentation will explore the intense controversy surrounding the question of whether indigenous peoples or the Spaniards invented/applied the myth of Quetzalcoatl's return to the Spaniards and Cortes. The paper, drawing on the hermeneutics of recovery and suspicion in the fields of religious studies will summarize the positions of Miguel Leon Portilla, H.B. Nicholson, James Lockhart, Inga Clendinnen, David Carrasco and others. It will also explore the

relation of the Quetzalcoatl myth to the Aztec linguistic and religious 'game of arrival'.

Organized panel, English

Carreon, Emilie Ana

Universidad Autónoma de México, Mexico

Contrary Views: Deployment of Body Parts(03I)

In this paper I focus on explaining one aspect of the acculturation process—public manifestations of corporal violence related to punishment, the death penalty and the exhibition of body parts—as seen primarily in maps of towns included in the Relaciones Geograficas of the sixteenth century, where the boundary between the place of punishment and the place of sacrifice, began to blur. It is my belief that the study of this aspect of colonial society will aid in explaining the process by which native sacrificial practices have been misread, when the divergent concepts of punishment and torture of either group are disregarded.

Organized panel, English

Carreon, Emilie Ana

Universidad Autónoma de México, Mexico

The Human Body Exposed: Contrasting Views on remains of the Dead(03I)

Various systems of ideas and practices according to which people live and die, reflect aspects concerning worldviews. The customs of conquering peoples who arrived and settled tested the conquered groups' capacity to absorb and understand an influx of impressions resulting from the exposure to new and unknown practices. Certain customs, such as those related to funerary and punitive experiences, had to be calibrated into the workings of indigenous thought and culture, where the manipulation and

exposition of body parts possessed a different purpose and/or meaning. Organized panel, * Session Abstract, English

Casadio, Giovanni
University of Salerno, Italy
Dionysus' Image in the Post-Modern Age(13T)

After a critical survey of classical research on ancient religion based on a cross-cultural anthropological approach, I present evidence to assess the empirical productivity and explanatory value of the theory of modes of religiosity proposed by H. Whitehouse, the most recent anthropological model proposed in the field of religious studies. The case in point concerns the cult of Dionysus, with focus on the imagistic message encoded in and conveyed by the impressive fresco in the Pompeian Villa dei Misteri. Organized panel, English

Celador, Oscar
Universidad Carlos III de Madrid, Spain
EU, Human Rights, and Religious Minorities(06W)

In this discussion of Muslim and human rights in Europe, I am going to examine three areas: religious freedom and democracy, religious freedom and diversity, and religion and minorities. In my analysis of the status of Muslims in Europe, I will approach the regulations of the European Union as an independent entity different from those of the member States, and the local regulations of its member States. At the moment, the European Union does not have a Constitution, a Supreme or a Constitutional court. Then, there is no particular political provision for religious freedom at the European Union level. In other words, there is no European Union policy regarding human rights. As a consequence of this frame, each individual State has its own policy in

regard to human rights, and this policy used to depend on the historical roots of each country. We, therefore, have fifteen different conceptions of human rights and of religious freedom and neutrality working at the same time in the former EU States. Organized panel, English

Chan, Kim-kwong
Hong Kong Christian Council, China
Missiological Implications of Chinese Christianity in a Globalized Context(01B)

As China enters into the World Trade Organization, its political-economic influence is being felt globally. Concurrently, Chinese Christian community is one of the fastest growing Christian communities in contemporary Christendom, with conservative estimate of more than 35 millions. Will China's influence in global religious affairs resembles similar trends like its economic matters? This paper examines the possible missiological implications on the increasing number of global Chinese migrants, of whom many are Christians, to the shaping of global Christianity. Organized panel, English

Chan, Kim-kwong
Hong Kong Christian Council, China
A New Messiah - The Eastern Lightning Sect(15D)

One of the most controversial religious sects in the current Mainland Chinese religious landscape is the Church of Almighty God, commonly known as the Eastern Lightning Sect. Extensive reports exist on the damaging effects of this group on other Christian communities—Protestant and Catholic alike. This group is one of the most secretive sects in China. Although the Chinese authorities

have outlawed it, this sect keeps expanding even beyond the border of China into Hong Kong, USA, Canada and Europe. This paper attempts to analyze the few original documents and materials this sect has produced during the past 10 years.

Organized panel

Chen, Miin-Ling

Cathoric Fujin University, Taiwan
The problem of Entmythologisierung in Pure-Land Buddhism: the Comparative Perspective of Honen and Shinran(07J)

In the history of Buddhism, the controversy between Pure-Land as a directional concept (dualism) and Pure-Land as a concept based on the subject mind (monism) has never ceased. Rebirth in the Pure-Land and the question of future-life intention are the central issues of the Pure-Land school. By comparing Honen and Shinran, this paper aims at clarifying how traditional Pure-Land Buddhism can overcome the difficulty of dualism without losing its own position.

Organized panel, Japanese

Cheng, Kwi-Hsia

Shuchiin University, Japan
Method and Theory in the Study of Religion(07K)

It's life pattern, we've predestined to be born and acquainted with accumulation of right and wrong and to be mutually dependent, to grow old and die. In Buddhism's method, has teaching two ways "The satya" to solve a problem [co-dependent, nonself-character, sunyata] to get the life peaceful and successful. The method of this study uses personal meditation and through [body, mouth, mind] to make the [ki] "Chi" correcting in One's body and home to get attempt smoothly, to reach to the abundant. It's according with longer time to stay in one's home

and business area to get an increased the Chi's smooth environment. This subject issued by improvement Sciences of the "Chi" by [Harmony of the Chi produce] to get the peace return back to the environment and that already had about 40 years ago, at America and Europe all over.

Organized panel, Japanese

Chi, Youngim

Cheju National University, Korea
The Tradition and Change of Korea's National Memorial Cemetery(08S)

Today, every major city in the world has cemeteries and monuments to honor heroes of the past including memorial buildings and statues. For example, there are Arlington National Cemetery in Washington, the Tomb of the Unknowns beneath the Arc de Triomphe in Paris, Westminster Abbey in London, and National Memorial Cemetery in Korea that was built after the Korean War. Smith, a historian, argues that it is nothing new to mark the dead, and that the rediscovery and reconstruction of history might be possible but its creation never happens. According to such modernist as Hobsbawm and Anderson, however, the Tomb of the Unknowns and monuments were created in modern times. The objective of this presentation is to shed light on the creation of new things and the continuity between Korea's National Memorial Cemetery and the past, based on the discussion above.

Organized panel, Japanese

Chidester, David

University of Cape Town, South Africa

A Colonial House of Dreams: Zulu Dreams, Divination, and Religion in Nineteenth-Century South Africa(01F)

In *Primitive Culture* (1871), E. B. Tylor supported his theory of religion, animism, by referring to reports about "savage" dreams. Citing Henry Callaway's *Religious System of the Amazulu* (1868-1870), Tylor invoked the dreams of a Zulu diviner, a "professional seer" who becomes a "house of dreams," as a classic example of animism because "phantoms are continually coming to talk to him in his sleep." In the original account, however, the phantoms were not coming "to talk" to the diviner. They were coming to kill him. This paper explores the hermeneutics of dreams in relation to indigenous practices of Zulu divination, colonial situations of violence, and imperial theorizing about religion.
Organized panel, English

Cho, Sun Taek
Korea University, Korea
Colonial Legacy in Korean Buddhism and Buddhist Scholarship(05D)

This paper will examine how a number of important problems in contemporary scholarship on Korean Buddhism, specifically and East Asian Buddhism in general, stem from a single source: the tendency to view Buddhism in purely rationalistic terms. I will argue that this rationalistic prejudice, in turn, derives from the history of Western colonialism in Korea, and the circumstances of Korean modernization - a radical cultural transformation imposed from outside. Furthermore, I will discuss the viewpoint of Korean Buddhist intellectuals during the period of colonialism. Overwhelmed by the powerful impact of "scientific" and "rational" ideas imported from the West, on one hand and by the colonial experiences imposed by Japan on the other, Korean Buddhist intellectuals lost perspective, failing to understand

the implications of "scientific" and "rational."

Organized panel, English

Cho, Sung Youn
Cheju National University, Korea
Modernization and Folk Religion in Korea(08D)

Folk religion often is treated as a superstition compared with other religions. This way of thinking has been strongly influenced by school education. On the other hand, folk religion can be regarded as a rich deposit of information on the traditional culture. In this paper, I analyze folk religions in relation to the intensive process of rapid modernization in Korean society.
Symposium, Japanese

Choi, Shin-Hann
Hannam University, Korea
Schleiermacher and Asian Religions in View of Humanism or Religious Self-Formation and Self-Cultivation(11Q)

This paper aims to compare Schleiermacher's concept of religion with Asian religions in the current situation of religious pluralism, and to reveal that both can have dialogue in the horizon of religious self-formation or self-cultivation. For Schleiermacher the epoch making importance of religion is situated in the occurrence of a new significance for life through a individual's intuition of the infinite. Each religious intuition forms a human interior newly in every moment and elevates it to a new dimension of humanity. In this dimension, even though one has different religious teachings from tradition, they can meet and dialogue. In this point of view we want to find the same structure between Schleiermacher's religion and Asian religions. For both sides the fundamental question is becoming a religious virtuoso. According to Schleiermacher's 'Speeches', the religious virtuoso

can build 'the communion of saints' with every other confessor. The communion of saints is the community of religious virtuosos whose interior is already newly formed and cultivated. In this sense sages in Confucianism and Buddhas in Buddhism can dialogue with Christian saints, because they seem to have the same structure of 'Frömmigkeit' (Schleiermacher) or 'seriousness' (T'oegy) in their own interiors.

Organized panel, German

Choudhary, Paras Kumar
Ranchi University, India
Religion of the Munda Tribe: Traditions and Modernity(16S)

In the early stages of history, members of the Munda tribe were nomadic. Later on, they cultivated land and settled in a certain geographical territory. This community generally speaks mundari of the Austroasiatic linguistic group. The Mundas have their own religious life. They celebrate many festivals like Maghe, Parab, Phagu, Honba, Karma, and Soharai.. The Munda call the festival Maghe because it is celebrated in the Hindi month of Magh (January). Similarly, the Phagu festival is celebrated in the month of Falgun (February). They call their common sacred place Sarana. They do different types of worship here including worship of their village god. The Pahan is a village priest who plays an important role in all religious activities. But nowadays they are also influenced by the Hindu religion. They have started worshipping of Hindu gods and goddesses. A few of them have contact with Christianity. However, due to the impact of various modern factors, many traditional rituals have disappeared.

Roundtable session, English

Choudhary, Paras Kumar

Ranchi University, India
Socio-Cultural Dimension of Munda Tribes and its Changes(17S)

In the early stage, the Munda were nomadic, later they went into hunting, food gathering and fishing. At last they cultivated land and settled in territorial units. The family of Munda tribes is known as "Killies", who claim descent from one common ancestor. The fraternities of mutual affection can be seen in their daily life. Their families follow the rule of the patriarchal system. The Munda celebrate many festivals, such as Mage Parab, Phagu Parab, Baha games, etc. This paper explores the type of change that the various kinds of rituals have undergone as a result of globalization and other factors which have impacted on the Munda community.

Organized panel, English

Claerhout, Sarah
Ghent University, Belgium
Explaining the Paradox of Religious Violence(02C)

The paradox of religious violence - that religions promote a message of peace and charity and at once are a source of violence as their message has to be spread - is often mentioned in the literature. However, though this paradox is generally taken to be significant, scholars never really analyse it. They do not seem to feel the need to explain "this ambivalence of the sacred" scientifically. I will argue that any theory on religious violence at least has to explain the nature of this paradox. A hypothesis is proposed that accounts for the paradox and identifies it as the litmus test for other theories. It reveals a necessary link between this paradox and the structure of conversion in the Christian religion. Concluding, I raise the question of whether the paradox of religious violence is a

universal human phenomenon or a typical feature of certain religions.
Organized panel, English

Claerhout, Sarah
Ghent University, Belgium
Freedom of Conscience and the Right to Convert: Human Values or Christian Precepts? (* joint presentation with De Roover, Jacob)(04H)

In modern India, religious conversion has become a bone of contention. Christians and secularists claim that the right to propagate and change one's religion is part of the freedom of conscience. This freedom, they say, is a fundamental human right, which should be protected by any secular democracy. In contrast, many Hindus – including the advocates of Hindutva, but also moderate Gandhians and traditional swamis – claim religious conversion violates the very foundations of the Indian social fabric. Some even plead for a constitutional ban on conversion in India. In our paper, we argue that freedom of conscience is not as secular or neutral as it claims to be and that the same holds for the right to religious conversion. These notions make sense only against the background of a religion like Christianity, which divides the human world into one true religion and many false religions. Historically, freedom of conscience became crucial in the Christian West, because of the basic belief that all human souls ought to be left free to be converted by the true God and His Spirit. Within this particular theological framework, religious conversion became a fundamental right never to be violated by the human authorities. Therefore, when Hindu spokesmen refuse to acknowledge "the universal human right to conversion," they have a leg to stand on. However, the fact that freedom of conscience is not a

secular value does not imply it should be replaced by a legal ban on conversion. The predicament of religious conversion in India, we argue, should be revisited by examining the way it was successfully resolved in the past, when a plural society consisting of Hindus and Christians (and many other groups) was not torn apart by the issue of religious conversion.
Symposium, English

Clarke, Peter Bernard
The University of London, UK
Assessing the Impact of Religious Change(06S)

This presentation examines theories on the impact of religious change in the modern world as religions increasingly lose their regional character and globalize. These theories critiqued include Weber's easternization of the western mind hypothesis as developed by Campbell and Horton's influential account of religious change in modern Africa, and explanations of the rise of Islamist movements. Also critiqued are such units of analysis of religious change as the impact-response framework.
Organized panel, English

Cornille, Catherine Marie
Boston College, USA
Humility and Dialogue(02G)

One of the central conditions for the possibility of interreligious dialogue is an attitude of humility with regard to the truth of the teachings and practices of one's own religious traditions. Humility indeed represents an important virtue in many religious traditions. However, religious humility does not necessarily generate the epistemic humility, necessary for dialogue. Most religions advocate humility toward, but not about the ultimate goal and truth of the own tradition. This latter, epistemic humility, presupposes a re-thinking of the

status of truth within the own tradition. In this paper, I explore possibilities, within Christianity, for a more integral understanding of religious humility which would also include attitudes about doctrine and truth.

Organized panel, English

Cox, James
University of Edinburgh, UK
The Impact of the Alaska Native Claims Settlement Act on Indigenous Understandings of the Land(10U)

The Alaska Native Claims Settlement Act (ANCSA), which was passed by the United States Congress in 1971, must be seen as the culmination of over a century of concerted but at times sporadic efforts to assimilate the indigenous population into mainstream American culture. This paper explores the secularising impact of ANCSA on indigenous understandings of the land, which in traditional society was understood in terms of a 'religious' relationship to the animals, sea mammals and fish that lived on the land and within the adjacent seas. By re-defining land as ownership of corporate shares, the United States government sought to ensure that any sense of spiritual connection to the land held by the indigenous people was eliminated in favour of making profits and increasing personal wealth.

Organized panel

Cremona, Michael A.
Bhaktivedanta Institute, USA
The Mayapur Pilgrimage Place, West Bengal, India: A Mandala of Peace and Ecological Harmony(01L)

In 1486, Chaitanya Mahaprabhu, an avatara of Krishna, appeared at Mayapur, West Bengal. Mayapur is located in the Navadvipa (nine island) region, the nine islands

representing the nine processes of devotional service that serve as the foundation of Chaitanya Mahaprabhu's movement. Chaitanya Mahaprabhu predicted his movement for spiritual peace and love, which took in people from all castes and religions in India, would spread throughout the world. The place of his appearance was later lost. In the late nineteenth century, the Gaudiya Vaishnava acharya Bhaktivinoda Thakura rediscovered the appearance place and constructed a temple there. Succeeding acharyas in his line undertook further development of the site. Today the prediction of Chaitanya Mahaprabhu has come true. Each year, on the occasion of his appearance, thousands of his followers from around the world gather at Mayapur, in a striking display of peace among all peoples, in an atmosphere of ecological harmony.

Organized panel, English

Crislip, Andrew
University of Hawaii at Manoa, USA
Healing Traditions of Late Antique Egypt: Medicine and Religion in a Multicultural Society(12J)

Late antique Egypt was the inheritor of two venerable cultures: the dominant Hellenistic culture brought by the armies of Alexander the Great, and the indigenous Egyptian (or Coptic) culture. This multicultural society gave birth to Christian monasticism. Christian monastics did not generally live in strict isolation, but were engaged with nonmonastics in wide range of spiritual, financial, and social activities. Among these social functions, perhaps none was more prominent than the monastic's role as healer--both of body and soul. Monastic healing has long been understood as a charismatic gift,

enacted through religious rituals; yet early Christian monastics also practiced traditionally "medical" healing practices. My paper will explore the complementarity and conflict between medical and "spiritual" healing traditions in late antique Egypt as well as Egypt's special place as heir to the medical traditions both Egypt and Greece, which constructed the boundaries between medical and religious healing very differently.
Organized panel, English

Crnjic, Ales
University of Ljubljana, Slovenia
New Religious Movements in 'New Europe'(06E)

In the post-socialist countries of Central and Eastern Europe we have been witnessing significant legal (and formal) re-regulation of the field of religious activities. In these societies it is possible to detect clearly articulated and well-led attempts of traditional churches to acquire a dominant social status, comparable to the one they had before the World War II. This is also connected to nationalism and the concomitant emergence of a religious and national identity. On the other hand, these societies are exposed to an invasion of New Religious Movements (NRMs), which enter this re-opened spiritual area and thus present a challenge of religious pluralism. Both processes lead to the formation of different and often contradictory notions of religion. In practice, however, the social status of religion is most frequently based on traditional notions, which are better suited to the established churches and often push new religious groups to the margins, as these are usually associated with negative stereotypes. NRMs are often perceived as a threat to society, national identity and 'traditional' religions. Generally it can be said

that countries with a majority Orthodox population are the least open to NRMs.
Organized panel, English

Cuevas, Martha Garcia
Instituto Nacional de
Antropología e Historia, Mexico
The Gods at Palenque's Incense Burners(03R)

According to the study of several ceramic incensers, that have been discovered through archaeological explorations in the temples of the Cross, Foliated Cross and the Sun in Palenque, we have surprising data about the deities venerated in this Maya city of the Classic period of 500-850 A.C. It is possible to recognize in the incensers a group of deities whose identity is discussed in this paper. On the one hand we have information of their specific archaeological contexts and on the other hand the iconographic patterns which characterize each of the gods. Aside from that, we have information from the extensive glyphic text and scenes represented in the sculpture of stone and stucco, that are integrated in the architecture of the ceremonial precinct. All these will permit us to appreciate some viable explanations about the Palenque deities and their association with ritual conducts and religious beliefs.
Symposium, English

Curbelo, Juana Berges
Center for Psychological and
Sociological Research, Cuba
The New Religious Movements in
the Changes of the Latin
American and Caribbean
Religiosity(15F)

The emergence and development of new non-traditional religious trends and movements, is a substantial part of a transformation process, which has had peculiar impact on Latin American and Caribbean religiosity. Multiple systems of

classification attempt "to put them in order" and to explain their logic. However, the debate has also moved to reflection on the concept of religion and forms of belonging. The New Religious Movements have developed by synthesizing factors from different origins and adapting them to various spaces in a perspective that is sometimes said to be eclectic and other times selective. It is our interest to show the differentiated styles of the new movements that are indicators of the high complexity of the phenomenon. In the evaluation of their meaning in our region, we will take into account their social and political implications and their rejection of traditional models.

Organized panel, English

Cush, Denise Amelia
Bath Spa University College, UK
Should Religious Studies Be Part of the Compulsory State School Curriculum?(02D)

How can education systems best respond to the increasing recognition of the power of religion in international events and the plurality of beliefs and values worldwide? States have taken different approaches to the issue of including religion in school curricula. It can be argued that religious freedom is best served by omitting consideration of religion from the curriculum, by providing each pupil with religious education within the confessional tradition of their parents, or by providing an education which takes a non-confessional approach to a variety of religious traditions. Where the latter approach is taken, options include having a separate subject called religious studies, or teaching about religious traditions within such areas of the curriculum as citizenship, social studies or the humanities. This paper will argue that without a separate subject taught by specialist teachers,

education programmes will fail to provide young people with adequate preparation for contemporary life. Organized panel, English

Dahbany-Miraglia, Dina
Queensborough Community College, The City University of New York, USA

Religion + Custom = Realities: Why Some Women Are Not in Cyberspace(12C)

Cyberspace has created novel linkages between individuals worldwide that could not have existed without computer and internet technology. Nevertheless, "old habits die hard." The majority of web sites, particularly religious ones, are controlled by men. The more traditional religious the site, the less women contribute: a reflection of the established media. Women tend to "secularize" their cyber selections to more or less innocuous, "womanly," homemaker/children-oriented sites. Religious discourse, commentary, interpretation and critique, in most Christian divisions, as well as in Islam and Judaism, are like computers and the internet "men's work." Religious women may e-mail prayers to specific individuals, chat rooms, and other cyber loci; they may refer to particular sources from their religious literatures; individual women will sometimes offer interpretations; they may offer admonitions, advice, commands, suggestions, resources and customary practices with reference to religion, spirituality and religious literature. They rarely contribute to the religious discourses that are dominated by men. This paper will delineate, within the varieties of conventional media and cyberspace, the parameters of religious women's participation in religious and religion-based discourse. Alternative modes of expression: gifts, photos, jokes, personal writings, cards, will contribute to the picture.

Organized panel, English

Dahiya, Neelima
Maharshi Dayanand University
Rohatak, India

Women in Buddhist Text: Some Progressive Shifts(10F)

This paper probes the position of women in the early Buddhist society of India. This area of work enthralls me because violence against women exists in various forms in all societies. The recent International Conferences on Women - Vienna-1993, Cairo-1994, Copenhagen-1995 and Beijing-1995 have taken note of elimination of gender based violence is central to equality, development and peace. The Buddhist India from the 6th cent. B.C. to 3rd cent. A.D. is characterised by mainly two features i.e. growth of second urbanization and the development of new socio-religious order. In the Brahmanical society the position of women was equal to sudras in the social hierarchy. I have taken up Buddhist texts to explore the progressive attitude towards women as against the brahminical attitudes towards women. Here will be an attempt to see the text "Therigatha" recovered from Burmese and Sinhalese manuscripts, published in 1883 and subsequently translated. This is a collection of verses attributed to nuns. Other Buddhist text will also be studied. These verses of "Therighatha" were uttered to mark the attainment of liberation. So this paper will like to bring out the spirit of women liberation of ancient India.

Organized panel

Daiguji, Makoto
Hokkaido University School of
Medicine, Japan

Human Mind and Technology: From a Psychiatric Point of View(06J)

Psychiatry has tried to solve many problems in the human mind

through a medical approach. However, looking at this approach through a philosophical point of view, it is not a self-evident truth that the mind becomes ill just as the body does. Still harder to accept is the approach to treat the problems in the human mind using modern technology, which might be seen as foreign matter when considering the human mind. Two kinds of approaches are seen in the field of clinical medicine. One is orientated in clear evidence and reasoning, i.e. evidence based medicine, and the other is orientated in stories told by a patient, i.e. narrative based medicine. It is the fate of clinical medicine to have to pay attention to both the generalism in natural science and the individualism in human science. In this presentation I shall discuss the relationship between the human mind and technological science from a psychiatric point of view.

Symposium, English

Damian, Theodor
Metropolitan College of New York,
USA

The Divine Trinity as Paradigm for Ideal Human Relationships: An Orthodox Perspective(15U)

From an anthropological point of view violence seems to be intrinsic to human nature. But from a theological point of view it is not. It is acquired behavior due to circumstantial causes. As opposed to the many zoological definitions given to man, Theology defines the human being as the image of God. According to the Christian tradition God reveals himself in history in three hypostasis, as a Trinity. It is then in the image of this Trinity that man is created, and this is the basis of the human personhood and at the same time the paradigm of our ideal relationship with one another. In an age of war and violence, when the jungle within is cultivated by the

outside jungle, man needs to reflect seriously on the model he or she adopts, because what one adopts, one is going to become. This paper intends to suggest that the divine Trinity in the understanding of the Orthodox Tradition can offer such a model.

Organized panel, English

Danfulani, Umar H.D.
University of Jos, Nigeria
The Cobra Is Running Wild: Narrating the Events and Evaluating Causes of the Jos Crisis since September 7th 2001(01V)

The Jos crisis, which started on Friday 7th September 2001, was obscured from international attention because of the terrorist attack on the US that occurred a few days later. The crisis started in Jos, the Tin City, and gradually spread to some of the surrounding towns and villages, all within the Northern Senatorial District of Plateau State. Then in a dramatic turn of events, it jumped over the Central Senatorial District and completely engulfed the Southern Senatorial District of the State. This paper focuses on chronicling the events of the Jos crisis from the time it started to the present time. It intends to answer a series of vital questions with a view to providing a comparative analysis between the events in Jos and in the US in the month of September 2001. It will also explore the possibility of putting in place a strategy that will lead both Muslims and Christians living in Jos to say "Never Again" to the gloomy events that started on the 7th of September, 2001.

Organized panel, English

Danfulani, Umar H.D.
University of Jos, Nigeria
Terrorists and Religious Fanatics in the Middle-Belt: Towards a Blueprint for Sustainable Peace in Nigeria(02V)

The paper examines the causes of crises in the Middle-Belt of Nigeria, locating the problem partly in the area of the world-wide Islamic resurgence and the attempt by some Islamists to launch a modern jihad in the area. It explores possible links between the attacks of Islamic jihadists in the Middle-Belt with terrorist networks elsewhere in the world. The other causal factors of the conflict border on the struggle over economic, political and social control in the Middle-Belt. Thus, the struggle has been between so-called minority Muslim settler communities and predominantly Christian indigenous peoples. The paper provides a blueprint for peace in the Middle-Belt by formulating a community-based conflict resolution/prevention program and by calling on the Federal Government of Nigeria to enforce the provisions of the Constitution with regards to so-called settler communities throughout Nigeria.

Organized panel

Davis, Scott
Miyazaki International College, Japan
Head Splitting Laughter in East Asian Religion(02P)

In this presentation I will examine vocabulary pertaining to ancient Chinese ritual as seen on oracle bones from the Shang dynasty, as well as the extension of these concepts into classical Chinese texts. Concepts of splitting, speaking and sacred interaction are expressed in related ways, to present an anatomy of humor and religion in archaic China. By exploring families of words linked etymologically to these concepts, one obtains a set of associated phenomenological qualities for the setting of humor as the sacred. Moreover, consideration of the ways these concepts are prolonged in the classical textual corpus gives us a

sense of the modalities of usage of these religious factors throughout the millennia of Chinese tradition. Splitting operations are axiomatic to container-content symbolism such as gourds/pumpkins/melons that play a prominent place throughout myth and humorous imagination in East Asia. Japanese folk narrative especially puts these images to frequent use.

Organized panel, English

Daw, Carl P. Jr.

The Hymn Society in the United States and Canada, USA

The Theme of Peace in English-Language Hymnody(11S)

If it is possible to see a correlation between the colonizing and expansionist assumptions of the primary English-speaking nations of the 19th-century and popular Christian hymns with militaristic motifs ("Onward, Christian Soldiers," "Lead On, O King Eternal," etc.), it is no less evident that the experience of two world wars led to disenchantment with such imagery in the latter half of the 20th century. Spurred by the witness of the traditional Peace Churches, Christians of all denominations have given new attention to the centrality of peace in the teaching of Jesus and in Hebrew scripture. In particular, understandings of peace have shifted from the private realm of spiritual contentment and the public Constantinian model of pax (the cessation of hostility) to scriptural communal goal of shalom (an environment of mutual goodwill, cooperation, and shared prosperity). This new emphasis in faith and action is both reflected in and stimulated by a significant body of new hymns, particularly from the United Kingdom, the United States, and New Zealand.

Symposium, English

De la Garza, Mercedes

Universidad Nacional Autónoma de México, Mexico

Gods and Supernatural Beings Among Mayan People(03R)

The religious world among the pre-Colombian Mayan people was expressed in very different images on many of their master pieces. We can still admire, after centuries, wonderful examples of them. Many of these images are clear references to supernatural beings, but not all of them were Mayan gods. How do Mayas think about gods? Which were their characteristics and qualities? Which one of these gods was the most important and why? How have these gods changed over the centuries, and between one city and another? These and other questions about Mayan gods, and their symbolic structure, will be my focus in this paper. Topics such as worship, changes and continuity in sacred Mayan thoughts after the Conquest, will be the subject of the second symposium.

Symposium, * Session Abstract, English

De la Garza, Mercedes

Universidad Nacional Autónoma de México, Mexico

The Solar God In Maya Religion(*co-author with Rothstein, Mikael)(03R)

In this paper I talk about the meaning of the Sun in Maya Religion. Drawing upon evidence from sculptural representations, architectural creations, hieroglyphic inscriptions and other myths gathered in colonial times -in Maya language but Latin characters- I propose that the Sun was the supreme celestial deity of the Maya. The Sun, called in Yucatan Maya Kinich Ahau (Lord of the Solar Eye), was identified with Itzamna, the celestial dragon, life principle associated with water. This is why it was also called Itzamna Kinich Ahau by the Yucatan Maya. This deity

was represented with symbolic elements of both manifestations in sculpture. Also, the structure of the cosmos in Maya thought answers to the solar trajectory. The equinox and the solstices determining the four quadrants in which the three cosmic levels -heaven, earth and underworld- are divided; and, at the same time, determining the four seasons, joining in this quadrangular status, the space and the time.
Symposium, English

De Liberal, Marcia Mello Costa
Universidade Presbiteriana
Mackenzie, Brazil
Religion, Negotiation and Peace:
A Biblical Analysis and its
Present-Day Social
Representation(01N)

Peace is a theme broadly addressed by religions. In everyday life people face various situations of conflict which require solutions focused on solidarity rather than violence. Very often, negotiation establishes the possibility of a solution that searches for justice. Thus, this paper, in the light of an analysis on the category "negotiation", will have as a starting point the biblical passage of 1 Samuel 25:18-35. The theoretical contribution of Herkenhoff (1990:119), on the universal value of "equality", the repudiation of discrimination and rejection of intolerance, will be considered. Peace in a broader sense has to do with survival, well-being, identity and freedom. Religions based on negotiation can contribute to the promotion of peace.
Organized panel, English

De Roover, Jacob
Ghent University, Belgium
Freedom of Conscience and the
Right to Convert: Human Values
or Christian Precepts? (* joint
presentation with Claerhout,
Sarah)(04H)

In modern India, religious conversion has become a bone of contention. Christians and secularists claim that the right to propagate and change one's religion is part of the freedom of conscience. This freedom, they say, is a fundamental human right, which should be protected by any secular democracy. In contrast, many Hindus – including the advocates of Hindutva, but also moderate Gandhians and traditional swamis – claim religious conversion violates the very foundations of the Indian social fabric. Some even plead for a constitutional ban on conversion in India. In our paper, we argue that freedom of conscience is not as secular or neutral as it claims to be and that the same holds for the right to religious conversion. These notions make sense only against the background of a religion like Christianity, which divides the human world into one true religion and many false religions. Historically, freedom of conscience became crucial in the Christian West, because of the basic belief that all human souls ought to be left free to be converted by the true God and His Spirit. Within this particular theological framework, religious conversion became a fundamental right never to be violated by the human authorities. Therefore, when Hindu spokesmen refuse to acknowledge "the universal human right to conversion," they have a leg to stand on. However, the fact that freedom of conscience is not a secular value does not imply it should be replaced by a legal ban on conversion. The predicament of religious conversion in India, we argue, should be revisited by examining the way it was successfully resolved in the past, when a plural society consisting of Hindus and Christians (and many other groups) was not torn apart by the issue of religious conversion.

Symposium, English

De Roover, Jakob
Ghent University, Belgium
Religion, Secularism, and the
Rule of Law: The Rule of
Violence?(10C)

Today, the rule of law is viewed as the safeguard of society against the threat of violence. Historically, law became the means to the moral reform of western societies, when Christian confessions began to impose a strict church discipline. In this early modern development, traditional practices were destroyed to be replaced with a legal system. Often, these systems were imposed violently by church and state. Over time, law became the foundation of harmony in the West, for our societies turned into communities as a result of being re-structured by law. Today, we confront a new predicament: various non-western groups are entering western society who were not part of this historical development. Therefore, the rule of law will again become a source of violence, as it tries to reform the traditional practices of these groups through the imposition of a legal framework.

Organized panel, English

Deeg, Max
Unreal Opponents: The Chinese
Polemic against Hinayana
Buddhism(03S)

In this paper the validity of the strict and often polemic distinction between Mahāyāna and Hīnayāna for a general Buddhist and especially for the Indian context will be questioned. Following the scholarly discussion of the rise of Mahāyāna-Buddhism as a religious movement it will be argued that at least for the early period of Mahāyāna-Buddhism, its formative stage, the term Hīnayāna (Chin. Xiaosheng or xiaocheng) and the implicit criticism of some of its

teachings has been mainly used and been introduced in(to) Chinese Buddhist texts – translation texts and others – in order to support the validity of Mahāyāna ideals. In a Chinese context, dominated by Mahāyāna concepts like the Bodhisattva ideal from the very beginning, this devaluation of Hīnayāna was polemic against an unreal opponent because there was no such a thing as "pure" Hīnayāna-Buddhism. The underlying reason, it will be concluded, may have been the strengthening of Buddhist apologetics against Confucian and Daoist criticism.

Organized panel

Deegalle, Mahinda
Bath Spa University College,
England

One or Many Buddhism/s?:
Japanese Buddhism from a South
Asian Perspective(02S)

This is an exploration of unity and diversity of Buddhism in Asia. Japanese Buddhist schools and doctrines will be evaluated to decipher any underlying, intrinsic links within the Buddhist traditions across Asia.

Organized panel, English

Deegalle, Mahinda
Bath Spa University College,
England

Buddhist Responses to Violence:
Contemporary Situation in
Creating Peace in Sri Lanka(15G)

"Buddhist Responses to Violence" examines the challenges that Buddhists face in contemporary Sri Lanka in creating peace while eliminating terrorist activities and unhealthy social and political forces that devastate religious atmosphere by making it impossible to be genuinely religious. Identifying several nationalist and religious movements and political activists, it argues the importance of taking into account the 'religious agency' that

has been so far largely ignored in finding a viable solution to the conflict in the process of creating peace. Three potential threats to peace - LTTE, JVP and JHU - will be examined to understand nationalist and religious opposition to the peace process. In particular, the attention will be paid on the politics of the Jathika Hela Urumaya Monks who have successfully entered into the Sri Lankan Parliament in April 2004 election in the hope of creating a righteous state as a solution to violence, terrorism and conflict in Sri Lanka. Organized panel, English

Demura, Miyako
University of the Sacred Heart, Japan

Religious Struggle and Dialogue in Origen of Alexandria(12N)

Although Origen caused much controversy during his lifetime and his many writings were lost because of the heresy charges against him in the 6th century, he had a strong influence on Western spirituality (dogmatic development, Biblical exegesis, Monasticism, and the Orthodox Church). With the process of globalization, we can recognize new and important approaches which take the cultural situation of Alexandria as Origen's religious background into consideration. In this study, I consider the religious-cultural situation of Alexandria behind such an ambivalent estimation, and approach the problem of the religious conflicts (anti-paganism, anti-Judaism, anti-Gnosticism) and dialogues and gender in the context of the religious pluralism of Alexandria. Organized panel

Dessi, Ugo
University of Marburg, Germany
Conflicting Notions of Peace: the Interplay between

Institutionalized Religions and the Mission of Secular States(16C)

The interplay between religion and the interests of the secular state in Japan has been the recent subject of a number of detailed studies, especially in relation to the WWII period. In the case of Shin Buddhism, it has been suggested that a certain adaptability of the doctrines and the lack of a fixed code of precepts might have followed from a conformity of interests with secular state, interests which ran counter to a number of doctrinal assumptions. Through a comparative approach to different reactions by religious institutions to the tragic events of the last years, this paper describes the efficacy of Shin Buddhism in facing these concrete situations without being unfaithful to the universalistic spirit of Buddhism. This paper also highlights the ambiguities of a 'social engagement' that is not always aware of its socio-political context and so exposed to the risk of manipulation.

Organized panel, English

DeVido, Elise Anne
National Taiwan Normal University, Taiwan

Mapping the Trajectories of Engaged Buddhism in Taiwan and Vietnam(17M)

The impetus for this paper arose at the Fourth Annual Conference on the Thought of Yinshun (Taiwan 2003) when Taiwanese scholars assured me that Thich Nhat Hanh's concept of "Engaged Buddhism" derived from Yinshun's (b. 1906) ideas about "Humanistic Buddhism." After investigation, I found that in the 1930s-40s, Vietnamese Buddhist reformers were directly inspired by not Yinshun but Chinese Buddhist reformer Taixu's (1890-1947) "Humanistic Buddhism." The seeds planted by Taixu's ideas in Vietnam not only resulted in institutions that

organized and educated a modernized samgha, but lay the framework for Thich Nhat Hanh's and others' actualized Buddhism in the 1960s. By tracing the paths of humanistic Buddhism from Taixu to Vietnam and from Taixu to Taiwan, it is hoped that this paper may contribute to ongoing debates about the origin, definitions, and varieties of Engaged Buddhism as it highlights both the innovations and limitations of Humanistic Buddhism in Taiwan.

Organized panel, English

Dewey, William Joseph
The University of Tennessee, USA
Africans in India: Worship at the 'Tombs' of Baba Ghor(14R)

Baba Ghor is the most important African Islamic saint (pir) honored in scores of Indian cities and among the Indian Islamic diaspora. His durga (tomb) in Ratanpur, Gujarat and the numerous chillas, or memorial tombs, found elsewhere, are the principal foci of worship of many Sidi (or African descent) Muslims. As a mystic Sufi saint, Baba Ghor's divine blessing (or baraka) is mediated through the active participation of devotees in music and dance. Using film clips and slide illustrations this paper will focus on performances associated with worship and healing performed in the tomb site at Ratanpur and a memorial tomb in Mumbai. The expressive and material culture displayed at these devotional sites represent an intense (and at times blurred) synthesis of African, Hindi and Muslim religious traditions. The religion and expressive culture of this African diasporic community illustrates the active fusion of both present and past, and imagined practices.

Organized panel, English

Dobbelaere, Karel

Catholic University of Leuven, Belgium

Comparative Research(12I)

Invited to Japan by Shin Anzai-sensei in 1984, I was advised by Yoshiya Abe-sensei not to apply automatically to Japan sociological concepts developed in the West, such as secularization and pillarization, without first undertaking a comparative study of both societies. So I spent the last three months of 1984 in Japan trying to understand this country and its religions. In my paper, I want to reflect on the impact my study of Japanese society and religion had on the development of my thinking. I will discuss the following points: the importance of rites - which are rather under-valued in religions of the book like Christianity; the emergence of institutionalized pillars in NRMs; and finally, the cross-fertilization of theoretical approaches by suggesting a way of integrating aspects of Rational Choice Theory in order to extend our study of the process of secularization.

Organized panel, English

Dodina, Yevgeniya Yevgenievna
Odessa National Academy of Law, Ukraine

Interreligious Dialogue: Ways of Conflict Resolution(01G)

Many people consider inter-religious conflict to be a natural element of social life, a regular product of social development, the principal feature of which is dissociation and conflict of interests of among different religious groups, as well as the confrontation between the believers and non-believers. The analysis of inter-denomination and inter-church conflicts in Ukraine centers upon the following areas of conflict: a) between the Orthodox and Catholic churches; b) between the Ukrainian Orthodox Church (belonging to the Moscow patriarchy), the Ukrainian

Orthodox Church (belonging to the Kiev patriarchy) and the Ukrainian Autocephalous Orthodox Church; c) between the churches traditional for Ukraine, and the New Religious movement. This article will propose ways of solving these conflicts, such as creation of an appropriate legal base aimed at the perfection of the laws concerning the freedom of religion, as well as carrying out certain state activities directed at the separation of the church from the state.

Organized panel, English

Doi, Hiroshi
Monotsukuri Institute of Technologists, Japan
Memorial Service of New Religion for the War Dead in Modern Japan: Case Study of Konkokyo(Konko Faith) Rites(05J)

This presentation runs as follows; 1. How memorial service for the war dead have been studied in postwar Japan 2. Shinto and new religion as vernacular religion of Japan 3. Memorial service of Konkokyo(Konko faith) for the war dead.

Symposium, English

Doi, Hiroshi
Monotsukuri Institute of Technologists, Japan
Cremation in Nineteenth Century Japan-from Buddhist Custom to Hygienic Method(10M)

The purpose of this presentation is to explore how cremation reconstructed in nineteenth century Japan. The cremation has hardly any religious significance in present-day Japan. But this custom was once one of the most important political/religious issues of Japan. Until the last quarter of nineteenth century, cremation was constructed as a Buddhist custom by anti-Buddhists. But, since the ban on cremation in 1873, this method of disposal of the dead was argued in

not only the (anti-)Buddhism context but also in public health and/or the civic problem context. This ban was lifted in 1875 and the cremation has been reconstructed as a hygienic method for the disposal of the dead, out of the Buddhism context. In the following years, the cremation/burial has been constructed in a Buddhist/anti-Buddhist style. After this era, the cremation/burial has been reconstructed as a hygienic/unsanitary method for the disposal of the dead. The differences in cremation and burial come from the level of modernity and do not come from religious ideas.

Organized panel, English

Doi, Hiroto
University of Tsukuba, Japan
Application of Modeling to Religious Studies(14K)

In religious research, the study of language is important. But we often face limits to language. Although our study depends on language, illustrating concepts and key terms structurally will make characteristics and problems clear. This report tries to attempt systematic modeling on some religious thought by using UML (Unified Modeling Language) and to find its application in comparative studies. We know UML has many insufficiencies for its use in religious research, because originally UML is a modeling language for software programming. But UML also shares various concepts or systems of unified notation, and enables us to communicate with each other and solve problems. I will show how this approach will contribute to religious research, especially to inter-religious dialogue.

Organized panel, Japanese

Doi, Yumi
University of Tokyo, Japan

Transition in the Study of the Passion Narratives(10S)

European text critiques of the Bible began at the end of the 17th century by the Lutherans, who applied this method to the texts of the Old Testament. At the beginning of the 19th century, it was applied to the New Testament and developed along the basis of the rise of historicism. Out of this, the Passion Narratives of the Gospels of the New Testament were notable materials that evoked interest. Diverse trends such as Judaism and Christianity, Hellenism and Hebraism, anti-Semitism, Nazism, religion and violence, soteriology, eschatology, and so forth, have affected the interpretation of the Passion Narratives. This presentation intends to summarize the studies on the Passion Narratives from the 19th century up to the contemporary period, by taking into consideration the above-mentioned social and ideological backgrounds.

Organized panel

Dolce, Lucia

SOAS, University of London, UK

Localizing Buddhism in the Japanese Cultic Context: A Ritual Approach(02S)

While it is difficult to speak of a single 'European' approach to Japanese Buddhism, it may be noted that its study in European institutions has been mainly carried out as part of Japanese studies rather than 'Buddhology.' In the mid-nineteenth century there already was in Europe a specific knowledge of the Japanese Buddhist pantheon and an interest in its ritual use, as the collections of von Siebold in The Netherlands and Guimet in France demonstrate. Early research in Japanese Buddhism reveals an attention to its liturgical and devotional dimensions and its association with the workshop of

kami, a pioneering approach that has continued in much of twenty-century scholarship. This approach highlights the value of what we may call an anthropological perspective on the study of Buddhism, and it is helpful in rethinking the categories through which Buddhism (in the singular) has been interpreted and in balancing the marginal treatment that Japanese Buddhism receives in general works on Buddhism, where its 'uniqueness' unfolds only in negative terms.

Organized panel, English

Dopamu, Ade P.

University of Ilorin, Nigeria

Religious Understanding and Peaceful Coexistence in Nigeria: The Yoruba Example(02V)

The impression that has gone abroad is that Nigeria is the home of religious conflict. Many foreigners are scared of traveling to Nigeria, and many investors are unwilling to come because of the religious and ethnic conflicts allegedly tearing Nigeria apart. We sometimes forget that Nigeria is a large country with over one hundred and twenty million people, and when there is a crisis in one or two towns in Nigeria, we erroneously assume that the whole of Nigeria is on fire. The intolerant attitude that usually leads to such crises is not a phenomenon common to all Nigerian people. This is why religious and ethnic crises are seldom found in some parts of Nigeria. For example, cases of religious conflict in Yorubaland are far fewer than those of other areas of Nigeria. It is known that religious pluralism is a permanent feature in Nigeria, and one consequence of this condition is religious conflict. At the moment the conflict between Islam and Christianity is more intense than in the past particularly in the northern parts of Nigeria. The purpose of this paper, therefore, is to show that the conditions that

exacerbate religious conflicts are not allowed by the Yoruba to create tension. The Yoruba cultural system creates an interesting web of social and religious integration. The most important contribution of this paper is to demonstrate how religious pluralism among the Yoruba offers to Nigeria a concrete example of how to "live and let live" through religious understanding, tolerance and harmony.

Organized panel, English

Dore, Mani-Samouth
National University of Laos, Laos
The State and the Statue - A Study of the Socio-Political Role of Religious and Royal Symbolisms in Today's Laos(02W)

On the 5th January 2003, an official ceremony was held in Vientiane (Lao D.R.P.) to erect a 3.5 ton bronze statue of King Fa-Ngum, founder of the ancient Kingdom of Lane-Xang. In its superficial contradictions (for instance those between the actual communist ideology and the former symbolism of monarchy), this event has a deeper significance in the field of economics, history, culture and religion. This paper will demonstrate how, following the economic opening of the country in the late 1980's and the ensuing adverse social and cultural consequences, the Lao communist party has been stressing the role of the sangha (monks community) in the field of education, ethics and tradition. To sum up, Buddhism together with the historical Lao dynasty formed the main pillars of the Lao identity. Viewed from this point of view, King Fa-Ngum who had conquered the Middle Mekong Valley during the 14th century A.D. and had united it ideologically under Hinayana Buddhism, was a national hero. In this paper, by showing on the one hand the historical relationships of Buddhism to the State in Laos, and

on the other hand the aims of the Lao Government in organizing such an event and its impact, we will focus on the re-establishment of religious and royal symbolism and their role in modern Lao society.

Organized panel, English

Dorman, Benjamin
Nanzan University, Japan
Media "Ijime" and New Religious Movements: Violence or Virtue?(01R)

This paper will examine the reporting of issues concerning new religious movements by weekly magazines in the post-Aum era, and will discuss media "ijime" (bullying by the media of individuals and groups) as a form of violence. A former writer for one of Japan's ubiquitous weekly magazines has used the term media "ijime" to describe the tactics employed by these prominent and highly influential publications in order to boost sales in an increasingly competitive market. New religious movements, which have historically been treated negatively by the media in general, are a regular target for many weekly magazines. Supporters argue that these publications provide a welcome outlet for genuine news that is largely unreported in the mainstream press due to the restrictive "press club system" and other social constraints. Critics, on the other hand, hold that these publications trample human rights, abuse freedoms, and trigger unnecessary social concern and hysteria.

Organized panel, English

Dorman, Benjamin
Nanzan University, Japan
Peace or Pressure? Religious Reporting during the Occupation of Japan(12C)

This paper will discuss issues related to religion, peace, and the

media during the Occupation era (1945–1952), a period of fundamental change for Japanese society. During the first years of the Occupation, a paradoxical part of the wide-ranging democratic program employed by the SCAP authorities was strict media censorship. The media, which had for years promoted the official tenets of State Shinto, were granted freedom of speech albeit with significant restrictions, particularly when it came to the reporting of religion. Censors often balked at mere references to Shinto deities, leading one Occupation official to remark that censorship was "a continual object of attack for much of which there was considerable justification." On the other hand, the reporting of Christianity, widely viewed as the religion of the conquerors and promoted as a fundamental teaching of peace by the seemingly omnipotent figure of General MacArthur himself, presented another set of problems. Organized panel, English

Dorman, Benjamin
Nanzan University, Japan
Religion, Peace and the Media(12C)

This panel aims to explore some of the tensions, contradictions, and paradoxes that can arise when investigating interconnections and convergences between three broad categories — "religion," "peace," and "media." It is inevitable that when looking at these terms, questions are raised not only over definitions themselves, but also who the definers are and to what purpose the language used serves. Such questions are critical when considering issues relating to how media reporting reflects values that may be assumed to be universal by some yet remain contested by others. Terms that stand in contradistinction to each other —

freedom and repression, equality and inequality, democracy and tyranny — are often used in various media concerning religion and peace, particularly during, or in the wake of, war. Using theoretical perspectives, historical and contemporary examples with reference to Japan and the United States, and responses by women to religious violence promoted in cyberspace, the papers seek to identify some of the issues involved. Organized panel, * Session Abstract, English

Dourley, John Patrick
Carleton University (ret.), Canada
Carl Jung and S.P.Huntington and the Search for Commonalities Beneath the Clash of Civilizations.(03K)

The paper would briefly and appreciatively present Huntington's thesis that future wars will be fought between civilizations bonded by differing religions. It would go on to show a profound initial agreement between Huntington and Carl Jung whose ideas of the participation mystique, representations collectives, (both borrowed from Levi Strauss), the "isms" and the collective shadow jointly contend that civilizations are bonded by archetypal powers. The more effective the bonding, the less conscious and so less morally sensitive are those bonded in relation to the differently bonded. Jung goes beyond Huntington in his contention that the psyche itself moves to a conscious and historical actualization of the human commonalities that Huntington refers to in passing as the distant solution to the clash of civilizations. In identifying these commonalities and their psychodynamics Jung completes Huntington in the search for a humanity cognizant that its cultural/religious differences derive from a common source and so

should be an occasion for mutual embrace and enrichment rather than enmity.

Organized panel, English

Drott, Edward

University of Pennsylvania, Japan Disharmony in the Land of Wa: Challenging "Official" Buddhism in Pre-Modern Japan(12E)

It is commonly asserted that Japanese religions demonstrate a keener attention to questions of orthopraxis than to orthodoxy. Examples from pre-modern Buddhism generally support this assumption. It can be argued that major medieval controversies did not involve heresies but disagreements over the relative importance of certain forms of religious practice. Another framework for understanding rifts in pre-modern Japanese Buddhism focuses on the division between "official" ordained priests and representatives of "unofficial" Buddhism: un-ordained ascetics, hermits and wanderers. Examples from medieval art and literature depicting religious wanderers challenging ordained priests demonstrate the resonance of these categories in the religious imagination of the day. The ways in which these conflicts and their resolutions are framed illuminates the unique dynamics at work in Japanese and particularly medieval Japanese religiosity.

Organized panel, English

Dube, Musa Wenkosi

Scripps College, USA

Talitha Cum Hermeneutics: Some African Women's Ways of Reading the Bible(10N)

This paper will explore the various methods of reading the Bible proposed and used by African women in the past fifteen years, especially within the forum of The Circle of Concerned African Women

Theologians. The story of the bleeding woman and the little girl who returns from death to life in Mark 5: 21-43 has become a central lenses/language. The paper will focus on selected African women readers: It will highlight Mercy Oduyoye's inculturation hermeneutics; Teresa Okure's hermeneutics of Life; Musimbi R. A. Kanyoro's feminist cultural hermeneutics; Madipoane Masenya's bosadi/womanhood hermeneutics and Musa W. Dube's postcolonial feminist project of biblical interpretation and HIV/AIDS hermeneutics of liberation.

Organized panel, English

DuBois, Thomas David

National University of Singapore, Singapore

Local religion in Manchuria: Cultural imaginary and the popular press, 1908-1944(12C)

Recent studies have discussed how states and scholars shaped the idea of religion, and how representations of colonial religion advanced discourses of modernity and civilization. Scholars of the Japanese empire have examined such portrayals produced in Japan and the colonies. This paper will add a third element to this discussion, the popular press, by discussing the portrayal of local religion in Chinese newspapers during the early twentieth century. Specifically, it will focus on the Shengjing ribao, a Chinese language daily that was under Japanese ownership in the northeastern city of Shenyang (Mukden) from the fall of the Qing empire through the lifetime of the state of Manchukoku (1908-1944). During this period, the presentation of local religion was influenced by the themes in official and scholarly portrayals, but as a consumer product, newspapers also remained partially independent of them, even during the war years.

Organized panel, English

Dumbrava, Daniela
Association Roumaine d'Histoire
des Religions, Italy
Cosmography and Cartography,
Dynamics on Mapping Territories.
The Case of Russia, Inner Asia
and North China (XVI-XVII
centuries)(17Q)

Strabo considers the geographic knowledge "dignified to the competences of philosophers" (Strabo, Geography I, 1, 1), such as the Anaximander of Miletus, Democritus, Diacearco, and even Homer, Hecateus and Polybius. He explains that investigating the divine (the celestial phenomena, the animals from the earth and from the sea) and human realities (art of life and felicity) constitute elements fundamental to philosophy. From this heterogeneous analysis, the reasons for travel are divided between knowledge, material reasons (commerce, politics, war), and at last, cultural and religious interactions. The enormous amount of primary and secondary literature or contributions on the contacts, commerce, and interactions from the period of the Asian conquest of Alexander the Great until the Oriental times of the Roman Empire in Late Antiquity, are now divided into very specific studies along disciplinary lines. This paper offers a short note on the impact of geographic knowledge in the "Religions and Dialogue Civilisations". It does this by analyzing the dynamics and the morphology of mapping territories and by describing the transitions from the mythical representations of Terra Incognita to the technical Asian process of mapping assumed by the Jesuits, by the Russians or by the Qing elites. It also includes accounts of the fantastic tales of ancient geographers to the new techniques and knowledge of

mapping. This entails looking at official reports, the diaries of ambassadors and travellers in the early modern period—from the imaginary lines drawn between Europe and Asia, to the real measures of overland and of Siberian and Inner Asian rivers. Organized panel, English

Dungaci, Dan
University of Bucharest, Romania
Rethinking Nationalism and
Religious Pluralism in Post-
Totalitarian Countries: the case of
Ukraine, Republic of Moldavia
and Serbia-Montenegro(05E)

Religious pluralism usually means that in a society there is no single religious tradition with a monolithic, unchallenged worldview of the supernatural, but rather many divergent views. In modern, religiously pluralistic societies, the religions can play vital roles as sources of meaning for their adherents, but the state or the government should not force people into sectarian religious observances, nor favor some religions over others, or punish people for their religiosity. This is a typical Western scenario. I will argue in my paper that the situation is different in South Eastern Europe, and one main reason is the relationship between religion and nationalism in this region. Due to the complicated (sometimes dangerous) mixture between these two elements, the national state in this region influenced, explicitly or implicitly, the religious attitude or beliefs of people. To prove this, I shall focus on three case studies, Ukraine --the case of the three Orthodox Churches; Republic of Moldavia --the case of Metropolis of Bessarabia, and Serbia-Montenegro --the case of Romanian/Vlah population. Organized panel, English

Ehara, Takekazu

Kyoto University, Japan
Religious Education as a Form of Values Education in the State-system : From a Comparative Perspective(02D)

In contemporary educational reform around the world, the need to improve cognitive education, the central task of schooling, primarily through strengthening basic academic subjects, has been widely acknowledged. At the same time, however, the demand for developing values education in tune with the multicultural society in which multiple value systems coexist has also gained prominence. In particular, the role of religion in public education has become one of the foci of educational debate. Values education refers to the teaching and learning of principles, ideals, standards, and life styles, which serve as general guidelines of behavior, and as frames of reference in deciding and judging beliefs and actions. Values education includes not only religious education, but also citizenship education, moral education, multicultural education, etc. The overarching principle of various forms of values education is that they assume the coexistence of multiple value systems. This paper, based on the comparative study of religious education in 12 countries including Japan, will present an analysis of the different roles religious education play in the school curricula, followed by a discussion on the potential of religious education as a form of values education.

Organized panel

Ejima, Naotoshi
Taisho University, Japan
The View of Asia by Buddhist Groups in Modern Japan(07S)

In this presentation, I'll show clearly how traditional Buddhism groups in modern Japan have positioned

themselves toward Asia, and what their self-image is in respect to Asia. It is said that the Sino-Japanese War have been an opportunity in which Japanese people began to be have a strong consciousness of Asia. Following this opinion, I formulated the hypothesis that Japanese Buddhism began to be aware of the Buddhism "of Japan" at this time. Then I collected articles related Asia (period: before and after the Sino-Japanese War) within Jodo-kyoho, which was the bulletin by Jodo-shu, and clarified the self-image to Asia stated there. Moreover, the self-image was also able to strongly have a correlation simultaneously with their own state and Christianity. In this presentation, I will extend the period and groups and discuss the relation between their self image and Asia, their own state, and Christianity until World War I.
Organized panel, Japanese

El Sharkawy, Pakinam
Cairo University, Egypt
Muslims as a Minority and the American Political System(13O)

The main aim of the paper will be to present the political status of Muslim in America from a comparative perspective. The relationship between the Muslim and the American political system will be discussed through two level of comparison: the first will deal with the situation of other religious minorities, while the second will analyses the differences between before 9/11 and its aftermath.
Organized panel, English

Ellis, Stephen Derek
African Studies Centre,
Netherlands
Religion in War and Peace in Liberia(15O)

In the wars that have occurred in Liberia since 1989, religion has played a notable role both in the organisation of violence and in its

dramaturgy. Fighters have committed atrocities that graphically recall, or caricature, rituals that are central to some of Liberia's main religious traditions. This paper considers the continuity of such practices in war and peace and draws conclusions on the nature of stability in society.

Organized panel, English

Elmi, Qorban

Tehran University, Iran

Religion and Human Rights from the Viewpoint of Islam(06C)

This paper attempts to study the relation between religion and human rights from the viewpoint of Islam. The issue of human rights is one of the most fundamental issues confronting humanity today, and also one of the most sensitive and controversial. Observance of human rights in the world should be a top priority. Respect for human rights and compliance with their relevant norms and standards is not a posture adopted out of political expediency or conformity with others. Rather it is the natural consequence of religious teachings and precepts. It is possible to argue that in the absence of an absolute morality and spiritual vision, which only religion can provide, human rights may be hard, if not impossible, to observe. Islam, like other religions, especially theistic religions, emphasizes the importance of human rights. Truth, peace, justice, tolerance, equality and brotherhood are the principles that enjoy a special position in Islam. The Islamic teachings oppose all types of discrimination based on color, race and economic divisions. Piety is the only criterion for the superiority of a human being, which can be attained only as a person moves towards perfection.

Organized panel, English

Elmi, Qorban

Tehran University, Iran

Peace and War from Islamic Viewpoint(12O)

Religions have played a crucial role in the history of humankind, particularly in regard to conflict and peace. Religions have justified, motivated and mandated violence and war. At the same time, they have encouraged the resolution of conflict and the need to create conditions of global peace. Understanding the role of religion, both as a source of conflict and of peace, is indispensable for all peace-makers. One guarantee of peace between cultures and civilizations is peace between religions. We can say that there will be 'no peace in the world until there is peace between the religions.' Islam is a religion of peace. A systematic examination of Islamic texts and Muslim history shows that peace is and has always been the original position and final aim of Islam. From its inception, the Qur'an emphasized peace as an intrinsic Islamic value. This fact is borne by both Islamic teachings and the very name of "Islam." The terms "Islam" and "peace" have the same root, Salaam. The expansion of Islam is to be achieved through persuasion and the use of peaceful means, not by force and compulsion. One can clearly see that peace was always the original position of Muslims, and that war was either a punitive measure to annihilate tyranny and oppression, or a defensive measure to stop aggression. Islam considers that real peace can only be attained when justice prevails.

Organized panel, English

Engler, Steven Joseph

Mount Royal College, Canada

Religion, Agency, and Order: Theoretical Issues and Historical Cases(01K)

The panel considers relations between the themes of religion, agency, and order. Three issues are

addressed: (1) the extent to which religion is concerned with, or constituted by, relations between individual and collective human agency, on the one hand, and views of order, on the other (e.g., to what extent are obedience to divine commands, action in emulation of sacred models, ritual propriety, godly self-interest, etc., held to constitute, or their to obverse threaten, social and political order?); (2) the extent to which transformations of these relations play a role in religious history; and (3) the extent to which this hypothesized linkage is predominantly Western.

Organized panel, * Session Abstract, English

Engler, Steven Joseph
Mount Royal College, Canada
Ritual and Cognitive Aspects of Agency(01K)

This paper discusses cognitive aspects of agency in relation to ritual behaviour. In it, I discuss several cognitive and semiotic aspects of how rituals alter conceptions of agency and thereby actively enhance representations of so-called 'magical agency', i.e. some ritual entity believed to contain an essence that enables the ritual action to have some sort of efficacy.

Organized panel, English

Engler, Steven Joseph
Mount Royal College, Canada
Charting the Map Metaphor in Theory of Religion(11K)

Discussions of relations between language about religion and religious phenomena often use geographical metaphors: map, chart, landscape, site. This presentation argues that the theory of religion has been hampered by an overly simplistic appeal to these metaphors. After sketching epistemological critiques of the correspondence view of truth (i.e., the view that truth

happens when language "maps onto" reality in a one-to-one correspondence), I argue that semantic theories (e.g., Donald Davidson) hint at a very different sort of theory of religion: one in which the use and context of maps and territory are more important than whether one is a true picture of the other. Scholars of religion frequently cite J.Z. Smith's statements, "map is not territory" and "there is no data for religion," as warrants for a naive, relativist constructionism. A more nuanced appreciation for the metaphor of the map leads beyond this cul-de-sac.

Organized panel

Enomoto, Kaoru
University of Tokyo, Japan
A Term "Medium" in Religion – In the Case of Masaharu Taniguchi (the Founder of "Seicho-No-Ie") and the Radio –(03J)

From devices (television, radio, internet, etc.) to a person who communicates with the spirit of the dead, a word "medium/media" is used in many ways. The aim of this paper is to observe how this word is used pluralistically in a religious term, referring to the case of Masaharu Taniguchi (the founder of "Seicho-No-Ie"), who had a keen sense of using various kinds of media as a mean of his mission. Publishing magazines was the base of his mission, but he was interested in a radio since its broadcasting was started in 1925 in Japan. In those days, he frequently compared humans to the radio system in his magazines (for example, he lectured that the mind of human being is able to reach a divine nature by "tuning" his mind to that). In his mind, he seemed to have pictured a radio as not only the media, the device of transmitting his thought, but as the medium that extends the mind of human beings to the higher existence.

Organized panel, English

**Erasmus, Johannes Christoffel
University of Stellenbosch, South
Africa
Confronting the Challenge of
Social Exclusion/Inclusion in
South Africa Through
Religion(13L)**

The purpose of this article is to establish the overlap between religion and social exclusion/inclusion in South Africa. A secondary question is whether the religious sector can help facilitate the process from exclusion to inclusion. The article will focus on: 1. Exploring the concept of social exclusion/inclusion. Special attention will be given to the north/south debate and the appropriateness of the concept in SA. Furthermore, the question of indicators relevant to the South African context will be explored; 2. Examining the positive role of religion in South Africa. Religious trends of the past century as well as the role of religion prior, during and after apartheid will be explored; 3. A case study in Khayelitsha, an area in the Cape Metropolitan Area where approximately 500,000 people live, using points raised in the above discussion.

Organized panel, English

**Erdely Graham, Jorge
Research center for theological
and social studies, Mexico
Apocalypticism, Messianism, and
Violence in Contemporary Latin
America(15F)**

This paper explores the relationships between messianism and the institutionalization of violence against women in Latin America by presenting an ethnographic study of La Luz del Mundo ("The Light of the world"), a Mexican-based and originated religious sect known for its theocratic and aggressive

transnational agenda. Quickly expanding to different parts of the world and led by a patriarchal figure who is considered by followers a living incarnation of deity, La Luz del Mundo has become in recent years a paradigm for many scholars who study the interrelations of apocalyptic religiosity, gender violence money and politics in Hispanic non-mainstream movements. The wealth and publicly known political connections of the organization with Mexico's most powerful political party, help explain in part the impunity with which many alleged human rights violations have occurred for decades in a country where corruption in the judicial system is widespread.

Organized panel, English

**Eslinger, Lyle
University of Calgary, Canada
The Unholy Alliance of Religion
and Violence: Aetiologies from
Biblical Literature and Buddhist
Psychology(*joint presentation
with Kawamura, Leslie
Sumio)(02C)**

The appalling acts of Muslim fundamentalists leave no room to doubt that religion is a fertile ground for religious violence. Though embarrassing to many members of implicated traditions, religious violence provokes angry reactions from moderates and the non-religious, for whom it poses a threat. There is no obvious way to resolve this growing tension between ultra- and non-religious; scholarship can make a small contribution toward easing it by exploring its sources (psychological and classical). The authors of this paper propose to explore a classical story from the Bible that reflects on the conditions for violence to emerge from religion. Though Buddhism's nuanced reflexivity is a well-established perception (based on texts such as the Dhammapada) the Bible is

better known as an ideological source of animosity and aggressive behaviour. Nevertheless, in the story of Cain and Abel (Genesis 4), the Bible also includes at least one reflection on the nature of human violence. Using Genesis 4 as a topical focus, our paper offers an analysis of the roots of violence in religion.

Organized panel, English

Euler, Walter Andreas
"De Pace Fidei" und die Ringparabel(04N)

Als Vergleichspunkt für den cusanischen Ansatz zur Lösung des Religionsproblems wird oft auf die Ringparabel hingewiesen, die Lessing in sein Drama "Nathan der Weise" eingefügt hat. Allerdings ist wohl noch nie ein systematischer Vergleich zwischen Cusanus' "De pace fidei" und dem Konzept der Ringparabel vorgenommen worden. Dies ist das Anliegen meines Vortrags. In diesem Zusammenhang ist zunächst zu klären, ob Cusanus die Ringparabel (in einer ihrer mittelalterlichen Fassungen) kannte und ob umgekehrt Lessing von Cusanus beeinflusst wurde. Im Hauptteil werde ich mich auf die je eigene religionstheoretische Lösung des Problems der unterschiedlichen religiösen Wahrheitsansprüche bei Cusanus und in der Ringparabel konzentrieren. Letztlich kreisen beide Konzeptionen um die zentrale Frage, wie sich Gewohnheit und Wahrheit im Bereich der Religion sowie der Religionen voneinander trennen lassen. In diesem Punkt kommen Cusanus und Lessing zu prinzipiell unterschiedlichen Antworten, die im Einzelnen erörtert werden.

Organized panel

Fadzil, Ammar
International Islamic University
Malaysia, Malaysia

Does the Qur'an Condone Killing: Revisiting the Qur'anic Verses on Jihad with Special Reference to Malaysian's Government's Notion of Jihad(06C)

September 11, 2001 marked a crucial turning point for the Islamic notion of jihad. This tragedy has been linked to Muslim terrorists. Terrorists have resorted to Qur'anic injunctions to justify their action i.e. jihad which might give the idea that terrorism has its roots and support in the Qur'an. This paper revisits the Qur'anic verses pertaining to the concept of jihad which have been used to justify terrorism in order to get more impartial and better interpretation of these verses. In addition, the paper will highlight some of Malaysian government positions against terrorism.

Organized panel, English

Farhadian, Charles
Westmont College, USA
Emerging Theology on an Asian Frontier: Christianities, and the Future of Memories in Indonesia(02E)

Given its minority status, Christianity's history and resilience in Asia warrant a re-examination of the contemporary expressions of Christian theology in its wider Asian context. In order to tease out themes within emerging Christian theology in Asia, this paper highlights the complicated nature of the relationship between ethnicities in Asia and Christianity by illuminating various responses to crises within Christian minority groups in Indonesia. How are pre-Christian religious and cultural practices drawn up into contemporary expressions of Christianity? In periods of conflict and crisis, what sources of strength are employed by Christian minorities? In what contexts are pre-Christian practices either discarded or re-adopted by Christian groups? What

can Western approaches to theology learn from emerging theology in Asia? By teasing out the continuities and discontinuities of Christianity and local traditions in Indonesia, this paper underscores some of the promising Christian theological themes within the Asian context.

Organized panel, English

Fetzer, Joel Steven
Pepperdine University, Hong Kong

A Response to THE UNDERLYING TERROR: Public Attitudes toward the Accommodation of European Muslims' Religious Practices before and after September 11(01C)

Over nine million Muslims currently live in Western Europe, which makes them the largest religious minority in the region. There has been significant political controversy in various European states over how best to recognize Muslims' religious rights. These questions have become even more significant and contentious in the aftermath of the September 11 attacks by Islamic extremists. Using privately commissioned polls on attitudes toward Muslim religious rights taken before and after September 11 in Britain, France, and Germany, this paper determines the extent of popular opposition to state accommodation of Muslim practices and tests several leading theories of attitudes towards Muslims. We conclude that the most important determinants of attitudes toward Muslims are education and religious practice.

Symposium, English

Filus, Dorothea Magdalena
Monash University, Australia
Religious Education in Japan: Can Problems Be Solved?(06L)

It seems that the current debate on religious education in Japan has

come to a dead end. Unless the Constitution of Japan and the Fundamental Law of Education are amended in regard to the relationship between the state and religion, no religious education, except for chishiki kyoiku (education in objective historical knowledge of religious leaders and facts) will be permitted in public schools. However, some scholars argue that such education will not contribute to a positive enhancement of moral values of the young people and call for the incorporation of joso kyoiku (education in religious ideals and sentiments) into the curriculum. However, this type of religious education, being inevitably related to a particular religious tradition, is at this stage not allowed in public schools. The papers in this panel will discuss the current problems in the debate on religious education and will aim at finding solutions by proposing reinterpretation of the Japanese religious and social beliefs and values, and redefinition of the relationship between religious and public spheres. Some innovative models of religious education in private schools will be examined in order to enlighten the ideas and methods of teaching religious education.

Organized panel, * Session Abstract, English

Filus, Dorothea Magdalena
Monash University, Australia
Religious Education in Japan: What Are the Problems?(06L)

The infamous association of Shinto with the pre-war Japanese state and the wartime collusion of other Japanese religious institutions led to the post-war separation of religion and state. There has therefore been no religious education per se in Japanese public schools in the post-war era. However, growing social problems such as bullying and violence perpetrated by juveniles,

and in particular the 1995 Aum Shinri-kyō incident have given rise to calls for the introduction of religious education in public schools. Some critics argue that a lack of spiritual guidance and religious education gives rise to juvenile violence. However, other critics are skeptical about the effectiveness of religious education and argue that religious education at school cannot solve social problems but only increase state control. If however religious education is introduced in public schools, it should be based on religious beliefs and social values of the Japanese people and not on foreign ideals. These beliefs should be carefully reinterpreted in accordance with global cultural trends for the purpose of religious education, which should be committed to mutual tolerance.

Organized panel, English

Fitzgerald, Timothy
Stirling University, UK
Religion and Early European Colonialism: 'Religion' and Other Categories in 16th and 17th Century Travel Journals(16B)

Following the Reformation, the English language word 'religion' was, in world terms, a parochial concept meaning Christian Truth, usually Protestant Christian Truth. Its main contrast was with 'superstitious' systems of thought against which Protestants defined themselves: in degrees of distance Catholic, Muslim, Pagan and 'Ethnicke' superstitions. However, with voyage journals and the early beginnings of European colonialism, something like ethnography emerged in the attempt to describe and classify the regions being colonised, and 'religions' quickly become ubiquitous. Here is a look at two interesting editors of voyage journals, Richard Hakluyt and Samuel Purchas who published late 16th and early 17th centuries.

Organized panel

Fletcher, Paul
Lancaster University, UK
Commitment or Objectivity: Between Theology and the Study of Religion(03Q)

The recent re-evaluation of the relationship between Theology and Religious Studies arises as a specific effect of the critical appraisal of the status of modernity and its fundamental critique of theological claims. Indeed, such a postmodern questioning of modern rationality and its pretensions highlights the manner in which modern critical analyses of the world - of which Religious Studies is exemplary for our purposes - include their own tradition-specific stances and a set of elided metaphysical assumptions. The panel will utilise the intellectual space opened up by this reassessment of the two academic disciplines and will attempt a set of critical interventions which hope to expose the challenges that contemporary theology and the study of religion pose for each other.

Organized panel, English

Flugel, Peter
SOAS, UK
Jain Attitudes towards Violence and War(06R)

Jains are often rightly portrayed as the most radical advocates of non-violence. Yet, Jains are not pacifists. There are many instances of Jain generals being celebrated for their heroic defence of kingdom or country in Jain literature and journalism. Even today, there are soldiers in the Indian army who come from Jain communities. The paper investigates different interpretations of the concepts of 'legitimate self defence' and 'necessary violence' in the Jain tradition, and analyses the

conflicting attitudes of the Jains to violence and war.
Organized panel

Frahm, Eckart
Yale University, USA
Revision, Commentary, and Counter-Text: Politically Motivated Interpretations of the Babylonian Epic of Creation(03N)

The Babylonian Epic of Creation celebrates the city of Babylon as the center of the world, and extolls Marduk, the city's patron deity, as king of the gods. Probably written in the 12th century BCE to commemorate a major military victory, the epic served for many centuries both as cult legend for the Babylonian Akitu festival and as a canonical text studied in school. This enduring importance is surprising, for Babylonia fell into a state of political turmoil soon after the epic's composition, later coming under foreign, Assyrian domination. This paper will explore the textual strategies that Mesopotamian "theologians" used to retain the religious plausibility of the epic under radically altered political conditions. I will argue that the Babylonian Erra Epic, an etiology of chaos, was created to counter the Epic of Creation, and will consider Assyrian efforts to appropriate and reinterpret it.

Organized panel, English

Franke, Edith
University of Hanover, Germany
Religious Diversity in Indonesia: National Policies and Daily Realities(04I)

Religious diversity in Indonesia is shaped by an Islamic majority as well as by various religious minorities. Although the minority groups amount to no more than 13 % of the population they have a significant presence and influence in Indonesia today. Not only the local religious traditions but also the

historical Hindu-Buddhist dynasties and the Christian churches have contributed to the formation of a specifically Indonesian approach to the coexistence of religions. Being neither simply Islamic nor fully secularized, the Indonesian state tries to handle the variety of religions with the help of a central state-philosophy: the pancasila. In this paper I examine specific examples of how such concepts of national policy are combined with daily realities and how these dimensions influence each other. I focus especially on the integrative power of familiar neighborhood, and the tradition of unification and integration in Javanese culture, and how these forces provide a foundation for mutual understanding and social harmony.

Organized panel, English

Freston, Paul
Calvin College // Universidade Federal de Sao Carlos, USA
The Browning of Christian Proselytization(04H)

The paper looks at the global proselytization effort by Christian missions originating from the Third World, a growing phenomenon on which very little sociological study has been done. This new reality will then be related to the questions raised by the symposium, regarding controversies surrounding, and real or attempted political restrictions on, religious proselytism. How do these controversies affect the phenomenon analysed? And how does the phenomenon of the 'browning' of Christian proselytizing affect the debate on proselytism, its social acceptability and political legitimacy? To what extent is the validity of various arguments for or against proselytism cast in a different light when the identity of the proselytizers changes radically, especially when the new actors have the legitimacy of being from

the oppressed 'South' and are not obliged to carry post-colonial stigma? Symposium, English

Frisk, Liselotte
Department of Arts and Languages, Sweden
New Religious Movements: Different Developments Over Time(06T)

This paper discusses new religious movements and their development over time. Five well-known new religious movements with origins in the 1960's and 70's have been chosen: The Hare Krishna movement, The Osho movement, Children of God/The Family, The Church of Scientology and The Unification Church/The Family Federation. The movements are discussed in a global perspective, but with a strong local emphasis on one European country: Sweden. Several of these movements demonstrate an interesting and dramatic development with many changes during their first decades. The paper discusses in a comparative perspective questions such as: the death of the charismatic leader and different alternatives of succession, charisma and institutionalization, changes in organizational structure, and the second generation. The developments of these movements are discussed in the light of traditional sociological theories about the development of religious organizations over time. Organized panel, English

Fuchigami, Kyoko
Planned Parenthood Federation of Korea, Japan
The Religious View on Ovum Donation: Japanese Couples and Korean Infertility Treatment(09J)

Since February 2003, in spite of criticism on ethical grounds, more than 400 sterile Japanese couples have visited Korea to obtain ovum

donations, which are prohibited in Japan, and more than 200 children have been born in Japan via Korean ova. In my report, from a religious point of view, I will study the process in which, after long and painful infertility treatment, a sterile woman obtained ova from another woman and the sterile couple came to accept the baby as their own. I will also discuss the religious meaning of ovum donation in today's world. Organized panel, Japanese

Fujii, Jun
Tokyo University, Japan
The Reinterpretation of Historical Records about Kukai's Study in China(09O)

Kukai (774-835), the founder of the Shingon sect, introduced the system of esoteric Buddhism - via China - to Japan. Kukai's study in China distinctly influenced the formation of his thought. Traditional studies have considered that Kukai had questions about his understanding of the Mahavairocana sutra or esoteric Buddhism and went to China in order to seek the truth of esoteric Buddhism. Next, these traditional scholars have, intentionally or unintentionally, interpreted historical records for the sake of the justification of their own theories. However, I want to propose another possibility for the reason behind Kukai's study in China, using the same historical records. Considering the historical situation at the time before Kukai went to China, Kukai's first purpose for traveling to China must have been for the study of ordinary Mahayana Buddhism, which helped the reception of esoteric Buddhism. Organized panel, English

Fujii, Kyoko
Hokkaido University, Japan
The Acceptance and Transfiguration of Buddhadaatu

Theory in Chinese and Japanese Buddhism(07M)

In this panel I would like to discuss the problem on how the buddhadhaatu theory had been received and transfigured in the Chinese Buddhism by taking up concretely the word fozhong, and to verify the dissemination thought developed from an interpretation of the word. Next, when Chinese Buddhism was introduced into Japan via the Korean Peninsula, as there was also a friction with the native religion, Buddhism was established in the form of harmonization of Shinto and Buddhism in Japan. The thought of harmonization of Shintoism and Buddhism also changed with the progress at the time and from the end of medieval times to modern times, the anti-Shito-Buddhist syncretic system has appeared. In this phase I want to verify how the dissemination thought previously developed in Chinese Buddhism was received and developed in Japanese Buddhism.

Organized panel, Japanese

Fujii, Masao

Taisho University, Japan Buddhist Ritual Structure and Folkloric Beliefs(06P)

We have received Buddhism in 538 from Korea, which had already traveled across the continental China and India and was transformed in their folkloric beliefs and ritual behavior. Therefore, Japanese Buddhism represents a two or threefold amalgamated structure. The structure of Buddhist ritual in modern Japan is composed of three basic phases: 1) inviting the Buddha, 2) holding a memorial service for the dead and prayer for the peaceful life in future of the living together, 3) and sending off the Buddha courteously. This ritual structure parallels the types of warm hospitality given to a guest in daily

life in Japan. This is why the idea of individual relief in Buddhism was transformed into that of social welfare and prayer for good harvest among Japanese villagers. Herewith I present the connection between Japanese folkloric beliefs and the structure of Buddhist ritual in modern Japan.

Organized panel, English

Fujii, Morio

Tokyo University of Foreign Studies, Japan

"Otherness" in Modern Iranian Nationalist Discourses(10O)

Iranian nationalist thinkers after the mid-19th century frequently adopted anti-Arab discourses in relation to the necessity of urgent reforms of their state and society. It must be noticed that their "chauvinistic" anti-Arab discourses, attributable in particular to the decline of Modern Iran to the 7th Arab occupation of the country, exerted a great influence upon Iranian thinkers and writers tinted with nationalist tendency in the 1930s. I will examine, in the framework of the constructing process of modern "selfhood," the actualities of the so-called "Arab" expressed as the symbols of the "otherness" for them to overcome, thereby attempting to reconsider some uniqueness in their discourses as well as historical problems for Iranian nationalist thinkers.

Organized panel, English

Fujimoto, Takeshi

Niigata Seiryō University, Japan Three Viewpoints on Nature and Humanity in Gerbert's "Historia Nigrae Silvae"(17T)

Erasmus of Rotterdam's rare book of circa 1527, complete with his handwritten margin notes, has recently been discovered, along with Martin Gerbert's "Historia Nigrae Silvae" (History of the Black Forest), in the library of the Oberried

Monastery in the Black Forest region of Germany. In the same meticulous way a detective might go about solving a mystery, Gerbert bases his statements on research of enormous ancient tomes, archaeological finds, historical documents, and a variety of bibliographical references. He reconstructs the history of the Black Forest and concludes that it is also the history of the monasteries of the Benedictine Order. I will discuss the three viewpoints Gerbert utilizes in his interpretation of history -- suffering, loss, and the frontier -- and, finally, touch upon what is brought about by the concept of frontier as the root of contention in the world and in territorial disputes. Organized panel, English

Fujimoto, Yorio
Association of Shinto Shrines, Japan

The Establishment, Extinction and Revival of Shinto-Shrines within Hansen's Disease's Medical Treatment Facilities(11V)

At present, there are examples of Hansen's disease sanatoriums with a Shinto shrine, a Buddhist temple, or a Christian church among the 15 Hansen's disease sanatoriums in Japan. Among these examples, some Shinto shrines had been established before the end of the Second World War, but were practically abolished under the influence of the Shinto Directive, which ordered the separation of the government and Shinto. However, from 1954, as a part of social welfare activities for Hansen's disease sanatoriums, the National Pietistic Woman's Joint Association, a related organization of the Association of Shinto Shrines, reestablished a Shinto shrine in Tama-zenshoen national sanatorium in Tokyo, and in the next year, they newly established a Shinto shrine in Suruga sanatorium in Shizuoka

Prefecture. This presentation will reveal historical facts of the establishment, extinction, and revival of Nagayo jinja, which was established within Tama-zenshoen in 1934. Moreover, in comparison with other religious facilities in other sanatoriums, this presentation will try to clarify a part of social welfare activities by Shinto-related bodies and individuals of the post war era, and propose some consideration on the roles and characteristics of Shinto shrines within Hansen's disease facilities.

Organized panel, English

Fujino, Yohei
Keio University, Japan
Christianity in Taiwan for the Study of Folk Religion: the Case of the True Jesus Church(08O)

The number of Christians in Taiwan is the second largest, following the number of Taoists, which is the largest. Christianity in Taiwan has only been studied from the view of the history of mission, not from the study of folk religion. In this presentation, I want to approach this as the study of folk religion. For this purpose, I intend to do this study by paying attention on how the citizens construct Christianity in the social context. As an example for this study, I will use the True Jesus Church. This is a proper case for this study since this Church was born in mainland China and grew in Taiwan after World War II. As a result, I focus on the aspect of the healing which citizens accept, and describe how they construct Christianity in a social context.

Organized panel, Japanese

Fujiwara, Atsuyoshi
Seigakuin University, Japan
'Theology of Japan' in the Age of Nationalism and Ethnocentrism(04A)

Contextualisation and the development of local theologies are

much discussed in the contemporary theological world. 'Theology of Japan,' however, is not simply a contextualisation of western theology into a Japanese soil. It is rather an attempt theologically to discuss the problems of Japan. It involves not only a theological critique of Japanese culture and religions, including Christianity, but also a constructive formation of culture and Christian faith. These tasks correspond to the prophetic and priestly functions of the church, respectively. My presentation shall focus on the latter. We have already been witnessing nationalism, ethnocentrism, and the problems of the war in the 21st century. Christianity often reinforces nationalism where Christian influence is strong. We have not yet seen, for instance, a full-scale critique of British imperialism or Korean nationalism by their native theologians. 'Theology of Japan' involves a critique of Japanese nationalism. This project also is applicable to other religious traditions.

Organized panel

Fujiwara, Kuniko

Japan Society for the Promotion of Science, Japan

The Development of Groups within/out of the Catholic Charismatic Renewal in Malta: On the Specialization and Reorganization of the Movement(03U)

The purpose of this paper, through focusing on a case study, is to examine the process of specialization and reorganization in the Maltese Catholic Charismatic Renewal. In 2004, there were some 75 groups in the Catholic Charismatic Renewal in Malta. Each group usually consists of one male leader and members numbering from the tens to the hundreds. Their

main activity is a weekly prayer meeting, while in some groups, practices such as "anti-Black Mass," "Healing Services," or "Eucharistic Adoration" take place according to the orientation of their leaders. These practices lead to the gradual independence of such groups, or in some cases, their breaking away from the main Charismatic Movement. In this presentation, through employing an anthropological perspective, I intend to discuss various aspects of this phenomenon of differentiation within the movement.

Organized panel, English

Fujiwara, Satoko

Taisho University, Japan

Possibilities of Religious Education in Secular Schools(02D)

In the present world where religion plays a large part in social issues, religious teaching has become a major concern. While the word "religious education" has several meanings, what is keenly discussed today is non-confessional teaching at secular institutions (here "secular" indicates state-funded schools, non-sectarian private colleges, etc.). Such religious education, which in English, is often called "teaching about religion" or "study of religion/religious studies," is said to serve inter/multicultural education, citizenship education, values education and some other important purposes. This panel starts by introducing the current state of religious education in Japan and then discusses the possibilities and the methodologies of religious education at secular institutions through international comparison. Japan, where many consider themselves to be non-religious and where monotheistic religions are minorities, will provide an interesting case for comparison with England and other countries/areas where religious education has a long

history in publicly funded schools. (* IAHR-UNU (United Nations University) special joint session "Religion and Education Panel")
Organized panel, * Session Abstract

Fujiwara, Satoko
Taisho University, Japan
Religion and Higher Education in Japan: A Survey Report(02D)

This paper reports on the survey result of "Religious Studies in Japanese Undergraduate Curricula (2002)." Since religion is nearly entirely excluded from school curricula in Japanese public education, colleges, for most students, are the first places where they can learn about religions and religious studies substantially. Ironically, such undergraduate programs of religion have recently been downsized due to economic difficulties. The situation is especially critical, given that religion is gaining more and more attention worldwide and teaching about religion is a major public role that scholars of religion can undertake for an increasingly diversified society. Against such a background, this survey gives, for the first time, the hard data about undergraduate curricula in which the study of religion is a central focus. The data will be analyzed from a comparative perspective to assist discussions with international panelists and audiences.

Organized panel

Fujiwara, Satoko
Taisho University, Japan
Religious Education and Peace(03D)

Does religion contribute to peace or war? In order to answer this basic question, it is essential to reflect upon religious education that shapes the views of religion among young generations. This panel highlights the relationships between religious education and peace.

Panelists from Africa, Asia and Western countries report on the kinds of religious education used for peace education that is attempted or needed, in their respective societies faced with tensions and conflicts. While religious organizations such as World Conference of Religion for Peace have recently been making progress in peace construction through religious education, the issue is not confined to religious communities. The prejudices of non-religious people against religion can also cause conflicts. Therefore, this panel will be based upon developing the discussion of the first panel on religious education in secular schools for students with various religious and cultural backgrounds.(* IAHR-UNU (United Nations University) special joint session "Religion and Education Panel")
Organized panel, * Session Abstract

Fukai, Tomoaki
Seigakuin University, Japan
'Theology of Japan' as Public Theology(04A)

One of the characteristics of modern religious situation is privatised faith. Critique of religion by the Enlightenment thought stripped religion of its social function, and ordered it out of the public arena. Theology, likewise, was excluded from scientific scholarship, and lost the floor. Theology became the matter of personal taste, or the discussion of particular denominational creeds, or even coded discussion of the secret society. Thus it, like the appendix, lost its raison d'être in the modern society. However, theology originally was far from such a modern appearance. It had a social function as 'public theology.' It must, however, be noted that there are two types of 'public theology.' One is patronised the government such as the theology of Adolf von Harnack in Germany. The other is to relativise

the nation and to enable one to work out a policy as Reinhold Niebuhr attempted in *Irony of American History*. I shall propose the possibility for 'Theology of Japan' to develop the latter kind of public theology.

Organized panel

Fukai, Tomoaki
Seigakuin University, Japan
Globalization and a 'Theology of Japan'(04A)

This organized panel will examine the nature of the academic discipline of theology in Japan that reflects the contemporary world trend of globalization. The 'theology of Japan' that we shall discuss is neither a Japanese theology as the opposite end of globalization nor a theology based on Japanese nationalism. It is rather a study that deals with 'Japan' as an object of theological inquiry. How could such a theology be possible? What are its characteristics? What kind of theology is necessary in the current Japanese situation? These are the questions that we attempt to answer. In order effectively to discuss these problems, this panel will host presentations from scholars of various backgrounds. It will include three Japanese theologians and one theologian each from the United States and South Korea.

Organized panel, * Session Abstract

Fukamizu, Kenshin
Kanto Gakuin University, Japan
Internet Use by the Followers of Jodo Shinshu Buddhism(16T)

The Internet is having considerable impact on Jodo Shinshu, the biggest Buddhist denomination in Japan. To investigate this impact, I conducted a questionnaire survey among 400 Jodo Shinshu followers. I will report the following results. Firstly, those followers who use the Internet actively for religious matters tend to be very active also in attending

services at their temples. Secondly, they show a more conservative attitude towards Buddhist doctrine. Underlying these results, I focus on the feature of the Internet as a Sending media. Before the Internet, ordinary followers didn't have a Sending media. They only received the Buddhist doctrine from charismatic priests. After the Internet, ordinary followers now have the chance to send messages also. But they have no ability to send an innovative message. Rather they have only conservative doctrinal messages to send, based on their experience. I think this is why the followers who use the Internet show a more conservative tendency.

Organized panel, English

Fukao, Noriyasu
Omi Brotherhood Senior High School, Japan
A Re-examination of Ethnic Identity of Japanese Americans: - An Approach from Japanese Christian Churches-(09I)

This study is a re-examination of what I investigated in my master's thesis at California State University Long Beach in 2001. The purpose of this study is to investigate how ethnic identity of Japanese Americans is formed and how it is transformed in the multicultural society of the United States. I focus on Japanese Christian churches as social and cultural institutions and examine their roles in the formation of ethnic identities of Japanese Americans. Throughout the questionnaire research in three Japanese Christian churches in the Los Angeles area and the literature review, it became clear that each individual creates an ethnic identity by choosing various socio-cultural factors and that these churches function as organizations to preserve Japanese language and culture and not to foster Japanese

assimilation into American mainstream culture. I will re-examine the roles of these churches in the multicultural environment toward more diverse changes in the 21st century.

Organized panel, Japanese

Fukasawa, Hidetaka
Hitotsubashi University, Japan
The Future of Religion: The Topos of the Intellectual Construction of Religion – Simmel and Anesaki on the Future Shape of Religion(16R)

There is currently a widely shared scholarly understanding that empirical studies of religion should refrain from engaging in normative predictions about religion. However, the themes of the "future of religion" and the "religion of the future" are among the most popular themes in the modern study of religion. Particularly from the mid-19th century up to the end of the Second World War, during a period where the self-evident nature of religion was slowly disappearing in society while modernity itself was still in formation, the theme of the "future of religion" was a favorite topic in the intellectual inquiry into religion. In this paper, I discuss two cases from two different traditions, namely those of Georg Simmel, one of the pioneers of the sociology of religion, and Masaharu Anesaki, the founder of religious studies in Japan. By analyzing and comparing their discourses on the future of religion, I intend to point out the common issues with which scholars of religion during that period were confronted and how differing socio-cultural conditions led to different visions of what form religion would take in the future.

Organized panel, English

Fukui, Masaki
King's College, University of London, UK

Millenarianism amongst Japanese New Religions with Special Reference to Kofuku-no-Kagaku - The Institute for Research in Human Happiness.(16P)

Kofuku-no-Kagaku, established in 1986, has consistently claimed its objectives to be soul-training and the creation of, what it calls The Buddha-land Utopia. This means an Ideal World on earth where everyone practises the Truth. Followers believe that this lifetime is the greatest opportunity to achieve their objectives under the guidance of their leader Ryuho Okawa, considered to be the incarnation of Buddha and the Grand Divine Spirit, El Cantare. Its concept of transforming the world, because the present world is understood to be in a state of crisis, can be defined as a form of millenarianism in a sociological sense. Some researchers suggest that almost all (if not all) Japanese new religions are millenarian. In this paper I look at whether Kofuku-no-Kagaku, which came into existence in the middle of an economic boom in Japan, is millenarian or not, and if it is, in what ways it can be said to be so.

Organized panel, English

Fukunaga, Masaaki
International Research Forum on SAARC, Japan
Growth of Hindu Sacred Site in an Indian Village, From Locality to Pan-India Frame: A study of Hanuman Mandir, Jaunpur (U.P.)(01L)

Most of the Hindu pilgrimage centres has a long history and religious continuity. Recently, North Indian rural society shown a marked tendency of developing new pilgrimage centre as mark of Hindu revival and integrity! This paper deals with a new Hindu pilgrimage centre, Hanuman Gali Mandir (Jaunpur District, Uttar Pradesh),

and details out the development process and the socio-anthropological implications. This temple has been projected, planned and constructed by the rural people. Although the site has no connections with any religious history and legend, people believed this Mandir as the site where the Lord Rama has spent one night during his sacred journey. Today, the Mandir is one of the famous pilgrimage centres in surrounding areas, attracting a large mass of people for rituals and devotional singing. Such development strongly demonstrates the nature of religious mind of rural people and the impact of Hindu revival and integrity for strong identity.

Organized panel, English

**Fukushima, Eiju
Shinsyu Otani-ha / Higashi
Honganj Temple, Japan
Buddhism and Modernity in
Nineteenth Century Japan(10M)**

The main theme of our panel is to consider the transformation of religious thought and culture in Japan during a time of radical social and cultural change that occurred between the last years of the nineteenth century and the beginning of the twentieth century. The religious thought in this period has been studied only in the context of the modernization theory. However, we can also examine it from other perspectives. Our focus of argument here will be on Buddhism in Meiji Japan. Beginning with a paper on the modern reformation of the funeral system, we shall then introduce the works of representative Buddhist thinkers of this period, that is, Sada Kaiseki, Inoue Enryo, and Kiyozawa Manshi. The reconstruction of the funeral system as a modern cremation style was also a starting point for the transformation of Buddhism from a folk religious tradition to a "religion."

We shall therefore investigate the various aspects of modernity and the construction of Buddhism as a religion from the perspective of featuring Buddhism as a key concept.

Organized panel, * Session Abstract, Japanese

**Fukushima, Eiju
Shinsyu Otani-ha / Higashi
Honganj Temple, Japan
Japanese Buddhism at the
Turning Point of the Century:
Kiyozawa Manshi's Studies of
Modern Civilization and
Religion(10M)**

The main theme of this paper is to introduce the religious belief of Kiyozawa Manshi (1863-1903) who was a Buddhist priest and at the same time a leading Japanese philosopher during the 30s of the Meiji period. By focusing on Kiyozawa's religious thought, I shall consider the characteristics of Japanese thought at the turning point of the century. His criticisms of modern civilization and science are highly useful to study Japanese society, thought, and culture at the time when the modernization of Japanese society as "Westernization" started to be questioned. What kind of logic did Kiyozawa adopt to relativize the idea of "modernization"? What kind of religious truth did he actually reach? I would like to locate his radical Buddhist faith in the streams of Buddhist thought and Japanese thought at that time. Moreover, I shall investigate the role of Buddhist thought in Japanese society and culture during this period.

Organized panel, Japanese

**Fuller, Jason Dale
DePauw University, USA
Sweeping the Religious
Marketplace: Creating and
Contesting Vaisnava Orthodoxy
in Nineteenth Century Bengal(12E)**

In nineteenth-century Bengal Kedarnath Datta Bhaktivinode utilized emerging technologies and "Western" inspired institutions in order to recover and re-appropriate an "imagined" Vaisnava heritage which provided an alternative to both the Christianity of the British missionaries as well as the secularist modernizing agenda of the colonial bureaucratic establishment. Vaisnavism in Bengal during the eighteenth and nineteenth centuries had developed an unfortunate but widespread image as a degenerate and disreputable form of religion. Colonial missionaries saw in it the paradigmatic expression of Hindu licentiousness and degradation. Local Brahmins and those of privileged social status considered it to be an aberrant variation on traditional caste Hinduism. So too, Vaisnavism found itself under attack from the proponents of post-Enlightenment rationalism (indigenous and exogenous) who chose to deem all but the most "modern" and ratiocinative forms of religion to be anachronistic and regressive. This paper addresses several key areas where imported technologies were utilized for indigenous purposes by the opportunistic Bhaktivinode Thakur who in turn effected a significant change in the extant tradition of Gaudiya Vaisnavism by aiming to reverse the unfavorable perception of Vaisnavism and retrieving the tradition from its marginalized status. Organized panel, English

Furusawa, Yumi
University of Tokyo, Japan
Spiritual Care in the Context of Medicine and Social Welfare(05B)
 Spirituality is often represented as the fourth pillar of palliative care. Increasingly, health care professionals are focusing on spirituality and health. Holistic

models of cancer and palliative care frequently refer to spirituality as an important element. And furthermore, the term spiritual care continually leaps to our eyes today. For example, nursing programs and nursing literature are addressing patients' spiritual interests and such topics as spiritual care, spiritual assessment, and spiritual distress. So, what do they mean when they talk about spirituality and how do they provide spiritual care for suffering people? Religion is a difficult subject for any medical context in contemporary societies despite the religious roots of the care of the dying. In my presentation, I speak about the spiritual care scene in Japan, comparing to the relative situations in the world. To examine this difficult and important issue, I wedge my way into both historical and practical aspects. Symposium, English

Furusawa, Yumi
University of Tokyo, Japan
Social Welfare, Hospital Chaplaincy and Clinical Pastoral Education (CPE) Movement(10V)
 In its history of eighty years, the clinical pastoral education (CPE) movement has provided contributions to theological education and pastoral care in US. Many articles state that CPE's genesis was assisted by some of the prevailing influences in that particular era. The development of social welfare system is quite one of the bases in the advance of CPE although it has been less represented in previous studies. The history of CPE suggests us what the role of religion in societies is. And it also points out some ways of inter religious cooperation related to well being of people. I examine how CPE as the association of hospital chaplaincy closely related to the history of social welfare in US, comparing to the history of religion

and social welfare in Japan. It will be my answer to the question whether the system like CPE would be enrooted in Japan or not.

Organized panel

Furusawa, Yumi

University of Tokyo, Japan

Religions and Care in Medical Contexts: The Comparative Studies of Spiritual Care beyond Cultures(12J)

The term spiritual care in medical contexts today refers to take care of spiritual needs of anyone in any cultures. Theoretically yes, but how is it in reality? This panel intends to focus on religions (both traditional and new, including spirituality of individuals) and care in medical contexts beyond cultures. So many suffering and injured people are living with strong needs of spiritual care in the world today. We have to reach for such people if we would like to take care of them. However, it should be done without violating their religious and spiritual dignity. How would it be possible in cross-cultural situations? We have to wedge our way into both historical and practical aspects to solve this difficult and important puzzle. The presenters of this panel will deal with these issues while giving specific examples of historical facts in articles and fields, or cases in practical situations.

Organized panel, * Session Abstract, English

Fuse, Giko

Hokke Sect Jinmonryu, Japan

A Study of The Honjyaku Theory - The Theory of the Fundamental Aspect (Hommon) and the Manifestation Doctrine (Shakumon) of the Lotus Sutra in Nichiren Buddhism(08L)

A Study of the Honjyaku Theory (The Theory of the Fundamental Aspect (hommon) and the Manifestation Doctrine (shakumon)

of the Lotus Sutra) in Nichiren Buddhism Many Nichiren orders now exist in Japan. The main cause of this factionalization is pointed out to be the dissimilarity of views in "the Theory of the Hommon and Shakumon Sections of the Lotus Sutra." This study considers this point from various perspectives.

Organized panel, Japanese

Fwatshak, Sati U.

University of Jos, Nigeria

Storms of Faith on the Jos Plateau since the 19th Century: Chronicling Episodes of Religious Conflicts(01V)

Inspiration for this paper came from the desire to provide substantial historical data on and analysis of the ongoing crises in Plateau state that takes the form of religious radicalism. Since the events of September 7-12 2001, Jos and Plateau state in general have been going through storms of "religious" conflicts. The storms linger on with occasional outbreaks and the absence of genuine peace, in spite of measures taken by government to end it. The fact that the crises seem to be insurmountable makes Plateau state's case of religious conflicts unique in Nigeria. The existing literature has been dominated by treatment of the problem as a phenomenon or sociological problem among others, while discussions on the immediate causes and effects are devoid of in-depth historical content. This paper argues that the crisis has its roots deeply in history. In view of this, the paper suggests that until such historical causatives are identified and properly settled, all remedial measures will only treat the symptoms.

Organized panel, English

Fylypovych, Liudmyla

G.S.Skovoroda **Philosophy**
Institute of NAS of Ukraine,
Ukraine

Controversial Interaction of New Religions and Traditional Churches in Contemporary Ukraine(04T)

The religious map of Ukraine, that previously was limited has become substantially diverse. This has created a situation 1) of practical religious and world-view pluralism; 2) of conflicts between old (historical, traditional) and new religions. Ukraine, that was previously based on a distinctive, long-standing world-view, have been enriched by the non-traditional approaches and lifestyles. It could be considered as a threat to traditional unity and individual consciousness. The presence of the new alternative religious phenomena shook the traditional world-view way of thinking and foundations of Ukrainian society. There are different cultures and conventions behind every non-traditional religion, and they are not the same as indigenous world-views. The NRMs' relationships with the traditional churches, State and society are not friendly or understandable. Contradictions between NRMs and traditional churches could be solved, not so much by restrictions, protests, and resistance, as through dialogue, joined work in solving different problems in Ukraine.

Organized panel, English

Gaiya, Musa A. B.
University of Jos, Nigeria
The Use of Mystical Powers in Kutep/Jukun Conflicts in Northern Nigeria(02V)

The use of mystical powers in conflicts in Africa has become a common phenomenon. Stephen Ellis (2001) has told us how such mystical weapons were used in the Liberian civil war between 1989 and 1997. Thus in northern Nigeria,

yan-ci-rani, gardawa, yan dabba and yan tauri, have been known to use mystical powers in religious conflicts (see Mervyn Hiskett 1987). The conflict between the Jukun and the Kutep in northeast of Nigeria is a unique one. Both ethnic groups have a common ancestral origin and they belong to the same church, the Christian Reformed Church. This paper looks at why Christian communities would revert to the use of traditional means to settle squabbles. The paper also shows the interactions between traditional religious practices and Christianity in the lives of the Jukun and Kutep of Taraba State in Nigeria.

Organized panel, English

Gaiya, Musa A. B.
University of Jos, Nigeria
State Violence against Women in Sharia Sates in Northern Nigeria(11F)

There has been a worldwide outcry against the death sentences passed on women condemned in some Sharia courts in Nigeria for committing adultery. This came in the wake of September 11 2001 attack on the US, which has given Islam a bad name, at least in Western media. The evidence against the women was that they had children out of wedlock. The celebrated cases were those of Safiya Tugartudu Hussaini and Amina Lawal, who might have been stoned to death had national and international human rights organizations not put out a fierce fight. The paper provides a detail account of these cases and how they were handled by the various Sharia courts. It also considers how the handling of such cases constitutes violence against women by the State.

Organized panel

Galvão, Walnice Nogueira
University of São Paulo, Brasil

Religious hybridism in Brazilian Literature: Euclides da Cunha, Guimarães Rosa, Jorge Amado(140)

Brazilian literary criticism often has to turn to studies of religion in order to be faithful to its subjects. One has to cope with the fact that few literatures in the world are so impregnated by religious hybridisms. At least three of our main writers have given good space, or even a central role, to this phenomenon. First of all, Euclides da Cunha (Os sertões) wrote a book about religious insurrection, which gave birth to the Canudos peasant war. Then Guimarães Rosa (Grande sertão: veredas) wrote about this ubiquitous presence and its permeation of Brazilian society. And Jorge Amado (Gabriela, cravo e canela) discussed the syncretism between the orixá's African cult and Catholicism in Bahia. In order to analyse these and other writers, we must be attentive to the function that religious hybridism plays in the structure of their literary works.

Organized panel, English

**Ganussah, Rebecca
University of Ghana, Ghana
Religion as a Paradoxical Factor of Conflict, War and Peace(14L)**

Religion (the term that comes from a Latin root word "religare" which means "to bind") has been known to be a crucial factor for good and evil, for peace and for conflict. Religion can thus be said to be a paradox. It can be compared with electric energy which can be harnessed to produce heat to boil or burn things – depending on what gadget one turns on – or the proverbial Ghanaian tsetsefly which is known to have the capability both to sting and emit poison and at the same time to blow cool and soothing air on its victim. From this imagery of the tsetsefly or electricity, depicting the nature of religion, as it were, the paper will be

developed. Illustrations and examples will be given from historical evidence. Suggestions will then be made as to how, in my opinion, the positive power of religion can be accessed for conflict resolution and peace in the contemporary global society.
Organized panel

**Gardaz, Michel
University of Ottawa, Canada
The Islamic Tradition and the Contemporary Western Study of Religion: The Challenge of Muslim Intellectuals(12O)**

In this paper, I would like to plead in favour of the indispensable role of intellectuals as agents of religious transformation in contemporary Muslim societies. The present situation of intellectuals in numerous societies could be compared, to some extent, with the "modernist crisis" of the Catholic Church at the end of the 19th century. What is primarily at stake for intellectuals is the complete freedom to analyse the Islamic tradition from a critical point of view. One of the first steps in that direction is to create university programs of Religious Studies (or give alternatives to the omnipotent theological perspective in the majority of Muslim countries), comparable with those that we find in Western Europe and North America. Without these programs, how will the intellectuals (and in particular scholars of religion) be able to challenge the claims of fundamentalists in contemporary Muslim societies. However, intellectuals who preached for critical thinking, reforms of all sorts and at last modernity, were often threatened with death, persecuted, and sometimes murdered, by the conservatives elements of their respective societies. Their crime is to challenge the age-old tradition. In short, Islamic fundamentalists showed, in recent history, that the

soul of Muslim societies is essentially religious and that the social unconscious is composed of religious archetypes inherited from the tradition.

Organized panel, French

Gardner, Richard
Sophia University, Japan
Humor and Religion: An Overview(02P)

The topic of humor and religion poses a puzzle. As witnessed by notions such as homo ridens and homo religious, both humor and religion have been regarded as defining the human condition. Somewhat differently, both have often been held to be universals found throughout history and across cultures. The relation of religion and humor, however, has not formed a central topic for reflection in the study of religion. Both classic and more current theorists of religion rarely give the topic extended, if any, treatment. This paper will attempt, through offering a provisional map of some of the ways humor and religion are related, to argue that the relation of religion and humor is of more importance than has generally been recognized and deserves fuller exploration and reflection.

Organized panel, English

Geaves, Ron
University College Chester, UK
The Body as a Site of Contested Narratives: The Role of Kavati Rituals amongst Murugan Devotees in Tamil Diasporas(14F)

The Kavati rituals, a pre-eminent feature of Murugan worship, consist of the carrying of a burden in a procession with other devotees, a universal feature of which is an act of physical mortification. They have become a distinct marker of Tamil diaspora communities. Murugan, the ancient Tamil war-god, is synonymous with Tamil language, culture and religion, and can be

represented as a Dravidian god, freed from the perceived despotic tyrannies of Northern Aryan India. He is thus a potent symbol for migrant communities that have had to struggle to achieve economic prosperity whilst striving to preserve identity and ancestral traditions. I argue that Kavati rituals can take on diverse meanings according to the struggles unique to specific communities, and that the ritual act of self-mortification - that takes place in the private realm of the body and re-enacts symbolically a number of victories - becomes a significant feature in resolving the tensions of diasporas in the public realm of identity formation.

Organized panel

Gebhardt, Lisette
Johann Wolfgang Goethe-Universität, Germany
Healing in Japan(06M)

Iyashi, a term that implies an urge for "healing" within contemporary Japanese society, is haunting the media and the markets ever since it emerged in the New Age wave of the 1970s. In the late 1990s iyashi became one of the prominent key words marking the Zeitgeist of the decade. Even in recent publications iyashi seems to have preserved its validity as a key term that indicates certain needs of Post-Bubble-Japan. The paper will analyze some manifestations of the Japanese iyashi boom, mainly referring to literary works and the so-called cultural discourse.

Organized panel

Geertz, W. Armin
University of Aarhus, Denmark
Cosmologies, Theologies and Anthropologies of War and Peace in Indigenous Religions(04C)

Ideas of war and peace as conceived by indigenous religions the world over are formulated in their individual cosmologies. These

cosmologies not only deal with the origins and nature of the universe, its structure, forms and purpose, but they also formulate basic conceptions and attitudes formulated more or less systematically in their individual theologies and anthropologies. Thus, ideologies of war and peace occur in terms of what it means to be human and how humans should behave, which again interrelate with ideas about gods, the ancestors, animal spirits and various other-than-human beings. Indigenous religions and cultures have their own distinctive emphasis on where war and peace are located in behavior and attitudes. Some focus on humans, some on gods and others on broader cosmological forces. But wherever the causal emphasis is from culture to culture, these matters are usually of a social nature, i.e. reciprocal social relations frame the forces at play. This panel will explore the various ways that indigenous peoples conceive of and deal with violence and harmony, war and peace.

Organized panel, * Session Abstract, English

Geertz, W. Armin
University of Aarhus, Denmark
War, Violence, Feuding and Death
in Hopi Indian Mythology(04C)

The renowned linguist in Hopi studies, Ekkehart Malotki, once observed in his discussion of the misguided popular conception that the term hopi means "peace": As it turns out, there is not a single word in the entire Hopi lexicon that captures our idea of peace. On the other hand, the Hopi language contains an extensive vocabulary that relates to the business of war.... [However,] one noun for "war" and two verbs for "killing" do not make the Hopi a warlike people. Neither does the fact that the domain of warlore was quite extensive in Hopi

culture.... Also the fact that Hopi oral history is brimming with violence, feuding, and death, on an individual as well as a communal scale..., must not be taken too literally. After all, even the Hopi kachina gods, whom one would expect to be spiritual role models, are portrayed in Hopi mythology as death-dealing avengers when they are wronged. None of these observations precludes the Hopi striving for peace and harmony within religious or philosophical parameters. They only make the Hopi appear more like the rest of humankind. Both Hopi and Christian theology aim high at such ideals as brotherly love and peace, being fully aware that the most hideous crimes have been perpetrated in the name of their respective gods (Malotki 2002, 140-141. This paper will first explore the misguided popular conception of the term hopi, followed by selected examples of war, violence, feuding and death in Hopi Indian mythology.

Organized panel, English

Geertz, W. Armin
University of Aarhus, Denmark
When Cognitive Scientists
Become Religious, Science Is in
Trouble: On Neurotheology from
a Philosophy of Science
Perspective(10K)

This paper examines attempts by neuroscientists and theologians to formulate what they call neurotheology, i.e. the study of theology from a neuropsychological perspective. Some of it is respectable science, but a lot of it consists in power struggles between religious interest groups and scientists. Results are often a blend of attempts to debunk scientific evidence, perform pseudoscientific experiments and/or use little understood scientific results to legitimate religious techniques and claims. Much of the experimental

evidence, for instance on Transcendental Meditation, is lacking in critical controls, as is the experimental work of experiential shamanists at Michael Harner's Institute of Shamanic Study. Many of the personalities involved are both scientists and believers, such as James H. Austen and Eugene d'Aquili. Famous researchers of alternative states of consciousness, such as Charles Tart, now give workshops in "Basic Training in Skillful Means" [<http://consciousness.arizona.edu/conference/tucson2004/index.php?page=workshops>]. This paper will discuss the problems of neurotheology from the perspective of the philosophy of science.
Organized panel

Geffarth, Renko
Martin-Luther-Universität,
Germany
The Masonic Necromancer:
Shifting Identities in the Lives of
Johann Georg Schrepfer(12G)

As a contribution to the symposium's perspective on "Western Esotericism and Polemics of Identity", the paper will explore the spectacular life and death of the 18th-century necromancer Johann Georg Schrepfer, who was a famous, yet ambiguous figure in and beyond the Masonic scene of his age. He invented several personalities - from coffeehouse keeper to French envoy - and managed to fascinate men of high reputation by claiming to be in possession of 'secret sciences'. Being prosecuted for imposture, he shot himself, leaving behind the unfulfilled promise to reveal his secrets within his belongings. Main topics of the paper will be the question of how Schrepfer performed his necromancy - not technically, but with regard to the spiritual context - and how and why he proselytized high rank members of the Saxon electoral court by

calling spirits like that of the Templars' last Grand Master. Was he an esotericist rather than a swindler?
 Symposium, English

Gencheva-Mikami, Iskra V.
University of Tokyo, Japan
Persecutions on the Balkans:
past and present(15N)

How to define persecution in its Balkan context: religious, intellectual, political? Is it a phenomenon of the historical past only? What are the roots and late modifications of this phenomenon in the area of the Balkans? The paper is going to suggest some possible answers to these and other related questions by analyzing the following main problems: 1. The Roman Balkans: age of persecution. Christian and Pagan Balkans. 2. The Theodosian Line: Christianity divided. Orthodox and Catholic Balkans. 3. Persecution remodeled: modern uses of the past. Religious, intellectual and political dimensions of the totalitarian persecutions in the Balkans.
 Organized panel

Gifford, Paul
SOAS, UK
Ghana's New Christianity and
Globalization(05G)

Ghana like so many countries of Sub-Saharan Africa has experienced an explosion of new churches over the last 15 years or so. These churches are obviously 'Pentecostal', and this paper will examine the kind of Christianity they represent. All dimensions - discourse, theological vision, worship, rituals, music, media involvement, use of the bible, conventions, finances, clientele - will be analysed to establish the extent to which these churches represent something global, and the extent to which they are African (or even Ghanaian). The changing nature of

this Christianity will be stressed, as also its diversity, and its role in the current socio-political situation.
Organized panel, English

Gill, Robin
University of Kent, UK
Altruism and Religious Belonging in the United Kingdom(02I)

This paper will examine the empirical evidence suggesting a link between altruism and religious belonging. It will review evidence that those who are active in religious organisations are also disproportionately active in a number of secular voluntary agencies concerned with the care of vulnerable groups. It will also examine evidence of altruistic attitudes among the religiously active, based upon correlations in social attitude data. There is, however, an obvious theoretical problem that must be analysed carefully concerned with causation. Are the religiously active engaged in altruistic action in the community as a result of their religious commitments? Or is it rather the case that those active in the community tend in addition to be active in religious organisations? At this point the paper will look carefully at data drawn from both quantitative and qualitative studies and will suggest that a cultural theory of religious belonging offers a possible explanation.

Organized panel, English

Ginnely, Emma
University of Edinburgh, UK
Disparate Meanings: Religion, Land and Indigeneity in Context(10U)

This paper will reflect on a post-structural analysis of the word 'indigenous', or more accurately the words 'indigenous peoples' and 'indigenous religions', highlighting the disparate meanings prescribed and ascribed to these words by

three distinct groups: scholars of religion, the United Nations and indigenous activists. Although there remain serious problems with the use of the word 'indigenous' in general and particularly in Asian and African contexts, its currency within international law cannot be ignored, particularly in the light of indigenous claims to the land. At the same time, these distinct groups and their different approaches will be located within their own cultural and historical contexts. The disparate meanings given to the word 'indigenous' highlight the interactions, or lack thereof, between these groups. While there are similarities or relationships between the ascribed and prescribed meanings given by indigenous activists and international law, the meaning given by scholars of religion, particularly in the UK, differs significantly. This paper aims to put forward an argument for a politicisation of the academic process by exemplifying land issues as a means of encouraging better academic interaction with others both inside and outside the academy.

Organized panel

Girardot, Norman
Lehigh University, USA
Local and Global Aspects of Religion and Art: The Case of Self-Taught/Outsider Art(15L)

In recent years in Europe and the United States there has been a growing scholarly interest in so-called self-taught, outsider, or vernacular art. This is an art that is broadly and controversially connected with earlier "primitivist," "Art Brut," and "folk art" movements in the history of Western art – movements that often seem to suggest some general, universal, or primal aspect to the aesthetic intentionality, methods, and products of untrained and often

culturally/mentally marginalized artists. Another common trait associated with contemporary Euro-American self-taught or outsider art is a religiosity/spirituality that is often eccentrically "visionary," "shamanistic," "apocalyptic," and obsessive. Interesting questions are raised by these frequently asserted but rarely examined assumptions about certain artistic, religious, and psychological "universals" in the field. This interdisciplinary panel will take up some of these issues – especially to begin the critical process of examining the relation of outsider art and religion in more of a fully cross-cultural or international context. Papers will be presented on nature and significance of Japanese outsider art, Caribbean/African/African-American art, Euro-American tradition, and on what has been called "world art." Organized panel, * Session Abstract

Godwin, Joscelyn
Colgate University, USA
Esotericism and Cultural Identity in the Neo-Pagan Movement(13G)

Some neo-pagan groups in the later 20th century have drawn on various esoteric streams, especially Theosophy, Ariosophy, and modern initiatic orders. This has served to reinforce their cultural identity by setting them off from three mainstreams which they reject: exoteric Judeo-Christianity, secular materialism, and the "New Age." The polemics surrounding these neo-pagan groups typically accuse them of racism, and thus belong within a context of similar accusations made against C. G. Jung, against Anthroposophy, and against "occultists" in general. Several questions are raised by this: Can modern movements based on European pagan traditions rightly lay claim to an esotericism? Is there something about esotericism that inevitably aggravates the current

orthodoxy? Are these attacks, with their use of emotionally-laden terms, a surrogate for a polemic against esotericism itself?
 Symposium, English

Goldberg, David W.
Westminster College, USA
Neuroanatomy and the Religious Experience: Scientific Demystification of Religion?(10K)

With advances in neuro-anatomy there has been a drive to understand "religious experience" as a derivative from neurological activity in the brain, activity that can be verified and attached to concrete brain structures. For example, D'Aquili and Newberg, in *Why God Won't Go Away*, suggest that the mystical experience of the transcendent is derivative from a neurological state that decreases the feeling of self and has the potential to lead to an experience of what they term Absolute Unitary Being. They offer this neurological state, and its corresponding diminution in the sense of 'self', as an evolutionary ground for the religious experience and religion itself, implying further that the hermeneutic of this experience is unitary as evidenced by the similarity in accounts of such experience. I contend that the interpretation of neurological events is not unitary between the religious traditions, nor across the human species, as the hermeneutical experience of these brain-states are interpretive constructs, hence contextualized. As a result, neurotheology, while providing a biological understanding for brain-state relationships, misses the individuating significance that is provided by interpretive deconstruction of the event, which comes from the societal and cultural constructs of reality into which all humans, as well as the mystic, are thrust.

Organized panel

Golding, Douglas James
University of Queensland,
Australia
Popular Culture, Religion and
Spirituality in Australia(13I)

In the sixty years since the end of World War II, profound changes have taken place in Australian society, culture and religious observance. These include becoming less European; less nationalistic and less "religious"; and more a part of globalising, secular, media-dominated, Western popular culture. The influence of mainstream religious groups is being reduced by the impact of Islam, Buddhism, new religious movements and other belief systems outside the Judaeo-Christian tradition, as well as by "cultural dissonance" between the beliefs and values of popular culture and those of religion generally. This has also led to some revival of older spiritual traditions and the growth of a variety of new, experiential spiritualities, as well as significant changes in some areas of Australian law. The paper examines these trends and considers the varied responses of mainstream Christian groups.

Organized panel, English

Goto, Gijo
Myosenji Temple, Japan
On the Translator of Wu-liang-
shou-jing(3)(07R)

It supposed that the approximately one person translated about a lot of Buddhist scriptures until now. However, I think that it always isn't right. As the translator of Wu-liang-shou-jing, had been discussed whether zhu-fa-hu(Hu) translated or Jiao-xian/bao-yun(Xian_Yun) did. I think that the sutra was translated by Hu and that Jiao/bao modified this later. Therefore, I take the following way to prove it. First I detect the translators of some part

of the sutra by means of statistical philology. Second I detect bi-gram(2 characters collocation) which distinguish a difference between Hu and Xian_Yun in the sutra and verifies the result of first by it. In above way, I showed that Hu translated 8-step-Buddha-Lifetime paragraph in the sutra and Xian_Yun revised the part. (IBS 51-1 and 52-2) This time, I apply this method to whole the sutra and it wants to show the translator of the sutra by it.

Organized panel, Japanese

Goto, Masahide
Kyoto University, Japan
The Study of Mysticism: What
Does it Mean for the Kyoto
School?(09E)

One of the characteristics of the Kyoto School is to open-mindedly take into philosophical consideration the traditions of mysticism East and West. I will reconsider the significance of the study of mysticism in the Kyoto School by discussing Keiji Nishitani's philosophy of religion. This issue needs to be looked at from two standpoints: from a historical perspective and with regard to the structure and content of his thought.

1) Nishitani's understanding of mysticism was deeply influenced by both German Idealism and the accounts of the history of philosophy prevalent in Germany at the time he wrote. We need to clarify these relations of influence. 2) In Nishitani's philosophy, "ecstasy" becomes a central theme as he searches for the grounds of the self (subjectivity). In this context, he interprets the standpoint of mysticism as a standpoint of "experience." I would like to examine the validity of this interpretation.

Organized panel, Japanese

Grieves, Vicki

Indigenous Reactions to Colonial Conflict and Violence: Reflections on the Experience of the Worimi of the Seven Tribes, New South Wales 1820 - 1860(04C)

Colonialism breeds a specific interpretation of events that is found in contemporary archives and colonialist historical accounts. Indigenous people in the throes of being dispossessed are constructed as the "other": savage, brutal, unfeeling, inhuman. A re-reading of these sources in the light of contemporary anthropological theory, historical ethnographies and Indigenous cosmologies leads to a greater understanding of the behaviour of Indigenous people as human and rational within their world view. Examination of the Worimi reactions to the British colonial dispossession of their lands over a sixty-year period, particularly in attempts at conflict management, reveals the behaviour of Worimi within the religious philosophy and cultural mores of their society. As open colonial warfare progressed across their lands, the Worimi were utilising their religious beliefs in attempts to restore peace.

Organized panel, English

**Griffith, Alison Bond
University of Canterbury, New Zealand**

The Imagistic Mode in Roman State Religion(13T)

Early in the Second Punic War Rome experienced sequential and catastrophic military defeats, signaling to Romans a serious rupture in the "pax deorum." Livy's account of the years 218-213 allows examination of the interaction between national calamity, popular panic and subsequent change in religious behavior. The prelude and aftermath of early battles are marked by prodigies whose number, frequency and peculiarity is directly proportional to the increasingly

anomalistic religious responses. The cumulative stress caused Romans to take religious matters into their own hands. Livy's account at 25.1.6-12 outlines the characteristics of Harvey Whitehouse's "imagistic mode" of religiosity. The sudden adoption of foreign practices privately and publicly in 213 indicates intense group cohesion and spontaneous exegetical reflection. The lack of leadership and absence of centralized control is apparent in the rise of "sacrificuli" and "vates" and in the Senate's censure of the aediles.

Organized panel, English

**Guittard, Charles
Society Ernest Renan. French Society for the History of religions, France**

Problemes de la Guerre a Rome: Bellum Pium iustumque.(15T)

Les Romains ont etabli un cadre religieux pour le deroulement des operations militaires, depuis l'enrolement des soldats jusqu'a la conclusion des traites de paix. Des colleges de pretres sont specialises (Saliens, Fetiaux). Des dieux sont invoques plus particulierement. Un rituel particulier retindra notre attention: les Romains peuvent inviter les dieux de l'ennemi a quitter leur ville pour venir etre honores a Rome (evocatio). Sera etudie le sens de la formule "bellum pium iustumque".

Organized panel, French

**Gullin-Hofstedt, Britta
Umeå University, Sweden
Messianic Time and Messianic Place. Cognitive Aspects in Global Context(13L)**

Messianism is a complex of beliefs and ideas whose most important aspects are the ideas about a better future where a 'messianic figure' plays a more or less important role. African messianism and American/Western messianism are

treated in this paper as examples in order to highlight 'messianic time' and create conditions for revealing the content, which is of vital importance to the people involved in the process. I have chosen to focus on two religious groups whose messianic content is very outspoken. The African movement I focus on in this paper is Ama-nazaretha, founded in 1911 by the Zulu leader Shembe and later led by his sons. It strongly stresses African indigenous religious traditions and ideas related to messianism. One of the issues I will discuss is if - and how - ideas and content of the concept 'messianic time', have an impact on the process today. The other movement is Millerism, representing the American/Western messianism, and often used as a paradigmatic example. This movement was active in the 19th century and has its heir in today's Adventist movements.

Organized panel

Guo, Wu

Sichuan University, China

Introductory Discussion of the Relation between Jingmingdao and Confucianism in the Song and Yuan Periods(17D)

This paper is to study the backgrounds and the contents of Confucian influences on a Taoist sect in the Song and Yuan periods, Jingming Dao (Ways of Pure Light). There will be discussed the relation of traditional Taoism with Confucianism, the social backgrounds of Song and Yuan China, the cultural environment of Xishan, Jiangxi province, where the sect was founded, and the personal careers of its leaders. It will be concluded that the sect of Jingming Dao was a new type of Taoism which absorbed the many Confucian ideas of Li (Principle), though it basically preserved traditional Taoist beliefs and rituals.

Organized panel

Gwamna, J. Dogara

University of Jos, Nigeria

The Identity Question in the Jos Religious Conflict(01V)

Jos has suddenly become one of the conflict clusters in the Middle Belt zone of Nigeria since the September 7, 2001 ethno-religious crisis. Underlying the Jos conflict are twin factors of ethnicity and religion, with the question of identity playing a defining role. The so-called "indigenous" population is predominantly Christian while the "settlers", represented in the main by Hausa-Fulani, are Muslims. The problem is further compounded by politics and economic considerations. While attempts have been made to resolve the continuing conflict, the identity question has not attracted serious attention. This paper intends to look at the power of identity in the Jos religious conflict and to proffer possible viable solutions towards resolving the conflict for a more lasting peace and religious co-existence.

Organized panel, English

Halkias, Georgios

University of Oxford, UK

The Prophecy of Pan-Tibetan Consolidation: A Seventeenth-Century Church / State Fusion in Tibet(02W)

The institution of the Dalai Lama, the most important feature of the Tibetan State since the 17th century, influenced the politics of Tibet, the Himalayan borderlands, and Central Asia. The religious leadership of the Dalai Lamas, reflected the political relationships, often complex, that developed between Tibet, China, Mongolia, Ladakh, Bhutan and Sikkim. Currently the Tibetan diaspora also depends on the 14th Dalai Lama whose vision regarding Tibet-China, has earned him the Nobel price of peace. In this presentation we will look at the

legendary dual-power resources of the Dalai Lama institution drawing on Tibetan national myths and Buddhist discourses. The conjoining of sacred and secular power in 17th century Tibet involved a continuous interplay of signs and their significance through the monastic deification of incarnations and through the implementation of a culturally embodied Buddhist soteriology that had a profound and lasting psychological effect on its Tibetan leaders and people.
Organized panel, English

Hallacker, Anja
Freie Universität Berlin, Germany
Secret and Knowledge - How to Construct an 'Esoteric' Identity(13G)

The inquiry in "esoteric identity" reveals a field of research as important for the single adherent as for philosophy of history. The fascination of esoteric movements for European scholars - for instance of the Rosicrucians at the beginning of the 17th century – not only results from the individual longing for wisdom, wealth and immortality, but also from the philosophical idea of an ancient tradition of wisdom, secretly passed over to posterity, as a philosophia perennis or interrupted series of insights. Critical to this worldview is the direct participation knowledge of a hidden secret, which as been in the world from its beginning and that will reinstall it to a prelapsarian state. Sharing this secret wisdom is not only supposed to bear the promise for power, but also an enormous potential concerning the meaning of ones own life. This paper presents a brief survey of the question of a "master narrative," emphasizing the importance of secrecy in esoteric movements in the 16th/17th century.
Symposium, English

Hamada, Yo

Teikyo University & Teikyo University Junior College, Japan
The Future of Inter-Religious Dialogue:Reconsideration of Environmental Issues, Publicity, and Coexistence(16O)

Today, I will first introduce a new concept of inter-religious experience and its Japanese expression, Michigiwa Keiken, and then discuss its applicability to environmental theories. Currently, most environmental issues seem divided between theories for changing the system of modern civilization and those for revising it. Lester Brown represents the former and Bjorn Lomborg the latter. However, both sides look to outer environments while suppressing descriptions of diverse inner environments and inquiries into the interrelatedness between the two. In order to vitalize environmental discourses beyond the sphere of specialists, we must connect these two views of environment. To do this we need a new, flexible viewpoint that can incorporate the environmental perspectives of various religious and cultural traditions, as well as secular theories. The impasse over environmental issues, which has been exposed through intellectual inquiries surrounding coexistence and the public, will become a challenging topic in the field of inter-religious dialogue.

Organized panel, English

Hanano, Judo
Waseda University, Japan
Theological Significance of Original Enlightenment Thought(08L)

I believe that Japanese Buddhism's break with past tradition in the early years of the Meiji Period to permit clergy to marry and to eat meat is partially attributable to strong undercurrents of Hongaku (Original Enlightenment) thought. This has made me to wonder whether

Original Enlightenment thought, which is forward-looking about humans' earthly desires, and Japanese Buddhism's tolerance of marriage and the consumption of meat among its priesthood might not share numerous common threads. In this context, I will take a comparative look at the Buddhism of Shinran.

Organized panel, Japanese

Hanaoka-Kawamura, Eiko
Nara Sangyo University, Japan
The Absolute Infinite Openness in Christianity and Buddhism(02Q)

The origins of the personal God in Christianity and impersonal "emptiness" or "absolute nothingness" in Buddhism are always personal and, at the same time, impersonal, as "absolute infinite openness." The self-awareness of absolute infinite openness is the self-awareness of the experience of the most personal dimension and, always simultaneously, of the most impersonal dimension. It is this dimension that will be inquired into in this paper.

Organized panel, English

Hanaoka-Kawamura, Eiko
Nara Sangyo University, Japan
The Problem of Life and Technology(10J)

In theism and organic philosophy, the cosmos, or the world, and its history are looked upon as constituting a life. The experience of such a life is represented by technology. However, due to human reason, modern technology can lead to intellectual violence and the demonic. Accordingly, I would like to discuss the relation between life and technology.

Organized panel, English

Hanazono, Toshimaro
The University of the Air, Japan

Research of Religion in Japan: Religious Studies/Phenomenology of Religion(01A)

When reflecting on the progress of Religious Studies in Japan during the past century, particularly in the Comparative Study of Religion and the Phenomenology of Religion, we can come to a general agreement that Western scholarship has triggered research of religion in Japan and fundamental concepts and methodology from the West has been applied to Japanese scholarship through the years. Before 1945, the influence from Europe was most evident, and thereafter research of religion in Japan was influenced primarily by the United States, in which the empirical standpoint became dominant. As for fields of study, academic research and criticism of central theories and fundamental religious concepts along with methodology seemed to stand out. In the comparative study of religion, due to restrictions caused by the environment and the inability to meet specific conditions required for comparative research, rather than pursuing research in the classification of religion or the typology of religion, there were many who sought to research religious thought as well as comparative study focusing on the concept of kami (gods), the concept of ritual, and the phenomenon behind religious communities. The same can be said about the Phenomenology of Religion in the sense that rather than pursuing a universal understanding of religion using the abundant source of data from historical texts and fieldwork, we see more focus in conducting original research to unravel the meaning and structure of specific religious phenomenon. Recently, academic exchange has progressed and collaborative projects with

researchers around the globe have become more active.
Organized panel, English

Handa, Eiichi
Kaetsu University, Japan
Japanese Religious
Consciousness(07I)

Due to the seriousness of global environmental problems, the possibility of nuclear war, and the erosion of social values, it has become necessary for Japanese people to re-assess their conventional religious consciousness. Deeper insight into truth, especially by researchers of Japanese religion and thought, can have a significant impact on solving global problems. Japanese religious consciousness can be roughly classified into two types: dedication to ascetic practice and faith (Dogen and Shinran are good examples of this type), and the expression of religious consciousness through an awareness of beauty (Saigyō and Bashō are prime representatives of this type of religious consciousness). Both of these types of religiosity are grounded in a Japanese awareness of nature that is independent of specific religious affiliations. This awareness and consciousness of beauty has the potential to form the basis of a new peaceful civilization existing in harmony with nature and transcending specific religious traditions and doctrines.

Organized panel, Japanese

Hanegraaff, Wouter J.
University of Amsterdam,
Netherlands
Anti-Esoteric Polemics in
Academic Discourse(13G)

When contemporary academics discuss "magic", in most cases they are dependent on Tylor's and Frazer's intellectualist theories, Mauss' and Durkheim's functionalism, and Lévy-Bruhl's theory of participation. These

theories may be mixed and combined in various more or less interesting ways; but usually this is done within a general context that is more basic than the theories themselves, and the validity of which remains largely unexamined. This context is and remains essentially the Tylorean/Frazerian triad "religion - science - magic". Its point of departure is that "religion" (however defined) is something different from modern science and rationality. That relatively unproblematic distinction having been made, it is followed by the observation that there are certain phenomena which are likewise quite clearly different from modern science and rationality, but somehow do not quite seem to fit the model of "religion" either. This third category is referred to by a variety of names, the very abundance of which already demonstrates that it is in fact a waste-basket filled with left-overs: "magic", "the occult" (resp. "occultism", "occult science"), "superstition", "mysticism", "esotericism", "the irrational", "primitive thought" (cf. "fetishism", "idolatry"), and so on. Tacitly assuming such a triad, academics have usually been in favour of "science and rationality", respectful at least towards "religion", and quite negative about "magic and the occult". This paper will explore some rhetoric strategies that have been used by academics to exclude the third category - and thereby the scholars who study it - from the domain of legitimate academic discourse.

Symposium, English

Hara, Shinjo
Rissho University, Japan
The Notion of Sin as Seen in the
Lotus Sutra(09M)

How did Nichiren, who proposed the systematization of Buddhist teachings based on the Lotus Sutra,

perceive the basic human concept of religious sin during the period of mapo? Nichiren is said to have coined the term hobo (more specifically, hiho shobo) or "acts against the fundamental spirit of the Lotus Sutra," applying it to sins committed in inter-personal relationships. The popular image of Nichiren is one of radicalism and exclusivism, as exemplified by the term shakubuku or active proselytization. On the other hand, some also emphasize Nichiren's moderation and magnanimity, represented by the term shoju. In my understanding, it is necessary to reevaluate Nichiren's methods for realizing a world based on the Lotus Sutra from a multi-dimensional perspective. An examination of Nichiren's thought in relation to individual sin and social sin provides a valuable contribution to the understanding of sin in modern society.

Roundtable session, Japanese

Haraguchi, Takaaki

Tohoku Gakuin University, Japan A Tragic Farewell Discourse?: In Search of a New Understanding of Paul's Miletus Speech (Acts 20:18-35)(11N)

Paul's Miletus Speech (Acts 20:18-35) was given as a farewell discourse before his journey to Jerusalem. In ancient Greek literature there exists a genre of farewell discourse (Aesch. Ag. 1256-1330; Soph. OC 1515-1554). In the tragic farewell speech the speaker accepts his violent death as a fate and expresses his sorrow. Paul's Miletus speech is expecting his imminent martyr's death. He expresses his determination to face his tragic fate (Acts 20:23). The speech is filled with sorrow. We can conclude that it contains tragic elements.

Organized panel, English

Harashima, Tadashi

Toyo Eiwa University, Japan Missionaries and Japanese Culture(10W)

Missionaries are messengers to different cultures and, as such come into conflict with the cultures of regions they are sent to. They, however, bring something new to those cultures and thereby transform them. In this panel discussion we will examine the relationship between missionaries and the Japanese culture by denomination. Missionaries work in response to their mission boards and clearly show their denominational characters, while their personalities and personal dispositions cannot be ignored. Five denominations are selected from among the many religious groups that came to Japan, and one or a few missionaries of each selected denomination will be introduced in connection with their activities in Japan. We will also discuss how the missions to Japan appeared to the eyes of missionaries who were sent to Korea so that we will be able to examine the subject in both the domestic and international contexts. Organized panel, * Session Abstract

Harding, John Sheldon

University of Lethbridge, Canada Fueling the Fire of Reform: Challenging Buddhist "Orthodoxy" in Modern Japan(12E)

Buddhists in the Meiji Era faced various challenges and stimuli to reform, including persecution and modernization. Some Buddhists directed resources to rebuilding traditional institutions after domestic persecution waned in the early 1870s. Others, however, embraced the impetus to reform their tradition. Their reformulations of Buddhism were influenced by a complex and mutually reinforcing convergence of foreign and domestic influences,

intellectual trends, and competing religious representations in an increasingly global milieu. By exploring ways in which these Meiji reformers shaped and were influenced by this turbulent and dynamic era, this paper will examine how conflicting forces and agendas served as catalysts for forms of "new Buddhism" (shin bukkyo) in Japan.

Organized panel, English

Harding, Rachel
Iliff School of Theology, USA
Migrations of the Spirit: Meanings of Diasporic Identity among African American Candomblé Devotees(01T)

Candomblé is an indigenous, Afro-Brazilian religion, developed in northeastern Brazil during the late 18th and early 19th centuries by enslaved west and central Africans and their descendants. From its roots in Yoruba, Bakongo, Aja/Fon and other continental African communities, Candomblé was recreated and transformed in a New World context where the experience of slavery, the re-negotiation of individual and collective identities and the addition of some elements of Amerindian, Catholic and even Kardecist spiritualities helped shape the tradition into a fundamentally diasporic expression. In more recent history, Afro-Brazilian religion has been discovered and embraced by increasing numbers of North Americans of African descent (African Americans). Like their compatriots who are drawn to Cuban Santería and Haitian Vodou, African American devotees of Candomblé often articulate their attraction to the African-based religious tradition in terms of ancestral connections and a larger diasporic black identity. The allure of Candomblé, however, is neither simple nor exclusively logical/rational. This paper explores

the experience of several African American Candomblé initiates -- in the dynamics of their relationship with the terreiros (temples/ ilês) to which they belong; their experience of identification with Yoruba and other African spiritual energies (orixá/nkisi/voduns); and the tensions and affinities between spiritual traditions in black USA communities and those of Candomblé. The paper particularly examines meanings of identity which are developing from the "migrations" of rituals, practices and collective commitments from one community of the diaspora to another.

Organized panel

Harel, Anat
Leiden University, Netherlands
The Day Rome Will Not Curse Us, Is the Day Freemasonry Dies: Orthodox Catholicism and Dutch Masonic Identity, 1880-1910(12G)

In the latter decades of the nineteenth century, the Dutch Order of Freemasons suffered from an identity crisis. Between 1880 and 1917, the brethren struggled to determine anew the goal and mission of Freemasonry. One of the factors playing an important part in the shaping of the Masonic identity was the brothers' reaction to orthodox Christendom, especially Roman Catholicism. By analysing the Masonic reactions to orthodox Catholicism, the paper aims to show both the content and rationale of Masonic antagonism to orthodox religion. As it turns out, the fight against 'ultramontane' religion served as an important identity marker for the Dutch brethren in turbulent times. Furthermore, it led them to reconsider their relationship to religion in its various forms.

Symposium, English

Harnischfeger, Johannes
University of Frankfurt, Germany

Islamisation and Ethnic Conversion in Nigeria(05H)

In the Middle Belt of Nigeria, between the Muslim north and Christian south of the country, ownership of land is contested between Hausa-Fulani 'settlers' from the north and 'indigenous' ethnic groups which are mostly Christian and traditionalist. The migrants, who are still a minority, try to spread their faith among the 'native' population. Those who convert tend to assume the language, culture, and political loyalties of the Hausa-Fulani settlers. This process of ethnic conversion has been reinforced by the recent Sharia campaign. With the call to fight for Sharia, indigenous Muslims are put under pressure to prove that their new faith is more important to them than their old 'tribal' loyalties. Where armed conflicts broke out, most converts sided with the Hausa-Fulani migrants and fought, in the name of religion, against their (former) Christian or traditionalist kin. Symposium, English

Haruchika, Takashi Taisho University, Japan Beckh's "Buddhismus" and German Perception: Toward Buddhism in the Early 20th Century(09S)

In this presentation, an aspect of the German perception toward Buddhism in the early 20th century will be demonstrated by introducing Hermann Beckh's (1875-1937) beliefs in Buddhism and his background through his work, "Buddhismus" (1916). Several years after finishing writing "Buddhismus," Beckh left university to join Rudolf Steiner's anthroposophy religious movement "Christengemeinschaft (Christian Community)." However, it can be perceived from his "Buddhismus" that Steiner's philosophy had given great influence to Beckh's perception of Buddhism. Beckh's perception put extreme faith

in yoga, the idea of which was not mainstream at that time, and still does not play a dominant role in the history of Buddhist research. However, his perception, which was influenced by Steiner's German anti-rationalist tendencies, had become an antithesis against the rationalist way of perception toward Buddhism supported by Hermann Oldenberg and other academics.

Organized panel, Japanese

Harvey, Graham A Open University, UK "Violence with Impunity": Maori Religious Action without Transcendence(01I)

Te Pakaka Tawhai defined the 'purpose of religious activity' among his people as 'doing violence with impunity'. This paper explores, elaborates and applies his insight to wider Maori religious practice that places religious activity in respectful (careful and constructive) relationship with beings that particular groups and individuals engage. While these relationships may include human encounters with the divine, the divinities do not transcend worldliness. Those beings which are truly transcendent are irrelevant to ordinary and typical Maori religious practice.

Organized panel

Harvey, Graham A. Open University, UK The Violence of the Sacred: Studying Religion(s) without Transcendence(01I)

The definition of religion (the object studied by RS scholars) by reference to transcendence or sacrality is problematic. This panel presents recent research among indigenous peoples (Native Americans and Maori in particular) to demonstrate that this-worldly engagements can be appropriately considered religious, that the pursuit of culturally defined 'health, wealth

and happiness' is the business of religions. These pragmatic concerns are of significance not only for indigenous religionists, but for others too: thus the panelists will argue that all religion may be studied without recourse to 'the sacred'.

Organized panel, * Session Abstract, English

Harvey, Graham A.
Open University, UK

Appropriation and Appreciation: Native American Responses to Non-Native and Intertribal Involvement in Ceremonials(06G)

Non-native engagement in Native American and other indigenous ceremonies is hotly contested. Common discourses link such engagement (and even 'interest in' some such ceremonies) as theft and cultural genocide. The papers of this panel discuss varying perspectives on these issues. With varying emphases they seek to understand the motivations on all sides, ponder mediating and complicating positions, and reflect on the critical academic value of such discourses and practices.

Organized panel, * Session Abstract, English

Hasan, Perween
University of Dhaka, Bangladesh
Cultural Accommodation and Architectural Styles in Pre-Modern Bengal(13B)

The paper will explore how architecture was used to manipulate the identities and images of the ruling classes in Bengal from the fourteenth to the eighteenth centuries. The rulers were Muslims: the independent Sultans, and, later, the governors appointed by the Mughal emperors in Delhi. Mosques and temples, those religious spaces identified with the ritual practices of the two principal communities of the area, are used to illustrate a regional

style that traveled back and forth across religious boundaries and was neither wholly Hindu nor Muslim, but Bengali. They were built either by the rulers and their officials, or by the Hindu elite. This style, first seen in Muslim architecture in the fifteenth century, had evolved from Hindu/Buddhist temple architecture and the thatched hut of the Bengal village. It continued in temples of the Mughal period, when Muslim architecture was overcome by a provincial version of the imperial Mughal style.

Organized panel, English

Hase, Shoto
Otani University, Japan
Japanese Study of Religion and Japanese Philosophy of Religion(02A)

While the field of Religious Studies is descriptive, the Philosophy of Religion is normative and does not have the dimension in which objective knowledge is the premise; therefore, it has been viewed that the Philosophy of Religion is a theoretical field that, through reason, creates boundaries in the study of religion, which is something that should not be confined in a set of fixed truths. However, it seems to me that this notion does not hold true when considering Philosophy of Religion conducted in Japan. In fact, Nishida Kitaro, who stands as the central figure in the Philosophy of Religion in Japan, states that Philosophy of Religion is fundamentally related to existence and is the pursuit to clarify this existence. This concept of existence is the same as the theory of "faith" found in the thoughts of W. C. Smith. According to Smith, one's faith is "the Quality of Human Life." Smith claims that the study of religion has been conducted with the emphasis on "belief," which is an objective perspective (noema) and we must rather strive to understand religion

with the emphasis on "faith," which is a subjective perspective (noesis). This is the direction in which Philosophy of Religion in Japan has been pursuing in the study of religion; in other words, Philosophy of Religion in Japan is a description of the existence through this concept of faith.

Organized panel, English

Hase, Shoto

Otani University, Japan

On Turning Emptiness into an Image(07E)

Nishitani's philosophy of emptiness was made deeper because of its relationship to the problem of nihilism. Nihilism, which breaks down the significance of everything immanent, is absolute closure, which can be expressed through the phrase "there is nothing within the Triple Realms." Emptiness overlaps nihilism in as much as it leads to the transcendence of immanent things. However, since emptiness breaks through the closure of nihilism, it is absolute liberation. Hence, emptiness is grasped as the sky or empty space which lies beyond the summit of the highest mountain that humans can reach. This is frequently described as the realm of the Buddhas that no man can attain. However, in Nishitani's thought at the end of his life, emptiness comes down to earth from the transcendental sky and becomes something that reflects human desire. In connection with this transformation, "brute fact" came to be taken up for consideration in the place of "nihilism." Moreover, the "image" which is the emptiness that is reflected in desire, came to be taken up for consideration as that which breaks through "brute fact" from within. I hope to consider the problems associated with this transformation.

Organized panel, Japanese

Hase, Thomas

Universität Leipzig, Germany

Transatlantic Networks of Christian Separatists in the 18th Century - A Case of Globalisation?(05G)

Radical pietists, separatist mystics and other religious dissenters in Early Modern Europe maintained broad and complex networks of communication that even reached the colonies on the North American continent. The paper will present and analyze examples for these transatlantic contacts and mutual influences that affected both American and European religious history. I show how the reach of those heterodox milieus and the mobility and communicativeness of its participants exemplify the rapid and effective dispersion of religious symbols. Finally, I address the question of whether the transnational interactions of 18th century religious dissenters might be understood as some early instance of "globalization".

Organized panel, English

Hase, Zuiko

Japan

Some Problems of Comparative Philosophy of Religion: with Reference to Bruno Petzold and Jyunyu Kitayama(09S)

The main purpose of my paper is to review the meanings and significances of the comparative philosophy of religion. I will refer to the realms of comparative philosophy in Japan, in comparison with the ones of other countries. Then I will make particular reference to the thought and actions of two thinkers: Bruno Petzold, who was a German Buddhist, but ended his life in Japan, and Jyunyu Kitayama, who was a Japanese Buddhist, but ended his life in Germany. While living in Japan, Petzold devoted himself to disseminating the doctrine of Mahayana Buddhism in English.

And no one can deny that he belonged to Japanese Buddhism, without inclining to the Japanese militaristic atmosphere before World War II. On the other side, Jyunyu Kitayama wrote his dissertation in German. In his book, he proclaimed the significance of a traditional understanding of Mahayana Buddhism in Japan vis-à-vis the West.

Organized panel

Hasebe, Hachiro
Komazawa University, Japan
Gyoja and Buddhism(11R)

This paper deals with Buddhist ascetics (gyoja) in contemporary Japan. The term gyoja refers here not only to practitioners of Buddhist asceticism, but to practitioners of shamanistic techniques as well. On the whole, the shaman and the priest tend to be regarded as mutually opposed categories. That is to say, while the former deals with the problems of the client confidentially, the latter performs public rituals and keeps a continuous relationship to his followers. However, recent research has shown that Buddhist ascetics combine elements of both, the priest and the shaman, in their practice. Therefore, in this panel, I will report on concrete aspects of this complex nature that characterizes the Buddhist ascetic, and I hope to contribute to the elucidation of the world of "gyoja Buddhism."

Organized panel, English

Hasegawa, Masatoshi
Shukutoku University, Japan
Japanese Buddhist Activities and Social Welfare after World War II(07P)

In Japan there have been pioneering social welfare activities by Buddhists since ancient times. The ideas based on those activities may affect modern and contemporary Buddhist social

welfare activities. Notably, these activities after the Meiji period have changed in their formation and development of the Japanese social service, and now they have been developing both in and out of the official social welfare system. At this round-table discussion, we will divide those activities into four parts, and would like to make the post-war development of them clear. We will also take up some main Buddhist schools such as the Tendai, Shingon, Zen, Jodo, and Hokke.

Roundtable session, * Session Abstract, Japanese

Hasegawa, Takuya
Kyoto University, Japan
Paul Ricoeur's Theory of Religious Language(08T)

After passing through a critical examination of philology, phenomenology of religion, and psychoanalysis, can myth and symbol still hold power? Such a question consists in the very ground of the philosophical hermeneutics as conceived by Paul Ricoeur. On the one hand, Ricoeur thinks that it is impossible for "modern" people who live in the age of criticism to return to naïve faith. However, on the other hand, Ricoeur pays attention to the fact that symbol and myth are expressed by language, and, such religious language effectively affects a human who interprets it. On this point, the possibility of the reconstruction of myth and symbol is abetted. But, if so, it is the specific nature of religious language that must be considered. In this presentation, I want to clarify this problem through examining the theory of religious language of Paul Ricoeur.

Organized panel

Hashimoto, Masanori
University of Tokyo, Japan
Shrine Materials and Shinto(08P)

Materials transmitted at Shinto shrines represent important basic materials in the study of Shinto. Viewed from the social position of shrines, however, these materials are relevant not only to Shinto in the narrow sense, but to research in a broad range of other areas as well, from social, political, and economic history, to literature and the arts. Postwar historians, however, have shown little interest in shrine-related historical materials, a trend particularly striking for the Edo period, which represents the largest concentration of such materials. From the Meiji period on, historiographical projects worked to investigate and reproduce main shrine materials from periods up to the beginning of the Edo period, but materials from the mid-seventeenth century on remain essentially unmined. The decade from around 1965 saw the rise of local historiographical projects, and great advances were made in the collation of historical materials, but shrine records remain the subject of only desultory interest. Shrine chronicles, in particular, remain virtually untouched, in part due to their quantity. In conclusion, to further advance research on Shinto, much more work needs to be done on the systematic collation and study of shrine-and Shinto-related materials. Organized panel, Japanese

Hatakama, Kazuhiro
Tenri University, Japan
Shinto and the Shirakawa Family during the Late Tokugawa Era(12P)

The Yoshida family, which was authorized by the Tokugawa shogunate, was the head of the Shinto school during the Tokugawa era. However, the Shirakawa family, the Director General of the Office-of-Shinto-Worship, began to interrupt the existing order and increased followers in many parts of the

country during the late Tokugawa era. It was one of the features of the Shirakawa school's activity to respect conferment of the certificates, the dogmatic difference could be covered and various religious groups and philosophical activities could be absorbed. In this presentation, Shinto in the modern era is viewed through paying attention to the Shirakawa school's activity that related to various folk customs, popular religions, and scholars of National Learning. Organized panel, Japanese

Hataway, James Earl
University of Tennessee, USA
D.T. Suzuki and the Academy: Has Scholarship Done Its Job?(13Q)

In recent years, the works of Suzuki Daisetz Teitaro (better known in the West as D.T. Suzuki) have been subjected to multiple scholarly criticisms. Suzuki has been labeled as a reductionist thinker, a promoter of sectarian biases, and a supporter of Japanese imperial expansionism. Consequently, the value of Suzuki's scholarship has come into serious question, and his future reputation within the academy has become an uncertainty. In this paper I attempt to re-examine Suzuki's reputation in the academy in light of such criticisms. I argue that Suzuki, despite the shortcomings of his work, is not without value to scholars of Zen Buddhism, or the casual student of East Asian religious traditions. In so doing, I take careful consideration of Suzuki's *Sitz im Leben* and the audience for whom his work was intended.

Organized panel, English

Hattori, Kozui
International College for Advanced Buddhist Studies, Japan
Nirvana and Peace(15C)

Nirvana is a religious and spiritual term that shows the final goal of a Buddhist. Peace is a political and social word. I have studied Nirvana in Early Buddhism from a philological standpoint. As we are in times where World Peace is something that is to be thought about, I have chosen "Nirvana and Peace" as my topic. In Early Buddhist texts, we can see a sutra that defines Nirvana (=Nibbana), "The destruction of lust, hatred, illusion is called Nibbana."(S.IV.251) The meaning of Nibbana is generally said to be "the extinction of fire", i.e. the ceasing of the three kinds of fire; raga, dosa, moha. I believe that the antonym of 'peace' is 'war.' This is caused by national lust (national interests), hatred, and illusion, and only when these three kinds of fire are extinguished, will Peace be realized in this world.
Organized panel, English

Hawley, C. John
Santa Clara University, USA
Religion and the Sinews of Identity in National Diasporas(03K)
The fatwah ultimately pronounced against the novelists Salman Rushdie resulted from the outcry raised principally by Muslims living in Bradford, UK, and elsewhere outside the recognized Islamic world. Some of the most virulent Zionism is financed in the United States. Christianity often casts itself in outsider roles in "pagan" lands. The point here is that one's religion can take the place of nationalism when one is living in a land that is unwelcoming and uncanny. My paper will examine this phenomenon as, first, a source and instance of conflict, but also as the occasion for a transnational understanding of the unity that may be possible if a common quest for transcendence can be understood. What has been called a "clash of civilizations" by some may be seen in the more

specific context of individuals joining together against a projected "other" that often shares a similar dedication to non-material values. A hermeneutic for speaking across cultural divides shapes much contemporary literature.
Organized panel

Hayashi, Makoto
Aichi-Gakuin University, Japan
The Study of Japanese Buddhism and Academism(02S)

Where did the academic study of Japanese Buddhism start from? In Japan the disciplines of Religious studies and Buddhist studies were introduced around 1900 by scholars who had studied in Western countries. But Japanese Buddhism was outside their concerns. The "History of Buddhism" published in 1894 by a Buddhist scholar, Senshou Murakami marks the beginning of the empirical study of Buddhism. The Historiographic Institute of Tokyo University collected historical records of temples, and some researchers working there, such as Tsuji Zennosuke, were interested in the history of Japanese Buddhism. In the 1920s Buddhist universities were established and it became possible to study the theology of Japanese Buddhist schools under the academic label of Buddhology. The above-mentioned three disciplines - Buddhist studies, Japanese history and Buddhist theology - became the vessels of the study of Japanese Buddhism. Among them, Japanese history only could explore the history of Japanese Buddhism beyond sectarian divisions. However, we must pay attention to the partiality that the historical narrative on Japanese Buddhism has shown towards the Kamakura sects.
Organized panel, English

Hayashi, Makoto

Aichi-Gakuin University, Japan
Varieties of Tokugawa
Religion(12P)

In this panel, American and Japanese specialists in Tokugawa Religion present their latest researches and exchange their views. The panel organizer chose not to set any unified theme or perspective for this panel. The panelists, therefore, can present freely their studies based on the historical materials and the perspectives of their own choice. For this panel, Christianity, Shirakawa Shinto, Soto Zen, and Fujiko are picked up as presentation topics. The panelists discuss new sources in respective fields and thus attempt to provide "fresh look" to these subjects. The study of Tokugawa Religion has long been dominated by Japanese scholars, but now there appears to be brilliant books in this field written by non-Japanese, particularly by American scholars. It is our hope that this panel will catalyze future research and cooperation among American and Japanese scholars.

Organized panel, * Session Abstract, English

Hazama, Yoshiki
Kyoto Koka Women's University,
Japan

An Aspect of Japanese Religious
Mentality in the Early Modern
Japan;A Homogeneity of
Christian with Ikkosyu(07K)

Japan had the most number of Christians during the so-called "Christian Century" from the middle of 16th century to the middle 17th century. At the time, the Jesuits exerted themselves to evangelize the people in order to increase the number of their believers. As proved by a letter of the Jesuits, it is just a group of Ikkosyu's pagans that was the most huge obstacles of their missionary works, who believed in the similar dogmas to European

Protestantism. In this presentation, I will compare the character of Kirishitan [Christians in Japan] to Ikkosyu's believers in their faith, and prove a historical phase as follows : the European mentality drastically changed during the Reformation by Martin Luther and others, but such spiritual changes were also discovered by the Jesuits in the so-called "Christian Century" in Japan.
Organized panel, Japanese

He, Yansheng
Koriyama Women's University,
Japan

Dogen's Zen as a Public
Philosophy(17P)

"Public philosophy" as a field of study that crosscuts the social sciences has in recent years garnered much attention. As well, "public theology," which now reverberates in the world of Christian theology, has ushered forth an energetic debate on the public nature of theology. Taking suggestions from these new movements in research, and while specifically utilizing Fukanzazengi, Tenzokyokun, and Shobogenzuo as my primary material, I will introduce the category of "public" and thus attempt to explore the universality as well as the practical application towards living, and moreover the interactiveness found in Dogen's Zen.

Organized panel, Japanese

Heinamaki, Elisa
University of Helsinki, Finland
Inner Violence-Outer Violence:
Mysticism, Sacrifice and
Modernity in the Thinking of
Georges Bataille(03V)

The paper deals with the problem of violence in the thinking of Georges Bataille (1897-1962), the influential French writer and philosopher. The context is set by the fact that Bataille questions the project of modernity in the name of a certain religiosity. In

this religiosity, violence - especially through the concept of sacrifice - plays a central role. In my presentation I will address, firstly, Bataille's concept of sacrifice as informed by his reading of Christian mystical thought. Secondly, I will try to evaluate the necessity of violence. Does sacrifice, as a form of identification with suffering, save from outer violence, as defenders of Bataille argue, or should we try to get rid of sacrifice altogether? Finally, I argue that Bataille's critique of modernity is a highly ambiguous project. The open question we are left with is whether the problematic violence at the center of Bataille's thinking is a problem of religion, or rather a problem of modernity.
Organized panel, English

Heinrich, Fritz
Georg-August-Universität,
Germany
An Endeavour to Re-Establish the Study of Religions after 1945. Reflecting Notes on Gustav Mensching's 1948 Published Geschichte der Religionswissenschaft(02K)

Three years after the end of the Second World War with the capitulation of Germany, Gustav Mensching presented a small book titled "Geschichte der Religionswissenschaft". One year later he released in a second, revised edition both his 1938 published "Vergleichende Religionswissenschaft" and his 1940 published "Allgemeine Religionsgeschichte". Taken together the three books can be recognised as ambitious efforts to provide a new basis for the Study of Religions. The outline of Mensching's reasoning will be analyzed in regard to its performative structure and its propositional contents. In particular the information he provides about other scholars and about himself in

regard to their positions since 1933 will be highlighted. As a result his historiography can be perceived as a resetting of the Study of Religions by eliminating unpleasant and awkward features of others and his previous work to assert a central position in the future development of the discipline.

Organized panel, English

Heisig, James W.
Nanzan Institute for Religion and Culture, Japan
Rethinking Interreligious Dialogue: Challenges and Reorientations (2) Reconsidering Christianity(02G)

*respondent

Organized panel

Heisig, James W.
Nanzan Institute for Religion and Culture, Japan
Mysticism and Violence(06Q)

This panel proposes to consider what the mystical tradition has to say about violence—violence against individuals, against social order, and against nature—and its overcoming. In particular, papers will be prepared on modern figures (Edith Stein and Simon Weil), on a classical Eastern Christian thinker (John Cassian) and on Spanish classical mystics (John of the Cross and Teresa of Avila) in comparison with the Islamic tradition. The format will give 15-20 minutes to each presenter, followed by an interchange among the participants and an open discussion with the floor.

Organized panel, * Session Abstract, English

Hendriks, Valerie
University of Paris IV Sorbonne, France

Fas and Nefas : Religious Aspects of the Roman Night(15T)

The banning of women from night sacrifices, for which Cicero provides

clear evidence, and more generally speaking the disgrace linked to the *sacra nocturna* (with the noteworthy exception of the cult of the *Bona Dea*), point to a *nefas* character of the night. That *Agrippina* or *Commodus* should have been buried at night is another sign of this. One could tie up these elements with the prohibition for the *flamines* to spend one night or more out of *Rome* (something *nefas* accorded to *Livy*). Mythology too reflects such a conception in making *Night* the mother of the *Furies*. Moreover night is the moment par excellence for the coming out of these beings that appear closely connected with darkness, as "ghosts", *larvae* or *lemures* ; it lends itself to actions related to *superstitio*, magic and witchcraft (one is reminded of *Horatius'* frightful witches).
Organized panel, English

Hendry, Donna Marie
Victoria University of Wellington,
New Zealand
Expressions of Difference:
Buddhist Identity and Ethnic
Conflict in Burma.(05S)

Buddhism has always been a dominant feature of Burmese culture, being used as a rallying tool against colonial domination and as a model of moral rule grounded in a *dhamma*-realm ideal. However, the pervasiveness of Buddhism has also been problematic, with it becoming implicated with the religio-ethnic conflict that has dominated Burmese politics since 1948. It has become a part of a wider process of 'Burmanisation', involving the state's attempt to eliminate ethnic differences and create a homogeneous society modeled on Burman culture. This paper will discuss how Buddhism has been integrated into Burman identity and has become a tool in the Burmanisation process. It will examine the role Buddhism has in

sacralising Burman identity, and some of the challenges faced by Buddhism when it is incorporated into state ideology in an ethnically and religiously plural society such as Burma.

Organized panel, English

Hentrich, Thomas
Kyoto University, Japan
The Purity Laws as a Source for
Conflict in the Old and New
Testament(02N)

The purity laws in *Lev 21, 17-23* play a central role in the subject of *Disabilities and Religion*. According to these prescriptions, it was forbidden for priests with certain disabilities to enter the temple and perform ritual sacrifices. It is possible that these purity laws might have been a by-product of the theological struggle with the neighboring *Canaanite* religion and its rites, since disabled and ill people seemed to have been less isolated in the Ancient Near Eastern environment. A good example for this is *David's* capture of *Jerusalem*, during which the „*Blind and Lame*“ and their supposed impurity are placed at the center of the story (*2 Sam 5, 6-8*). In the *New Testament*, the purity prescriptions are an essential part in *Jesus'* healing episodes. On many occasions *Jesus* disregards the current laws and not only communicates with sick and disabled people, but in many cases heals them despite repeated warnings from the established priesthood. In this context, divine forgiveness of sins deliberately runs contrary to the literal fulfillment of the letter of the law. In the eyes of the priests, these violations of the purity and *Sabbath* laws are ultimately deciding the fate of *Jesus*.
Organized panel

Hermansen, Christian Morimoto
Kwansei Gakuin University,
Japan

Ecumenical Christian Cooperation and Social Work in Kamagasaki, Osaka(10V)

As a part of their identity of being Christians, individuals and groups have been attracted by the needs of destitute people in the slum areas of Japanese cities since the late Meiji period years. Kamagasaki in Osaka is no exception. Today, many groups work in Kamagasaki, and in 1970 some of them formed a local ecumenical organization, today called Kamagasaki Kirisutokyo Kyoyukai 釜ヶ崎キリスト教協友会. Ecumenical work often occurs at a theological and theoretical level, less frequently at a practical level outside the common worship service. As praxis focused organization Kyoyukai offers much experience for a reflection on the relationship between faith, community service and religious organization. In my presentation I will outline the history of the Kyoyukai and discuss its achievements and future.
Organized panel, English

Herzog-Schroeder, Gabriele Ludwig-Maximilians-Universität, Germany

The Death of the Soul and the Shaman's Ancestors (Yanomami, Southern Venezuela)(10L)

Even though the Yanomami of Northern Amazonia cultivate gardens, their world view appears not to be typical for an "agri-culture", but demonstrates a strong ideological emphasis on the foraging way of life. In particular, the concept of hunting is powerful in various aspects of their culture. The concept of person and soul shows to be intertwined with shamanic strategies and a predatory notion towards the outer world: the natural environment and cosmological spheres beyond. In presenting the differential perspectives of the spiritual forces in respect to the genders and other emic classifications, an ample model

of power within the Yanomami ideology can be illustrated. By analyzing the ideas of person, soul(s) and the vital principles of humans, as well as other beings, the presentation points to aspects of a Yanomami philosophy of environment and spirituality.
Organized panel, English

Hewitt, Marsha Aileen University of Toronto, Canada Religion in a Time of Terror: Religious Violence from a Comparative, Interdisciplinary Perspective(10C)

The relationship of religion and violence infuses most of the world's known religions on the levels of history, practice and belief. This paper will explore the internal dynamics of religious violence and religious terror/terrorism from philosophical, social theoretical and psychoanalytical perspectives. Hannah Arendt's distinction between violence, terror and power, Max Weber's concept of religion as world affirming and world negating, and contemporary psychoanalytic ideas such as dissociation, psychic equivalence and agency, provide a theoretical framework for understanding the internal dialectic of domination and submission, command and obedience that structures religious ideology. Both communal 'self' and 'other' are imaginary constructs whose vitality and realness are conjured and sustained by religious ideology, belief and practice. This paper will argue that religious ways of thinking engage most typically in concrete modes of psychic equivalence where the internal image is equivalent to the external world. The internal thought processes of concrete reductivism and psychic equivalence are central to religion's internal dialectic.
Organized panel, English

Hida, Tsuyoshi

Japan

A Study of Religious Language as seen in the Shinto Classics(08T)

Religions in Japan, which are based on classical Shinto and influenced by Buddhism, Confucianism, and Christianity, have existed for hundreds of years in various forms, often with complex and complicated features, sometimes integrated, sometimes divided into several denominations. The variety of religion in Japan comes mainly from the various linguistic origins of the Japanese language and the accepting nature of Japanese people. This makes a sharp contrast with the Western linguistic system, especially in "langage" (the potentiality of language), "langue" (the linguistic system accepted by activities by society), and "parole" (linguistic activities by people). According to my study, I hope to reconfirm the Japanese religious identity in the synchronic aspects of "KOTOTAMA," the prayers related to "MATSURI" in the Shinto classics. Organized panel, Japanese

Higashibaba, Ikuo

Tenrikyo Seminary, Japan

A Reflection on Reductionism: From Believer's Perspective(05K)

The heated debate over the reductionist versus nonreductionist approaches to the study of religions has cooled down in recent years. One problem that appears in consequence is, however, the obscurity of the position of the believer's point of view within the framework of the interpretation of religions. Should it be ignored at all in our approaches to the study of religions? This paper highlights the believer's view point and attempts to reexamine the reductionist-nonreductionist issue from that perspective. Organized panel, English

Higashibaba, Ikuo

Tenrikyo Seminary, Japan

Christian Prayer in Tokugawa Japan(12P)

In 1600 the Society of Jesus published in Nagasaki a small book of Christian prayers titled Orasho no hon'yaku(translation of prayers). This book, written in Japanese, included 35 prayers and 11 articles of the principal Christian teachings. These "prayers" were transmitted by Japanese Christians throughout the Tokugawa period; they have survived the modern times and are still chanted by their descendants. This paper explores the meaning of the prayers to Japanese Christians during the Tokugawa period. It concerns itself with the following questions: What were the contents of the prayers, how were they chanted, and what do these observations show about the faith of Japanese Christians?

Organized panel, English

Hinga, M. Teresia

DePaul University, USA

Religion(s) and the Quest for Sustainable Peace: Gendered and Postcolonial Perspectives from the "Global South"(04V)

This panel will examine the theme of the conference through gendered lenses that bring from the periphery to the center, a critical examination of the role of women in the quest for peace. Papers in this segment will problematize the rather generic and often a-historical ways in which notions of religion and its connection with peace, or more often lack of it in the world are discussed. Focusing on examples and cases studies derived largely from the global south (and its diasporic, trans-border manifestation, hence the neologism glocal South), papers will examine not only ways religion in which religion has been a factor in generating violence and "un-peace" for women in the so call " Two-Third

World", it will also critically examine women's responses to the crisis of violence and conflict today as they increasingly assert their moral agency and reclaim their space at the table as the global community seeks peace that is sustainable in the contemporary world. Panelists will be drawn from Asia, Africa and Latin America diasporic and transborder contexts in order to lift issues facing people from the global South as they and their religions cross and even transcend borders in an increasingly shrinking and globalized world. The papers will also strive to give a historical analysis of the theme by foregrounding post-colonial perspectives, implications and imperatives.

Organized panel, * Session Abstract

Hinga, M. Teresia
DePaul University, USA
Concerned and Engaged: Women, Religion and the Quest for Just-Peace in Africa(04V)

Using specific examples from the African religio-cultural and historical contexts, this paper will examine the nature of religiously based violence and conflict and highlight implications for women. It will examine for example the implications for women navigating the intersection of Africa's triple heritage of religion and culture: namely African Indigenous Religions, Islam and Christianity, as well as ways in which these religious heritages have facilitated violence against women or have acted as an antidote for the same. Beyond describing and examining the religious roots of various forms of violence against women, which is a major concern for women in Africa and beyond, I will foreground and critically respond to ways in which African women are responding to and engaging the issues of violence as they exercise their moral agency

in naming and working to eradicate such violence. This analysis will be historical and contextual as we examine for example the role of women in various nationalist movements in the continent as well as specifically women's movements actively engaged in the quest for peace and justice. Specific attention will be given to the Circle of Concerned African Women Theologians, a pan-African organization of women from various religious traditions who have identified the critical hermeneutics of culture and religion as integral to the overall quest for sustainable solutions to the issues that concern women and indeed the global community.

Organized panel

Hino, Okio
Juntendo University School of Medicine, Japan
Thinking about Cancer Philosophy(13J)

Although cancer is chiefly a hereditary disorder of the somatic cells, it can also have environmental causes. Carcinogenesis looks like an opened Japanese fan because affected cells grow into many directions and the existence of clinical tumors on the edges of this "fan" suggest many gene abnormalities. What I am learning from cancer cells is "vigorous initiative, the habit of sudden resolutions and desperate undertakings, and the grand capacity to do and to suffer." I will discuss Cancer Philosophy in this paper.

Organized panel, English

Hino, Shoun
Gifu Pharmaceutical University, Japan
Salvation and Nembutsu(15Q)

Nembutsu appears to be a recognized means to salvation. Some say that Amida devotees

obtain salvation by means of nembutsu, but this is not necessarily so. In the case of Shin-Buddhism, an Amida sect having such a doctrine, salvation comes through the power of the Primal Vow of Amida's directing of virtue. There are two types of religion, self-reliance and grace. Nembutsu as a means of salvation is classified as a self-reliance type, and is thus called jiriki (self-power) nembutsu. The power of the Primal Vow comes under the grace type, and is called tariki (other-power) nembutsu. This "other-power" nembutsu is examined under these headings: (i) comparison with other types of nembutsu, (ii) comparison with bhakti in India, (iii) nature of tariki, (iv) evaluation as a religion. Organized panel, English

Hirafuji, Kikuko
Kokugaikuin University, Japan
Japanese Mythology from
Multidisciplinary
Perspectives(17B)

In this paper, Japanese mythology is studied from multiple academic perspectives - for example, comparative mythology, religious studies, anthropology, archaeology, psychoanalysis, analytical psychology, etc. In spite of scholars who study the very same Japanese mythology, there is little communication between other scholars who study from different points of view. Accordingly, in our symposium, a mythologist, psychoanalyst, and an analytical psychologist will speak on their research into myth. We will discuss how to analyze Japanese mythology from our own perspectives and then what problems we may face in the future. We expect to deepen our understanding of our individual points of view and obtain a new perspective on studying Japanese mythology through our symposium.

Symposium, * Session Abstract,
 Japanese

Hiraki, Koji
The Eastern Institute, Japan
The Practice of Meditation in
Theravada Buddhism(09G)

India has a long tradition of Yoga, which existed long before the advent of Buddhism. Unlike Yogic meditation, the tradition of Buddhist meditation originates in Gotama's personal experience. Theravada Buddhism regards this tradition as an essential technique to attain Nirvana (Nibbana). According to Theravada Buddhist doctrine, practicing meditation basically consists of Samatha (calmness of mind) and Vipassana (to see things as they are). As Theravada Buddhism spread throughout Southeast Asia, and monks and their followers in Burma (Myanmar) and Thailand began to practice meditation, the way of practicing meditation was substantially influenced and shaped by the local cultures of these countries. Organized panel, Japanese

Hirano, Takakuni
Niigata University, Japan
The Structure of Japanese
Mythology and Religious
Festivals(06P)

Most of human culture belongs to the category of folklore whose historical origins are unknown. Ever since the mythical era, the power of clairvoyance was based on shamanic rituals and interpretations conducted by spirit mediums. The way this system worked can be depicted in the following diagram
 《 Deities 》 ... [Oracle] →
 [Medium] → [Client] The imperial ancestral deity Amaterasu became the oracle of the highest deity Takamimusuhi and the ancestral deity of the Nakatomi family, Amenokoyane, functioned as the medium. However, because the

oracle powers of the emperor were not hereditary, imperial consorts or princesses with spiritual powers were sought, and a system in which a female representative of the imperial house was sent to the Grand Shrine of Ise was in practice from 673 until 1339. These techniques to call down deities formed a ritual structure that developed horizontally. When these techniques were taken out of the context of shrines, they turned into popular forms of entertainment. Dengaku, Noh, Kabuki, and Manzai all have roots in shamanistic ritual.
Organized panel, English

Hirano, Takakuni
Niigata University, Japan
The Development of Folkloric Beliefs in Shinto and Buddhism(06P)

Japan opened its doors to the world as a result of the pressure of the American mission in 1853 and half a century later, it was reborn as an industrial society. Modern natural science is forming the common sense in present day society. However, the Japanese did not contest this conflict of values between traditional culture and modern science, but through the concept of relative truth, created a harmonious combination of traditional views and imported culture in their lives. This panel will cover the politico-religious constructions reflected in the myths of the Kojiki and Nihonshoki, the development of festivals and the artistic world, the ritual structure of folklore and syncretic Buddhism, and the doctrine and ritual of Tenrikyo, a religion that grew out of folk culture.

Organized panel, * Session Abstract

Hiraoka, Satoshi
Kyoto Bunkyo University, Japan
A New Approach to the Study of Sectarian Buddhism(05M)

Sectarian Buddhism is known by various terms, one of which is Hinayana (Lesser Vehicle) Buddhism. This, however, is a polemic term, and the value of Sectarian Buddhism should not be underestimated on the basis of such polemics. Early Buddhism is now studied primarily on the basis of the texts transmitted by the various sects. Consequently, Mahayana Buddhism is gradually coming to be examined more in relation to these texts of Sectarian Buddhism, and less as a lay movement. This means that an understanding of Sectarian Buddhism is necessary to form a complete picture of Indian Buddhism. In Japan, Sectarian Buddhism has been studied as extensively as Early Buddhism and Mahayana Buddhism, but recently a number of young scholars are shedding light on it from various new standpoints. This panel will outline a number of these fresh approaches in the study of Sectarian Buddhism.

Organized panel, * Session Abstract, English

Hiraoka, Satoshi
Kyoto Bunkyo University, Japan
Buddhist Texts and Sectarian Affiliation(05M)

In order to ascribe a sutra to a certain sect, various methods have been employed. Here I would like to introduce a new approach to the question of how to attribute a specific sutra to a certain sect, namely, the use of narratives and cliches in the extant Vinayas. This method is clear, simple, and convincing, and it can be used not only to confirm existing sectarian identifications, but also to identify the sectarian affiliation of a number of other texts. If, for instance, we find the same story in both a sutra related to an unknown sect and in all the extant Vinayas, and we can confirm that the compilation of the sutra shares certain parallels in

terms of the narrative and stock phrases with only one Vinaya, then the sutra can be safely ascribed to that sect. In this paper, some Chinese sutras are presented as test cases for this methodology.
Organized panel, English

Hiraoka, Shoshu
Todaiji temple, Japan
Japanese Views of the Soul(10P)

We use the word kaigen in Buddhist ceremonies. Kaigen is the process of making the Buddhist idols open their eyes. Japanese usually consider this idea as infusing the soul into the Buddhist idols. This ceremony can be done only by a powerful monk I recognize Buddhist idols which can have Buddha's soul as the web for receiving Heavenly Energy. Only selected monks having the power to open and close the eyes can switch on and off the Buddhist idols as receivers. This monk chants the Sanskrit spell for getting the power of Buddha. In the case of Todaiji temple, Bodhisena, who was invited from India 1250 years ago, to infuse the soul into the huge Vairocana Buddha Idol.
Symposium, Japanese

Hirohashi, Takashi
The Shinshukyo, Japan
Religious Organizations and International Cooperative Activities(07L)

In Japan, non-governmental international cooperative activities have greatly advanced since the 1980s, when an influx of refugees from Indochina came to Japan. At the same time, the cooperative activities of religious organizations became very active. Cooperative activities of Christian NGOs, however, have kept up in Japan. The object of this study is to examine the international cooperative activities of SHINSHUKYO and KYOHA-SHINTO since the 80's. International

cooperative activities of religious organizations are included in activities of organizations of its own, activities of organizations that are different from the organizations, activities of individuals which are related to religious organizations. The purpose of this study is to examine the relation between the goal and realities of the activities of each organization, history, doctrine, and the teachings of these religious organizations.

Organized panel, * Session Abstract, Japanese

Hiroi, Yoshinori
Chiba University, Japan
On the Spirituality of Nature in Contemporary Japan(16J)

In Japan, spirituality has been closely related with nature, as in the expression "eight million gods in nature." This tradition can be seen in the architecture of Shinto shrines, where trees and wood are its central elements. In the postwar period, however, and especially through the years of rapid economic growth and urbanization, this tradition has been neglected and is now almost missing in the minds of contemporary Japanese. This means both the loss of the sense of spirituality and the erosion of communal ties which are linked with this spirituality. Recently, however, there are signs of new developments among the Japanese people, in which they try to rediscover the roles of Shinto shrines and Buddhist temples in local communities and use them as places for daycare centers, senior-citizen care, environmental education, and so on. Based upon an initial survey of such new developments, I would like to think about the meaning of spirituality in contemporary Japan, paying particular attention to its relationship with nature and community.

Organized panel, English

Hiroike, Shin'ichi
University of Tokyo, Japan
The Relationship between
"Religion" and Identity in
Amdo(08I)

In the post-Mao era, the freedom of religious belief became to be relatively admitted in PRC. Amdo-Tibetan area (Qinghai etc.) is not an exception either, and self-images of people are connected with their religions. When I taught in a college for ethnic minorities as a Japanese teacher(2003-2004), I asked students to write a composition about Japanese religions. Then following my instruction, " You can compare your own religion with that", many Tibetan students compared Tibetan religion with Japanese religion. On the other hand, some students used the term "China" to describe their circumstances. Students of ethnic Tu, Mongol, Hui, and Han discussed the problem according to their positions and interests. If non-western people are forced to represent themselves by modern terms, what kind of differences would emerge? The focus of this study is the examination of the relationship between "religion" as a modern concept and identity.
Organized panel, Japanese

Hirosawa, Takayuki
Taisho University, Japan
The Divine, Immanent in Human
Being ~ on the Buddhist
Notion"svayambh"(07G)

Buddhism is not atheism. But it was criticized as atheism by Indian philosophers, and many scholars of the modern buddhology also understood it as atheism. The Buddha is worshipped as the God of the gods, the supreme God. Here we will investigate the combination of such religious factor to philosophical one in Buddhism. The epithet svayambhu, which means

"self- dependent becoming and being", is applied to the fact that Gautama became the Buddha without helping of teachers. Moreover svayambhu is literally understood "Nature"like Aristotelian physis, and is immanent in human being. It is the Supreme and at the same time inherent in all the beings as nature. We in the modern days divide this "NATURE"into the nature in the outer world and human nature, and lose sight of the transcendent one as "NATURE". How can we criticize our civilization which is dependent on only the desire of human beings from this point of view?
Organized panel, Japanese

Hiruma, Ryohei
University of Tokyo, Japan
Christian Humanism in Erasmus'
Thought(03T)

In this paper I examine the validity of "Christian Humanism " in Renaissance by analyzing "religious" terms of Desiderius Erasmus. This concept is originally defined as development of Renaissance Humanism that emerged in Italy in the 14th century, and on the content of this concept, in contrast with the secularity and practicality of Renaissance Humanism in Italy, the spirituality and religiosity of Christian Humanism have been emphasized. Then the religious thought of Erasmus who was the representative of this cultural movement also has been interpreted as faithful one that led Martin Luther's Reformation, and on the contrary its secularistic or cultural elements have been ignored. Erasmus actually used the terms that were "christus" or "pietas", but he applied those "religious" terms to the secret of success in daily life or to the beautiful and correct style in Latin, that have nothing to do with so-called "religion" today. Through analyzing the way in which he used

these terms in his "De vidua christiana", I examine the difference between Erasmus' "religion" and that of today, and the validity of "Christian Humanism " as analysis concept.

Organized panel

Hoehe, Sybille

Philipps-University, Germany

Soka Gakkai and the Distillation of "Value" in the Japanese Educational system(16C)

Since the New Komeito Party became part of the Japanese governing coalition in 1999, it is said that despite a legal regulation of the separation of state and religion, some connections between the party and the lay-Buddhist organisation Soka Gakkai are still existent. This paper shows how the New Komeito itself acts as an intermediary between religion and politics in its bid to exert a positive influence. It does this not only by imparting the peacemaking potential of the philosophy of Mahayana Buddhism, but also by aiming at the "educational and cultural development in the 21st century" to use words from the New Komeito's Key Policy Initiatives. In this paper, the concepts of "value" according to the founder of Soka Gakkai, Makiguchi Tsunesaburo, and the president of the Soka Gakkai International, Ikeda Daisaku, are examined in conjunction with the current educational reform in Japan.

Organized panel, English

Hollerich, Jean-Claude

Sophia University, Japan

Problems with the Concept of History in the 17th and 18th Century Jesuit China Mission(01E)

The controversy over the Chinese Rites is more than a question of a mere pragmatic adaptation of Chinese customs by the Jesuits, for the whole concept of Universal Biblical History gets challenged by

the antiquity of China. The Jesuit China missionaries can be divided into two groups, namely the Beijing Jesuits, who not only received the full support of European society but also got their opinions published by the Society of Jesus in Europe, and the so-called Figurists, who had maintained private contact with some European scientists. The knowledge concerning China that was transmitted by the Jesuits in Europe became a growing danger for the Church, for the Church was challenged by the 'philosophers' who utilized the Jesuit accounts of China, in their disputes with it. The failure of the Jesuits in China is also explained by the impossibility of any change in the dogmatic concept of Biblical History, for the claim of the universality of Biblical History closed for a long time the door of the Christian missions in China.

Organized panel, English

Holt, John Clifford

Bowdoin College, USA

Ritual and Violence: a Recent Sri Lankan Experience(05C)

This paper will focus on the relationships between ritual and violence in contemporary Sri Lanka. I will try to understand these relationships by considering the salience of Rene Girard's theory of ritual and violence wherein the origins of ritual (and according to Girard, religion and culture) are to be found. While Girard's theory of ritual "scapegoating" is problematic in the Sri Lankan context, I argue that ritual continues to be constructively generative in re-establishing normative views in post-violence-ridden contexts. The period of 1989-90, when violence between the Sri Lankan government and the Janata Vimukti Peramuna (JVP) was at its height will provide the specific context for this paper.

Organized panel, English

Honda, Aya
Osaka University, Japan
Resettlement of Japanese
Americans and Buddhist
Women's Associations(10F)

In 1899, the Jodo Shinshu (Pure Land) school of Buddhism started its official Kaikyo (missionary) in the United States. Through next several decades, dozens of Bukkyokai (temple) were formed on the west coast at places with high Japanese population density. The Bukkyokai became important place for these immigrants (Issei) who left their country, struggled to find their ways in the new land. Various affiliated groups were organized, mostly for the Issei and their children, Nisei. The Bukkyo Fujinkai (Buddhist Women's Association), centered around Japanese women immigrants, was one of them. Although most Fujinkai were dissolved during the wartime due to the internment of Japanese and Japanese Americans, they were successfully reactivated after the war along with the resettlement process of members. Their religious and social activities and contributions cannot be dismissed throughout the early postwar time, especially with respect to the reestablishment of Bukkyokai and the reconstructing network between members.

Organized panel, English

Honda, Yoshinari
Soai University, Japan
Tun-huang Buddhist Manuscripts
and Mahavibhasa(09O)

Buddhist manuscripts found in Tun-huang show us unique characteristic of the Buddhist studies developed and prospered in that particular area during the Tibet's reign of China in the 9th century. Some texts, written both in Chinese and Tibetan, included local Buddhist scholars' own interpretations and expressions. A Buddhist text Mahavibhasa, the

collection of Abhidharma studies initially compiled in China and translated by Hsuan-tsang, was introduced to Tun-huang around this time. The Mahavibhasa had impact on the Tun-huang Buddhist studies; the text was clearly added local connotations and put on new referrals by well known local Buddhist teachers. One of the characteristics in the development of Tun-huang Buddhist studies should be disclosed through examining those texts thoroughly while keeping the comparative perspective of the original texts and the newly resumed texts.

Organized panel, Japanese

Hong, Jun
Fudan University, China
On Modern Korean New Sects -
With Daeseon's Thought as the
Focus(04D)

From the later period of the Korean Dynasty to the early period of Japanese occupation, there emerged numerous new sects such as the East Learning initiated by Cui Jiyu in 1860, Zengshan Sect initiated by Jiang Yichun in 1900, Duzong Sect initiated by Luo Zhe in 1909, and Round Buddhism initiated by Piao Chongbin in 1916. The rise of these sects may be understood with the internal and international situation of Korea as historical background. Facing national distress, these sects reflect the spirit of transformation, anxiety, equality, and revolt which played a positive role in the processes of reform, revolution, independence and enlightenment.

Organized panel

Hori, Masahiko
Sapporo Gakuin University,
Japan
Natsume Soseki, William James,
and Spirituality(07U)

My presentation attempts to shed light on the relationship between two

leading representatives of modern thought: the Japanese novelist, Natsume Soseki, and the American philosopher, William James. Focusing on the "flow" of consciousness and the realm of the subconscious in the two thinkers, James' influence on Soseki is unmistakable. What is more, Soseki considered James a pioneer who had attempted to do in philosophy, many of the same things he was trying to do through literature. Taking Soseki's own views on these questions as my starting point, I wish to consider the similarities and difference of these two thinkers from the vantage point of the present day, particularly with regard their views on religion and spirituality. The broader aim of my remarks will be to reappraise Soseki's "Japanese spirituality" and James' "American spirituality" by intertwining their respective views of nature and of life and death.

Organized panel, Japanese

Horie, Norichika
University of the Sacred Heart,
Japan

Discourses on Spirituality in
Japan after 1995(06M)

While New Age beliefs in Western society tends to be thought of as being in conflict with the main Christian tradition, there is no such tradition in Japan which stands against the rise of the new age. Many Japanese regard themselves as non-religious (especially after the Aum Affair, 1995) and feel affinity to what Western people might call New Age. However, the new-age in Japan has not grown up to be a movement and instead is consumed as a form of foreign culture. In this paper, I shall depict an outline of the recent Japanese religious scene and give two examples concerning the new age: that is, the healing (iyashi) boom and the use of the katakana word supirityuariti

("spirituality"). ㊦ These two phenomena come from translations of two important key concepts in New Age, healing and spirituality. Nevertheless, they assume slightly different implications from the original meaning. Transformations of their senses are to be understood in relation with Japanese popular religious tradition.

Organized panel, English

Horiuchi, Midori
Tenri University, Japan
The Mikagura-Uta and
Tenrikyo(06P)

In the last days of the Tokugawa Shogunate, social anxieties took a variety of forms, in conjunction with the changing conditions of society. This included the appearance of people exhorting forms of popular salvation which were different from the mainstream beliefs of Buddhism and Shinto. In 1838 Tenrikyo was founded. While the Foundress Miki Nakayama was thought to be a possessed woman for many years, she acquired a high reputation as a living deity who provided salvation for childbirth and sickness. Tsutome-basho (a house for the Service) was built in 1864 and Miki began to press for the fulfillment of the Service for the salvation and taught the song Mikagura-uta from 1866 onward. Thus, the written doctrine was started and because of an increase in believers there was also severe external intervention. As a result, this awakened the consciousness of believers and prompted the establishment of the Tenrikyo religious organization.

Organized panel, English

Hosaka, Shunji
Reitaku University, Japan
A Comparative Study on
Diffusional Form of Buddhism
and Is(07M)

As universal religions, Buddhism and Islam are spreading out to other

areas. But We can find out diversity of their form of diffusion. I would like to explain each diffusional form and try to compare with each form bringing out from historical documents. Finally, I will consider the origin of diversity by considering their doctrine.

Organized panel, Japanese

Hosaka, Shunji
Reitaku University, Japan
Buddhism in Indian History
Revisited(13E)

Indian Buddhism has been widely accepted in various areas of Asia and has been influential in the making of the cultures of these areas. Indeed, a number of studies in various disciplines have been conducted on the history of Indian Buddhism. However, an interdisciplinary approach is most important for a comprehensive understanding. The purpose of this panel is to discuss Indian Buddhism through an interdisciplinary approach, trying to reconstruct its history. The panelists are Indian and Japanese, trained in Sanskrit, Pali, and Tibetan, and have been working on Indian Buddhism from the standpoints of philology, archaeology, history, and comparative studies of religion and culture.

Organized panel, * Session Abstract, English

Hosaka, Shunji
Reitaku University, Japan
Meaning of Japanese Buddhist
Thought on Leniency and
Religious Symbiosis in Modern
Society(15C)

Japanese has nursed the tradition of thought peacefully through our history, which was a symbiotic philosophy with Buddhism as the exotic religion together with Shinto. I believe this tradition has derived from melting down the Buddhist tradition on leniency and Shinto's

tradition of simple optimistic nature. In this report I will try to introduce the tradition of philosophy of symbiosis and explain its historical background by concentrating on three key phrases, "beyond affection of enmity and hatred," "embodiment," and "the world view of mandala." From the point of view of Japanese Buddhism, I would like to have a share in the attempt to give hints for resolving world strife that is caused by conflicts between religions.

Organized panel, English

Hosaka, Takahiro
Tokai University, Japan
Les Japonais, la Vénération de la
Nature(14P)

Pour les Japonais, la vénération de la nature a existé dès l'époque préhistorique. Non seulement elle a constitué la base de toutes les grandes religions qui sont arrivées dans nos îles, comme le bouddhisme et le taoïsme, mais aussi elle s'est développée dans la religion proprement japonaise, le shinto. Ainsi, on peut considérer les yamabushi comme un exemple caractéristique de pratiquants fidèles à cette vénération. Il faut préciser que la nature n'est pas considérée comme substance, car elle n'est pas basée sur la nature elle-même, mais plutôt sur une relation entre les êtres humains et la nature. C'est pourquoi au Japon, le regard porté sur la nature se rattache toujours à l'homme, à des mentalités humaines et aussi à la société. On retrouve la tendance caractéristique des Japonais à vénérer la nature et les choses naturelles à travers maints phénomènes de culture, et on peut même dire que la pensée bouddhique a été transformée pour s'adapter à cette vénération.

Organized panel, French

Hoshikawa, Keiji

Taisho University, Japan
A Paradigm Shift in Dialogue
among Religions: Introducing of
"Public Philosophy"(16O)

Inter-religious dialogue (interreligious dialogue, dialogue between religions, dialogue among religions), which has now been held in every corner of the world since the World Parliament of Religions in 1893, is now searching for new roles in the modern world undergoing a globalization which has given rise to a situation in which inter-religious dialogue must change. In this panel, as well as tracing ideas of inter-religious cooperation in a broad sense and discussing related practical activities of non-government organizations, we intend to consider the future of inter-religious dialogue from various perspectives, introducing new perspectives related to theories of "public philosophy" and the "public sphere." We are convinced that inter-religious dialogue will come to have a more important role to our future world through incorporating new perspectives from "public philosophy" and the "public world." Moreover, these ideas about inter-religious dialogue will give rise to discussions involving reconsideration of the "public element of religion," and, at the same time, result in claims that inter-religious dialogue must be modified. These points and perspectives are the fundamental standpoints, expectations and aims of our presentations. We would like to discuss actively the possibility and adequacy of such a paradigm shift with the audience.

Organized panel, * Session Abstract, English

Hoshino, Seiji
University of Tokyo, Japan
Narrating Shukyo(Religion) in
Early Meiji Period(16V)

It has already been argued that shukyo is the concept of the translation of modern "religion." Adding to these arguments, I will focus on how shukyo itself had been narrated by those who committed themselves to a certain religious tradition, especially Buddhism and Christianity, in early Meiji period. At that time, with the background that the clear consensus did not exist as to what the "religion" itself is, they tend to speak of "religion" to defend their religious tradition and to attack others. Following these narratives, however, we can see the process that "religion" itself came to be considered as some autonomous concept, which include each religious tradition. The cases I use are mainly from printed media, thus the range of the argument is limited indeed. However, I try to deepen the discussion by pointing out that they not only publish the newspapers or magazines, but also organized the speech meetings.

Organized panel, English

Hosoda, Ayako
Niigata University, Japan
The Visions of Hildegard of
Bingen(10S)

Hildegard of Bingen (1098-1179) wrote major works of theology and visionary writings. We can observe the features of her visionary books through her illustrations. However, it has not been fully clarified why her visionary illustrations were chosen for given places of miniatures. This paper examines the stylistic originality and iconographic features of her writings. I especially would like to discuss the composition and the meanings of illuminations of "Scivias" and "Liber divinatorum operum." The uniqueness of these two miniatures lies in the scenes of the construction of salvation. Seeing the tradition of the style and iconography, the question, how to

present the meaning of the salvation in the miniatures, will be clarified.

Organized panel, English

Hosoya, Masashi
Osaka University of Foreign Studies, Japan
On "Fundamental Imagination"(07E)

It was with the aim of overcoming nihilism that Keiji Nishitani stressed the Mahayana Buddhist concept of emptiness. His essay "Emptiness and Soku" represents one of the conclusions at which his thought eventually arrived. The points at issue here are the problems of the concept of "the turning of emptiness into an image" and the concept of "the making transparent of being." It can be argued that these two notions represent a putting into practice of the traditional Kegon doctrine concerning the ontological linkage of "Ji" (phenomena) and "Ri" (principle). According to Nishitani, the two extremes which delimit "Ri-Ji-Muge-Hokkai" (the Dharma-realm in which principle and phenomena interpenetrate), are the openness of the world itself (absolute oneness), and the factual existence of all things (absolute multiplicity). In the realm of "Ji-Ji-Muge-Hokkai" (the Dharma-realm in which all phenomena interpenetrate), which transcends all reasoning, the function of "soku," which mediates these two extremes, is called fundamental imagination.

Organized panel, Japanese

Hosoya, Sachiko
University of Tokyo, Japan
The Role of Islam in Welfare Activities of Voluntary Workers in an Iranian Welfare Institution(11V)

The purpose of this study is to examine how recent Iranian female voluntary work observed today in the field of welfare, relates to Islamic piety. After the Islamic Even today with government funded welfare

services, philanthropy and voluntary work based on Islamic values are important parts of the Iranian welfare system. For this study, I will analyze narratives of female voluntary workers who help with the bathing of elderly and disabled people in a welfare institution called Kahrizak. According to these narratives, because washing the bodies of elderly and disabled people is a good deed, volunteer workers can expect to receive rewards from the God, for example a good fortune, success, or good health. In the Kahrizak institution, welfare activities are placed in the reciprocal relationship of volunteer workers with God, the Emams, and welfare recipients, and this leads to gain man-power in the welfare field.

Organized panel

Hossein Laghab, Hossein
Dept. of International Scientific and Research Affairs, Ministry of Agriculture, Iran
Dialogo entre Civilizaciones y Religiones, Camino a la Paz y Seguridad Mundial(14C)

Todos los hijos de Adán forman un solo cuerpo, pues nacieron todos de una sola esencia Cuando cae la desgracia sobre uno de los miembros los demas pierden su habitual descanso. Si eres insensible al dolor ajeno, no mereces por nombre hijo de Adán. La decision de la ONU de declarar el año 2001, primer año del nuevo milenio, como año internacional del diálogo entre las civilizaciones, es sin duda una de las acciones más importante. Es que la organización ha emprendido para lograr la paz en el mundo y el diálogo puede ser un paso preliminar que conduzca a la paz, seguridad y justicia, y también en la situación global actual require un dialogo entre las culturas y civilizaciones, tanto para resolver las conflictos exitents y ayudar a

prevener los conflictos futuros (no choque entre civilizaciones).
Organized panel

Huang, Haide
Huaqiao University, China
Taoist Thoughts and Human Peace(10H)

Taoism is the traditional religion of China. It had great influence in Chinese philosophy, religion and ethics. Taoist thought contains two ideas, first that "Tao gives birth to myriad beings" and, secondly, that "Tao conforms to its own nature." Myriad beings and mankind are produced by Tao, and all things have the same nature. So it is considered reasonable and proper that humanity's behavior must conform to the principle of "nature". Taoism claims that harmonious cosmos and world peace conform to the nature of Tao, but war disobeys the principle of "nature". Tai Ping Jing suggests that war is the world's greatest crime, and Yin Fu Jing that humanity's killing will result in the ruin of the world. Therefore Taoist thought, averring the consistency of nature with man, opposing war, looking forward to peace, has an important place in understanding and interpreting conflict in the contemporary world.

Organized panel, English

Huang, Pochi
National Chengchi University,
Taiwan
Religion and Violence:
Reflections on Communal
Conflict between the Muslims and
the Hindus in India(04S)

This paper deals with the problems of communalism in modern Indian Subcontinent. Using the example of Hindu and Muslim conflict, the issue of communalism is explored within social-historical context. Indian Muslim was introduced to the Indian Subcontinent with political, societal and cultural overtone. Political

domination with religious causes makes it difficult to have genuine inter-religious discourse between Islam and Hinduism. Therefore, during the eras of the Delhi Sultanate and Mughal Empire, there was no wide-ranging dialogue between these two traditions. The political oppression and religious aggression of the Islamic kingdom only antagonized Hindu and Muslim communities in the Indian Subcontinent. The rise of modern nationalism at the end of the eighteenth century in Europe and its subsequent dissemination to other continents brought a new point of departure in British India. In terms of its goal of seeking independence, Indian nationalism in the beginning was more of a political realization than religious consciousness. Yet, in the process of political struggle against British colonialism, Muslims, facing Hindu majority, felt more and more alienated from common Indian course. In the end, communal passion dominated and Pakistan as an "imagined nation" was carved out. This was the ultimate triumph of the communalism on the Subcontinent. The terror of partition loomed ahead.
Organized panel

Humberto, Mario Ruz
Universidad Nacional Autónoma
de México (Mexico National
University), Mexico
Colonial Rituals(02R)

During the colonial period, few Spaniards lived in remote Indian towns of the Guatemala northwest highlands and the ecclesiastical survey was not always evident. This explains why so much of the Maya prehispanic religion has survived, especially the prayers and rituals performed into the caves and forest, now mixed with catholic elements. This paper gives some examples of prayers and rituals and tries to explain why specific saints have assumed the roles of the ancient

deities, and how mestizos and mulattoes sometimes shared a common body of rituals with Mayas. Symposium

Hur, Nam-lin

The University of British Columbia, Canada

Buddhism in the Service of the Divine Country in Early Modern Japan: War and Diplomacy(02W)

Did Japanese Buddhism, represented by Gozan Zen monks, promote killing for the glory of the Divine Country? It seems that they did in the Korean War, which began in 1592 when Japan invaded Korea and lasted until 1598. Focusing on the role of one of the most prominent Zen monks, Seisho Jotai (1548-1607), during the war, in this paper I explore the extent and manner of Buddhist monks' involvement in warfare in a setting of premodern East Asian geopolitics. Their involvement was threefold: articulation of the idea of the Divine Country, which was used to justify Japan's foreign aggression; conduct of the cease-fire negotiations and state diplomacy; and appeasement of Korean war victims by offering memorial services. Organized panel

Husein, Fatimah

Pascasarjana UIN Sunan Kalijaga Yogyakarta, Indonesia

Muslim-Christian Relations in Indonesia: The Exclusivist Muslims' Perspectives(04I)

The relationship between Muslims and Christians in Indonesia is an important subject. Apart from a few investigations on certain conflicts in different areas of Indonesia, little effort has been devoted to thoroughly examining the complexity of the relationship between the two religious groups. This paper attempts specifically to investigate the perspectives of the Indonesian exclusivist Muslims on Muslim-

Christian relations in Indonesia, especially during the New Order period (1965-1998). As this might cover a broad discussion, the paper will mainly focus on the later period of the New Order. In dealing with this subject, the paper will briefly investigate the policies of the New Order governments on Muslims and Christians. The paper then explores the backgrounds and concerns of the exclusivists in relations to Muslim-Christian relations. Three main exclusivist institutions are discussed in the paper: the Dewan Dakwah Islamiyah Indonesia (DDII), the Komite Indonesia untuk Solidaritas Dunia Islam (KISDI), and the Laskar Jihad. Key issues discussed by the exclusivists include the Christian 'other' and Christianisation.

Organized panel, English

Hvithamar, Annika

University of Copenhagen, Denmark

Between Nations. The Orthodox Church in Denmark(01U)

In Denmark, the Russian Orthodox Church has existed since 1741. But it is only with the Russian revolution in 1917 that a larger number of Russians have emigrated. During the 20th century, this group developed into a Russian Orthodox Diaspora. In Russia, Orthodox Christianity was used to mould national identity, and even today this branch of Christianity is looked upon as ethnic Russian. However, in Denmark, the Lutheran State Church occupies the role of national religion, which leaves the members of the Orthodox Church with two conflicting identities, national and religious. This presentation is based on fieldwork studies among Orthodox Christians in Denmark. It focuses on the relationship between national identity and diaspora identity in the 21st century, especially among descendants of

Russian immigrants and ethnic Danish converts to the Orthodox Church.

Organized panel, English

Hwang, Sun Myung
Korean Society of New Religious Studies, Korea
Some Remarks on the Characteristics of New Korean Religions(12D)

This paper will highlight some characteristics of the new Korean religions in the context of globalization. One key feature of these religions was millenarianism which flourished in the late 19th century in many non-European societies, including Korea. This period coincided with the onset of modernization in Korea, a process that was both painful and tumultuous. Scholarly attempts to explain the rise and nature of Korean new religions have been unsatisfactory. My paper will attempt to correct some of the inadequacies and misunderstandings in the extant theories of Korean new religions.

Organized panel, English

Hyodo, Akiko
Osaka University, Japan
The Concept of Seishin in the Taishyo period — on conflict between Omotokyo and Hentai-shinri(04U)

In the Taisho period (1912-1926) there appeared a semi-academic journal titled Hentai-shinri (Abnormal Psychology), which was published by Nihon Seishin Igaku Kai (Japanese Association for Mental Medicine). This journal not only aimed at the establishment of the scientific psychotherapy but also began reproaching the contemporary religious and spiritual groups as superstitions. It especially attacked fiercely Omotokyo, one of the most rapidly growing new religions and its method of spirit possession called chinkon-kishin.

But, seishin-igaku, which was advocated by Hentai-shinri, was not what seishin igaku means today. This word was strategically used as an antithesis to the materialism of orthodox medicine. Though the seishin-igaku of Hentai-shinri has been regarded as a rationalistic movement, it shared the common ground with chinkon-kishin. This common ground was constellated around the word seishin. In this paper, the historical background and meaning of the conflict between Hentai-shinri and Omotokyo over seishin will be discussed.

Organized panel, Japanese

Ibaragi, Daisuke
University of Paris X, Japan
L'Appropriation et la Nostalgie(07Q)

" < C'est là ma place au soleil. > Voilà le commencement et l'image de l'usurpation de toute la terre," dit Pascal. De même que la distinction du < mien > et du < tien > justifie les régimes démocratiques et capitalistes, la démarcation entre < ce qui est à nous > et < ce qui est à vous > fonde encore le système politico-juridique international d'aujourd'hui. Mais les Sages juifs ont considéré une telle division comme < la manière de Sodome >, < la méthode de Caïn >. En effet, le partage d'une domaine ne risque-t-il pas de nous exciter au conflit dangereux? Cette étude a pour but d'analyser de manière philosophique le rapport entre le désir d'enracinement et l'exclusion d'autrui.

Symposium, Japanese

Ichida, Masataka
Nishi-Gunma Hospital Nurses' School, Japan
Folk Religion and "History from Below"(08U)

The modernization in Japan influenced the folk religious world view remarkably. This presentation

examines such a process of transfiguration, with the case of ritual in Kankokuheisha, which was a base point of religious policies of State in community. In this case, I will focus on Keta Shrine. Rituals in communities were grounded on native thoughts originally, but agency of modernization gave different significance to rituals. Inquiring into this problem, I adopt two methodologies, "History from Below" as social history on the one hand, and a folk religious world view as science of religion on the other hand. With these points, I will consider the relation between community and State in modern history.

Organized panel, Japanese

Ichikawa, Hiroshi

University of Tokyo, Japan

**Authority in Judaism in Conflict:
From the Ancient to the Early
Modern Period(03G)**

Rabbinic Judaism laid the foundation of modern Judaism. Since the destruction of the Second Temple in 70 CE, Rabbinic Judaism has enforced the divine commandments in almost all spheres of ordinary Jewish life. The authority of Rabbinic Judaism is first and foremost based on the belief in the truth of the Halakhah tradition derived from the prophet Moses. In reality, however, this was fundamentally a belief in the wisdom of the sages. Since then, Judaism has encountered numerous crises and threats to its very existence, but Judaism was always resurrected as a vital tradition through the emergence of new movements of Jewish thought. The reason why the Rabbinic establishment has not been dismantled as a result of the emergence of these new movements lies in the unique authority structure of Rabbinic Judaism. The Rabbinic tradition had established a system in which

disputes concerning the Halakhah were tolerated and claims evaluated based on their logical consistency. Theological opinions could also be freely discussed, as we can see in the Talmud. Paradoxically, these frictions and disputes guaranteed the stability of Rabbinic authority. In this panel, we examine the nature of Rabbinic authority and its relationship to rival sources of authority in the period ranging from the emergence of the Rabbinic establishment to the early modern period.

Organized panel, * Session Abstract, English

Ichikawa, Hiroshi

University of Tokyo, Japan

**The Authority of Rabbi and the
Recognition of Controversy(03G)**

As far as the human society is concerned, it is natural to have conflicts and oppositions, and what is important for the stability and confidence of society depends upon the rule of solving those conflicts. We can recognize the sophistication of Jewish society that while it had less irrational threat by physical powers, demanded differences in legal opinions among Rabbis, instead of conforming to the authoritative opinion. But such a recognition was limited to those with the title of Rabbi, and the disciples should obey the master completely. So we deplore the characteristics of the authority of Rabbi in the unique title 'Moshe Rabbenu (Our Rabbi Moses)' that was attached to the Biblical Prophet Moses by Rabbinic Judaism. We are led to the conclusion that the notion of divine authority of prophecy in the Bible was replaced in Rabbinic Judaism by the notion of truth of the transmission, and that this notion of authority is compatible similar notions in traditional thought in Eastern religions.

Organized panel

Ichiraku, Makoto
Otani University, Japan
The World That is Realized through the "Awareness of One's Own Evil"; The Life Beginning from the "Awareness of One's Own Evil"(05I)

In spite of our pursuit of the ideal of peace and stability, human beings have continuously fought one another throughout history. Even in this contemporary world, we still hurt and torment each other repeatedly (this is what Buddhism calls "evil"), while at the same time showing how pitiful and foolish it is to be like this. However, human nature itself cannot relinquish this "evil" even after realizing it, as we lack the true awareness of the suffering it causes. Therefore, in Buddhism, one of the more important questions is how to overcome this evilness, which Shinran tackled seriously. He saw that the darkness of human beings can only be broken by Amida Buddha, who calls us with his Name and illuminates this world with his Light. This presentation will elucidate what it means to realize one's own evilness, and what kind of life such realization leads us towards, according to Shinran's words.

Organized panel

Ichishima, Shoshin
Taisho University, Japan
Love and Compassion, Freeing from Nirvana Abode(07G)

How the Love of Christianity and Compassion of Buddha realized actually in this world? The author picks up the actual story of September 11th 2001 and his own near-death experience during hospitalization years ago. He picks up the story of the Tibetan scripture about the description of fire river in the hell. He will introduce the elephant saved tourists from Tsunamis Natural Disaster in Indian

Ocean. We human beings can restore instinctively awareness of Something Great in the extreme state of fasting. He will introduce the actual yogi marathon monks at Mt. Hiei. And the Lanka-avatara quotes the something great primordially poses even in common human-beings. Finally he introduces how ladies and gentlemen experience pure mind in the process of training tea ceremony where the people could get out of fire house by the guidance of skilful means of the teaching of Buddha from the Lotus Sutra.

Organized panel, Japanese

Igeta, Midori
Tsukuba Women's University, Japan

The Emperor as the Symbol of the Purity or the Innocence of the Japanese(13C)

The Emperor system of the Great Japan Empire had the function of the nationalist religion. After World War II, the Constitution of Japan takes in the policy of separation of religion and state and the Emperor system has been transformed into the symbolic Emperor system. I think it must be pointed out that this so called symbolic Emperor system is absolutely based on the myth of the Emperor system of the past. If so, what does this mean for the Japanese people who still support this system? In order to examine this problem, I would like to pay attention to kegare (uncleanness, impurity), which is opposed to the conception of "purity." From this point of view, the Emperor as the symbol of unity of the Japanese symbolizes "the purity of Japanese." With the Emperor, "the Japanese" can neglect the violence in the wars by Japan or Japanese people, and regard themselves as "the innocent."

Organized panel, English

Ignacio, Violeta Suarez
University of the Philippines in
Pampanga, Philippines
Spanish Methods of Religious
Conversion in the Philippines(14E)

Spanish missionaries in the Philippines used the trickle-down policy of conversion, starting with the village chief and family who, in turn, used their influence and example to convince their subordinates to embrace the Catholic faith. Others were attracted to the new religion through priests' kindness, patience and selfless devotion. Additional attractions were charitable works like the establishment of orphanages, schools, and hospitals where priests served as physicians experimenting with herbal medicine. When restored to health, some Filipinos were so impressed that they asked for baptism while others gratefully donated their material possessions. Still others were drawn to the faith with the mistaken belief that baptism possessed a miraculous curative power. In addition, colorful rituals of the church especially on church holiday enticed others. Also helping remove the barriers of distrust was the missionaries' knowledge of the Filipino language. Priests studied the languages and dialects of Filipinos instead of teaching Filipinos the Spanish language. Hearing strangers speak their language or dialect created favorable impressions on Filipinos. And in line with the conversion method of making Christianity permeate the culture, missionaries did not replace non-Catholic practices without introducing a similar Christian usage to take its place. When everything failed, the missionaries resorted to compulsion of some sort. In general, all the methods used by the Spanish friars in converting Filipinos proved to be highly successful. From then up to

now, the majority of Filipinos are Roman Catholic.

Organized panel, English

Iida, Takafumi
Toyama University, Japan
Formation of Religious Lives
Among the Koreans in Japan(09D)

History of Koreans in Japan originated in early 20th century and the population is 700 thousand today. Their religious activities are composed of traditional ancestor worship and shamanic ritual, Christianity, Buddhism and participation in Japanese religions. Ancestor worship is generally kept in about 80% of the families. This is the tradition of Korean Confucianism and at the same time, it serves as a re-formation of the kinship network and national consciousness. Shamanic ritual is kept especially among women from Cheju Island in the Osaka-Ikoma area. It shows unique developments in the process of the network holding between Osaka and Cheju. Their Christianity and Buddhism have been formed after the Second World War, however, being influenced by the religious trends of homeland Korea. I consider these activities not only from the formalism of preservation of the cultural tradition or acculturation but from the view of "self construction approach" and try to understand them as original formative processes in their life building.

Symposium, Japanese

Iijima, Shuji
Kyushu University, Japan
Arrernte Now:Two Radical Forms
of Violent Life;Arrernte Fighting
and Iraqi War(17K)

The aim of this presentation is to create an alternative paradigm in religious studies through the survey of over 100 years of scholarship on the Arrernte people. I want to focus on three main topics. 1. The study of

the history of the Arrernte people from London & Mueller (1887) to Memmott (1991) 2. The current situation of the Arrernte as discerned from my field research in Alice Springs (2000-2003) 3. Sharing the possibilities of life with a people that have been treated by Europeans as either "primitive" or as a "problem" The Arrernte people were treated as "primitive" under the paradigm of Spencerean evolution theory and are now increasingly considered a social "problem" under the policy of self-determination. In the contemporary world, there are people who have learned how to represent themselves through media such as the world-wide web and others, who are perceived and shunned as alcoholics. In this presentation, through the examination of the transition from "primitive" to "problem," I try to set up an alternative paradigm in which we could treat the Arrernte as a "potential" self of us.
Organized panel

Iino, Lisa

University of Tokyo, Japan

A Factor Demarcating the Sacred and the Secular in Aleppian Musical Tradition(14U)

In the Western classical music, we would take it for granted that there are secular music as well as sacred music. In Muslim society like Aleppo in Syria, the same classification could apply. However, we sometimes find it difficult to distinguish between the sacred and the secular in Aleppian musical tradition, as some repertoire and performers in both categories are overlapping and interchangeable. In this paper, I begin by introducing Aleppian traditional music, both religious and secular, mostly of Muslims, and present some characteristics, musical as well as social, in this musical tradition. Then I would argue that the demarcation

line is neither very clear-cut nor necessarily musical, and then explore the reason for this ambiguity in demarcation, in addition with some reference to Aleppian Christian musical tradition.
Organized panel, English

Ikari, Shohei

Rissho University, Japan

Religion and Art as Human Creation and Worship(08V)

There has been a strong link between religion and art since prehistoric times. This relationship seems more pronounced the farther back we look. For instance, when we try to look back to the beginning of both art and religion, we realize that it is very difficult to separate of creativity itself. In terms of religion, art source of creativity itself. In terms of religion, art expresses that which is difficult to articulate or conceptualize. Art provides an effective method to understand and express the images and feelings found deep within one's soul. It is as though such images and feelings have been instilled within the very fabric of our being; nurturing us with a fountain of religious portrayal and sentiment. Re-evaluating the relationship between religion and art from this vantage point reveals a new perspective--a profoundly human origin to the diverse expressions seen in religious art across "cultures."

Organized panel, Japanese

Ikeda, Akira

Wakayama University, Japan

Weber's Theory on the Development of Culture and Modernization of Japan(05V)

In my paper, I want to point out the following two problems. First, there is the question, "What is Weber's theory about the modernization of Japan?" Second, is this theory correct? To begin, I show that Weber analyzed the development of

culture from three schemes dealing with the relationship between religion and politics. First, there is political power, in the form of military charisma, which can serve as the primary base of development of self-political power. Second, there is another form of political power that sees pacifically charisma as the base of self-political power. Both types of political power have the ability to control religion. Finally, there is the scheme that views religious power and political power as independent of each other and both have self-charisma. Weber's theory about the modernization of Japan has traditionally been interpreted by scholars to suggest that the relationship between religion and politics falls within the last two schemes. I, however, hold that it is the first scheme, political power as military charisma, that has led to the modernization of Japan.

Organized panel

Ikeda, Yutaka
The University of Tsukuba, Japan
In Search of an Original Position
in the Field of Biblical
Studies(14B)

Even if it might sound a little bit naïve, I have long dreamed of finding an original way to read the scriptures with my own Oriental eyes and heart, which would differ from the passive nature of western thinking. On first glance, the Bible appears to be of no particular interest to those who like me live to the far east of "Eden." In fact, the scope of Genesis, the first book in the Bible, is undeniably limited to Semitic, Hamitic and Indo-European people, the descendants of the three sons of Noah. With this in mind, the question is whether the Biblical is still relevant to me, a Japanese? Is there still room for me to make a meaningful contribution to the study of the Bible? In search of an original position of my own, I would like to

consider in this paper the merit of a naturalistic approach by which the scriptures can incorporate people from all cultural backgrounds.

Organized panel, English

Ikegami, Yoshimasa
Komazawa University, Japan
Shamanic Practitioners in
Contemporary Japan(11R)

The study of shamanic practitioners in Japan has generally focused on popular shamans (minkan fusha) who live in remote rural communities and operate relatively independently of established religious institutions. Yet this focus has neglected much of the urban/regionally based contemporary shamanic and spirit mediumship practice. This panel seeks to re-situate the recent conversation about shamanism in contemporary Japan through detailed and site-specific analyses of shamanic practices. How, for instance, are we to understand the relatively new urban-based shamanic gyoja who belong to "traditional" Buddhist denominations and engage in varieties of spirit possession as a technique of healing practice? Similarly, "New Age" style counselors participate in a style of "shamanic practice" directed towards a younger client base and employ semi-scientific therapeutic practices. How can we account for the "migration" of shamanic-based practices into wider arenas of popular acts of memorialization, especially of the war dead? We will reconsider the classic definitions of shamanism and shamanic practice through detailed case studies that suggest broader and more flexible understandings of these resilient and transformative practices under conditions of modernity.

Organized panel, * Session Abstract, English

Ikehira, Noriko

**Osaka City University, Japan
Daoism and Scriptures
Composed in China(10H)**

Ever since the Dunhuang document collection was discovered in the early 20th century, the study of scriptures composed in China has made great progress. However, it is now about to advance to a new phase; from the phase in which researchers examined how Buddhism took root in China while absorbing Chinese philosophy through those scriptures to the phase of studying how traditional Chinese philosophy based on Confucianism and Daoism was changed through them. Tiwei jing, a scripture composed in China, and Taishang laojun jie jing, a Taoist scripture, both deal with the theme of the five precepts lay followers should adhere to. I think it is probable that the former had influenced the establishment of the latter. One common characteristic of those scriptures is that both apply the five precepts to five activities, correlating them to various natural elements such as the five stars, five sacred peaks, and five viscera. Particularly worthy of emphasis is the relationship between the five precepts and five viscera. For instance, those scriptures preach that if one commits murder, he will have trouble with the liver and if one steals, he will have kidney trouble. In my presentation, I will first discuss the logical relationship between the five precepts as a code of ethics and the physical aspect of the five viscera. I will then further discuss how Taishang laojun jie jing, which was influenced by this scripture composed in China, can be positioned in the history of Daoism.

Organized panel, English

**Ikenaga, Eisei
Rissho University, Japan**

**Perceptions of Nichiren
Buddhists Overseas: A
Preliminary Survey(02M)**

The year 2002 marked the centennial of the overseas propagation by the Nichiren sect in Hawaii. Descendants of first-generation Japanese immigrants to Hawaii are now mostly past the fourth generation. Hawaii has always been culturally diverse; however, many factors, such as the repercussions of WWII, intermarriage, and gradual assimilation of various ethnic groups into the American mainstream, have caused a general erosion of identity with one's ancestors and the culture they represented. Nichiren missionaries have necessarily had to make adjustments to address these changes. Nonetheless, it remains difficult to gauge the needs and aspirations of the younger generations. How knowledgeable are they of their forefathers and their culture? Do they comprehend the basic concepts of their religion? What do they expect from their religion in the future? Should propagation methods change? I will address such questions in a survey of the present members of two Nichiren temples in Honolulu, Hawaii.

Organized panel, English

**Ikeuchi, Satoshi
International Research Center for
Japanese Studies, Japan
Views and Consensus of Islamic
Scholars on human cloning(01J)**

In this presentation, various views of Islamic scholars on the human cloning experiment and life engineering are examined. Fatwas and statements by leading ulama from many parts of the Islamic world are compared and consensus and variations are specified. Through these considerations, Islamic understanding of human life and its sanctity will be shed light on.

Organized panel

Imade, Toshihiko
Kyoto University, Japan
The Human Life in the Face of Boundaries(11C)

Religion contributes to an attitude and a conviction which make the human life very valuable. It has achieved an essential role in the constitution of a notion of the traditional way of thinking about God and the dignity of man. Simultaneously, religion has problems: first, religious wars; second, "the tradition collapse." What this means is that the traditional boundaries have become an ambiguity and religion itself has been open to question. The aim of this report is to reconsider the significance of human life in the face of these boundaries. It attempts to reevaluate the original role of religion. I refer to Hannah Arendt's concept of Publicness. On one hand, I make an issue of Solipsism, a tendency which overcomes boundaries and denies the human plurality. On the other, I deal with Publicness, a tendency which recognizes and reaches the limit of boundaries and discovers the human plurality.

Organized panel, English

Imai, Naoki
Seinan-Gakuin University, Japan
Tillich's Thought of Peace(13U)

What can Tillich's theology of peace suggest to people living in today's confused world? His distinctive concept of peace was based on the idea of boundary as well as his thoughts on other subjects. The panel will discuss problems of peace in the contemporary world in light of an analysis of Tillich's ideas. The panelists are the members who translated Tillich's Theology of Peace and have addressed the problems of peace. The panel will include two kinds of studies. One is

a fundamental study, which deals with the theoretical problems of Tillich's theology of peace and the analysis of key concepts, such as hope, creative justice, etc. The other is a practical study, which deals with nationalism in general and particularly in Japan; ST, or science and technology; gläubiger Realismus, which is the foundation of Tillich's theology of peace, etc.

Organized panel, Japanese

Imamura, Nobutaka
Hokkaido University, Japan
French Academic Discourse on Painting and the Fidelity to the Bible(14S)

In 1667 the Academie royale de peinture et de sculpture in Paris started on its famous conferences, in which painters and amateurs discussed one painting or sculpture selected from the king's collection. At these conferences, religious paintings were, as is generally known, judged not only by its aesthetic value but also by such religious criteria as the fidelity to the Bible and the piousness of the painter. However, what is important is that these religious criteria were actually very ambiguous, though there seemed to have been concerned with the correctness or the validity. In this study, focusing on records of these conferences, I would like to consider this ambiguity of religious criteria for the judgment on these paintings, and to give an example of approaches to the Bible by ordinary people, who did not profoundly understand theological arguments.

Organized panel, English

Imanishi, Junkichi
International Institute for Postgraduate Buddhist Studies, Japan
The Bhagavadgītā and Buddhism(14M)

The Bhagavadgita is the most famous sacred text of Hinduism, but its position in the history of Indian thought is still not completely clear. In my opinion, the Bhagavadgita has to be regarded as a text compiled by traditional Ksatriyas and Brahmins to counter the spread of Buddhism that had been expanding all over India under royal patronage since the time of King Aśoka. The Brahmins used the Bhagavadgita to remind the royalty to protect the caste system in the name of the Supreme God. The ethics expounded in the Bhagavadgita have been the object of much attention and are considered to be characteristic of it, but they actually constitute an adaptation of Buddhist theory taken from the Prajñāparamitasutra. In short, the Bhagavadgita intended to oppose Buddhism utilizing Buddhist ideas in order to protect and rationalize the caste system. However, afterwards Buddhism found its own new approach against this movement.
Organized panel, English

Imataki, Norio
Osaka Electro-Communication University, Japan
Mu-Kyokai Christianity in Japan and Social Justice - Around Michiko Ito's Praxis -(151)

In the Asian Pacific War, Mu-Kyokai Christian's Tadao Yanaihara was forced to resign as the Tokyo Imperial University professor because of his opinion to look for peace on absolute pacifism. Through the persecutions and sufferings, he had a fellowship with Christians in Hansen's disease sanatorium. They were kept in isolation by Japan's policy toward leprosy based on the eugenic thought. But Yanaihara saw their prayers as the hope to work for justice and peace of the national ideal. Michiko Ito succeeded Yanaihara's thoughts and had

worked in Hansen's disease sanatorium (Hoshizuka Keiaien and Okinawa Airakuen) since she became a nurse, longing for fellowship with the Spirit in sanatorium's church. I would like to inquire about her faith and the praxis of Mu-Kyokai. It will be revealed that through her life of symbiosis with leprosy, their works established justice and peace.

Organized panel, Japanese

Imo, Cyril O.
University of Jos, Nigeria
Religious Conflict, Suffering and Peace in Nigeria(01V)

Religious pluralism is known to be greatly interfering with the process of political transformation in contemporary Nigeria. The relationship between the major religions in the country, especially Islam and Christianity, is characterized by divisiveness, mistrust and suspicion in a way that engenders perhaps one of the most important Muslim-Christian political clashes in any nation-state in the world today. More than other forms of pluralism, religious pluralism is increasingly becoming a threat to national unity and peace in Nigeria. Although the religious conflicts have affected the whole Nigeria, it seems the most devastating effects are felt by the people of Northern Nigeria. The question is if there are particular structural arrangements and demographic features of the Northern Nigeria that are responsible for severe disturbances in the area since the 1980s. What are the factors that can account for the main locations of religious disturbances? To what extent do the organization and training of social control forces aid or impede the prevention of the occurrence of most "spontaneous" collective outbursts of violence? How do they determine the intensity to which any incident will escalate? These are the

questions that will be discussed. The paper further examines how to ameliorate the scale of violence and suffering being perpetrated by religious conflicts and how to enhance social and political stability which will make for peace and progressive development.
Organized panel, English

Inaba, Keishin
Kobe University, Japan
Social Engagement of Religion in Modern Society(02I)

While church-linked beliefs and values are declining and becoming less a part of the cultural mainstream in certain countries, religion maintains its traditional function of providing a faith-based moral order for many societies. This panel will explore the social engagement of religion and its role in modern society. Robin Gill's paper will examine the empirical evidence suggesting a link between altruism and religion in the United Kingdom. Rebecca A. Allahyari's paper will explore the worldviews of Anglo-Saxon, Hispanic, Native American, and African-American homeschoolers who invoke "the sacred" in their daily practices and longer-term aspirations. Daren Kemp's paper will examine New Agers' social engagements with links to holistic health movements, environmental movements, anti-capitalist movements, and movements for corporate social responsibility. Anne Birgitta Yeung's paper will examine social engagement and religion in Scandinavian countries. Ruben L. F. Habito will respond to these papers.
Organized panel, * Session Abstract, English

Inaba, Keishin
Kobe University, Japan
Altruism and Social Engagement of Religion: The Faith-Based Services in Japan(10V)

This paper will explore what faith-based services in Japan contribute to civic life where religion has lost its traditional function of providing a religiously based moral order of the society and where people do not expect religion to play a major role in cultural integration or moral order. At a time of globally enhanced interest in religion's social responsibilities, there are some religious organizations in Japan which have been concerned with social activism for the improvement of society. This paper will also examine the social response to these religious organizations.
Organized panel, English

Inose, Yuri
Hokkaido University, Japan
Factors Influencing Faith Succession(10F)

The purpose of this presentation is to declare my findings concerning faith succession. Analysis was conducted using data from questionnaire survey research, which covered the residential members of Soka Gakkai in Sapporo City. The focus of the analysis was the parental influence on second-generation members and the degree of their religious participation as the factors influencing the second-generation members' faith succession. As a general trend, female members tend not to withdraw themselves from their religious activities compared with male members. Their current attitudes toward faith show more earnestness. Female members tend to show more possibility in faith succession than their male counterparts. A gender-based perspective is essential to understand the development of a religious organization and the mechanism of cultural transmission. I consider the mechanism to which gender operates on faith succession.
Organized panel, English

Inoue, Madoka

University of Tokyo, Japan

Religious Conditions in Post-Socialist Countries and the Challenges of a Religiously Plural Society(04E)

Against the backdrop of radical transformations in the socio-political landscape and the search for new national identities, post-socialist countries in Europe and Central Asia have experienced a resurgence of interest in religion. Along with this has erupted a steady stream of socio-religious conflicts, which in turn have prompted new governmental and social controls over religious groups in general. Traditional religions are faced with the double challenge of responding to these new legal realities at the same time as they cope with the new religious pluralism; newer faith groups find themselves restricted or even suppressed by state regulators even as they struggle to compete with dominant religious establishments. This panel proposes to review this situation in a number of the affected countries and to clarify the phenomenon of religious pluralism in the context of its relationship to political and cultural stability.

Organized panel, * Session Abstract, English

Inoue, Madoka

University of Tokyo, Japan

Control of Religions or Resacralization? : An Examination of the Case of Religious Education in Public Schools in Contemporary Russia(04E)

The issue of religion and politics has been a particularly crucial point in debates and theories within religious studies over the past decades. The main purpose of this paper is to clarify where we should place the case of Russia in contemporary

discussions and theories on church/state relationships. To do this, I will examine the case of the introduction of religious education to public schools in Russia in the last decade. The aim of this case study is to survey how religion has been introduced in terms of the legislative process and to analyze criticisms that have been raised in controversies over the church/state relationship. I will conclude by pointing out peculiarities of the Russian case as well as characteristics common to contemporary situations involving religion and state.

Organized panel, English

Inoue, Takami

Otani University, Japan

Local Buddhism and its Transformation in Nineteenth Century Japan: Shinbutsu Bunri in Shinano Province(16F)

In the initial stage of Japan's modernization during the Meiji period (1868-1912), local religious traditions were radically transformed by the "dissociation of kami and buddhas/bodhisattvas ('shinbutsu bunri')," imposed upon them by the government. This presentation will focus on the agents, motives, and processes of the local 'shinbutsu bunri' as enacted in Shinano province. Analyses of the cases in Ono village of Ina county, the Matsumoto domain, and the Suwa Shrine will reveal, essentially, the political nature of the government's "religious policies," including the changing of funerary rituals, though the consequences of 'shinbutsu bunri' were more than just political. This study will demonstrate how local Buddhist traditions in the regional religious environment were transformed irreversibly by this policy, which was actually a "cultural revolution" that paved the way for the emergence of State Shinto and

modern Japanese "irreligious"
"religiosity."
Organized panel

Inoue, Tomokatsu
Osaka Musium of History, Japan
A Study of Changes in Traditional
Japanese Beliefs on Solar and
Lunar Eclipses by the Modern
Japanese Government(08D)

Since the late 17th century, the traditional Japanese interpretation of the cosmos gradually lost its validity in the face of the introduction of Western concepts. Conservatives attempted to maintain the old interpretation of the cosmos and, in the late Edo era, joined the campaign to exclude foreigners from Japan. However, the Meiji Government, based on a Westernization policy, employed the Western awareness of the cosmos, and abolished traditional folk views of it. The Western awareness of the cosmos is scientifically valid, but many common Japanese people did not accept this concept immediately. In this paper, I discuss the ideological manipulation of the traditional beliefs by the modern state through the example of folk understandings of the sun and lunar eclipses.

Symposium, Japanese

Inoue, Yoshiyasu
Sapporo Gakuin University,
Japan
Religion and Discrimination: A
Case Study of One Buddhist
Division(15J)

The needs for care, or welfare in a broad sense are increasing in modern Japan. These needs are various, concerning personal relations such as medical treatment, nursing, education, etc. However, as for the present condition, there is a strong tendency to solve problems by therapy known as "mental health care", and many people are depending on counseling. As a

result social aspects of these problems are rarely addressed. This report concentrates on the problem of that part. The basis of analysis for this report is "the discrimination graffiti case" which took place at a temple of one of influential Buddhist division namely Jodoshin-shu-honganzi-ha. This case is considered as representation of aggressive consciousness meanly against group of people who try to address positively not only "mental health care" but also the social aspects of the needs for care.

Organized panel, English

Irons, Edward A.
Hong Kong Institute for Culture,
Commerce and Religion, China
New Chinese Religions in
Perspective(15D)

Despite the growth of scholarship on Chinese religions and the mounting volume of new data, new religious movements (NRMs) in China receive surprisingly little scholarly attention. This is in contrast to the concrete achievements of the NRM perspective in other areas, including Japan, the US, Europe and Africa. This panel will describe contemporary Chinese religions which can be considered "new." We will also offer an overview of theoretical types and propose a typology which may be useful for future research on contemporary Chinese religions.

Organized panel, * Session Abstract

Irons, Edward A.
Hong Kong Institute for Culture,
Commerce and Religion, China
Hot Pot or Big Mac? Towards a
Classification of Chinese
NRMs(15D)

This paper gives an overview and listing of NRM candidates from 1900 to the present. This will illustrate the problems with defining and typing new religions. Anyone working in this area will bring assumptions

carried over from the study of traditions, assumptions from studying other countries' NRMs, assumptions form practical roadblocks. The classification system proposed (only partially modeled on food) attempts to start a dialog on the factors which determine how Chinese NRMs form and grow. The paper first surveys existing theoretical classification systems in NRMs, then looks at Chinese religious groups over the past 100+ years. There may be disagreement on what is included and excluded: this is the purpose. Organized panel

Iseda, Nao

The United Church of Christ in Japan, Japan

Ume Tsuda and Christianity(09C)

In 1871 Ume Tsuda was sent to study in America by the Meiji government at the age of seven. There she was cared for by Charles and Adeline Lanman for eleven years and received the education of an American girl. She was also baptized and became a pious Christian. Returning to Japan in late 1882, she worked as a teacher and founded her own school in 1900 in order to offer higher education to Japanese women. She lived through the Meiji, Taisho, and Showa periods. Ozaki Kodo indicated three categories of Japanese Christians in Meiji: 1) men, 2) the young, 3) and families with samurai forebears. However, Ume Tsuda did not apply to any of these categories. I would like to focus my attention on her Christianity. What I wish to show here is that the emotional support and the great influence in her life was her faith in Christianity, the Christian spirit, and other pious Christians.

Organized panel, Japanese

Ishida, Hoyu

University of Shiga Prefecture, Japan

Particularity and Universality Revealed in Shinran's Teachings: Overcoming Exclusiveness(15Q)

This paper examines Shinran's teachings in regard to the concepts of particularity and universality. It can be argued that Shinran's particularistic position of entrusting himself single-heartedly to Amida Buddha to attain rebirth in the Pure Land, viewed from the perspective of the attainment of an ultimate religious experience, actually displays a universal nature. Particularity refers here to a specific dogmatic position advocated by a religion, while universality refers to a common ground of values and functions a religion can share with other traditions on a global scale. One problem most likely to arise from the exclusiveness a religion fundamentally possesses is an overemphasis on sectarianism. I will discuss the relationship between particularity and universality as they interrelate and coincide with each other. Particularity is here understood as an individual expression or experience of universality, just as universality manifests itself in particularity.

Organized panel, English

Ishihara, Kohji

Hokkaido University, Japan

Artificial Environment and Designing Life(06J)

From the beginning, human beings have altered their environment using tools and techniques. Moreover, since the start of the modern age, we have created a fairly artificial environment adopting various technologies. Biotechnologies, such as genetic engineering and manipulation of reproduction, may be regarded as extensions of such modern technologies. However, biotechnologies are essentially different from previous

developments in that the former has opened up the possibility of designing and exploiting the human body. The question of continuity and discontinuity between (human) biotechnologies and other technologies would be helpful when trying to understand the nature of conflicts between biotechnologies and social values. In my presentation, referring to recent arguments on embryonic stem cell research and the new eugenics, I would like to discuss 1) the continuity and the discontinuity between biotechnologies and others, and 2) the relationship between biotechnologies and society, culture, and religion.

Symposium, English

Ishii, Kenji

**Kokugakuin University, Japan
Modern Society and Shrine
Shinto(08P)**

Shrine Shinto stands at the crossroads of modern society. Traditionally, relations between the parishioner and the guardian god were self-evident relations for the Japanese based on the existence of the local community. However, it is now clear that the weakening of faith in guardian gods and parishioner behavior is happening. There is also faith in Shinto which is kept in daily life, but this also now faces the crisis of disappearance. Family Shinto altars exist in only 40% of all the households, and only 10% actually worship them. Further, worship at shrines among the Japanese is a little under 50%. Two polarization processes are occurring at the social structure level, and shrines are no longer able to adapt to the realities of modern society.

Organized panel

Ishii, Kiyozumi

Komazawa University, Japan

**Choosing the Stillness:
Characteristics of Dogen Zen and
Contemporary Zen Practice(17P)**

In this paper, I would like to consider what the characteristics of Dogen Zen are, and how they affect lay participants during Zazen meetings (one-day sitting practice) in contemporary secular society. First of all, I point out the basis of Dogen's thought as the assertion of the necessity of ceaseless religious practice presented thought in the Genjo-koan and Daigo fascicles of the Shobogenzo. Then, I clarify how these practices are unified into Zazen (sitting practice) as a most conducive method of Dharma teachings. I will also refer to the influence of Dogen zen on participants involved in Zazen meetings focusing on mental and physical aspects of their daily life.

Organized panel, English

Ishii, Kosei

**Komazawa Junior College, Japan
Huayan Philosophy and
Anarchism at the Dawn of the
Chinese Revolution: with Special
Reference to Zhang Taiyan and
Liu Shipei(08M)**

It is a well known fact that most reformers and revolutionaries of the late Qing Dynasty took a great interest in Buddhism. The Huayan Philosophy and the Mind-only Theory were very popular among intellectuals in this period. Why were such old philosophies used as ideologies for social reform? What did radical revolutionists who esteemed anarchism find in Buddhist doctrines? I will investigate these questions through approaching Zhang Taiyan (1869-1936) and Liu Shipei (1884-1919).

Organized panel, Japanese

Ishii, Noriko

**Sophia University, Japan
Constructing Christian
Brotherhood: Makiko**

Hitotsuyanagi Vories and Her American Mentors(04G)

Christianity provided salvation to Japanese women suffering under the Confucian family system that justified concubinage. Yet stressing the Christian ideals of marriage emphasizing monogamy and gender equality decreased the marriage possibilities of Japanese women in Japan's male-dominated society. My paper examines against this background the case of Makiko Hitotsuyanagi Vories (1884-1969), a graduate of Kobe College. After studying in the United States for nine years, she chose to marry William Merrell Vories (1880-1964), a renowned American architect and missionary, and together they founded the Omi Brotherhood Academy. Drawing on her own writings and comparing them with the writings of her American mentors and friends – including Alice Mabel Bacon, her own husband William Merrell Vories, and Charlotte B. DeForest – I intend to examine the impact of Christianity on her views of male-female relationships and the ways in which she sought to influence future Japanese generations.
Organized panel, English

Ishii, Shudo

Komazawa University, Japan

Chan in the Song Dynasty(08G)

Chan was institutionalized in the Song Dynasty, and with the establishment of Chan monasteries, the standardization of Chan practice, and the compilation and publication of large amounts of Chan books, the school succeeded in establishing its orthodox appearance. In this paper, I will discuss the compilation of some contemporary Chan historiographies and examine how the historical outlook of the Chan School took its shape during the Song Dynasty.
Organized panel, Japanese

Ishii, Shudo

Komazawa University, Japan

Rethinking the History of Chan Buddhism(08G)

"Chan" is often thought of as a form of absolute "experience" which transcends history. However, it is a fact that this conception of Chan itself has been historically shaped. The development of Chan Buddhism can be divided into several periods: the period of the Tang Dynasty and the Five Dynasties, the Song Dynasty, and "Chan Buddhism" in the twentieth century. Each period has its own characteristics. The reception and adaptation of Chan in the countries surrounding China, such as Korea, Vietnam and Japan is important, too, but this issue will be omitted for reasons of time. Instead, I want to re-examine the history of Chan Buddhism by reading a sample of texts characteristic of each of the three periods.

Organized panel, * Session Abstract, Japanese

Ishikawa, Akito

Hokkaido University, Japan

Religion and Art in Paul Tillich(14S)

Paul Tillich's religious thought has a close relationship with expressionist art. The concern here is Tillich's concept of religious art in relation to his theological and philosophical thought. The point of Tillich's theory of art is that religious art should be judged by its import rather than its subject matter. Even if an artwork depicts traditional religious symbols, Tillich does not always recognize it to be religious art, and often affirms expressionist art, which depicts landscape or still life, as religious art. The importance lays not so much in what the subject matter is as how it expresses the ultimate reality. Through an investigation of Tillich's theology and philosophy, the basis

of his theory of art may be discovered and it will suggest that Tillich's understanding of religious art is a clue to the new relationship between religion and art in the 21st century.

Organized panel, English

Ishikawa, Hiroki

The Japan Society for the Promotion of Science, Japan

Literacy and the Jesuit Mission in Seventeenth-Century Northern Ethiopia(01E)

The Society of Jesus sent several missions to Northern Ethiopia, from the middle of the sixteenth century to that of the seventeenth century. The missionaries condemned the monophysite doctrine of the Ethiopian Orthodox Church, and its practices such as the observance of the Saturday Sabbath. Finally, in 1612, they succeeded in converting Emperor Susenyos (r. 1607-1632) to Roman Catholicism. His pro-Roman Catholic policy, however, brought about several rebellions. The popular commotion was so serious, that the emperor was forced to proclaim a return to the old faith in 1632. Although the Northern Ethiopian mission ended in failure, the Jesuit religious education attracted quite a few literate Ethiopians, and converted them to Roman Catholicism. The purpose of this paper is to examine the situation of literacy in seventeenth-century Northern Ethiopia, and to consider the reasons why the Jesuit religious education attracted the Ethiopians.

Organized panel, English

Ishikawa, Iwao

The Eastern Institute, INC., Japan

The Fusion of Religions in the Dunhuang Tibetan Manuscript Declining Age and its Significance in Religious History(17L)

The Declining Age, three Tibetan manuscripts from Dunhuang (IOL

Tib J 733, 734 part 1, 735), are prophecies in which the temporal decline of the human world is described. It seems to me that doctrinally, while showing the influence of Buddhist sutras concerning the decline and the end of Buddhism, this text mainly consists of Taoist ideas. The text's vocabulary partly comes from the Bon religion and shows few signs of being influenced by foreign sources. From the viewpoint of the history of Taoism, it is a manuscript that shows the infiltration of folk Taoism into Hexi Tibetans. But from the viewpoint of the history of the Bon Religion, it shows the process by which Old Bon Religion absorbed foreign religions and changed.

Organized panel, English

Ishikawa, Tomoko

Tomakomai National College of Technology, Japan

"The Jesus of History" in Schleiermacher(12T)

D.F. Strauss criticizes F.E.D.Schleiermacher's Life of Jesus(1864) for being depicting not "the Jesus of history" but "the Christ of faith." Even though Strauss' view reaches a broad consensus, at least it is true that Schleiermacher thinks it possible to comprehend "the Jesus of history" with Christian faith. It is his brief dialogue Christmas Eve (1805) that we can get a clue of this matter. In Christmas Eve the characters argue how man should interpret the historical Jesus, which is one of the most productive questions in the study of the New Testament in the 19th century, and the scene provides us an atmosphere of debate on the historical Jesus at that time. Schleiermacher is seldom mentioned in modern Life-of-Jesus-Research, but he shouldn't be ignored, because he leads us to consider its motif and significance

as a whole---for whom and for what is Life-of-Jesus-Research?
Organized panel, Japanese

Isomae, Jun'ichi
Japan Women's University, Japan
Buddhism in West/West in Buddhism(02S)

In this panel, we wish to rethink the notion of Japanese Buddhism by examining Buddhist Studies in different regions and different disciplines. Modern Buddhist Studies started under the overwhelming influence of Western discourse about religions, and the framework of Japanese Buddhism seems to come from the West. Accordingly, we first clarify the relationship between Japanese Buddhism and Western influences. Secondly, one panelist will make a presentation on the character and situation of Buddhism in Japan compared with it in the Western. Here we can obtain hybrid images within so called Japanese Buddhism through these presentations, and discuss how we should lead such structure of this hybridity into productive ground to study Buddhism and religion. Following this, one discussant who studies another Buddhist tradition in South Asia discusses whether he can discern the distinguishing character of Japanese Buddhism based on listening to the above three panelists' presentations. He problematizes the notion of diversity and unity within what we call Buddhism. Lastly, one discussant from Religious Studies sums up our panel in terms of how we can develop the possibility of Buddhist Studies and the possibility to think of Japanese Buddhism related to Religious Studies in a wider context. Organized panel, * Session Abstract, English

Isomae, Jun'ichi
Japan Women's University, Japan

Questioning ' the Religious': Talking Outside the West(10E)

In the colonial and postcolonial era, the Western notion of "religion" has been disseminated in the non-West in significant ways and through a multitude of forms. In the process, analyses of religious phenomena have predominantly emerged through a binary discourse categorizing "the transcendental" in opposition to "the indigenous." This discursive space has been constituted in terms of the hegemonic notion of "Westernization," wherein the indigenous emerges as a reflective and reactionary form of identification vis-à-vis the transcendent. This panel aims to undermine this discursive space by analyzing narratives of religious phenomena that cannot be reduced to this binary framework. First, the panel will problematize the transcendental element in religious phenomena by alluding to and locating the distinct writings of Japanese philosophers in a comparative perspective. Second, the panel will re-examine the indigenous as tangentially related to the transcendental by comparing popular religious experiences in Japan with perspectives stemming in South Asia. Third, the panel will analyze the connotation of guilt and relief/salvation in Japan and its implication in light of Christianity as indiginized. Finally, our respondent will discuss the prospect and possibility that emerges through the panel's discussions of religious phenomena as situated outside the West, raising the significance of such a dialogue as it pertains to the IAHR Congress held in Tokyo. Organized panel, * Session Abstract, English

Isomae, Jun'ichi
Japan Women's University, Japan

**Rethinking 'Japanese Religion':
The Transcendental and the
Indigenous(10E)**

The term 'Japanese Religion' is constituted of two words: 'Japanese' and 'Religion'. They both come from Western notions: The word 'Japanese' connotes one particular form of a nation-state, whereas the word 'Religion' derived from Christianity. There is conflicting for discussion on how to bridge these two words under the name of 'Japanese Religion' because 'Religion' can not be reduced to within a boundary of one nation-state. Consequently the term 'Japanese Religion' wears dualistic meanings. One is 'religion particular to Japan', the other is 'religions in Japan'. The former emphasizes Japanese uniqueness, while the latter does hybridity existed in Japan. The uniqueness of 'Japanese Religion' is interpreted as the indigenous like Shinto, whereas the hybridity is done as the transcendental like Christianity and Buddhism. The important thing for our argument is how to connect and define these two perspectives: the transcendental and the indigenous. Organized panel, English

**Isomae, Jun'ichi
Japan Women's University, Japan
The Character of Religious
Studies in Japan(16B)**

The treatment of religion as a subject for study in Japan was first undertaken around the turn of the 20th century. Because the study of religion first appeared as an effort to find a sui generis religion, religious studies were established at Tokyo University, the only imperial university at that time, which had no affiliation to any particular religious denomination. The character of religious studies at that time was based upon the notion of separation between church and state, and therefore became highly critical of

State Shinto, a political-religious system promoted by the imperial house. However, after Japan's defeat in the Second World War, the occupying forces dissolved State Shinto, and religious studies soon lost its political and educational significance. The number of lectures in Japanese universities on religious studies has significantly decreased. Yet since the war, religious studies in Japan have been transformed through an exchange with anthropology, historiography, sociology, folklore and theology, and are no longer reduced to the idea of sui generis religion. Organized panel, English

**Isshiki, Aki
Koshien University, Japan
Regional Society under Military
Occupation and Christianity as
Religion of the Ruler in Postwar
Okinawa(08S)**

The purpose of this study is to make clear the following in postwar Okinawa: Under the military occupation, I discuss that Christianity as the religion of rulers influenced Okinawan society from the viewpoint of faith, and one of politics, economy, and military. The society in the postwar was governed directly by U.S. Forces. Okinawan Christianity actively missionized by the support of troops and chaplains from the occupation's early days. Christianity was welcome as a religion of the "emancipator" from Japanese force's control at first. However, the occupation army changed into brutal rulers with growing tensions in East Asia, and Christianity came to send shock waves through Okinawa society. According to the detailed analysis of this process, though Christianity worshiped the same God, it became a tool of control and suppression, and a principle of liberation from such oppression. I investigate a

principle to invent such a difference in this study.

Organized panel, Japanese

Itai, Masanari
Kogakkan University, Japan
A Common Field of Religious Culture and Welfare Culture in Japan(11V)

The purpose of this presentation tries to argue relationship between the religious culture and welfare culture in Japanese society. Here as one concrete example, we elaborate social activities of NPO which tackles the barrier-free problem of various religious institutions (shrine & temple). From there, the new relation between religious and welfare needs can be seen.

Organized panel, Japanese

Ito, Masayuki
Aichi Gakuin University, Japan
Various Forms of Spirituality in the World (1)(04B)

This panel aims to explore various forms of spirituality emerging and developing in contemporary societies. Since the late 1970s, many people in the world have attempted to find appropriate spiritual expressions for themselves through participating in non-religious and quasi-religious activities. Although the organizational forms of their activities vary, each individual seems to seek new types of spiritual expressions, showing particular interest in self-transformation. In this panel, we illustrate and highlight the spiritual aspirations of participants in these forms of spirituality by specifically focusing on non institutional religious forms of spirituality.

Symposium, * Session Abstract, English

Ito, Masayuki
Aichi Gakuin University, Japan
Body and Spirituality in Contemporary Yoga Boom(05B)

Since the mid-1990s, many people in Western societies, and in particular the United States, have been attracted to relatively new types of yoga. These forms of yoga emphasize breath-synchronized movement in which a progressive series of postures is synchronized with a specific breathing technique (I.e., Power Yoga and Astanga Yoga). Following this trend, a large number of Japanese people, especially women in their twenties and thirties, have begun to practice contemporary yoga over the last few years. Today, Japan has a variety of yoga journals and many sports gyms offer a number of yoga courses. In this paper, I explore the relationship between the body and spiritually by focusing on contemporary yoga practices and the intentions of their practitioners. I also analyze the distinct characteristics of yoga by contrasting it with the New Age movement and Japan's New Religions.

Symposium, English

Ito, Masayuki
Aichi Gakuin University, Japan
Life, Death, and Spirituality as Perceived by Japanese People(11D)

This paper aims to explore contemporary Japanese religious beliefs, especially beliefs related to death, and their connection to the spiritual life of the Japanese. Death is one of the most crucial events for human beings, calling into question the very meaning of one's life. At the same time, the religious orientations of people emerge vividly when they are forced to confront death. In order to understand deeply rooted religious orientations, I have conducted interviews with a number of Japanese who had lost family members or close friends in recent years. While analyzing the beliefs of these people, I found that their

images of the afterlife are comparatively vague, inconsistent, and easily changing. Nevertheless, all of my informants perform ancestor worship at home and/or in the cemetery as part of which they report about their personal lives and important events to particular ancestors with whom they had close relationships. Thus, in contemporary Japan, people maintain a traditional religious orientation in communicating with the spirits of deceased family members.
Symposium, English

Ito, Miyuki
University of Tokyo, Japan
"The Death of the second person"
in Contemporary Japan(09J)

The philosopher V. Jankelevitch gave birth to the concept of "the death of the second person." This concept was taken up in Japan, especially by Yanagida Kunio, who underwent the traumatic experience of his son's mental illness, suicide, brain death, posthumous kidney donation, and death, in order to discuss brain death and organ plants. Whilst the notion of "the death of the second person" is important in shedding light on the problem of bioethics in Japan, it seems that the common understanding of the notion is based on vague experiential knowledge that has not yet been clearly defined or articulated. I elucidate the characteristics of death in contemporary urban Japanese society, as well as examine the phenomenon of "the death of the second person" therein. In doing so, my aim is to present a bioethical perspective more tailored to the Japanese mentality.
Organized panel, Japanese

Ito, Zuiei
Rissho University, Japan

The Source and Development of the Six-fold Nature (六相 liu-xiang) Theory of Hua-yen Sect(07M)

In this Study, I shall study some important thought which has its ground in Da1a-bh[mi, and which was developed with the striking features, from the viewpoint of intellectual history of Buddhism. In Section, I seek the source and development of the Six-fold Nature 六相 (liu-xiang) Theory of Hua-yen Sect 華嚴宗. The original meaning of the Six-fold Nature 六相 is a formula for Upade1a in Dasabhumika-sutra. It is used as a style for interpreting the sutra in QDV. Fa-shang 法上的 Di-lun Sect 地論宗 is regarded as abhisamskara 造作, vyavahqra 言說 for cultivating the Six-fold Nature. Hui-yuan 慧遠, however, observes that it is a noumenon 理 (li), with which sarva-dharma 諸法 are endowed. Chih-yen 智儼, belonging to Hua-yen Sect, according to being 有, understands that it is a laksana 相 of Pratityasamutpada 緣起, which forms the phenomena 事(shi). And Fa-tsang 法藏 came to establish as a theory the Six-fold Nature Pratityasamutpada 六相緣起 proving distinctly Phenomena-phenomena-undivided 事事無礙. Thus, transformed from a form of recognition to the logic of existence, the Six-fold Nature Theory in its historical development is raised to the height of the dialectic of Pratityasamutpada and preserved intact. I shall lucidly demonstrate such a development by means of re-examination of material available to me.
Organized panel, Japanese

Itu, Mircea
Romanian Academy, Romania
John Cassian's Mystical Vision
and Cosmic Christianity(06Q)

Weber's distinction between rational and mystical worldviews can be applied to the difference between approaches that seek to dominate nature from those that seek harmony with it. This attitude, in turn, easily passes over to the human world, so that as rationalized civilization progresses, violence is done not only to nature but also to beings. Some sort of reintegration of the mystical worldview is called for, and for this we can turn with benefit to our study of the mystics. In particular, I focus on the fifth-century mystic, John Cassian, and try to show how his views of the descent of God in man (*De incarnatione Domini contra Nestorium Libri*), of the primacy of mystical experience, and of free will and human virtues are fundamental for spiritual fulfillment in union with the divine and for the struggle with evil (*Collationem Sanctorum Patrum*). The aim of his mystical vision is a path towards virtue that liberates one from violence in a profane and modern existence, and in this liberation leads to religious redemption.

Organized panel, English

Iwagami, Kazunori

Musashino University, Japan

The Satisfaction of Desires and True Happiness: The Problem of Desire in Buddhism(01D)

From the early stage of its history, Buddhism has been interested in the analysis of the human mind and has regarded a mind occupied with desire as a mental defilement. Consequently, Buddhism takes a negative attitude toward desires to acquire such pleasures as wealth, prestige, health and long life, which are regarded as essential in our lives. This presentation discusses the problem of human desire from the Buddhist point of view.

Symposium, Japanese

Iwai, Hiroshi

Kansai University of International Studies, Japan

Dynamics of Religious System: Centrifugal and Centripetal(14K)

This paper is an essay on the centrifugal and centripetal forces of religion from the viewpoint of system analysis. By the centrifugal force, I mean the tendency of religious systems to move away from the center of religion. By the centripetal force, I mean the tendency of religious systems to move towards the center of religion. I will briefly sketch premises on the centrifugal and centripetal forces of religion along the following topics: (1) the instinct of self-multiplication inherited in religion and the control over the inflation of religious values, (2) the epidemiological approach of religion, (3) religion as a meme, (4) the "deviation/amplification" of religion and the immune response of religion, and (5) the management of religious secrets. Consequently, I will propose a hypothesis that the built-in pendulum of religion has oscillated between the two polar opposites, namely the centrifugal force and the centripetal one, in the world history of religion.

Organized panel

Iwaki, Akira

Poole Gakuin, Japan

Tillich's Religious Socialism and the Problem of Nationalism(13U)

Paul Tillich's religious socialism underwent a series of phases of development. In the 1930's it focused on the confrontation with Nazis. He referred to the currents of German nationalism, represented by Nazis, as political romanticism, and struggled with it by revealing its inner conflict, while recognizing in it a structural similarity with socialism. He aimed at involving those people who were under the influence of political romanticism. The structural similarity was related to Tillich's vital

concept, the myth of origin. The Self-conscious human being cannot but question the Whence of existence, which is the root of the myth of origin. At the same time, he puts a future-oriented question, Whither. From the viewpoint of glaubiger Realismus, Tillich unites these two questions and understands them in a unified way. Hence he thought national elements were involved in the socialist principle. My report will also treat the problem of nationalism in Japan and the contemporary world.
Organized panel, Japanese

Iwano, Yusuke
Kyoto University, Japan
Kanzo Uchimura on Christianity and Social Justice(15)

The theme of our panel is "The religious Situation in East Asia and the social Justice. Around the Mu-Kyokai Christianity of Japan and South Korea." I would like to speak on Kanzo Uchimura's thoughts on Christianity. Knowing Kanzo Uchimura's thoughts would be the basis for the research on Mu-Kyokai Christianity. In particular, to know how Uchimura was thinking of society, which is a group of humanity, would be an important factor when we think about social involvement of Mu-Kyokai Christians. Uchimura expressed his thoughts basically through writings and public lectures. But that does not mean that his emphasis were on academic works only. From the incident of disrespect against the Emperor to his pacifism and the Awaiting the Second Coming of Christ Movement, he had to think how to be involved in Japanese society. In this presentation, both his writings and actions will be referred to.
Organized panel, Japanese

Iwasaki, Maki
University of Tsukuba, Japan

A Study of a Folk Belief in Middle Egypt: -a Fertility Ritual in Village "T" as a Case Study-(12F)

This presentation deals with a fertility ritual at village "T" in al-Miniya governorate, Middle Egypt. The presenter aims to inquire an aspect of Egyptian folk belief through analyzing it from the points of views such as modernization/Islamization, religious syncretism, etc. This fertility ritual is practiced at the Isis Temple by people not only from village "T" but also neighboring areas and both Muslims and Copts are involved. Although there are prior studies that dealt with nadhr (rituals of offering a prayer with a vow) at mausoleums of saints, mosques, churches, etc., there are few studies that refer to rituals at Pharaonic ruins or rituals in which Muslims and non-Muslims take part in modern Egypt. Therefore through her fieldwork of 2004, the presenter studies this ritual through the points of views mentioned above by paying special attention to such things as its components, attributes of participants, etc.

Organized panel, English

Iwasaki, Takashi
Tsukuba University, Japan
Interpretation and Analogy: A Discourse on the Aztec Human-sacrifice(01F)

The essential task of religious studies is to interpret religious phenomena. We can understand the interpretation as an act of making religious phenomena, whose meanings are opaque as they are, into something clear and comprehensible. Thus one tackles with varied materials, comes in contact with unfamiliar religious life of cultural "others," and then tries to overcome such an unfamiliarity and "otherness." Religious Studies is, in this way, nothing but a field of cultural contact. Following this

concept, I will take up some discussions on the Aztec human-sacrifice, made by contemporary scholars, in which the ritual have been interpreted by the "life-giving" theory (a sacrificed human body is seen as a kind of divine food which sustains daily activities of the sun-god). My point is that though the analogy of human-body/divine food may have its use in some case, in general, it fails to overcome an unfamiliarity of cultural "others," and even fixes the gaps between the interpreter and the interpreted.
Organized panel, English

Iwashita, Yoshihiro
Waseda University, Japan
Another View of Joseph Campbell's Research in Japan(07U)

Joseph Campbell participated in the 9th IAHR world congress held in Japan in 1958. Campbell presented a paper entitled "Oriental Philosophy and Occidental Psychoanalysis." After that, Campbell's books, "The Hero with a Thousand Faces," "Mythic Image," and "The Power of Myth," were translated into Japanese. Now there are at least 11 books translated into Japanese. After the TV series "The Power of Myth," with journalist Bill Moyers, aired, the notability of the mythologist Joseph Campbell became much greater in Japan. But there are not many papers about works of Campbell in Japan. There are also only a very small number of Campbell researchers in Japan. I believe that the some of the papers on Campbell in Japan do not grasp the gist of Campbell's real intention. I would like to examine these papers and to propose another point of view.
Organized panel, Japanese

Iwata, Fumiaki
Osaka Kyoiku University, Japan
Chikazumi Jōkan and the "Ajase Complex"(04U)

Two distinct streams of spiritual movements in modern Japan originated from a Shin Buddhism priest, CHIKAZUMI Jōkan. One stream is Japanese psychotherapy. It is under the strong influence of CHIKAZUMI that KOSAWA Heisaku founded a basis for Japanese psychoanalysis, presenting the idea of "Ajase complex." "Ajase complex" has been a key idea in Japanese psychoanalysis and a clue to understanding the Japanese mentality. DOI Takeo and OKONOGI Keigo, for example, follow the way of KOSAWA. The second contribution made by CHIKAZUMI to modern Japanese spiritual movements is his lectures on historic religion. He gave a series of lectures on the principles of Shin Buddhism to young promising students. Among them, MIKI Kiyoshi, TANIKAWA Tetsuzo, TAKEUCHI Yoshinori, and others became leaders in both university education and in journalism to propagate the ideas of Shinran. CHIKAZUMI can be regarded as a centre of interrelationship between psychotherapy and the historic religion in modern Japan.
Organized panel, Japanese

Jacobs, Rachele Marie
University of Tennessee, USA
World Peace through Inner Peace: the Dhammakaya Vision of a New Global Community(06H)

My paper will explore the discourses and technologies of proselytization utilized by the Dhammakaya temple, one of Thailand's most progressive Buddhist temples. Through this analysis, I will demonstrate how the temple adapts its message to suit the needs and sensibilities of both local and global audiences. While the local audiences tend to respond to the temple's linkage of traditional discourses on merit-making and material prosperity with the creation of a world center for Buddhist

practice, international audiences are drawn to the temple's messages of "world peace through inner peace" and "personal transformation through meditation." By looking at the temple's use of varying discourses and technologies in its dissemination of Dhammakaya Buddhism, I wish to examine the dynamic between local and global constructions of Buddhist communities in the contemporary world.

Symposium, English

Jacobs, Steven Leonard

The Last Uncomfortable Question: Monotheistic Exclusivism and Textual Superiority in Judaism, Christianity, and Islam as Sources of Hate and Genocide(15P)

This presentation (paper) is a preliminary examination of some of the texts of Judaism, Christianity, and Islam – Hebrew Bible, New Testament, Qur'an – that appear to affirm such exclusivism, and, at the same time, a reflection upon the meanings and implications of those texts coterminous with their historical realities. The first part of this presentation (paper) is an examination of representative texts from these three great monotheistic traditions which affirm, each in their own way, the exclusivistic nature of their understandings of (1) the singular reality of the God of Israel/Allah as the Only True Divine Reality (i.e. the Christ being here understood as an expression/manifestation of that Oneness), and (2) the self-perceived privileged nature of the relationship each of these three religious traditions has with and to that Reality. The second part of this presentation (paper) is a reflection by one trained in reading, analyzing, understanding classical Jewish texts (i.e. Torah, Midrash, Talmud, etc.), and theological thinking upon the

meanings and implications of such texts as they do/do not reinforce certain potentially hateful and pre-genocidal orientations of these three groups in relation to each other and other groups. The concluding section of this presentation (paper), encompassing the three questions to be shared with those in attendance, is one of praxis: What, in concrete terms, is to be done with such information for a future potentially devoid of hate and one where genocide is but an historical memory?

Organized panel

Jacobsen, Knut Axel

University of Bergen, Norway

The Glorification of the Goddess as Samkhya Prakriti(01L)

In Hinduism, the Samkhya concept of prakriti has been used to glorify the goddesses and to conceptualise the relationship of the goddesses to the gods, the world and the devotees. However, the goddesses who are glorified as prakriti have few properties in common with the Samkhya prakriti. This paper compares properties of prakriti as a philosophical concept in the Samkhya and Samkhya-Yoga texts with properties of goddesses glorified as prakriti. It is argued that the identification of goddesses with prakriti was part of a process in which the Samkhya concept of prakriti became mythologised.

Organized panel, English

Jacobsen, Knut Axel

University of Bergen, Norway

Hindu Processions and Religious Pluralism(03L)

The main festival of the Hindus in Norway, mainly Tamil Hindus from Sri Lanka, is the twelve days' annual temple festival, called mahotsav. A great amount of ritual work is invested. The temple committee wants their festival to attract public attention beyond the Hindu

community. Public attention is perceived as an acknowledgment of the effort of the temple committee and the other volunteers, and as a sign of success. Television stations and newspapers are invited to cover especially the chariot festival, the rathotsav. However, the mass media show little interest in the event. One of the purposes of the festival is to exhibit Tamil culture to the Norwegian public, but the religious minorities in Norway compete for the attention of the media for their ritual events. Different strategies are worked out to attract the public attention.

Organized panel, English

Jaffe, Richard M.

Duke University, USA

Japanese Buddhists and the Purchase of Bodh Gaya(17E)

Scholars generally are aware of the important role played by Anagarika Dharmapala in Buddhist efforts to wrest control of Bodh Gaya from Indian Hindus during the late-nineteenth and early twentieth centuries. In my paper I examine the extent of Japanese Buddhist interest in and Participation in the effort to establish a center for world Buddhism at Bodh Gaya. Although given little attention, particularly in non-Japanese language scholarship, Japanese Buddhists actively participated in the founding of the Maha Bodhi Society and in aiding efforts by Buddhists to establish a center for Buddhism at Bodh Gaya. The interactions between such figures as Dharmapala, Shaku Kozen, Shaku Unsho, and Edwin Arnold, among others, were part of a growing network of global interactions that shaped the emergence of Buddhism as modern, pan-Asian tradition. Although the initial attempt by Japanese to intervene on behalf of world Buddhists failed, the contacts made in the process helped reestablish

India as a focal point for Japanese Buddhist identity.

Organized panel, English

Jang, Sukman

The Korea Institute for Religion and Culture, Korea

Religious Knowledge in Modern Korea(16L)

This paper will examine the formation of religious knowledge during the heyday of Korea's modernization, from 1900 through 1940. As an externally generated process, modernization engendered two forms of responses from Korean traditional religions. On the one hand, they struggled to maintain their distinctive identities, and on the other, they absorbed and transformed imported Western religious ideas. The paper will focus on Buddhism and Confucianism to illustrate this pragmatic symbiosis of continuity and change in Korean religious landscape.

Symposium, * Session Abstract, English

Janssen, Guy

EHESS - Paris, France

Catholics without Priests : the Petite Eglise in France and the Hidden Christians in Japan. A Comparative Anthropological Approach.(01U)

In France (Poitou, Lyons, Burgundy) and Belgium (Brabant) nowadays, hundreds of families still belong to what is known as the Petite Eglise. They are the last descendants of a 200-year long opposition against the Concordat between Napoleon and Pope Pius VII. Their last priests died in 1840, and since then they have built a special form of Catholicism which has been practised without priests. In recent years, field research has been undertaken, visiting the families, their chapels, listening to their stories and their vision of the world. The Kakure Kirishitan in Japan have survived

centuries of oppression, keeping their faith secretly. These stories can be read carefully alongside one another. I shall discuss political power and repression in the building of a religious minority's identity. How have these communities been able to cross the centuries until now? And what may be their future?

Organized panel, English

Jemiriye, Timothy Folorunso
University of Ado-Ekiti, Nigeria
Religion, Conflict and Peace in Contemporary Nigeria: Acceptance as the Way out(02V)

Inhumanity of man to man is the major source of conflict in the world. Peace however should not be seen as absence of war, but should go beyond mere peaceful co-existence. Religion should be able to bring about genuine cordiality, love and progressive harmonious living. Nigeria has witnessed the repeated failure of the policy of tolerance as a viable strategy for a harmonious living together of its religiously pluralistic people. This paper therefore proposes an alternative to tolerance, namely acceptance of the religious rights of others in terms of tenets, faith and practice. Such acceptance advocated should not be in terms of words only. It should be taught from the grassroot to the most sophisticated people. This will remove the negative notions that have characterized religious conflict in Nigeria hitherto.

Organized panel, English

Jensen, Jeppe Sinding
University of Aarhus, Denmark
New Conceptual Modeling. Reflections on the Role of Models in Comparative and General Studies of Religion(06K)

The comparative and general studies of religion have for long suffered from problems stemming from the impressionistic classifications of the earlier

phenomenology of religion. Charges of idealism, ethnocentrism or 'religionism' have rendered much of the earlier classificatory endeavours obsolete and to a large extent discredited comparative studies as well as the idea of a valid stock of terms that scholars could agree on. However, much of the previous criticism was based on particularist and positivist notions of the relations between word and objects and the study of religion will be in a severe crisis if it does not have a reasoned terminology. In the pursuit of theoretically validated models and the conditions for their construction I shall venture a range of reflections on the status and role of models in the study of religion.

Symposium, * Session Abstract, English

Jensen, Jeppe Sinding
Aarhus University, Denmark
Interpretation and Explanation in the Study of Religion(10K)

One of the real stumbling blocks in the advancement of a science is the question of adequate and legitimate theorizing on its passing from one phase to another. The study of religion has already gone from the formative, descriptive 'what?' phase to the theoretically more interesting 'how?' phase - the one that focuses on functions and relations between religion and other issues - typically formulated in congress titles. Lately, we may say that it has now entered the 'why?' phase, because 'why?' issues that are characteristic of 'mature' sciences, have surfaced in the study of religion with renewed intensity. 'Why?' questions are typically explanatory in the more traditional causal sense and they seek to explain the occurrence and evolution of an object. In the study of religion this is now evident especially in the cognitive approaches. There are, however, other possibilities for explanatory

avenues than those emulated from the natural sciences. In order to demonstrate this, I shall propose strongly revised notions of explanation and interpretation. These are supported by theoretical and philosophical developments that seem to have been overlooked by scholars of religion.

Organized panel

Jensen, Tim
University of Southern Denmark, Denmark
Religion in Conflicts in the Danish Media(03J)

Based on an quantitative as well as qualitative analysis of the major Danish newspapers in the period following September 11, the paper outlines and discusses the ways in which conflicts and religion(s) is interrelated in the representations in the dailies. The conflicts analysed include conflicts related to international and global happenings as well as to matters pertaining to the local Danish context such as conflicts pertaining to migrants and integration in Denmark.

Organized panel

Jiménez Berrios, Sonia
Center for Psychological and Sociological Research, Cuba
The New Age and Oriental Religions: a Caribbean Approach(15F)

In the 1990s, a religious revival took place in Cuba influenced by the Special Period, the collapse of the socialist camp, the intensification of the US blockade and the international socioeconomic, ethical, and moral crisis. This "religious revival" in Cuba and the Caribbean did not just increase the social spaces of traditional religions, but included new alternative spiritual proposals rooted in oriental philosophies and religions. This presentation aims at discussing these philosophical and religious

trends, and how they have modified or influenced popular religiosity, showing the dissemination and extent of some Buddhist and Reiki schools in Cuba, and how believers of many religions have adopted its symbols, essence and foundations without abandoning their original religion.

Organized panel, English

Joy, Morny
University of Calgary, Canada
Women, Violence and Religions(17I)

Many religions are aware today that there is a problem with endemic violence against women. Web pages of advice and therapeutic resources abound. Yet there has been very little study and assessment, from an academic perspective of the etiology of this violence against women in religions. This paper will offer some insights, gleaned from an examination of contemporary literature on the topic in Christianity and Hinduism. The basic question is whether religions enjoin a particular orientation for women that renders them passive and submissive to men – a situation that fosters violence and for which women are then held responsible.

Organized panel, English

Jozefciakova, Silvia
Institute for State-Church Relations, Slovak Republic
Religious Pluralism and Freedom of Religion in Slovakia(*joint presentation with Moravcikova, Michaela; co-author with Greskova, Lucia)(05E)

Up to 1989, when the political system moved from the totalitarianism of the Czechoslovak Socialist Republic towards democracy, religion was, in the spirit of Marxist philosophy, regarded as an enemy of the developing socialist society. The census did not ascertain religious allegiance, and

research into religion could be done only by institutes of scientific communism. Slovakia is gradually maturing in the ability to investigate questions of religious behavior and consciousness, along with a return to traditional roots, which were hindered or torn up in the period before 1989. Now, many issues related to religiosity are investigated by research, including membership in religious communities, the search for a spiritual environment, and definitive rejection of a specific church. This paper discusses religious pluralism in Slovakia, and attempts to identify the real problems of religiosity in the Slovak society, and how the law faces them. Organized panel, English

Junginger, Horst
Eberhard Karls Universität,
Germany

Religion and Genocide: the Significance of Christian and Anti-Christian Motives for the Holocaust(11C)

Until today we have no adequate answer to the question how several million Jews could be killed by so-called ordinary Germans. Recent research has focused on the inner motives of the culprits and on the fact that they usually originated from the midst of the German society. Most of them received a Christian education. That they were shaped by a centuries-old set of religious prejudices not only contributed to the consolidation of a general anti-Jewish dislike, but generated modern forms of antisemitic resentment too. On the other hand, religious alienation and a declining influence of traditional Christianity became apparent trends in Nazi Germany, even within the churches themselves. Describing the religious development of a selected group of SD-personnel involved in anti-Jewish atrocities, among them Christians as well as Pagans, I will

discuss how their similar behavior nevertheless corresponded to conflicting belief systems. To think of Christianity as the only way for a possible solution to the Jew problem or to denounce the Christian faith as Jewish by nature, made, in the end, no difference.

Organized panel

Juschka, Darlene
University of Regina, Canada
The Sacrifice of Men: Gendered Discourses of Masculinity and Warfare(17I)

In this paper I will discuss the mythology of war and its ritual and symbolic aspects. To do this I shall pay attention to representations of warfare and not necessarily the actual realities of war. Indeed my argument is that the myths, rituals and symbols are used to mystify the actual messiness, negative (you lose your life or well-being), zero (you survive and return to your life as it was), limited (you gain status in the community or some small economic gain), and abstract (your country is enriched by occupying conquered lands and so your standard of living may be improved because your nation is wealthier) returns of warfare for those who embarked upon it. Some of the questions I seek to address are: Why men? Why war? And why a willingness to enter a relationship with death?

Organized panel, English

Kaadan, Abdul Nasser
Aleppo University, Syria
Human Cloning from Religious and Ethical Perspectives(10J)

Although no real announcements of human cloning have yet been made, the need to preempt that possibility, understand its potential implications and draw up appropriate legal and moral responses to it, has moved several countries to ban or suspend experiments involving humans in

order to allow further investigation of the matter. This arises from the limited knowledge that we have about who would be harmed by cloning or whose rights would be violated. In religiously and ethically pluralistic societies, where there is a search for a universal ethical language that can speak to the adherents of different religious and cultural traditions, those religious traditions with experience in dealing with matters central to human interpersonal relations in diverse cultural settings can become an important source for our ethical deliberations dealing with the ideals and realities of human existence. The aim of this paper is to summarize the religious and ethical dimensions of the issues associated with cloning.

Organized panel, English

Kadowaki, Yukiko
Wayo Women's University, Japan
The Concept of the "Virgin" in the
Mysticism of Jane Lead(04Q)

The idea of Divine Wisdom (Sophia) is one of the central concepts in the mysticism of Jane Lead, a 17th century mystic who was greatly influenced by Jacob Boehme. Frequently, the concept of Divine Wisdom is often accompanied by the epithet "Eternal Virgin" when it appears in Lead's works. In this paper, I will examine the usage and significance of the term "Virgin," which Lead uses not only as an attribute of Divine Wisdom but also in a much broader context. For instance, she says that the Divine Wisdom, which is the Eternal Virgin, gives birth to Christ, and also that the human soul is reborn from the womb of the Virgin. In another context, Lead argues that the soul herself must become the Virgin before it can be reborn. The term "Virgin" is closely related to other terms, such as "unity" and "simplicity." By focusing on the term

"Virgin," I want to elucidate the issue of gender in Jane Lead's mysticism. Organized panel, English

Kakegawa, Tomiyasu
Ibaraki Christian University,
Japan

Reorientation of the Connection
Between "Leben" and
"Geschichte" in View of the
Problem of the Humanism(17T)

One of the essential aspects of so called Historicism, which had peaked in the first half of the 19th Century, consists of the positively connected relationship between the human existence (Leben) and the historical sense (Geschichte). Looking back, already since the second decade of the 20th century, the positive relationship of the existence and the historical sense has been critically analyzed in the fields of existential philosophy, theology, and the study of history of the human existence in their historical sense has weakened and gone into retreat. In the spiritual situation of the beginning years of the 21st Century, however, this historicism, seen according to the relationship with the traditional Humanism, seems to have entered a state of crisis and has been negated. This has brought us to the task of how the traditionally positive connection between the human existence and the historical sense can become reoriented.

Organized panel, English

Kamada, Shigeru
University of Tokyo, Japan
Imama and Mulla Sadra's Mystical
Thought(02O)

The mystical thought of Shi'a philosopher Mulla Sadra (d.1640) is under the massive influence of the mystical thinker Ibn 'Arabi (d.1240). In this study I would like to compare Mulla Sadra's text where he deals with prophecy (nubuwa)/imamate (imama) to that of Ibn 'Arabi, and

examine how Mulla Sadra received Ibn 'Arabi's thought and expressed his own ideas based on this preceding great thinker. As is generally held in Islam, Mulla Sadra maintains that the Prophet Muhammad is the last of those who are called prophets or messengers of God, but he further insists that an essential part of prophecy continues to exist even after Muhammad and sees this idea in Ibn 'Arabi's thought. Here we can observe a confluence of Shi'a thought and mysticism.
Organized panel, English

Kamii, Monsho
Bukkyo University, Japan
Spacial Recognition at the Moment of Death(09K)

The space recognition in the back and forth for the last in Japan is considered. That is wants to investigate what should be of the scene in the sickness and the last, and present the relation among the requirement for the space composition when postmortem, the spectacle, and the last concept. It has the side where the soul of the last in a Japanese Buddhism how is actually expressed and understood from the Buddhism theory story drawing etc. are investigated. These are problems connected with the effectiveness of the art treatment to the handling of nature and the dementia character elderly person and the natural conversation treatment in a present palliative care medical treatment, and a new function can be meant in the effect of in the relation to the spectacle method to which all aspects are enforced in 2005 and the religion.
Organized panel, Japanese

Kamiishi, Manabu
University of the Sacred Heart, Japan
La Plénitude de L'Être et le Salut par les Drames de Marcel(12Q)

Gabriel Marcel a écrit beaucoup de livres métaphysiques toute sa vie et a aussi créé environ trente drames. Mais, Marcel a accordé à ses drames plus d'importance qu'à ses oeuvres philosophiques. Ce discours a pour objet de montrer que la raison de cet accord est que ses drames forment l'intersubjectivité et apportent le salut. En ce qui concerne ses drames, la liberté et l'être jouent un rôle important. Nous pouvons les connaître à fond dans l'expérience de création de drames et dans l'expérience au théâtre. En appuyant sur la liberté, ses drames font le nous concret des personnes qui les concernent, auteur, acteurs et spectateurs. Enfin, nous voudrions considérer l'expérience de ce nous comme le modèle de la vie et montrer que le salut est apporté par la plénitude de l'être dans un milieu harmonique qui se produit autour les drames de Marcel malgré beaucoup de désaccords entre leurs personnages.
Organized panel, Japanese

Kanai, Shinji
University of Tokyo, Japan
The Study of Religion in Japan (1)(01A)

Japan, which accepted Buddhism, Taoism and Confucianism in various ways in the second half of the first millennium, has a long tradition of comparative studies of religions. One of the earliest examples is Sangou-Shiiki ("The Teaching of Three Religions") written by Kukai, the founder of the Shingon sect of the Buddhism, in 798. It was in the Meiji era (1968-2012), however, that the study of religions in the modern sense was introduced into Japan. This year marks the 100th anniversary of the first academic institute for studies of religions in Japan and the 75th of the foundation of the Japanese Association for Religious Studies.

With these two panels we are going to review the religious studies of the past century in Japan methodologically as well as regionally so that we may open up new horizons of study in the future. Organized panel, * Session Abstract, English

Kanazu, Hidemi
Silla University College of Education, Japan
Abortion and Infanticide, and the World of Faith(10D)

Traditionally, the problem of abortion and infanticide has seldom been discussed. However, for example, in the 19th century, Bunji Akazawa, founder of Konkokyo, advocated the use of abortion and infanticide in the form of a command from the Gods. Moreover, it was also at this time when a new interpretation by Kokugaku scholars, Buddhists, and Confucians appeared, and the concept of "evil" was explained. In my paper, I will discuss discourse in Japan during the first half of the 19th century on abortion and infanticide. Symposium, English

Kanda, Hideo
Tenri University, Japan
The Birth of New Religions in 19th Century Japan and the Traditional Religious Cosmology(07D)

During the end of the Edo period and the beginning of the Meiji Era, many new religions, such as Nyorai-kyo, Kurozumi-kyo, Tenri-kyo, Konko-kyo, and Maruyama-kyo were born. Most scholars after WW II have seen these religions as sects that were established prior to the modern Emperor system that provided new spiritual anchors to many people. In the theories of these scholars, such terms as "secular-centered principle" and "anthropocentrism" have been used as important ideas to discuss the characteristics of these movements. However, we have to say that such

understandings unconsciously presuppose the postwar international order and are uncritically based on the values of modern rationalism. In this paper, I look at how those new religious sects adopted and modified old religious traditions to cope with the historical current of the day in which the modern family system and the modern nation state were being rapidly formed. In doing so, I present a new perspective by which to evaluate these movements. Symposium, Japanese

Kanda, Hideo
Tenri University, Japan
Religion, Ethnicity, and Culture in Korea and Japan (1) New Religious movements and Transformation of the Traditional Religions(07D)

The Symposium "Religion, Ethnicity, and Culture in Korea and Japan" is held by the members of "the Korea-Japan Religious Research Forum," which was founded in 1993. The symposium is composed of five sessions, including this session, which focuses on "new religious movements and the transformation of traditional religions." Four presentations, together with a discussion, are to be given as follows: "The Birth of New Religions in the 19th Century Japan and the Traditional Religious Cosmology" (Kanda, Hideo), "Establishment of the Popular Religion and Its Thought in Japan: Tenrikyo seen from Donghak and God Worshipers' Society" (Lim, Taihong), "Characteristics of the New Religious Movements in Korea" (Ro, Kil-Myung), "Thoughts of Three Major Religions in the Modern Korea: Buddhism, Confucianism, and Taoism" (Yang Eun-Yong). Symposium, * Session Abstract, Japanese

Kaneko, Akira

Tenri University, Japan
On Inter Religious Cooperation
and Social Engagement Activities
by Federation of New Religious
Organizations of Japan(11V)

The Federation of New Religious Organizations of Japan(Shinshuren), which is founded chiefly by so-called new religious organizations in Japan in 1951, has been acting in various ways, according to the 3 slogans: 1.Protect the freedom of faith, 2.Develop inter religious cooperation, and 3.Contribute towards world peace. Shinshuren, whose members are now 69 religious organizations, are making social engagement activities beyond the bounds of organizations. As Shinshuren is highly interested in the environmental protection and international humanitarian relief, it is proceeding to broad enlightening and practical activities as NGO throughout the world. My purpose in this presentation is to elucidate the possibility of development and problems of inter religious cooperation and social engagement activities by Shinshuren in the future of Japan, tracing its 50 years history. Organized panel, English

Kangdim, Jatham Maza
University of Jos, Nigeria
Leadership in a Troubled City:
The Jos Experience after
September 7th 2001(01V)

Violent religious clashes broke out in the city of Jos in northern Nigeria on September 7th 2001. Local human rights workers, and the Red Cross put the number of dead at over two thousand, and goods estimated at about thirty million Naira were destroyed. Three years have passed, and the situation does not seem to have a ready solution. This paper attempts to study the role of political leaders in the crisis. In order to do so, it first defines the geographical, ecology, historical and ethnological composition of the Jos area. This

will then lead to a discussion of the nature of the conflict by examining the scope, direction and pattern of destruction, and notably the type of accusations leveled against the State Government and other agencies. The paper also reviews the events that followed after the crisis of Sept. 2001, particularly the role of the State Government, identifying the difficulties and challenges that the Jos crisis has posed to the State machinery. In conclusion, it attempts to offer some suggestions for the way forward. Organized panel, English

Kanno, Hiroshi
Soka University, Japan
Inclusivism and Religious
Tolerance in the Lotus Sutra(01M)

How the basic standpoint of the Lotus Sutra should be understood in relation to problems of religious tolerance will be considered, using a theory of relations between religions as exclusivism, inclusivism, and pluralism. This will enable followers of the Lotus Sutra to deepen their understanding of problems of the religious tolerance and also make it possible for other people to understand the Sutra. First, Shakyamuni Buddha's attitude toward metaphysical theories of his time is considered and features of his view of truth clarified. The view of truth in the Lotus Sutra basically followed from his. Second, I analyze the significance of the "saddharma" of the Lotus Sutra and then consider how the Lotus Sutra understands Buddhism prior to itself by analyzing some characteristic ideas of the Sutra, assuming "integration" to be a key term. Third, I claim that the Lotus Sutra is basically inclusive, even though it can also be said to be exclusive or pluralistic. In conclusion, some proposals about inclusivism and dialogue between religions are presented. Organized panel

Kanno, Hiroshi

Soka University, Japan

Huisi's Perspective on the Lotus Sutra as seen through the Meaning of the Course of Ease and Bliss in the Lotus Sutra(03M)

It is clear from his Tract on Establishing the Vow that Huisi (515-577) had profound faith in two scriptures, the Wisdom Sutra and Lotus Sutra. It is possible to ascertain Huisi's view of the Lotus Sutra from his Meaning of the Course of Ease and Bliss in the Lotus Sutra, which is centered topically on the distinctive conceptual theme of the course of ease and bliss. Here Huisi (a) described the course of ease and bliss of the Lotus Sutra as the method for spreading the Lotus Sutra in the evil world after the death of Shakyamuni and (b) clarified his peculiar interpretation of "forbearance." His new understanding of Mahayana Buddhism led to his own persecution, and he established an interpretation of forbearance based on the resistance to this. This aspect of his thought was his practical response to his direct experience of the latter days of the law.

Organized panel, English

Kao, Grace Yia-Hei

Virginia Polytechnic Institute and State University, USA

The Logic of Anti-proselytization Revisited(04H)

Recent scholarship has cast 'proselytization' in a highly pejorative light, while advancing 'example', 'invitation', and 'dialogue' as more palatable replacements. Central to this shift in attitude is a belief that respect for the religiously 'Other' precludes what might be called "evangelistic malpractice." Nevertheless, arguments against proselytization have been animated by at least two different and

arguably mutually opposing values: (1) individual 'autonomy', 'conscience', and 'dignity' in the case of discrete persons targeted for religious conversion; and (2) 'collective self-determination' and 'group rights' in the case of entire peoples hoping to safeguard their respective religious identities from the proselytizing efforts of others. This paper provides an analysis of the logic of anti-proselytization, reveals the limitations of bare "rights-talk" to adjudicate between their internally competing claims, and advocates an appeal to a "thicker" moral vocabulary of obligation, civility, and global citizenship to make progress in such discussions.

Symposium, English

Kapranov, Sergiy Vitaliyovich

Institute of Oriental Studies, Ukraine

Religions of the Oriental Tradition in Ukraine in Christian Environment(04T)

In Ukraine, there are many religious groups of Oriental tradition, mostly either of Hindu or Buddhist origin. Beside these, there are small number of Taoists and other Chinese-related groups, such as Falun Gong. The most numerous Hindu-related groups are Vaishnavas (ISCCON, Shri Chaitanya Sarasvati Math etc.), but there are also Sai Baba followers, Sahaja-yogis, and several small Tantra-oriented groups. The Ukrainian Buddhists belong to different Tibetan schools (Karma Kagyu, Ningmapa, Dzogchen etc.), the Japanese Nichiren school (the Nipponzan Myohoji Order), Zen, and Theravada. The number of people in these groups is not very large, but in fact the Oriental teachings are very popular, especially among the intelligentsia. Though the Ukrainian Hindus claim that Ukraine is the true Motherland of Vedic tradition, and

the first Buddhists came to this country as early as in XVIII century, the Oriental religions are still considered new.

Organized panel, Japanese

**Karpenko, Anna M.
Kaliningrad State University,
Russia**

Religion in Public Life in Post-Soviet Russia: Discourse on the National Identity(04E)

The discussion about the place of traditional and non-traditional religions in Russia, where church and state are legally separated, could be seen as a part of the search for a new national identity after the collapse of the Communist ideology. The so-called civilizational approach, where Russia is seen as a local civilization in Euro-Asia, is one of the most popular. The possible interpretations of this approach include: a) Russia as a multi-ethnic, poly-cultural nation; b) Russia as a country with a dominant Russian culture. In mono-ethnic discourse, the place of non-traditional religions is considered inferior to the main religions in shaping the national identity and moral values. This paper will examine some parallels involving the philosophical issues of relativism and absolutism between the discussion of national identity in Russia and the contemporary debates between secular liberals and the new traditionalists in the United States.

Organized panel, English

**Kasai, Kenta
Center for Information on
Religion, USA**

Medicines, Social Welfares and Spirituality in Highly Matured Society: in Reference to Aging and Quality of Life(16J)

The developed medicine enables us to enjoy longer life than ever, especially in the "Western" countries.

It also requires us to confront other issues about life, such as to nurture the next generation, to advance in age, and to accept death. To be serious about these issues, we inevitably consider things beyond daily routine, often in a "religious" way, whether we have a particular faith or not. Recent usage of the term "spirituality" is to indicate such religiosity, though it often lacks an examination of contemporary human conditions. Living in a highly matured society we need to be led by an understanding of matters such as mental and physical change with aging, cultural difference regarding the quality of life, and goals of social welfare based on implicit religion. Professionals of these areas will review current issues and confer ways to create a better society, grounded on a contextual understanding of spirituality.

Organized panel, * Session Abstract, English

**Kasai, Masahiro
Fukuoka Iken Technical College,
Japan**

The Place of Buddhism in Japanese Culture – The Foundation of the Usa Shrine-Temple Complex (Usa Jingu-Ji) in Kyushu(17F)

The basic patterns of social organization in ancient Japan and the behavioral patterns of its inhabitants had been deeply influenced by Buddhism, arriving in Japan from the Korean peninsula. These cultural influences extend until today in overt or hidden forms. The fact that Buddhism became part of the fundament of Japanese culture has shaped it differently from the cultures of China or Korea. I consider my inquiry into the formation of the Usa shrine-temple complex to be an important contribution to gaining an understanding of the formation of Japanese culture. Before the

Tenpyo era, the Usa region had been roughly divided into three principal clans, the Usa, the Hata and the Oga. Before the introduction, they used to fight each other, and the territory was divided up into the domains of the various clan deities. Through the introduction of Buddhism from Korea, however, a new style of Shinto emerged in the founding of the Usa shrine-temple complex and enabled the spiritual and political unification of the Usa region. In my view, an academic inquiry into this phenomenon helps us to understand the formation of the Japanese kingdom.

Organized panel

Kashio, Naoki

Keio University, Japan

Life and Death of the Youth in Contemporary Japan: a the Case of the Manga "Vagabond" and its Readers(02H)

The aim of this presentation is to elucidate the visions of life and death of the contemporary Japanese youth reading one of the most famous and popular Japanese mangas, "Vagabond" made by the author of "Slam Dunk," Tahiko Inoue, through the analysis of its contents and their temoignages. This manga, "Vagabond," treats the life history, that is to say, the history of growth of the most famous samurai in early modern Japan, Musashi Miyamoto. The young Japanese readers of "Vagabond" are so sympathetic to Musashi's life style that they try to construct the notion of life and death with their own realities. In due course of this analysis, we will be able to grasp the religious dimension in contemporary Japanese popular culture, its religiosity and spirituality in present Japanese culture, and prospect them in the future.

Organized panel, English

Kashio, Naoki

Keio University, Japan

Spirituality Studies as Our Common Theme: a Case of Contemporary Japan(04B)

The aim of this presentation is to examine the notion "Spirituality" as a contemporary key-word, used in various fields: religion, medicine, care, clinical psychology, bioethics, food and eating, education, death-education, management and administration, welfare, self-help group, and other non-profit organization, etc., in Japan, for discovering and sharing the significances and tasks of Spirituality Studies, to consider the orientation of our religious studies in the 21st century. I will make arrangement of the various notions of "Spirituality" to elucidate the specificities of this concept, the sources of the differences and similarities of the various notions, and some important points of spirituality studies. Finally, I will present what the present and future object of spirituality studies as contemporary religious studies is.

Symposium, English

Kashio, Naoki

Keio University, Japan

Religion, Ethnicity, and Culture in Korea and Japan (5) Representations of Life and Death in Everyday Life(11D)

The aim of this session is to elucidate the common and specific points of the Korean-Japanese notions of life and death in everyday life, through the comparative analysis of its various representations like popular culture--mangas and films--, death rituals, and narratives of both people. On the one hand, there are two Japanese presentations, People and Their Memories in Korean Comic by SAJIMA Akiko, and Life, Death and Spirituality for Japanese people by ITO Masayuki. On the other, there are three Korean presentations, A

Cross-Cultural Study on the Viewpoint of Life and Death in Popular Culture of Korea and Japan: with Special References to the Films on Funeral Rites by SHIN Kwang-Cheol, A Study of the Religious Dimension of Death Studies in Korea by KIM Chae-Young, and A Cult of the Dead in the Korean Religious Culture by PARK Seung-Gil.

Symposium, * Session Abstract, English

Kasuga, Hideyuki
Aichi Prefectural University,
Japan

Jung and Yuishiki Buddhism in the Later Thought of Shusaku Endo(05W)

A special issue of the literary magazine Mita Bungaku devoted to the work of the late Catholic novelist Shusaku Endo contains the author's "Working Notes," fifty-six previously unpublished pages of the diary he kept while writing his puzzling novel Scandal. These notes reveal Endo's struggle to overcome the problem of dualism in Christianity as he moved closer to the all-embracing vision of his last novel, Deep River. The key to the transition in Endo's thought lies in his exploration of the unconscious; in this presentation I will trace the evolution of Endo's thought from Freudian analysis to Jungian and emphasize the explosion of interest that occurred when he discovered the Unconscious-like Arayashiki of Yuishiki Buddhism.

Organized panel, English

Katayanagi, Eiichi
Kyoto University, Japan
Multicultural Situations and the Formation of Christianity in the Ancient Mediterranean World(13N)

The ancient Mediterranean World, which had an own political and cultural unity, was the place where Christianity was destined to form

itself. The Roman Empire and the penetration of the Hellenism offered the united common place to this world. This united structure of the ancient Mediterranean World stimulated the multi-cultural influx and risked even the foundation of this common world. What have these multi-cultural situations of the ancient Mediterranean world contributed to the formation of the rising Christianity? We will take up several concrete cases, for example, the confrontation of the Christian monotheism with the polytheism of the ancient Mediterranean World, the role of the Wise in the formation of early Christian thought, the problem of war for the church, etc. Through these examples, we can view varieties of the formation of the early Christianity.

Symposium, * Session Abstract, English

Katayanagi, Eiichi
Kyoto University, Japan
The Plutonian One and the God of Augustine as Trinity(14N)

When Christianity entered in the midst of ancient Mediterranean world, it found Platonism as the most vigorous rival and at the same time, as a spiritual comrade. The confrontation and the reception with it had various forms. Augustine is one of the most remarkable cases. In the concept of the Plutonian One, Augustine found the same divine Being with the Bible. But he did not accept the concept of 'Beyond the Being,' which most radically characterizes the One of Plato. Instead of this, Augustine called his God 'Being itself,' which belonged to the second dimension in the plutonian order. Does it mean that there is an inconsistency in Augustine's thought? Or can he be defended, for example, from the Trinitarian standpoint? That is the question which I will discuss in this symposium.

Symposium, English

Kather, Regine
Universität Freiburg, Germany
Gott ist jenseits der Gegensätze?
(Cusanus) Einheit und Vielheit
vor dem Hintergrund der
negativen Theologie(05N)

The lecture will present the method of negative theology which since Plotinus became the basis for the reflection of finite and infinite being in western culture and which was articulated paradigmatically by Nicolaus of Cusa in his statement 'God is supra opposita'. It is characteristic for the relation of finite and infinite being that God transcends all human concepts. Nevertheless it is possible to speak about him because even this 'object' corresponds, in the sense of Kant, a certain form of experience, too. It is based on the relation between time and eternity, space and the transcending of space, matter and spirit and, at least, on the perspective of the first person. Therefore it is clearly to distinguish from the form of experience which is the basis for science and our daily life. Due to the relation of finite and infinite being a variety of religious experience is founded in its own structure.

Organized panel

Kato, Chiken
Tokyo Polytechnic University,
Japan
On Coexistence of Religions(07K)

In these days , troubles on religions , especially concerning monotheism , break out frequently around the world. In this paper I consider a way to realize peaceful coexistence of religions from the following aspects. 1) I seek for the reason why monotheism is apt to cause conflicts. 2) In Japan, there have not been serious conflicts between Shintoism and Buddhism,

so they have lived together flexibly. I will discuss that one of this reasons is that both of them have admitted their similarities rather than differences . 3) Monotheism tends to insist purity by emphasizing differences . Thus I point out the importance of finding similarities between religions and cultivating mutual understanding. 4) Finally I discuss that people should nurse generous mind toward religious pluralism by allowing similarities among different religions including monotheism through religious education , especially viewpoints of science of religion , from the stage of primary school education.

Organized panel, Japanese

Kato, Shinzo
Keio University School of
Medicine, Japan
Spirituality in Practical
Medicine(13J)

In addition to physical, mental, and social dimensions, spirituality has been discussed to supplement the definition of health as given by the World Health Organization (WHO). It is hoped that holistic medicine will cover all of these dimensions. Modern medicine has been developed through reductionism, and biomedical research has focused on research on the body, organs, cells, molecules, and genes. Recently, in practical medicine, spirituality has received much attention in the field of palliative care, which cares for spiritual pain, and the activity of self-help groups for alcoholism which aims at spiritual growth. We have to develop these forms of medicine as a new trend for the medical field of the 21st century.

Organized panel, English

Katoh, Kiriko
Kyoto University, Japan

Mysticism as Directed toward Original Knowledge: The Case of Eckhart's Theory of the Intellect(09E)

It is often thought that mysticism and philosophy are opposed to one another. But the essential convergences between the two should not be overlooked. Mysticism is characterized in part by a returning to the grounds of the self and an original knowledge that precedes normal acts of cognition. Philosophy also intends to reflectively elucidate the meaning of knowledge and the grounds of cognition. In this paper, I will show that mysticism and philosophy do not always conflict with each other by delving into mysticism from the angle of knowledge through Eckhart's theory of the intellect. According to Eckhart, God is present in the ground of the soul, and the soul finds its way back to this ground through intellectual cognition. I will examine what Eckhart means by "knowing," in relation to his soteriology. In this manner I will attempt to clarify how his mysticism conjoined original knowledge with soteriology.

Organized panel, Japanese

**Katoh, Shinkoh
Bukkyo University, Japan
Mt.Ikoma as the Pure Land(16I)**

The Ikoma mountain chain is located along the western border of Nara prefecture, 35km north to south and 10kmeast to west, and divides the Yamato plains and Kawachi plains. A comparatively gentle mountain range, it includes Mt. Ikoma (642m) at the north and Mt. Shigi(437m) at the end, in the south. Ikoma The mountains are dotted with many shrines and temples and historical spots. Ikoma keeps its position as a religious sacred ground at present and shows an original layer of the Japanese religion . The visualization of the sun

written in The Sutra of Mediation on the [Buddha of] Infinite Life is "the training to observe the state for the sun setting in the west sky and to think of paradise being in the west" (Iwanami Buddhism Dictionary). Nara's people spent much time seeing the state of the sun going down to Ikoma every day. The priests who study in the Sanron or Kegon School must have had even more deep emotion to the setting sun in the evening. The teaching of the Pure Land was recognized in Sanron, Hossoh, Kegon, and Ritsu schools of Six Sects in the Nara. The priest Chinkai (1091-1152) who learned Sanron Buddhism in Gangohzi temple mentioned, "You could take the proper way of the peaceful death if you get out of the west gate of Tennoji Temple, go into the east gate of the paradise world and proceed straight "(Bodai-shin-shu).

Organized panel

**Katsumata, Etsuko
Doshisha University, Japan
'Others' in Rabbinic Judaism(03G)**

In the formation of authority, the "other" plays an important role. Following the destruction of the Second Temple in 70 AD, Judaism was reorganized. Palestine at that time was the very place in which various "others" met each other: Hellenism, Christianity, Mysticism, Gnosis, Samaritans, etc. Materials from Rabbinic literature and excavated evidence tell us that rabbis were constantly confronted with "others." How did rabbis, who would be the new authority in the age without the Temple, understand these "others"? The purpose of my paper is to clarify various aspects of the relationship between rabbis and the "others" in the formation of the new authority in Judaism.

Organized panel, English

Katsumata, Naoya

Kyoto University, Japan
The Reception and Transformation of Greek Learning in Medieval Judaism(15N)

Scientific materials, such as astronomy and astrology, were handed down from antiquity and absorbed into medieval Judaism, especially in Hebrew liturgical poetry (piyyut). In the early Palestinian piyyut composed under the influence of the Byzantine-Greek civilization, the zodiacal motif was connected closely with the daily life of the Jewish people. The motif was also used in popular Aramaic poems, and also appeared frequently on mosaic floors of the synagogue. In the later Palestinian and Babylonian piyyut composed under the influence of the Islamic civilization, the zodiacal motif was no more treated as what was deeply based on the daily life of the Jewish people. Once philosophy and science of the ancient Greek civilization were introduced into Jewish intellectuals by way of Islam, Hebrew poets, who were often philosophers and scientists at the same time, started to deal with the zodiacal motif as a scientific material in their piyyut.

Organized panel, English

Katsumoto, Karen
Eizan Gakuin, Japan
Mahayanic Elements in Pali Buddhism(05M)

It is said that Pali Buddhism is Hinayana and is fundamentally different from Mahayana. However, in the Pali literature we can find some ideas which are very close to those of Mahayana; for example, Bodhisattva's vows and practices, Buddha's infinite light, or simultaneous existence of plural Buddhas in each direction. These ideas appear in the later Pali texts such as the Apadana, the Buddhavamsa, and the Cariyapitaka, which are included in the group of Khuddaka-nikaya. When comparing

these texts and the commentaries to them, we can find interesting phenomena: One case is that the Mahayanic elements which are found in the above-mentioned texts are missing in the later commentaries to them. The other case is that some Mahayanic ideas which are missing in these texts appear in some later commentaries. These phenomena are important when we consider the relation between Pali or Sectarian Buddhism and Mahayana Buddhism.

Organized panel, English

Katsurajima, Nobuhiro
Ritsumeikan University, Japan
Curing and Popular Japanese Religion in the Early-Modern Period(08D)

In this work, I show that popular Japanese religion, such as Kurozumikyo, Tenrikyo, and Konkokyo, mainly developed through curing practices. Many followers, who wished to cure illness so they could continue to work, congregated around founders such as Munetada Kurozumi, Miki Nakayama, Bunji Akazawa, all of whom were believed to be able to cure illness. I examine the historical development of this movement in my paper.

Symposium, Japanese

Katsurajima, Nobuhiro
Ritsumeikan University, Japan
Religion, Ethnicity, and Culture in Korea and Japan (2) Modernization and Folk Religions(08D)

The Symposium "Religion, Ethnicity, and Culture in Korea and Japan" is held by the members of the "Korea-Japan Religious Forum," which was founded in 1993. The symposium is composed of five sessions, including this session. We would like to examine how modernization and Westernization has transfigured Japanese and South Korean folk

customs, faith, and public religion from the 19th to the 20th century. This session consist of a South Korea side and a Japanese side. Although direct comparison is not performed, we would like to carry out some forms of comparison and examine the basis of Japanese and South Korean folk religions.

Symposium, * Session Abstract, Japanese

Kawa, Masako

University of Tokyo, Japan

Spiritual Distress of Patients with Terminal Cancer in Japanese Palliative Care Units(12J)

In this presentation, through our recent studies, I will consider the spiritual aspects of contemporary Japanese patients who are terminally ill. As a result of a qualitative study conducted to understand the distress associated with the spirituality of terminal cancer patients in Japanese palliative care units, we found the distress in relation to imminent death itself and that this is due to a gap between aspirations and reality. These aspirations were expressed regarding life and death and then interpreted as the "anchors in life." According to the character of the aspirations, distress was divided into three categories: those due to the gap between the present situation and how the individual wanted to live; how the individual wished to die; and the individual's wish to maintain relations with others. Although the study has a limitation to a small number of subjects, it might be true that Japanese patients with terminal cancer express little religious tone.

Organized panel, English

Kawabata, Akira

Osaka University, Japan

Religion and ICT in Japan(16T)

This session reports the results of our research on the Internet and religion. The first presenter, Tamura

Takanori, speaks about the Internet trouble consultation in Tenrikyo and Konkokyo. Second presentation from Birgit Staemmler is Kamikakushi on the WWW, which is a traditional Japanese term explaining the sudden disappearance of individuals caused by the abduction by deities. Third, Kurosaki Hiroyuki explains how Jinja Shinto uses and thinks of the Internet. The forth presenter, Fukamizu Kenshin, comments that the Internet is having considerable impact on Jodo Shin-shu, the biggest Buddhist denomination in Japan. The last presentation from Watanabe Mithsuharu speaks about research portfolio and roadmap to utilize the internet from the religious information study. We ask Charles Ess to be the discussant in our panel session and to comment on our research results.

Organized panel, * Session Abstract, English

Kawaguchi, Shigeo

Kyoto University, Japan

L'Éthique de la Mémoire et de l'Oubli -- vers une Philosophie de la Religion au 21ème Siècle(07Q)

Mémoire/oubli, cette dichotomie se retrouve souvent sous les motifs comme « devoir de mémoire », « responsabilité au passé » au sens de la considération pour la mémoire ou de la mise en accusation de l'oubli. Mais que signifie-t-elle la considération pour des mémoires dans la mesure où mémoires lesdites sont celles d'une peine insupportable ou d'un injustifiable? Les mémoires n'exigent pas seulement d'être mémorisées, mais plutôt d'être elles-mêmes sauvées. Cela posé, une conception simplement dualiste de mémoire/oubli nous paraît à cet égard discutable. En face de la profondeur du mal de ce monde, pourtant, de quoi peut l'homme se charger à la limite de sa propre

volonté? On traite dans notre symposium cette problématique! Autour de l'éthique de la mémoire et de l'oubli, prenant pour guide la philosophie religieuse en francophonie contemporaine (e.g. Ricoeur, Lévinas, Derrida).

Symposium, * Session Abstract, Japanese

Kawakami, Tsuneo

Lancaster University, Japan

Work Ethics in the Context of Japanese New Religions(16P)

The work ethic associated with Confucian values has been frequently mentioned as a key to Japanese economic success (Bellah 1957; Dore 1987; Morishima 1982). The traditional work ethic, however, has gradually declined for the past few decades (Hazama 1996), while the Japanese have increasingly found it difficult to share common work ethics. Meanwhile, since the mid-1980s two new religious movements (NRMs) World Mate and Kofuku no Kagaku have attempted to establish strong work ethics as central to their teachings. These two movements are notable among Japanese NRMs in that the founders have published widely on business and management. This paper shows the ideological backgrounds of their work ethics. Drawing upon in-depth interviews with their followers, it also examines how their teachings motivate them to work hard and seek business success. Finally, the paper considers some negative effects of these work ethics for potential converts to these NRMs.

Organized panel, English

Kawamata, Toshinori

**Urawagakuin High School, Japan
Family, Church or School - Where Lies the Heir of Japanese Christianity?(04P)**

In Japan, three aspects of affairs discuss the problem of the Christianity, which is a minority. First,

funereal rite is taken up as a home problem. The idea died and related is as conflicting as Christianity in Japan where the ancestor rituals based on the ie system still continues. It argues between a Christian's grave and a Buddhist altar. Then, it deals with the problem of faith succession in a church. The role which not only a pastor but a pastor wife undertakes is very large at the church in Japan that has only a few affiliation church members. The problem in a pastor home is examined based on a life history interview. Finally, the result of a questionnaire investigation for junior high and high school students of Christian schools is reported. Comparison examination is especially carried out in grade and sex, domestic situation, etc. The problem of "faith succession" is to be considered as the focus of all three aspects of affairs.

Organized panel, * Session Abstract, English

Kawamata, Toshinori

**Urawagakuin High School, Japan
Succession of Faith in Pastor Wives(04P)**

In many Christian churches in Japan, there are few members and we cannot say that they are economically rich. The pastor wife plays an important role of her church activity together with the pastor. It is not uncommon for pastor wives to support their pastor husband, even though they have their own qualifications as a pastor. It became clear from the result of investigation that so far, pastor wives have had many problems, such as an economic problem, a role conflict, child-rearing, and old age. A pastor wife receives what education she receives from parents or a senior, and a reporter examines concretely how it is told to the next generation based on a life history interview. I will discuss the problem of the faith

succession in a pastor's home and I want to show how succession of Christianity faith is difficult in Japan. Organized panel, English

Kawamura, Leslie Sumio
University of Calgary, Canada
The Unholy Alliance of Religion and Violence. Aetiologies from Biblical Literature and Buddhist Psychology(*joint presentation with Eslinger, Lyle)(02C)

The appalling acts of Muslim fundamentalists leave no room to doubt that religion is a fertile ground for religious violence. Though embarrassing to many members of implicated traditions, religious violence provokes angry reactions from moderates and the non-religious, for whom it poses a threat. There is no obvious way to resolve this growing tension between ultra- and non-religious; scholarship can make a small contribution toward easing it by exploring its sources (psychological and classical). The authors of this paper propose to explore a classical story from the Bible that reflects on the conditions for violence to emerge from religion. Though Buddhism's nuanced reflexivity is a well-established perception (based on texts such as the Dhammapada) the Bible is better known as an ideological source of animosity and aggressive behaviour. Nevertheless, in the story of Cain and Abel (Genesis 4), the Bible also includes at least one reflection on the nature of human violence. Using Genesis 4 as a topical focus, our paper offers an analysis of the roots of violence in religion.

Organized panel, English

Kawamura, Shinzo
Sophia University, Japan
"Iconoclasm" in the Sixteenth-Century Japan Mission: The Logic Justifying Destruction of

the Shinto Shrines and the Buddhist Temples(01E)

The CNN World News image of destruction of the Bamian Buddhas by the Afghanistan Taliban Government on 12th of March in 2003 brought a shock to the world. Mr. Koichi Matsuura, the UNESCO Director, described this incident as "the Crime against Human Beings." This may be only one among many similar historical examples to which a religion considered the sacred statues of other religions as "idols" and has justified the destruction of them. The incident is enough to make us realize that this kind of religious mentality is not something only of the past. The historical records of Japan as well as European Missionary reports give testimony to the large number of records of destruction of Shinto Shrines and Buddhist Temples wrought by the Christians in the sixteenth-century in Japan. The most crucial issue to be considered here is to find out what the relationship is between the statement, "Christianity is the only universal mediator for salvation of souls" and the resulting act of destruction of other religions images. My concern is to consider the logic justifying the act of "iconoclasm" by the Christians in Japan, not as a doctrinal issue but as a logical conclusion of the middle kingdom barbarian cultural identity (Hua-Yi identity 華夷意識) of the European Missionaries.

Organized panel, English

Kawamura, Shinzo
Sophia University, Japan
A Comparative Study of the Integration and Division between "Universalism" and "Localism" in Christian Mission History: The Cases of Ethiopia, India, China, Japan, and Paraguay(01E)

How far did Christianity, in the course of its global development,

ponder over or imbibe the indigenous features of the diverse regions it pervaded? Or, to what extent did it experience rejection? As a phenomenon, the mission activity of Christianity may be described as trans-cultural, in the sense that it surpassed boundaries and ingested elements both multi-cultural and mutually relative. Viewed from this standpoint, we seek to analyze the issues of Universalism and Localism, by a comparative study of cases from India, China, Japan, Ethiopia, and Paraguay. The shared feature in the areas chosen lies in the fact, that the research involved is based on existent Jesuit missionary records. The Jesuits missionaries carried out an unprecedented propagation of their faith after the 16th century. Yet, they were ceaselessly plagued by an inner conflict, arising from their conviction that Christianity was the sole universal road to salvation, and the reverence they were drawn upon to offer the numerous local religions and cultures. Such experiences were conveyed by them to future generations via massive historical records, and through a comparative analysis of these we seek to arrive at a suitable understanding of the term 'unity in diversity,' an understanding appropriate to the present-day world.

Organized panel, * Session Abstract, English

Kawase, Takaya
Kyoto Prefectural University,
Japan

Jodo Shinshu Missionaries in Colonial Korea; Mission of Civilization?(12M)

My paper will deal with the religious policies of the Governor-General of colonial Korea during the 1910s and 1920s. Further attention will be paid to the missionary activities of Japanese Buddhism with a focus on the Jodo-Shinshu sect in the same

locality. I will argue that the ideological foundation for the policies of the colonial regime and the activities of Japanese Buddhist groups was provided by ideas of "Buddhist Pan-Asianism" and the notion of a "civilizing mission" also found among many Christian missionaries.

Organized panel, English

Kawase, Takaya
Kyoto Prefectural University,
Japan

Modern Japanese Buddhism and Pan-Asianism(12M)

The aim of our panel, which is entitled "Modern Japanese Buddhism and Pan-Asianism," is to investigate the activities of Japanese Buddhism in Asia and the discourses related to these activities from the early twentieth century to the closing days of the Second World War by taking a post-colonial approach. In particular, we will discuss Buddhist ideas of pan-Asianism that provided the ideological background to missionary activities in colonial Korea, Manchuria, Mongolia, and the occupied territories of China. In this panel, we will pay special attention to the activities of the Nichiren and Jodo-Shinshu sects of Japanese Buddhism, interdenominational Buddhist organizations and religious policies of the Japanese colonial regimes. In this way, we hope to throw further light on the various forms of interplay between Japanese Buddhism and the Asian mainland.

Organized panel, * Session Abstract, English

Kawashima, Kenji
Keisen University, Japan
"Gefühl" as an Ecumenical Basis(11Q)

Friedrich Schleiermacher's "Reden" (1799) addressed people outside of the Christian Church, as the title "an

die Gebildeten unter ihren Veraechtern" shows. He defended religion aggressively against the non-Christian world, but at the same time was working on the ecumenical problem of uniting two denominations in Germany: the Protestant Reformed Church and the Lutheran Church. What kind of a logical relation is there between his two positions? Such a question has been ignored in the past. In my presentation, I will show a logical relation between "Gefuehl" (a central concept of Schleiermacher's definition of religion in "Reden") and his ecumenical activities, which suggests the possibility that Schleiermacher's work offers for our own ecumenical movement today.
Organized panel, German

Kaya, Wataru
Kaya Clinic, Japan
Some Critiques on Winnicott's "Transitional Object" from the Pantheistic Point of View(10P)

Winnicott formulated the word "transitional object" as a technical word of psychoanalysis especially to explain child development. It contains the Judeo-Christianity point of view in the background. Therefore, I think it does not always fit in with people who live in pantheistic belief. I want to discuss this through the cases.
Symposium, English

Kazmina, Olga Yevguenievna
Moscow State University, Russia
Negotiating Proselytism in 21st Century Russia(06H)

In the 1990's many new denominations appeared in Russia. The Russian Orthodox Church felt anxiety about that competition. It provoked sharp discussion on proselytization. In the mid-1990s religion became politicized. The issue of proselytization permeated political discourse and election campaigns. Simultaneously, in the

mentality of the population there was a transition toward more nationalistic tendencies. In late 1990's the ROC strengthened its positions and the religious situation became more stable. In the last few years, the discussion on proselytization moved from more general discourse to the sphere of proper inter-denominational relations and the problem of religious education. This paper will be mainly focused on late 1990's-early 2000's and will analyze the views of different denominations on proselytization, the coverage of the problem of proselytization in the religious and secular press, and the state attitude to this problem.
Symposium, English

Kega, Takeo
Aoyama Gakuin University, Japan
Edwin T. Iglehart and Methodist Mission Principle(10W)

Edwin T. Iglehart worked in Japan as a missionary from 1904 to 1941. He loved the Methodist mission schools and he loved the students. As a disciple, he taught the love of Jesus. During the war, he was requested to work for the military intelligent corps, as he was supposed to know Japan well and the Japanese people for through long career. He refused to take the work before the authorities, saying "I taught the Love of Christ to the Japanese youngsters. I cannot give my experience of preaching the Gospel to kill them." Iglehart, as well as Robert S. Maclay, the first missionary to Japan, believed the Japanese mission should be carried out by Japanese. He sent letters to the mission headquarters frequently that a missionary to Japan should have a good academic career and should be highly intellectual. The Methodist headquarters took this as their policy on Japanese missions.
Organized panel, Japanese

Kelbessa, Workineh
Addis Ababa University, Ethiopia
War, Ethics and Indigenous
Methods of Conflict
Resolution(15E)

In this paper, I intend to show whether morality can be applied to war, and whether indigenous methods of conflict resolution which for the most part are based in a religious world view can be used to prevent war. Some writers argue that war is hell and that it is meaningless and pointless to apply morality to war. Others contend that morality and moral argument are just as relevant to war as to other aspects of human life. Although I don't endorse the pacifists view that fighting in war is ethically indefensible, I would argue that indigenous methods of conflict resolution can settle disputes between different social institutions or movements without recourse to war. I will show that they can contribute to durable peace, prosperity and mutual coexistence by referring to their role in the Ethiopian context. This study is based on some available documents, including oral literature and interviews.

Organized panel, English

Kemp, Daren John
Alternative Spiritualities and New
Age Studies Association, UK
New Age: Escapism or Activist
New Socio-Religious
Movement?(02I)

New Age is often criticised as an escapist worldview with little impact on modern society. Such critiques are briefly reviewed before analysing ways in which New Age can in fact be seen to be socially engaged with modern society. New Age is understood as a broad-based new socio-religious movement that is increasingly accepted in the mainstream, with links to, for example, holistic health movements,

environmental movements, anti-capitalist movements and movements for corporate social responsibility (CSR). Examples of socially engaged activities undertaken by New Agers are given, with an emphasis on New Age influence on local, governmental and supra-national regulation. It is suggested that New Agers are playing an increasingly central role in contemporary society. The ways in which such activities may affect public perceptions of New Age is examined - especially in relation to current notions of New Age escapism.

Organized panel, English

Kerov, Vsevolod L.
People's Friendship University,
Russia

Joachim of Flore, Apocalypse and
Revolution.(05T)

In the Middle Ages, the idea of the Apocalypse was often the source of anti-church attitudes and rebellious calls to revolution. During this period, prophecies of the Apocalypse and millennial reign, and Old Testament Messianic prophecies belonged only to the Catholic Church. From the point of view of Augustine of Hippo, the Kingdom of God was the Catholic Church, and it was impossible to receive salvation without joining it. The image of the Apocalypse attracted the attentions of eminent philosophers and theologians, especially Joachim of Flore (c. 1132-1202), who influenced his followers in Europe and Russia. Beginning with Archpriest Avvakum, leader of the Old Believers, and continuing with Sergey Bulgakov, the ideas of the Apocalypse were the basis for judgment and revolutionary transformation of the world.

Organized panel

Keta, Masako
Kyoto University, Japan

The Development of Keiji Nishitani's Philosophy of Emptiness(07E)

"Emptiness" in the core term in the development of Keiji Nishitani's thought. Although this term derives from Buddhism, he uses it freely, without being bound by its traditional interpretations. His thinking, which developed with this term as its core, was expressed in a well-defined way in the essay "The Standpoint of Emptiness" in the volume Religion and Nothingness, which belongs to the middle period of Nishitani's philosophical development. Although Nishitani's "emptiness" is heir to Nishida Kitaro's philosophy of "absolute nothingness," the former differs from "absolute nothingness" in that it derives from Nishitani's confrontation with nihilism. Hence Nishitani's philosophy of emptiness is distinct from Nishida's "absolute nothingness." In his confrontation with "nihility," Nishitani was forced to re-conceive the entire scientific, philosophical and religious traditions of Europe. His repeated attempts to do so provided the driving force behind the development of his thought, which crystallizes in his philosophy of the "desire in emptiness" found in the essay "Emptiness and Soku" written late in his life. In this panel, we want to consider the meaning of "desire in emptiness" and investigate how the philosophy of emptiness developed into this notion. Furthermore, we also hope to discuss the contemporary significance of Nishitani's philosophy of emptiness. Organized panel, * Session Abstract, Japanese

**Ketola, Kimmo
University of Helsinki, Finland
Anthropological Evidence and the Theory of the Modes of Religiosity(16U)**

In a number of recent publications, anthropologist Harvey Whitehouse

has put forward a new theory of religion, called the "divergent modes of religiosity". This theory proposes to identify and explain cross-culturally recurring patterns in which religious traditions may be transmitted and maintained. Since 2001 a large team of scholars, under the auspices of an international project, has evaluated Whitehouse's theoretical proposals. A number of critical volumes have now been published, where scholars from various fields have presented their appraisals and evidence bearing on the theory. Thus, since a wealth of critical evidence is now available, a more overall examination of the theory may be attempted. The present paper will focus especially at the ethnographical evidence presented in the volume Ritual and Memory: Toward a Comparative Anthropology of Religion, edited by Harvey Whitehouse and James Laidlaw (2004), and try to assess the theory's empirical fruitfulness in the comparative study of religious phenomena.

Organized panel, English

**Keul, István
Free University of Berlin,
Germany
Religious Persecution in East Central Europe: The Case of the Sabbatarians(12S)**

Between 1550 and 1571 the Transylvanian Diet's legislation created the juridical framework for the Transylvanian denominations. Culminating in the tolerance act issued in Torda (1568) the legislation guaranteed the free practice of religion within the limits of the four recognized (receptae) denominations: Catholic, Calvinist, Lutheran and Unitarian. However, in 1572, any further innovation in religious matters was banned and a movement like Sabbatarianism, a fusion of Judaism and Unitarianism

which spread mainly among the Hungarian speaking Székely Unitarians was forced underground. During the next three centuries, the Sabbatarians were condemned and persecuted in various ways. In 1636 for instance they were ordered to convert to one of the four recognized denominations, and in 1638 (Complanatio Deesiana) more than 1000 adherents were sentenced to prison, their property being confiscated. By the middle of the 18th century only one congregation survived in the village of Bözödújfalú. The paper deals with the history of the Sabbatarian movement and aspects of religious conflict in the East Central European region of Transylvania.
Organized panel, English

Kgatla, Selaelo
University of Limpopo, South Africa
Bones that Speak: African Art and Rituals of Divination(16G)

Divinatory bones constitute a system of divination and play a considerable role in the life of many Africans. Rituals of divination are thus found throughout sub-Saharan African cultures. Sharing the universal concern of human suffering, African people have developed many divinatory rituals to deal with a variety of difficult conditions, such as bodily affliction and dying; social conflict; arbitrary destructive forces of nature; an uncertain future, ignorance, and moral perplexity in making decisions that will affect their future or safety. They also use rituals of divination to discover or predict a context of meaning for their destiny. With the upsurge of witchcraft accusations and their resultant killings in South Africa, rituals of divination always remained at the centre of witch-sniffing controversies. The divinatory bones played a central role in the

communities and how they could be eradicated. This paper attempts to analyse how bones are made to speak and point out witches. It is also argued in this paper that because African people live in closeness as extended families, clans and tribes, and as a tightly structured cultural entity, they share their experiences. Tensions, stereotypes, prejudices and seemingly evil intentions are bound to occur, and these have influence on the rituals of divination.
Organized panel, English

Khan, Abraham H.
University of Toronto, Canada
Interdependence of Religion and Mainstream International Diplomacy(10B)

This paper considers the relation between religious actors and mainstream diplomacy: Why are they systematically excluded when religion and culture play unquestionably a role in conflicts from the intra-personal to the global level? It argues for the position that in cross-cultural and global conflicts, religious texts and traditions of the lived religious communities inform far more of the collective self than members of the secular community acknowledge. As such the texts and correlative traditions constitute an irreducible marker of civilization to the extent that economic and class underpinnings are. Thus religious actors are in a position to offer a unique perspective on how to constructively intervene in global conflicts. Yet they continue to be excluded from the sphere of western international diplomacy as fitting awkwardly in foreign policy mold or even damaging to peace and security processes. How is this exclusion explained, given also that the sphere of diplomacy tends to accommodate as conversational partners in security and peace

initiatives those who are morally unpredictable and questionable?
Organized panel, English

Khan, Abraham H.
University of Toronto, Canada
Revisiting the Insider and Outsider Approaches to the Study of Religion(13K)

This panel considers whether there is a necessary interplay between the "insider" and the "outsider" (scientific study) approaches to studying religion. Wiebe's thesis is that the former is for the seminary setting and the latter for the modern academic institution. Are the two approaches completely separate? Or, is the insider approach indispensable for a full accounting of the phenomenon of religion that the scientific study of religion. Purportedly offers? Is dialogue a link between the two, and hence part of the methodology of either approach?
Organized panel, * Session Abstract, English

Khanna, Madhu
Indira Gandhi National Centre for The Arts, India
The Goddess at War: A Hermeneutical Interpretation of War & Peace in Hindu & Tantric Myths(15S)

The epithet of a goddess as a heroic warrior queen who vanquishes the might of the demons at the time of a critical cosmic crisis is the locus classicus of a large bulk of narrative concerning the goddess. This paper offers an interpretation of two important goddesses of the Tantric pantheon namely the goddess Durga and Tripurasundari, both of whom are presented in mythology in their militant aspect. The goddess, Durga, for example, is constantly depicted as engaging in a war against anti-divine forces. Though serene and calm in her motherly manifestation, she is described in her Mahisasurmardini form as riding

a lion, holding several weapons of destruction and piercing a trident into the chest of the demon Mahisha, who is shown emerging in human form from his buffalo body. At her feet lies the head of the slain Mahisha, stained with blood. The lower half of this image captures the moment of extreme violence that was necessary to repair the imbalance caused by the demons, who were out to undo the world. By exploring the themes of violence and peace in these myths, this paper seeks to identify a logic underlying the goddess metaphor.
Organized panel, English

Kiba, Akeshi
Otani University, Japan
Shugendo as a Combinatory Religion(07C)

Shugendo is a combinatory religion that formed in Japan. The elements that make up this combination include kannabi beliefs (primitive mountain beliefs where mountains were considered the residence of the kami), beliefs about the kami (native deities), Buddhism (particularly its esoteric form), and Yin-Yang divinatory techniques (Onmyodo). Recent Japanese research into Buddhist and Onmyodo history suggests that the kami-buddha combination so typical of Shugendo already existed in China and was introduced into Japan, and that Onmyodo itself was a popular religion that grew up in Japan. Though there is no doubt that Shugendo took its final shape in Japan, these findings encourage us to reconsider the process of its formation and of the combination of the elements that constituted it. This paper will discuss briefly the combination of Taoism and (esoteric) Buddhism within Onmyodo, and the development of Onmyodo in Japan, and then consider the logic upon which they, together with kami beliefs, became important

constitutional elements of Shugendo. I will thus reconsider the formation of Shugendo, particularly in terms of Onmyodo as one of its constituents, a topic that has been little studied as a central concern in discussions about kami-buddha combination.

Organized panel, Japanese

Kigoshi, Yasushi

Utani University, Japan

The Significance of the Awareness of One's Own "Evil" (Aku) Today: With a Focus on Shinran's Thought(05I)

"Evil" (aku) is an important concept in Shinran's understanding of human existence, which can be found in such expressions as "burdened with deep and grave karmic evil" or "foolish and evil living beings." One of the distinctive characteristics of his thought is that this self-awareness is coupled with the conviction of one's salvation. This paper will discuss how such an understanding of "evil" can contribute to the peace of the individual and society today, which continues to demonstrate evilness in successive wars, violence, violations of human rights, environmental destruction, etc. Kiyozawa Manshi's Seishinshugi ("Spiritual Awareness" or "Spiritual Activism"), representing religious life based on a modern interpretation of Shinran, has often been criticized for its alleged passivity and indifference to social problems. This panel will re-examine such criticism and consider what could arise from the awareness of human "evilness" to the betterment of society today.

Organized panel, * Session Abstract, Japanese

Kikama, Koichiro

Hachinohe University, Japan

The Viewpoint of the Family for Canonization of Edith Stein(09R)

The Catholic Church beatified Edith Stein in 1987, and canonized her in

1998. The Catholic Church thinks that Edith Stein, who was a born Jewish and died as a Catholic is a bridge of mutual understanding between Catholicism and Judaism. The Jewish people made demur about this thought. But that demur raised religious dialogues between the two communities, and the points issued has become apparent to the Jewish people. Ms. Susanne M. Batzdolff, a niece of Edith Stein, is one of those who engaged in the dialogues. I will present her viewpoint of Edith Stein.

Organized panel, Japanese

Kikkawa, Shuhei

Kyoto City University of Arts, Japan

Laughter as a Symbol of Approval in Japanese Fertility Rites or Ta-asobi(02P)

Among Japanese folk performing arts, the most humorous is ta-asobi. Ta-asobi literally means "rice field-play," and is a fertility rite that symbolically enacts various aspects of the process of rice planting. For example, a hoe is represented by a piece of rice cake and a rice field by the surface of a drum. Performers hit the drum with the rice cake to symbolize the hoeing of a rice field. During this aspect of the ritual, both the performers and spectators laugh. This paper will explore the meaning of laughter throughout ta-asobi and argue that the efficacious power of laughter is linked with the ways it symbolizes community approval of agricultural activities and processes.

Organized panel, English

Kim, Chae Young

Sogang University, Korea

A Study on a Daily Korean Spirituality: Special Reference to the Contemporary Well-being Movements(04B)

Like other places, traditionally Korean contemporary spiritual movements-conversion, revival

service, scripture studies, family worship, prayer movements and so on--have proceeded within the boundary of religious traditions. And frequently several movements have broken through their traditions to establish new religions. However such traditional spiritual movements have decreased in contemporary Korea. Instead new spiritual movements have appeared outside the realms of religious traditions. Especially they have been very apparent in contemporary Korean daily life. Especially, since the beginning of the new millennium, a new daily spiritual movement or well-being movement has been dominant in daily Korean life. Contemporary Koreans have been influenced in many ways. Thus they have exposed their inclination to judge their value of life on the basis of well-being principles. In this paper I will examine such aspects in the various forms of Korean well-being movements.

Symposium, English

Kim, Chae Young
Sogang University, Korea
A Study on the Religious Dimension of Death Studies in Korea(11D)

Every human being is mortal. He or she was dead, is dying, and will be dead. This is not a philosophical theory but a simple fact of life. Nevertheless, like other modern human beings, modern Koreans are not much concerned about this simple fact. As the result, Korean academic do not consider this fact seriously either. However, fortunately, recently many Korean academic fields have begun to develop 'death studies', resulting in various publications on this topic. In this paper, first I will summarize the various researches on death studies and then articulate the religious dimensions within death studies in Korea.

Symposium, English

Kim, Chongsuh
Seoul University, Korea
Inter-religious Conflicts and Religious Education in Contemporary Korea(03D)

Contemporary Korea is a multi-religious society. Naturally, large or small scale conflicts arise between religious groups. Moreover, inter-religious troubles related to the educational system such as educational ideologies, textbook contents and forced chapel attendance have often caused social conflicts. Most of the problems derive from mutual ignorance about the religion of other groups. Thus, religious education is important, for it offers a chance to learn about other religions. Significantly, middle and high schools in Korea have included 'religion' courses into their regular curricula since 1982. This regularization has provided different religious groups with opportunities to get together in order to develop a common curriculum of 'religion', to create new textbooks and to train teachers. It has resulted in inter-religious dialogues on various dimensions. Korea's case is heuristic and thus might offer a creative model for the improvement of religiously conflicting structures in other societies.

Organized panel

Kim, Chon-hak
Tokyo University, Japan
Conversion Theory in East Asian Huayan Thought(08M)

Huayan Buddhism originated in China and was mainly constituted by the philosophy of the One Vehicle of Huayan with its distinctive view of doctrinal classification. According to Huayan thought, it is understood that reaching the world of Huayan is equal to attaining buddhaphala. How, then, can we reach the world of the One Vehicle? This is possible by

conversion. Conversion theory in Huayan Buddhism has its origins in the work of Zhi-yan, and, latterly, Fa-zang. This theory was not well known in Chinese Huayan Buddhism, though it was regarded as important in Korea and Japan. However, Korean and Japanese Huayan Buddhist approaches to conversion theory differed considerably. In this paper, I examine how the conversion theory of Huayan Buddhism was interpreted by East Asian Huayan masters.

Organized panel, Japanese

Kim, Heup Y.

Kangnam University, Korea

Sanctity of Life from a Confucian-Christian Perspective(01J)

Whether do we, a species named homo sapiens, have a right to choose, alter, and enhance our own life form and nature (DNA) to become a better species (superhuman)? If yes, then where should we draw the line to protect the sanctity of life? In theology, this question is related to the issues of creatio continua and "created co-creator." In fact, we homo faber already have made ourselves cyborgs (in interface with machine). Furthermore, scientists are at the verge of mastering biotechnologies in producing human embryonic stem cell and cloning. What can religions do about this? What does the sanctity of life mean in this context. This paper will tackle this great koan in this century from a Confucian-Christian perspective. Reviewing contemporary debates on these issues, it will attempt to construct a proper theology of life with reference to those of Philip Hefner, Holmes Rolston, III, and Ted Peters.

Organized panel, English

Kim, Heup Y.

Kangnam University, Korea

A Confucian-Christian Journey: Seeking a Korean Christian Identity(02E)

As a Christian from a conservative Korean Confucian family steeped in more than one millennium, I find my theological trainings in the West insufficient in grasping the totality of my spiritual yearnings. In a remote art colony that preserves the beauty and solitude of the old Confucian Korea, I found a clue to my spiritual identity. I am a Christian but different from those of traditional Western forms, perhaps virtually with a dual identity such as Confucian-Christian. With this experience, I begin to critically reexamine theology from this Korean vantage point and theologially own up to our own metaphors and symbols. Evaluating three prevailing doctrines of soteriology, original sin, and religious pluralism, I propose a new paradigm of Asian theology by owing up to the Tao, a religio-cultural root metaphor for East Asian people. That is to say, theo-tao (theology as the way of life) instead of theo-logy or theo-praxis.

Organized panel, English

Kim, Jeong Hee

Kwang Myung Hoy, Korea

Religious Pluralism and International Peace by Faith Movements: SEICHO-NO-IE as a Case Study(03B)

Why did my father devote most of half his life to the propagation of a religion born in Japan in South Korea, where anti-Japanese sentiments are so strong? There was a period in time when relations between Korea and Japan were very troubled and unhappy. It was during those times that Rev. Kim's father was introduced to and accepted Seicho-No-Ie (Dr. Masaharu Taniguchi's philosophy of the existence of only God's True Image) which was born in Japan. He

dedicated his life to the propagation of this thought, this faith. While tracing the path of how his father was able to accept the teachings of Seicho-No-Ie, which were born in Japan, he will also share his own personal feelings on taking over where his father left off.
Organized panel, English

Kim, Moon-Gil
Pusan University of Foreign Studies, Korea
Mu-Kyokai Christianity in Korea and the Social Justice in Kim Kyo-Shin(15I)

Japanese Christianity aligned itself with the Sino-Japanese War and the Russian-Japanese War because of Mei-ji Ishin(Revitalizing Reform) which consisted of patriotic spirit. A Christian leader, Uchimura-Kanzo, revolted against Japanese imperialism and expressed his discontentment with traditional churches. As a result, he founded Mu-Kyokai Christianity, which also attracted many Korean people. Mu-Kyokai Christianity was introduced into Korea by Kim, Kyo-shin, who published the Holy Bible in Korean language, started an anti-colonial movement, and continued the struggle against the ideology of Japanese Imperialism. This paper will focus on these historical developments and explore how they might inspire and sustain struggles for social justice in contemporary times.

Organized panel, Japanese

Kim, Myung-Ja
Andong National University, Korea
Sae-ma-eul'(New Community) Movement and the Change of Village's Traditional Belief(08D)

The villages' traditional beliefs have been devaluated through the Saemaul Movement, but now are becoming a new turning point in its

reevaluation as a result of the changing times.
Symposium, English

Kim, Seong Nae
Sogang University, Korea
Countering the Historical Violence: Women's Rites of Mourning in Korea(13C)

This paper examines the emergence of a women's sphere and its ritual power in the politics of Korean national memory and mourning in the postwar era. In the recent public discourses for "the clarification of historical truth in the past" including Japanese colonial period, mass deaths and civilian massacres before and after the Korean War, women's experiences and testimonies are nearly invisible and neglected. However, women form the majority of victims and survivors of this historical violence. The public rituals evoking the non-normative female figures, living or dead, such as 'comfort women', sex slaves, sex workers, and deformed or disabled women have formed a women's sphere whose claims for the right of mourning and restitution counter the dominant mode of national memory. The idea of 'women's sphere' is used here as a political society as opposed to the notion of the Habermasian public sphere. Political society provides a space of re-thinking the notion of the political for the subaltern. For the purpose of this paper, I will analyze the cases of women's shamanic rites of mourning which were held by feminist groups and female shamans for the dead souls of 'Comfort Women' two times in 2003 and 2004, as well as cases of women's shamanic rites of healing for the souls of family members killed in the Cheju April Third Incident of 1948.

Organized panel

Kim, Seung Chul

Kinjo Gakuin University, Japan
Rethinking Interreligious
Dialogue: Challenges and
Reorientations Session 1: From
Conflict to Dialogue?(01G)

It is a sign of our time that increased conflict among religions has stimulated an ever-growing chorus of voices calling for self-examination and mutual understanding among religions traditionally at odds with one another. The same spirit of dialogue that seeks to relax tensions among organized religions and religious groups also enhances the lives of the individuals who take part in it, even as the refusal to dialogue closes one off from the riches that religious traditions have to offer each other. This panel proposes to take a second look at the setting in which "interreligious dialogue" is being carried on in various countries around the world. Scholars from Asia, Europe, and the Americas engaged in research on dialogue will examine ways to promote a mutual exchange of experiences and expertise, and at the same time take a critical look at the failure of dialogue both on the individual and the organized levels of religion. The opening session will take the form of discussion under a title "From Conflict to Dialogue?" and the second session will focus on "Reconsidering Christianity." Organized panel, * Session Abstract, English

Kim, Seung Chul
Kinjo Gakuin University, Japan
Religious Pluralism from an Asian
Perspective(02G)

I would like to speak on the theology of religious pluralism and interreligious dialogue from the perspective of East Asian Protestants. Organized panel, English

Kim, Sung-Eun
Seoul National University, Korea

Buddhism of the Joseon Dynasty:
Specialist of the Spiritual
Realm(17L)

Despite state oppression of Buddhism as a heterodoxy during the Joseon dynasty (1392-1910), Buddhism was able to maintain its position as a significant power and authority of the spiritual realm. That was because it satisfied the religious needs of all, even the Joseon kings, the members of the royal family, and the families of anti-Buddhist Confucian officials. In an ultra-Confucian Joseon society, specialists in the realm of the afterlife, such as Buddhist monks, were all the more needed because Confucianism did not dwell on those matters. Furthermore and ironically, the Confucian virtue of filial piety urged the living sons to ensure the safe journey of their ancestors to a better world after death, namely the Buddhist heavens and by way of Buddhist rituals. Being a specialist in the realm of the afterlife was a necessary asset that Joseon Buddhism was able to exploit when not only their political power but also their economic power had been stripped away. As a result, the ideas and belief systems of the afterlife and the related rituals became more fully developed and became a significant part in the system of Korean Buddhist soteriology. Ultimately, it transformed the main characteristics of Korean Buddhism from the protection of the nation to that of ensuring a better life after death.

Organized panel, English

Kim, Young Ho
Inha University, Korea
In Search of Viable Religious
Paradigms for Peace and
Unification of the Korean
Peninsula(02W)

Peace and reunification of the Korean peninsula remain baffling problems or kongan (k'ung-an, koan)

for Koreans to resolve. This situation requires a sound and persuasive theoretical basis to guide practical and political processes and strategies, ideally to be drawn from the humanistic, especially religious traditions. Even the successful 'sunshine policy' towards the North extended by the previous regime of the South showed a religious dimension as it involved compassionate love of the enemy. Some viable solutions may be found in the patterns discernible throughout the Korean religious traditions: pluralism, syncretism, multiculturalism, holistic (han) thought. Any of them stands to be translated politically into a form of federalism, which has already been reached by the two sides. The symbol of 'three' and triunity as a pluralistic pattern found throughout the tradition is culturally significant, and worthy of exploration in this regard is the concept of triune unity as expounded in a Buddhist scripture, the Lotus-sutra, which assumedly provided the theoretical basis for the unification of the Three Kingdoms in the 7th century.
Organized panel, English

Kim, Young-Hwang
Taisho University, Japan
Rational Suicide and
Euthanasia(09K)

One question nowadays closely related to the issue of euthanasia is the one of "rational suicide." Suicide is fundamentally defined as a "voluntary act to end one's life through one's own hands." The question I want to raise here is whether rational suicide, a form of suicide which can be ethically tolerated, is possible at all. According to the traditional psychiatric explanation, suicide is an act caused by mental disorder and depression and therefore cannot be considered as rational. However, rational suicide was accepted widely

in ancient times, and it is an issue that is also reviving in medical debates in modern America with regard to the plight experienced by the terminally ill.
Organized panel, Japanese

Kim, Yun Seong
Hanshin University, Korea
New Women's Understanding of
Religion in Early Modern
Korea(10D)

This paper analyzes the way New Women in modern Korea understood religion. New Women pursued a new life style based on gender equality. They also maintained different attitudes toward religions or religion in general. Some blamed religion itself as the very root of gender inequality. Others accepted a specific religion as a short cut to gender equality. In the latter case, however, they criticized other religions for their gender inequality. In such different views on religion, New Women weighed the advantages and disadvantages of religion for women's emerging rights.
Symposium, English

Kimura, Akiko
Fuji Women's University, Japan
The Practical Dialogue of Religion
through the Activity of Mother
Theresa in India(09R)

We still face the reality that many people are killed by terrorists every day. The cause of strife usually involves racial and religious conflicts. However, one nun crossed the boundaries of religious and ethnic difference. Her name is Mother Theresa, and she devoted her life to the people of Indian. In her work, which helped the world's poorest, and in her building a worldwide network of charities, there were no boundaries or conflict. This is evinced by the fact that that Indian government awarded her the high honor, a state funeral with military escort. At her funeral, liturgy,

prayers, and statements were offered by representatives of a variety of faiths, including a Muslim, a Sikh, and a Buddhist. Her sincere love touched the lives of the Indian people. In this paper I would like to argue that Mother Theresa is a good model for the creation of peace.
Organized panel, Japanese

Kimura, Bunki
Aichi Gakuin University, Japan
A Gap between Theory and Practice of Fuse (Dana) in Modern Japan(17F)

Two types of fuse (dana) have recently been considered separately among Japanese Buddhists. One is the idea of perfect fuse. To be practiced by Mahayana Bodhisattvas as described in ancient texts, which is adduced as the basis for the rights of organ donation for transplantation. Some Buddhists are, however, opposed to regarding it as a kind of fuse because it is not practiced as a part of Buddhist training, and because it does not meet the qualification of trimandala-parisuddha. The other is the real property offered to monks or temples, which is usually treated as a consideration for several services, and in which the above-mentioned qualification is not required. It has emerged as a tradition, based on the concept of punya-ksetra, in the history of Japanese Buddhism. Both types of fuse respectively symbolize "Buddhism in doctrinal texts" and "Buddhism in actual practice." The problem is to bridge the gap between them, since they are not connected in modern Japan.
Organized panel, Japanese

Kimura, Kiyotaka
International College for Postgraduate Buddhist Studies, Japan
Recent One Hundred Years of Buddhist Studies in Japan(01A)

In this paper, the author has two purposes. One is to try to elucidate from the methodological viewpoint the fundamental aspect of Buddhist studies beginning at the early Meiji period, in which just started the (new) method of Buddhist studies imported from Europe. Another is to observe the future of Buddhist studies. Japan has the long tradition of Buddhist studies since the time of transmission of Buddhism in sixth century. But, the (new) method of Buddhist studies in modern Japan began almost irrelevantly to such tradition. That was the philological method of Buddhist studies of European style. This method has been until now maintained as the most important in Buddhist studies in Japan. The author also agrees that the study by that method is very important as the base of axis of Buddhist studies. However, it would be needed in present days, the author considers, that enterprising researchers of Buddhism should further challenge historical study of Buddhism, and, if possible, comparative study of Buddhism, standing on the fruits of philological study of valuable Buddhist texts.
Organized panel, English

Kimura, Takeshi
University of Tsukuba, Japan
Indigenous Religions and Environment: Toward Sustainable Societies(10L)

This panel will address the concern of sustainability from the perspective of relationship between religions and environment, especially in the case of indigenous religions. It will try to reflect both indigenous people's concern and scholars' concern together, while it will offer an opportunity to examine the issue cross-culturally, in order to promote theoretical and methodological discussion, too. How and why do indigenous people perceive certain

environmental form and force sacred? What sort of human-environment relationships are found not only at the discursive level, but also on a practical level? Do indigenous people perceive religious differences between animals, plants, earth, air, water and other constitutive elements of the environment? How does religious concern intersect with economic and political concern over environment? The panel will be an excellent opportunity to share the inter-cultural dialogue.

Organized panel, * Session Abstract, English

Kimura, Takeshi
University of Tsukuba, Japan
Religion, Environment, and Sustainability(10L)

This paper analyzes the role of religious studies in developing sustainability studies. Though there has been a scholarly domain of environmental ethics, the environmental situation has yet to improve, rather, it has become worse. This paper inquires into the potential contribution of religious studies to sustainability studies by analyzing human inability to respond to our current situation, examining the problematic of overarching economic interests over other domains of life, and considering the meaning of loss of biodiversity for future generations. While acknowledging the contribution of environmental ethics, it is also inevitable to notice that environmental ethics has focused upon exploring the environmentally correct cultures of the past, and is temporally oriented toward the past. Yet, the point of sustainability studies is for its temporal orientation toward the future. In this paper, I will examine this temporal issue and other related issues in the religious studies of sustainability.

Organized panel, English

Kimura, Takeshi
University of Tsukuba, Japan
Indigenous Religions and Environment: Voices from the Indigenous Onondaga People(12L)

This round-table session will provide an opportunity for the Onondaga people of North America to discuss with religious scholars from other societies on indigenous religion and nature in terms of attaining a sustainable local community. Onondaga delegates share their unique perspectives on their religious experience of water and land, and discuss water and air pollution, which endangers not only their own health, but also their future generation's health. In dealing with these problems, Onondagans always try to remain faithful to their religious and ethical traditions. By doing so, they hold that they would be able to not only find ways to deal with and solve environmental problems but also to preserve and sustain their culture.

Roundtable session, * Session Abstract

Kimura, Toshiaki
Tohoku University, Japan
Christian Practice in Local Context - Toba Batak's prayer meetings in Medan City, Indonesia(06O)

In this presentation I try to analyze the Christian prayer practiced by Toba Batak immigrants, especially on the occasion of their prayer meetings in Medan, the third biggest city of Indonesia. Adapting to this multiethnic and multi-religious city, they have organized several sorts of Christian prayer groups including those based on the relationship regulated in their customary law; ex. Clan (Marga), sub-clan (Saompu), common neighbourhood (Dongan Sahuta). These meetings offer them opportunity to construct and maintain their ethnic networks which

are indispensable for their social life in Medan, especially for their flourishing ritual life. I try to clarify by analyzing some texts of their prayers, that these rather orthodox praying practices based on "universal" Christian ideas are in fact not only embedded in the local contexts, but they actually re-contextualize their daily experiences relatively diversified by the urban settings of Medan.

Organized panel, English

Kimura, Toshihiko
International Buddhist University,
Japan

Rudolf Otto on Zen Buddhism(13Q)

Rudolf Otto (1869-1937) was introduced to and showed a degree of understanding of Zen Buddhism in his journey to Japan 1912. He was encouraged by it on behalf of his Numinose theory and reported on Zen Buddhism in his "Über Zazen als Extrem der numinosen Irrationalen " (1923), " Geleitwort " for the " Zen, der lebendige Buddhismus in Japan" by Ohazama (1925) and "West-östliche Mystik " (1929). The source of his knowledge of Zen Buddhism after his visit to Japan was the papers on Zen Buddhism by D.T.Suzuki published in " the Eastern Buddhist "(1921-1922). Moreover, Otto used the passages of the Lankavatasutra for explaining Zen thought according to the episode of Bodhidharma who had given the sutra to his disciple to assist in helping him learn Zen. I would like to trace his study in Zen Buddhism and to analyze it as well as his sources: Master Mokurai in Kyoto, Suzuki's papers, Ohazama's text, and the Lankavatasutra.

Organized panel, English

Kippenberg, Hans G.
Universität Erfurt, Germany
Max Weber on Human and Divine Agency(01K)

This paper addresses the notion of social action and its relation to religion as Max Weber established it in *Economy and Society*. Weber argued in his opus magnum that religion cannot be defined essentially, but should be studied as meaning that actors attribute to their social actions. Meaning is a medium of structuring practical attitudes to the world. But it is not a neutral one, since it embodies the expectations of a well-being of the actor transcending the given world. Human agency and divine agency are interrelated. In the form of communities the great religions preserve and cultivate these subjective expectations in a world that is irrational and unpredictable. For Weber the differentiation of social orders in law - politics - economy remains dependent on a certain type of religious meaning.

Organized panel, English

Kirika, Gerishon
Religion and Capital Punishment(13R)

This paper reflects on the religious considerations in determining the approach for a religious community on the question of capital punishment. There are strong arguments on both sides of this issue, i.e., there are those who strongly advocate capital punishment and those who equally and with convincing arguments oppose it. Religious reasons are advanced from either side of the spectrum, especially in a Christian community. The paper tries to articulate and examine most religious arguments advanced in favour of capital punishment as well as those in opposition to it. Christianity is used as the main example in this paper. [This is done with full cognizance that other religions have their points of view as well]. Biblical references from both the Old and New Testaments are

cited in order to set forth the basis on which most Christians take their position on this issue. The paper makes several observations and provokes critical study questions, which, it is hoped, will influence the guidelines or paradigms that can help determine Christian views on capital punishment. In this regard the paper raises pertinent questions and addresses critical viewpoints raised both by proponents and opponents of capital punishment.
Organized panel, English

Kisala, Robert J.
Nanzan University, Japan
Religion in Times of War(01R)

Although peace has become a central theme of religious groups in Japan in the postwar period, it is a well-known fact that many of these groups were actively engaged in promoting the Japanese war effort in the first half of the twentieth century. Indeed, religious justifications for war continue to play a major role in contemporary politics and international relations. Using the case of Japanese religions during World War II, this paper will explore the religious rhetoric of war, in an attempt to indicate both themes common with other religions as well as what might have been unique to this particular case.
Organized panel, English

Kisala, Robert J.
Nanzan University, Japan
Values in Contemporary Japan(06U)

The European Values Study and World Values Study have become standards in the field of values research. In 2001, a survey patterned after these studies was conducted in Japan, using many of the same questions as these studies--adapted to the situation in Japan--in order to allow for comparability, while also incorporating questions to test for

what are often assumed to be specific Asian values. The survey offers a comprehensive study of values in Japan today, including over four hundred items in the areas of religion, work, family, and politics, in addition to items exploring general attitudes. This panel will attempt to present a picture of the state of values in contemporary Japan, through an exploration of how traditional values are viewed today, how religious attitudes have developed in contemporary Japan, how work values are expressed today, and what values are now associated with family life.

Organized panel, * Session Abstract, English

Kisala, Robert J.
Nanzan University, Japan
Japanese Buddhist Responses to Terror(11E)

Although peace has been a central theme of religion and culture in general in Japan in the postwar period, there has been a movement post-9/11 to reevaluate the country's military and security arrangements, and specifically to revise the so-called Peace Constitution. How have religious groups, especially Buddhist groups, in Japan responded to this situation? Building on research that I have previously conducted on religious attitudes in Japan regarding peace, this paper will explore what kind of an influence the present concern with terrorist attacks have had on the activities and concept of peace promoted by Buddhist groups in Japan.

Organized panel, English

Kishimoto, Masaharu
Toho Gakuin, Japan
Questioning the Concept of "Practice" Found in the Forth and Fifth Chapter of the Sutta Nipata(09G)

The arguments put forth in the fourth and fifth chapters of the Sutta Nipata

differ greatly from those found in the later Theravada Buddhist and Mahayana Buddhist traditions. One key difference lies in the Buddha's statement, found in the Sutta Nipata, that Purity – meaning Nirvana – can not be achieved through doctrine or the precepts. The aim of my paper is to approach the problem of what this practice not founded on doctrine or precepts may actually signify? First of all, I will talk about the meaning of Dhamma. Although this term has been interpreted in various ways by researchers, I argue that it can be discerned from the original texts that Dhamma refers to the process leading to the attainment of nirvana, that is, it signifies practice. Subsequently, I will discuss the concepts of observing (passati) and knowing (janati) that form the core of practice and show how they are related to nirvana.

Organized panel, Japanese

Kishino, Hisashi
Tokyo University of Foreign Studies, Japan
Papal Nuncio Francis Xavier's Tasks under the Portuguese Padroado(12T)

The life of Francis Xavier has been studied mainly by the Jesuits for four hundred years, but his title Nuncio has never been valued. In 2004 I wrote an article in which I pointed out the importance of the title, explaining the process and background of his appointment. In this paper I will deal with his tasks as Nuncio. According to M.Teixeria, King John III of Portugal gave him the Papal Brief before his departure to India and gave him four tasks: (1) the conversion of pagans, (2) education to the newly converted, (3) the re-education of Portuguese, and (4) visitation in the Asian colonies. Precisely examining his letters to the king, I found new aspects of his activities. In conclusion, Papal Nuncio Xavier works not only for the

pagans as a missionary, but also for the Portuguese, as the reformer of their moral and Royal Visitor.
 Organized panel, Japanese

Kitagawa, Hitoshi
University of Tsukuba, Japan
Cultural Contact and Hermeneutics:: Motoori Norinaga's Criticism on the "Chinese Heart"(01F)

Since the adoption of Chinese letters in the early period of Japanese history, Chinese letters always remained to be a cause of spiritual crisis as well as a device for creative solution for them. It is clearly seen in the case of a 18th century's nativist scholar, Norinaga's criticism for "Chinese heart." As is often misunderstood by contemporary scholars, he was not an ethnocentric nativist who disdains anything foreign. It is true that he was against the conventional application of Confucian interpretative frameworks for Japanese classical literatures, but what he really meant to criticize was a kind of intellectualism, an attitude that holds an act of interpretation as a mere acquisition of conceptual meanings of object. In my paper I try to present his criticism against "Chinese heart," and the hermeneutics elaborated through it, as a dynamic process of emancipation from historically restricted concern toward the general hermeneutic plane.

Organized panel, English

Kitagawa, Kiyohito
Toho Gakuin, Japan
Sri Aurobindo's Integral Yoga(09G)

Sri Aurobindo advocates a new form of yoga, called Integral Yoga. The aim of this yoga practice is the full experience of both aspects of the Divine: its static-transcendent aspect and the dynamic-creative aspect of Brahman. The aim of this

is to bring the Supermind to the material world and ultimately transform our whole existence and the world itself into something divine. There is no fixed method in this form of yoga. Aspiration and surrender to the Divine, and concentration on inner divinity in everyday life are the key strategies to success in Integral Yoga. There do exist some similarities to Karma Yoga. Although there are also some problematic issues, such as worship of the founder Sri Aurobindo, Integral Yoga occupies a unique position in the yogic tradition in its fundamental idea.

Organized panel

Kitamura, Soji
Hymn Society in Japan, Japan
Peace Reflected in the Japanese
Hymnody(11S)

It is no exaggeration to say that all hymnals in Japan edited by interdenominational committees since the 1903 edition are under heavy influence of American hymnals. The hymns on the theme of peace in those collections before "The Hymnal 21" of the United Church of Christ in Japan reflect the tendency to escape from the real world and to long for heaven instead of finding sure hope in our daily life. Because of several wars that people had to go through and the reign of the Emperor, concept of the peace reflected on those collections is quite personal and obscure. The use of Yamatokotoba, the literary form of the Japanese language, also prompted its tendency. However; by publication of The Hymnal 21, the condition has been changed. We find more hymns that sing peace in the Biblical context and peace built on accepting each other and living together in the real world.

Symposium, Japanese

Kitayama, Osamu
Kyushu University, Japan

"Prohibition against Looking" - A
Psychoanalytic
Understanding(17B)

From a psychoanalytic perspective, I have examined some Japanese myths and folklore, focusing on the concept of the "prohibition against looking" in tragic stories such as "The Izanagi-Izanami Myth" and "The Crane Wife," which describe marriage between humans and non-humans. The heroines in these tales have both a rich productive function and a secret which necessitates prohibition. It may be interpreted that the heroines' hidden wounds and death may be the result of the devotion of the mother figure to meet the greedy demands of "childish" male protagonists. This is indeed a repetition of the developmental process in which the mother-child symbiotic relationship collapses and a child's fantasy toward his or her mother leads to disillusionment. I have indicated that our clinical understanding based on these Japanese tales would contribute greatly to the understanding of people who are referred to as "masochistic caretakers" - a phenomenon often observed in Japan. Finally, from the standpoint of practicing psychotherapy, I want to explore how difficult it is for people, including therapists, to "see" patients with this problem.

Symposium, Japanese

Kitazawa, Yutaka
University of Tokyo, Japan
An Examination of Contemporary
Attitudes toward Death from the
Study of Visions of the
Otherworld(09K)

In this paper, I will take up visions, narratives of the world in the afterlife, in Medieval Europe. From an analysis of these visions, I will also examine the contemporary attitude toward death, and point out the problem with the idea of "the self-

determination of death." J. Huizinga defined the "memento mori" as the essence of the notion of death in Medieval Europe. Ph. Ariès argued that death in the Medieval Age was "domesticated death," and criticized the modern alienation of death. Elisabeth Kubler-Ross created a death-reception process chart from her clinical observations. All of these influential understandings of death assume the possibility and necessity of the acceptance of death based on the patients' self-determination. When we see religious narratives concerning death, however, we find, rather, the unacceptability, fear, and sadness of death. Overemphasizing the idea of the self-determination of death can neglect these feelings. Through examining these religious narratives, I will reconsider the modern notion of death.

Organized panel, English

Kleine, Christoph
Leipzig University, Germany
Concepts of Tolerance and
Condemnation: Buddhist
Attitudes towards Competing
Religions and Dissident
Sects(03S)

In the predominant Western imagination, Buddhism is a religion of peace and tolerance. It is widely believed to be a religion that has no fixed dogmas and is thus not prone to intolerance towards other religions or to deviant cults or sects within Buddhism. This view, however, does not stand up to thorough historical and textual investigation. Buddhist attitudes towards competing religions or dissident sects range from tolerance via neglect and condemnation to outright violence and suppression. In our panel we will present examples of these manifold attitudes in various regions of Asia (India, Sri Lanka, China, Japan) and offer answers to the question why, in a specific historical context, one or the

other attitude dominated Buddhist discourse and practice.

Organized panel, * Session Abstract, English

Knott, Kim
University of Leeds, UK
Left and Right Hands as Spaces
of Difference and Contestation for
Religion(13F)

Asymmetry and difference are evident within the human body. The sides of the body and the regions associated with them provide the basis for conceptions of difference, and for the expression of values. In many languages and cultures left and right hands have become a means by which exponents of differing ideological, including religious, standpoints can express their differences. Using a spatial methodology and contemporary western examples I shall explore how and why these taken-for-granted body parts operate in the struggle for moral supremacy between the religious and the secular.

Organized panel, English

Knott, Kim
University of Leeds, UK
Religion, the Sacred, and Spaces
of Contestation, Segregation and
Difference(13F)

The focus of this panel will be the nature and meaning for religion of spaces of contestation, segregation and difference, though such spaces may be interpreted as physical, social, cultural, ideological, cognitive or linguistic. How do religion and the sacred inform such spaces? How are they expressed by them? How are space and religion related to one another, whether by means of body, mind, concept, ritual or text? Theoretical and critically informed empirical papers will be presented covering different religions, regions and historical periods. Panel 1 will be more theoretical in orientation,

with a particular focus on space, body and the sacred; in Panel 2 several contemporary cases of urban religious/secular conflict will be presented in which bodies and spaces becomes sites of negotiation for identity and survival.

Organized panel, * Session Abstract, English

Ko, Gunho

Korea Institute of Religious Studies, Korea

Religious Knowledge of New Religion in Modern Korea(16L)

Lee Donwha, a representative Chondogyo theologian in 1920s, argued that Chondogyo was based on the doctrine of Innaechon (the human is god). His points of argument include discourses on new religion, unification of religion, philosophical religion, and pantheism. This paper investigates religious knowledge as unfolded by Lee Donwha. It will elucidate the characteristics of religious knowledge and the orientation toward civilization unfolded by Chondogyo, a new religion of modern Korea.

Symposium, English

Ko, Nam Sik

Daejin University, Korea

Jeung-San's Taoistic Tendency and the Taoist Element of Mugeugto(05D)

Jeung-San (鼎山 , 1895-1958) achieves spiritual enlightenment from Jeung-San (甑山, 1871-1909) in 1917. So Jeung-San's thoughts originated from Jeung-San's Cheonjigongsa. His thoughts also have elements of Taoism, in that they reveal taoistic human ripening, daily taoistic life. Jeung-San maintains his taoistic thoughts through Shinto. His Shinto is concerned with Bokhee's Yuk (伏羲易) thoughts. Moreover, Jeung-San synthesizes a period from

Cheonhwang (天皇), which has a character of Meuweeihwa (無爲而化). This fact is a special property of Jeung-San's thoughts. That is, Jeung-San's taoistic thoughts are related to ancient Sinto. His Shinto thoughts are concerned with his taoistic thoughts. Hiss Shinto and Meuweeihwa thought is together related to Jeung-San's Cheonjigongsa. Jeung-San's Shinto has progressed through newly religious sacred work named Cheonjigongsa (天地公事). His Shinto (神道) emphasizes divine judgment over the universe and human. The Mugeugto (无極道) was founded through Jeung-San's Cheonjigongsa by Jeong-San in 1925. The Mugeugto established Jeung-San as a religious subject named

KucheonEungwonNoiseongBowhoa CheonzonSangje (九天應元 noi 聲普化天尊姜聖上帝). This paper argues that the Mugeugto taoism is revealed by its turning up time, a religious subject and purpose. The Mugeugto appearance is concerned with Sinwon. Jeung-San's Shinto thoughts is composed of a divine judgment that is built up Jeung-San as a KucheonSangje (九天上帝). According to it, Jeung-San's taoistic thoughts is taoism in the Mugeugto. The purpose of the Mugeugto is a JisangSinseon (地上神仙) and a JisangCheonkug (地上天國). A JisangSinseon thoughts and A JisangCheonkug is realized by Jeung-San's Shinto.

Organized panel, English

Kobai, Eiken

Japan

Shinran's View of Evil and of Fellowship(15Q)

In Japan, it was Shinran who most emphasized "Other-power". This come from his deep self-reflection, which led Shinran to believe he was

absolutely unable to attain enlightenment through his own efforts. [Even a good person is born in the Pure Land, how much more so is an evil person]. What is called "The Evil Person is the True Object" relies on his deep self-reflection. As can be seen from this, Shinran recognized him-self as a most evil person. However, this awareness became the ground of his generous attitude to all persons, however evil. This resulted in his concept of "Spirit of Friends", [I, Shinran, do not have any disciples], and also in his belief that all sentient beings are Friends [All sentient beings in some birth or life have been my parents or my brothers]. I believe this awareness of Shinran's has much to teach us in our present confusion.
Organized panel, English

Kobayashi, Kei
Rakuno Gakuen University, Japan
Sur <<je et tu>> chez Marcel (Une Nouvelle Approche)(12Q)

Le paneliste a proposé, il y a 7 ans, dans son oeuvre, une différence entre les deux théories sur <<je et tu>>, de Gabriel Marcel et de Martin Buber. Celle de Buber est fondée sur la distinction stricte de deux mondes, le monde de <<tu>> et le monde de <<cela>>, mais, chez Marcel, au lieu de cette distinction stricte, on peut observer une échelle graduelle de <<cela / toi relatif / Toi absolu>>. Cette différence, selon le paneliste, est un reflet de leurs deux croyances, le judaïsme et le catholicisme. Aujourd'hui, pour reconformer cette interprétation, le paneliste présentera une nouvelle étude sur le développement de la théorie marcellienne de <<je et tu>>. Il veut aussi affirmer l'importance profonde de cette propre notion de <<je et tu>>, de ces 2 philosophes, malgré la critique sur Buber faite par Emmanuel Lévinas.

Organized panel, Japanese

Kobayashi, Kei
Rakuno Gakuen University, Japan
Gabriel Marcel and the 21st Century(12Q)

Le but de ce panel est de présenter des études sur les pensées de Gabriel Marcel, un philosophe Français au 20e siècle, qui était très célèbre à ses jours, mais maintenant, plus de 30 ans après sa mort en 1973, est presque ignoré par les savants. Ses pensées, sûrement inséparables à sa foi catholique, mais libres d'aucun dogmatisme --- cela lui a apporté une évaluation comme un précurseur de l'esprit du 2e Concile du Vatican ---, n'ont-elles pas de valeur vivante aujourd'hui? Chaque membre de ce panel expliquera, à son propre point de vue, comment les pensées marcelliennes sont encore importantes à nos jours, ce qui contribuera au sujet de ce congrès, la religion, le conflit et la paix.

Organized panel, * Session Abstract, Japanese

Kobayashi, Masayoshi
Tenri University, Japan
Forming and Evoking Bodily Memories through Oratoin/A Case of the Learning and Performing Process of "Yamabushi-Kagura"(16G)

A memory is formed through the body's own system of articulation and is consciously evoked by retracing it. Various forms of words, used orally, are involved in this procedure. "Religious experiences" cannot be grasped with conceptual words alone, and yet they are not unrelated to them. In order to leap over the words, the jumping off spot is achieved through communicative words. If you take a scene where people are in physical training, various words are used that are different from conceptual ones.

There are many words, especially in the field of religion, that work as circuits to form and evoke the bodily memories. Here I want to talk particularly about the musical sound of oral recitation that provides devices to articulate the movements and the music, using the learning and performing process of a Japanese dance, "Yamabushi-kagura," as an example.

Organized panel, English

Kobayashi, Naoko

Nagoya University, Japan

The Oza Ritual and Hierophany - Focusing on Cases of ko groups in the Chubu Region(08C)

P. Lowell described an oza ritual of the Ontake faith in detail in *Occult Japan* (1895). In this book, we can see that the tradition of the oza ritual has continued largely unaltered from the Meiji period to the present day. Using examples of ko groups in the Chubu region, I will first survey the history of the oza ritual since the Meiji period. I will then analyze hierophany in the oza ritual, in other words, the channeling of the sacred through a medium (nakaza). It can be thought that hierophany is the essential element of Ontake belief. Through the oza ritual, ascetics interface with the sacred, thereby strengthening their faith and understanding of the relationship between "service and protection." This communication has allowed ascetics to continue the practice of the oza ritual and Ontake belief up to the present day.

Organized panel, Japanese

Kobori, Keiko Grace

University College London, UK

'Religio' -- the Notion of the Religion of the Romans?(04K)

The term 'religio' in Latin was considered to be the origin of the modern term 'religion'; however, the usage of 'religio' in the late republic and the early principate in ancient

Rome differed from the modern notion of religion. 'Religio' had a wide range of meanings concerning religious matters; however, it had never been used in the sense of modern term 'religion'. Furthermore, the meanings of 'religio' expanded from 'rite' and 'cult', to 'observation', 'reverence towards gods', and 'violation of religious rules' during the period. Cicero is the most appropriate author of Latin who shows the expansion of the meanings of the word clearly among total 560 examples of the noun 'religio' and the adjective 'religiosus' scattered in his huge volumes of work. I, therefore, will examine all of the 560 examples remaining in his works and analyse it to clarify the transformation of the notion of 'religio'.

Organized panel, English

Koda, Yoshiki

Daito Bunka University, Japan

Mystik als Ort der Begegnung und Auseinandersetzung(05Q)

Man kann wohl sagen, dass die Mystik eine dem Glauben eigene religiöse Erscheinung ist. Dies bedeutet aber nicht, dass es darin eine allen Völkern gemeine Verständigungsgrundlage gibt. Die Mystik war hinsichtlich der Frage, inwieweit es sich bei einzelnen ihrer Ausformungen um Ketzerei handele, sogar ein Streitpunkt, in dem sich religiöse Glauben und Ideologien auseinanderstoßen. In diesem Referat soll erläutert werden, in welche Kontroversen die Mystiker und Mystikerinnen des 13. und 14. Jahrhunderts verwickelt wurde, und wie sie sie überwinden haben und zu einer friedlichen Lösung gelangt sind.

Organized panel, Japanese

Koga, Mayuri

Generative Myth: In the Case of the Muttappan Cult in South India(12V)

It is said that there is Sanskrit and folk elements in Indian mythology. This presentation shows that this mixed situation is not fortuitous and is usually politically generated. In north Kerala in South India, folk deity, Muttappan is worshipped in the form of possession ritual, teyyam. The development of the Muttappan cult is divided into four stages. The first stage is that Muttappan is worshipped by the tribe as an ancestor god. The second stage is Sanskritization of the myth and rituals by the invasion of a high caste and combination of the Siva and Visnu cult. The third stage is the development of a pilgrimage center by a lower cast, Tiyar who has risen through land reform and the caste movement. The fourth stage is the enlargement of the worshipping area from the local society to the city and foreign country where migrant's as individuals engage in prayer. Myth and ritual is created generatively corresponding to conflict between a high caste and a low cast, and a transfer of people within the two.
Organized panel

Kohara, Katsuhiro
Doshisha University, Japan
Discourse and Realpolitik on Monotheism and Polytheism(12B)
 In Japan, the monotheistic understanding of the world is often blamed as a cause of not only religious conflicts, terrorism, and war, but also the destruction of nature. To the contrary, many people like to praise a polytheistic or animistic understanding as a solution to solve such problems. In the history of monotheistic religions, polytheism has been considered as a representative of idolatry. In this sense, polytheism could be said to be essentially in contradictory to the monotheism. But at the same time, we need to think about what idolatry means in today's world, especially

after 9.11. The idea of abandoning monotheistic thoughts and switching to polytheistic thinking seems to appeal to a number of people, at least in Japan. I will assess the validity of this idea by focusing on (1) recent trends in Japan as well as in other regions, (2) epistemological differences between monotheistic and polytheistic ideas, and (3) reconsideration of idolatry in the realpolitik.

Organized panel, English

Kohiyama, Rui
Tokyo Woman's Christian University, Japan
Christianity and Gender Relations in Japan(04G)

Christianity has influenced Japanese society in various ways since the return of missionaries in the mid-nineteenth century/since the opening of the treaty ports in 1859. However, its most far-reaching influence has surely been in the area of gender configuration. Evidence for this can be seen, for example, in the fact that the majority of Japanese nowadays marry according to a Christian style ceremony even though less than one percent of Japanese are Christian, and Christian funerals are not popular among non-believers. This panel will probe the nature of this influence. Papers will examine the ways in which Japanese Christians discussed and experienced male-female relationships as individuals, as Christians, and as Japanese.
Organized panel, * Session Abstract, English

Kohlenberger, Helmut
University of Salzburg, Germany
Truth, Dialogue and Peace in St. Anselm(06N)

There is one main question in inter-religious discourse: Can inter-religious understanding be brought about in discussion at all? In Inter-

Christian discussions it becomes more and more clear: There is no way from theology in itself. We have to start from an ecumenical dimension in life. Towards the end of the 11th century Anselm of Canterbury, then prior at Bee monastery in Northern France, started a new theological debate on truth. He did this not by giving a definition but by asking way this question arises at all, noting the fact that there is evil in the world. There is right and wrong in the actions of men and women. We cannot separate the theoretical debate from the practical dimension in life. We start seeing a right order (rectitude), which also challenges our use of language. Dialogue has to be seen in the right dimension in order to work for peace.

Organized panel, English

Kohno, Tomoko
Ochanomizu University, Japan
Consciousness of Oneself and Buddhism: Based on the Japanese History of Ethical Thought(09V)

Ethics is to ask and answer the question of being. The point of ethics is to understand human effort, to know the meaning of being - in other words, to aim at an understanding of self-awareness. Based on this definition, I would like to argue that Buddhism is the most efficient method to accomplish this task. To begin with, self-awareness isn't a concept that gives us universal truth, and Buddhism is a methodology which started from denying universal truth, and purposes to live based on this negation. We should note that this belief is rare in religion. Buddhism made self-awareness possible by sublimating the questioning itself into an answer. Here, I will present the possibility of Buddhist Ethics, based on early Buddhist sutras and the life of Gautama Buddha.

Organized panel, Japanese

Koike, Yasushi
Edogawa University, Japan
Popularization and Japanization of American Gospel Music(02H)

Since the late 1990s, with the movie Sister Act and the national TV program Let's Sing Gospel, Black Gospel music has become popular in Japan. Gospel choirs in Japan today are divided into those practicing in church and others as offered in secular music schools. However, many conservative Christian churches in Japan are reluctant to use gospel praise as an evangelical tool. On the other hand, there are people who converted to Christianity through an experience with gospel music. Like other forms of popular American music, the Japanese first covered original Gospel songs, then sung some of them in translated lyrics, and are now composing original gospel songs in Japanese lyrics. In addition, choir-style chorus have already been used in some of the Japanese popular music.

Organized panel, English

Koitabashi, Matahisa
Tokyo Metropolitan Musashi High School, Japan
Crisis and Well-Being of the Ancient City-State as Expressed in the Ritual Texts of Ugarit(03N)

This paper deals with four ritual texts from Ugarit (KTU 1.40; 1.103+1.145; 1.108; 1.119). KTU 1.40 is related to a ritual for national unity. KTU 1.103 + 1.145 is a manual about malformed animal fetuses. We can find a divine drinking rite and a blessing in ritual text KTU 1.108. KTU 1.119 includes a prayer against a crisis that had beset Ugarit. From these ritual texts we can see that the people of Ugarit made use of divination, made many offerings to the gods, and prayed to the gods

in order gain assistance during various crises. El, the head deity of pantheon of Ugarit, Baal, the patron-deity of Ugarit, and Rapiu, the divine ancestor of Ugarit's kings, are three important gods that were invoked to ensure the well-being of Ugarit.

Organized panel, English

Kojima, Yoshiyuki
University of the Ryukyus, Japan
Living Tools – The Concept of Tsukumogami in Japanese Folk Beliefs(10P)

In Japanese folk beliefs, it is thought that a tool, which is neglected or carelessly discarded, can turn into a spirit being. Traditionally, an old tool should be incinerated, which was the equivalent to a human funeral. The souls of the dead that were unable to enter the realm of the dead were believed to be transformed into ghosts. For Japanese people, a tool, too, has life and a soul. After using them, they have to be returned to their proper place to allow them to rest. Just like humans need time to regenerate their energies. In Europe, it has been tradition from the 10th century BC until today to empty a basket while holding it in the air. In Japan, a basket must be emptied after being put on the ground. This shows that in Japan tools were recognized as independent entities, and people enjoyed the fact of living together with tools that were considered to be alive. In contemporary Japan, one can find masses conducted for "dead" tools as a direct successor to this tradition. Symposium, English

Kolodnyy, Anatoliy
G.S.Skovoroda **Philosophy**
Institute of NAS of Ukraine,
Ukraine
The Ways of the Contemporary Religious Renaissance under Rising of Conflicts and Making Peace(04T)

Religion in contemporary Ukraine has changed its orientation to emphasize spirituality as the central element of spiritual culture. But this religious renaissance bears both outward, extensive characteristics and also inner, intensive features. The activation of religious life in Ukraine resulted in conflicts arising between traditional and non-traditional confessions, religious and secular orientations in society, contradictions concerning church buildings and property etc. The Ukrainian state, through the agency of the Committee on Religious Affairs, and different social institutions that seek interconfessional peace in Ukraine constitute a restraining factor in the expanse of these conflicts. Opposition in the religious sphere is provoked as a rule by political, ethnic, and socio-cultural factors beyond the strictly religious, so complete peace between religious confessions is accessible not through the amalgamation of all religions into one, but consolidation of them around important social problems.

Organized panel, English

Kondo, Go
Kobe International University,
Japan
Theology of Justice: Theological Foundation of Peace through the Concept of Justice in Paul Tillich's Works(13U)

There is not much likelihood that peace on Earth will be realized. Nevertheless, we hope for the realization of peace, based on justice. We must never give up on the possibility of the impossible as presented by theological thinking. Paul Tillich is interested in the situation in which calculating justice, like distributive-retributive justice in Aristotle, will no longer be carried out. He considers the possibility of theological justice in the aspect that

calculating effect and its causal relation is broken down. His concept of creative justice is adequately described through three functions: listening, giving, and forgiving in personal encounters. It is beyond calculating justice, without stopping self-sacrifice in some cases, and breaks egocentric ideas. It makes an effort to use power by the exercise of love. This is the only way of creating peace, namely to establish order in conformity with the ontological unity of love, power, and justice.

Organized panel, Japanese

Kondo, Mitsuhiro
University of Tokyo, Japan

Kong, Lily
National University of Singapore, Singapore

Processions and Pilgrimages: Politics and Poetics(14F)

In this paper, I will explore the ways in which processions and pilgrimages bring out secular-sacred tensions, while contributing to a construction of identity and community, yet simultaneously surfacing fractures therein. Using the example of multireligious yet secular Singapore, I will examine (a) the state's management of religious processions and pilgrimages, including the "policing" of time and space for such events, regulations regarding noise and crowd control, and its appropriation of such events for tourism; (b) the tactics of adaptation, negotiation and resistance that participants engage in at an everyday level in response to the state's various ideologies, policies, laws and strategies, including calling on "global" practices; (c) the participants' experience of these processions and pilgrimages in terms of the sense of *communitas* that Turner describes but which Eade and Sallnow dispute, through emphasis on faultlines within "community" --

gender, age, race, class; (d) the investment of sacred meanings in these processions and pilgrimage sites by participants and their "sacred experience": what they constitute, how they are constrained by secular constraints, and how situatedness causes divergent styles from similar practices elsewhere; and (e) the manner in which such activities and the associated state actions and participants' responses evoke reactions from non-participants within and beyond the specific religious group, exploring variations, from obvious fractures between groups to distant tolerance to enthusiastic support. Specific empirical cases will offer specific insights into the various dialectical relationships.

Organized panel, English

Konishi, Tetsuryo
Koryugakurin Specialized College, Japan

Sacred Writings in Wartime(09M)

Nichiren preached that chanting the Lotus Sutra was the best practice for attaining salvation and left many writings and letters, collectively called the "Nichiren ibun." After his death, his followers carried on his devotion to the Lotus Sutra and have taken to using the "Nichiren ibun" as a model for their actions. However, there was a time when the "Nichiren ibun" were criticized by the Japanese state and some of the sentences were required to be amended. In 1931, at the time when Japanese military intervention was launched in China, the state began to control the religious circles. The state regarded some expressions in the "Nichiren ibun" as insulting to the emperor and forced each Nichiren sect to alter or to delete the problematic words and phrases. The whole event took place in an extraordinary situation, i.e. in wartime. Therefore, in this paper I

will examine these events and consider war and peace from the vantage point of these sacred writings.

Roundtable session, Japanese

Koo, Jaehoe

**SOAS, University of London, UK
Book Burning Edicts and Their
Results in Chinese Religious
History(17C)**

Even though censorship is generally a more efficient way of banning books, we can still find cases of book burning in Chinese history, from the First Emperor's "burning the books and burying the scholars" to the Cultural Revolution. In this presentation I will put forward three points in relation to the book burning edicts, which were the result of religious conflicts. First, those who promulgated the book burning edicts used them as demonstrations of their power. Second, the book burning edicts were used as a means of renewal. Through this renewal the 'First' Emperor aimed to construct a new history beginning with himself. And finally, the consequences of these book burnings were at times exaggerated. This exaggeration served two purposes: on the one hand, it demonstrated the emperor's power more clearly, and on the other hand, it elicited sympathy for those who had suffered the brunt of the book burning.

Organized panel, English

Kosaka, Kunitsugu

**Nihon University, Japan
Nishida Kitaro and Wang Yang-
ming(070)**

It has often been noticed that Nishida Kitaro's maiden work *Zen no Kenkyu* (A Study of Good, 1911) was influenced by the teachings of Wang Yang-ming. It is very difficult to make a claim on whether there are influential relations between them or not because Nishida does

not mention this and also does not talk about the thought of Wang Yang-ming. However, if we compare the thought of Nishida with that of Wang Yang-ming, we can find they have a lot in common, which is not seen in the common Western way of thinking. If we could call the latter the metaphysics of thing, we would be able to call the former the metaphysics of mind, or rather the metaphysics of event. What is the metaphysics of mind, or the metaphysics of event? I want to explain this from the comparative viewpoint of thought.

Organized panel, Japanese

Kosugi, Yasushi

**Kyoto University, Japan
Politics and Spirituality: Two
Faces of the Islamic Revival(020)**

The Islamic world has witnessed a so-called Islamic revival in its various parts since the late 1960's. The major focus was on Islamic politics, where new political ideologies based on Islam re-entered the arena of politics. On the other hand, parallel to this revival, or often in competition with it, revitalization of traditional Islam, especially that of the Sufi orders, has also emerged. Both socio-political reform and spiritual revitalization have occurred repeatedly in Islamic history. Today's environments, however, are totally different from the previous historical periods light of the preeminence of secularization, modernization, and globalization. This paper examines characteristics and prospects of these two competing trends in the contemporary Islamic World.

Organized panel, English

Kotin, Igor Yurievich

**Russian Academy of Sciences,
Russia
Migration and Sanscritisation:
Hindu Rituals and the Caste**

Status among Indians in Southall(03L)

South Asians in Southall, as well as their compatriots in many other cities and boroughs of Great Britain, use their geographical relocation as an occasion to also move horizontally, upward in the social structure according to the social system of their native country. Another way of upward social mobility is by accepting and reproducing rituals of higher social groups. This phenomenon, observed and described by M. Srinivas, is generally known as Sanscritisation. It can be shown that in diaspora, the caste groups of relatively low social status in India often try to claim higher status by reproducing rituals of more prestigious social groups. We may say that in diaspora, religion is often used as an important tool to maintain and remake cultural identity, and religious rituals are used as a way of claiming high social status in the new social setting of diaspora.

Organized panel, English

**Koumoto, Mitsugu
Meiji University, Japan
Memorial Services for the Fallen Soldiers in Modern Japan: A Case Study of the Memorials for Soldiers of the Suicide Corps(05J)**

This report proceeds as follows. 1. Memorial services for the fallen soldiers in modern Japan - Yasukuni shrine, monuments for the loyal dead (war dead), memorial towers (monuments), family tombs 2. The peculiarity of the memorials for the fallen soldiers of the Suicide Corps 3. The multiplicity in meaning of the memorial services for the fallen soldiers of Suicide Corps

Symposium, English

**Kranenborg, Reender
Vrije Universiteit, Netherlands
The Evil of Satanism(02T)**

Satanism normally is considered as bad, evil, wicked. Also as dangerous and harmful to people. But: how evil is Satanism? This question is the more important as there does not exist a general common accepted idea of good and evil. Things which some people are calling evil are considered by others as good. In this presentation at first we will discuss these ideas about good and evil. As example we take the ideas which Sandor LaVey of the Church of Satan has about the so-called seven important sins. It will appear it is very difficult to define what is really evil. Nevertheless, we cannot say all things are good when people have the opinion it is good. It is possible to say that there are religions which are really evil. So we will deal with three kinds of satanistic religion. At first: there are religions which call themselves satanistic, but in fact are not "satanic" (= evil). Secondly there are religions which call themselves satanistic, and in fact really are "satanic"(f.i. ritual Satanism). Thirdly there are religions which do not name themselves as satanistic, but in fact are really "satanic" (Final Church). I will describe these forms of religion, give a phenomenology of Satanism, and also give an "evaluation".

Organized panel, English

**Krech, Volkhard
Ruhr-Universität, Germany
Sailing the Shallows of Modernity: How the Humanities in Germany began to fathom the History of Religion(02K)**

The paper will outline aspects of the intellectual and social context in which the German science of religion arose. I will argue that the scientific concern about religion went along with the reflection on modernity. Two directions can be identified: On the one hand, societal differentiation raised the "problem of

social order", and the search for forces of social integration led to religion, especially in its moral and personal significance. In this perspective, religion seemed and still seems to be compatible with modernity, and more over an essential sphere for modern society. On the other hand, an intellectual attitude, known as Kulturpessimismus, arose. In this perspective, two conclusions were made: Either religion would definitely vanish within the unstoppable process of modernization, or culture would have to turn back to religion. This view sometimes led to irrational Weltanschauungen. The period of the Weimar Republic will receive special attention.
Organized panel, English

**Krindatch, Alexey
Patriarch Athenagoras Orthodox
Institute, Russia
Religion, Politics and Civil
Society in the Post-Soviet
Russia(05E)**

The paper examines the changes in religious sphere of the post-Soviet Russian society after 1991 in the following dimensions: 1) Changes in the country' religious landscape (major historical components of Russia's religious landscape; their geography; current trends in population' religious composition); 2) degree and forms of the personal religious participation (religious identity, church attendance, observance religious requirements, etc.); 3) Rise of the social influence of the religious institutions on the entire civil society (public popularity of religious organizations in comparison with other state or civic institutions, formal and informal linkages between religious organizations and political movements); 4) Evolution of Church-State relations: from "American" separatist model to

"European" co-operative and to restoration of the old Soviet pattern of Church-State relations; 5) Problems of inter-religious relations and religious freedom (claims of the Russian Orthodox Church for a privileged position, rise of Anti-Western sentiments in religious sphere, religious education in public schools, etc.)
Organized panel, English

**Krivosheina, Elena
International Federation for Peace
and Conciliation, Russia
Religious Values as a Resource
for Peace: the Russian
Experience(16E)**

The violent instability of the contemporary world and the wide reach of terrorism demand a cooperative search for ways of keeping peace in the world. Given the role of religion in conflict, and its potential for peace building, an analysis of the role of religions in problems of conflict and peace is very critical. On this point several very important questions are: Do religions have a potential to protect the world from destruction, to help peace building, and to enable development of a culture of peace? What do religious moral principles mean for modern societies? Do people take them into account in their actions, or do they think that religious morality has lost its actuality and only impedes them? To answer these questions it is necessary to study the value systems of modern societies and to find out in which spheres of life a religious motivation and religious values have significant importance. The study of post-Soviet Russian society and its values has shown that despite the fact that material secular values predominate in today's social life, people suffering from a shortage of morality and a surplus of cruelty and violence around them are inclined to search

for a culture of peace and tolerance in religion traditions and religion morality.

Organized panel

Kubo, Tsugunari
Essential Lay Buddhism Study Center, Japan
Characteristics of the Lotus Sutra with Regard to the Human Spirit(02M)

Among the many Mahayana sutras, the Lotus Sutra displays a unique characteristic in its attitude of inspiring people themselves to be creators of what the Sutra expounds and wishes people to aspire to regarding the fundamental structure of life and existence. The focus of the text is on the merit of people pursuing Bodhi in the here and now of present existence instead of merely hoping to have a better existence in a future paradise, and it indicates that living beings themselves should be the ones who chart their own course within the bodhisattva way. In its opening chapter the Sutra says that so many bodhisattvas are producing Bodhi through their practices, suggesting to readers that Bodhi is not only their goal, but also something that they can generate through their daily routines. The idea of lay bodhisattvas practicing according to its ideals is reinforced in the middle sections.

Organized panel, * Session Abstract, English

Kubota, Hiroshi
University of Tuebingen, Germany
Reconsidering German Traditions in the Study of Religion(02K)

In the scholarly world of Religious Studies after 1945 a certain current of German Religionswissenschaft enjoyed an influential worldwide recognition, and was, for a long time, esteemed as Religionswissenschaft per se. In this panel, historical-

critical eyes shall be turned upon German traditions of Religious Studies previous to 1945. The cradle and growth of this discipline shall be contextualized within certain intellectual, socio-political, cultural, and religious circumstances and environments without which no institutional establishment of Religionswissenschaft --at least in its historical form--could have been possible. The panel aims therefore first and foremost to "reduce" the "academic" discourse of Religious Studies in Germany leading up to 1945 into "non-academic" discourses, with the hope of elucidating certain conditions of its discursive formation, facilitating the rethinking of modalities of the post-war reception of German Religionswissenschaft, and giving an--although indirect--impetus to a new conceptual formation of the discipline.

Organized panel, * Session Abstract, English

Kubota, Hiroshi
University of Tuebingen, Germany
Interaction between Religious Studies and Religion: Religious Studies as Religious Liberalist Quest for the Self-Realization(02K)

In the historiography of Religious Studies in Germany it has been put forward that the discipline of Religious Studies is an heir both of the Enlightenment and Romanticism. This interpretation is certainly appropriate, if one tries to shed light upon its relevance in the context of the intellectual history of modern Germany, but it can also be misleading, if one tries to critically elucidate its socio-cultural position within society. This paper shall examine a certain trend in Religious Studies, which took place in the first decades of the 20th century within the context of religious constellations in which the scholarly

occupation with religion acquired its socio-cultural relevance. Certain aspects of interactions between Religious Studies and religion shall be exposed through exploring the following religiously liberal trends: the Youth Movement inspired through liberal Protestantism, the inter-religious movement understood as an inter-religious version of the ecumenical movement, and the self-realization endeavors of the liberal Protestant mission.

Organized panel, English

Kucuk, Abdurrahman
TAHR Turkish Association for the History of Religions, Turkey
Tolerance and Islam(14C)

Tolerance in a religious sense means to respect religious freedom as well as the opinions of persons from different religions, faiths and ideologies. Islam, as universal religion, urges believers to be tolerant to every creature. By its essence, Islam bears of messages about tolerance in the Quran and other Holy Islamic scriptures. The main goal of Islam is peace and endless happiness; even the name Islam means Peace. Muslim peoples, especially Turkish Muslims, have a long experience of tolerance towards the other religious peoples, such as Christians, Jews, etc. (The paper will be delivered in French)

Organized panel, French

Kuftaro, Sheikh Salah Eddin
Sheikh Ahmad Kuftaro
Foundation, Syria
Religion between Conflict and Peace --An Islamic View Point(03H)

Before touching upon the Islamic conception of 'conflict' and 'peace', it is indispensable to perceive the etymological meaning of the two terms. The word 'conflict' is derived from the Latin term "conflictus", which is in turn derived from "confligere". 'Con' stands for

"together", while 'fligere' and 'flictus' mean "to strike". Hence does 'conflict' etymologically mean 'to strike together', or in other words 'to fight, contend, battle and war'. The term 'peace' is derived from the Latin term "pax" and stands for the 'absence of war or harmony, conciliation, tranquility' and alike. "Islam" is 'a complete way of life' and is generally understood to mean 'submission to God'. However, the term ("Islam" is etymologically derived from the root word) 'silm', meaning 'peace' in English. Hence the term "peace" is in fact one of the actual meanings of the term 'Islam'. The adherents of Islam are subsequently named 'Muslims', literally meaning 'one who has entered in the condition of peace'. Therefore, being a Muslim naturally includes being an 'ambassador of peace'. By merely defining the terms mentioned above, one can clearly conceive the true Islamic perspective with regard to conflict and peace.

Organized panel

Kumamoto, Einin
Komazawa University, Japan
Critical Views onto the Buddhism of Modern Japan(07S)

The Buddhism of modern Japan has received a lot of criticism. On the other hand, there is an opinion of expectation of Buddhism as well. I have studied the cause of the criticism toward Buddhism and the real intentions behind the expectations for Buddhism.

Organized panel, Japanese

Kumar, Pratap
KwaZulu Natal University, South Africa
Religious Pluralism in the Diaspora(03L)

The panel will focus on contemporary changes in the religious practice in the diaspora context. It will also look at how

diaspora groups manage their religious practice within the context of diverse religious groups in the host society. Since most diaspora live in the urban space in their host society, attention will also be paid to the religious conflict and religious tolerance both among the diaspora and the host society. Finally, the panel will attempt to the changes and modifications that they adopt to suit the new context in which they live.

Organized panel, * Session Abstract, English

Kunin, Seth D.
University of Aberdeen, UK
Contested Models of Sacred Space in Biblical and Rabbinic Culture(13F)

The paper will present a detailed structuralist analysis of the dominant views of sacred space developed in the Biblical and Rabbinic sources. It will demonstrate the coherence of this view of geography and sacred landscape with the structure of other cultural domains. The paper will then subvert the dominant view by developing an analysis of other biblical/rabbinic models of sacred space that are in conflict with the dominant tradition. The paper concludes with a rethinking of structure as multi-lithic (a neologism) rather than monolithic.

Organized panel, English

Kupfer, Kristin
Ruhr-University, Germany
New Religious Movements in the People's Republic of China after 1978(01B)

Starting in 1978, the spiritual and religious life of China has experienced a strong and diverse awakening due in large part to the weakening ideological and organizational control of the Chinese Communist Party (CCP). The most dynamic and challenging aspects of this change are can be seen through

specific spiritual/religious groups that share a similar structure. These groups are characterized by having a charismatic founder and a flexible structure of organization, and through their promotion of teachings based on healing and salvation. The first part of the paper will present a detailed analysis of the groups referring to their leaders' personality, membership, methods of recruitment and communication, organization, teachings as well as their activities. The second part of the paper uses a macro, meso, and micro level of analysis to develop a framework for analyzing the emergence and development of spiritual/religious groups.

Organized panel, English

Kurata, Nobuo
Hokkaido University, Japan
What Is This Thing Called 'Human Dignity'? -Biotechnology and Humanity(06J)

Indeed, we can resolve many ethical problems of modern biotechnologies by referring to various risks caused by them. But if all the technological risks were removed, some kinds of anxiety would remain, and respect for the value of something underlies such anxiety. Human beings contain something we should not manipulate or control. The words 'human dignity' express the normative value of this. But it is very difficult to articulate 'human dignity' in philosophical terms. In addition, the concept of human dignity is rooted in the Occidental tradition, but our Japanese society is a secularized one, and Christianity does not have much influence on it. But the concept of human dignity has some normative power, which is difficult to neglect. In this presentation, I would like to reconsider the meaning of 'humanity' which is the base of human dignity.

Symposium, English

Kurihara, Hiromu
Nagoyabunri University, Japan
On the Funerals and Memorial Services in the Fujiwarano Yukinari Family(04J)

Fujiwarano Yukinari (972~1027) was one representative aristocrat politician of the middle Heian era. Although it was common for remains to be laid to rest at the natal home, he deposited the remains of his wife, his mother and a grandfather into a river. This was a most unusual funerary method. However, it is important to note that these three family members descended from a differing clan, 'Genji', and Yukinari who was 'Fujiwara' caused the loss of their graves. His actions regarding funerals and memorial services differed from the normative of the era. He behaved freely, unconstrained by his paternal and maternal relations, nor with those to his wife's lineage. Uninfluenced by genealogical considerations, his behavior was based on a rather unfixed philosophy regarding kinship. In other words, I think it can be seen that for him the very ideas of ie (family) were not so firmly formulated.

Symposium, English

Kurihara, Toshie
The Institute of Oriental Philosophy, Japan
Nichiren's Theory of Women's Attainment of Buddhahood(10F)

From the viewpoint of gender, the Buddhist thinker and reformer Nichiren (1222-1282) is considered among the most progressive of the founders of Kamakura Buddhism, in that he consistently championed the capacity of women to achieve salvation throughout his ecclesiastic writings. My presentation will examine Nichiren's perspectives on women, shaped through his interpretation of the 28-chapter Lotus Sutra of Gautama Shakyamuni in India. The paper's

focus is twofold: First, to review doctrinal issues concerning the spiritual potential of women to attain enlightenment and Nichiren's treatises on these issues, which he posited contrary to the prevailing social and religious norms of medieval Japan. And second, to survey the practical solutions that Nichiren, given the social context of his time, offered to the personal challenges that his women followers confronted in everyday life.

Organized panel

Kurokawa, Tomobumi
Aichi University of Education, Japan
Religious War and Religious Conflict(01N)

This paper presents a comparative analysis between religious war and religious conflict. Religious war includes the Crusades, Reconquista, Huss war, Bauernkrieg, Schmalkaldischerkrieg, Huguenot war, and the Thirty-year war. Religious conflict include the Israeli-Palestinian problem, Northern Ireland, Bosnia-Hercegovina, Kosovo, and Chechen conflict.

Organized panel

Kurosaki, Hiroyuki
Kokugakuin University, Japan
Jinja Shinto and the Internet: Jinja Shinto in Social Change and Jinja Websites(16T)

Jinja Shinto after World War II has been faced with the problem of how to maintain its raison d'etre and traditional functions within regional communities in the face of institutional and social change. While it has been argued that Jinja Shinto is declining due to weak Ujiko (parishoner) organization and consciousness, some large shrines succeed in attracting personal worshipers and commitment by individuals through personal choice. Scholars have recently suggested that shrine groves provide "healing"

functions for the contemporary world and a spiritual bond for people who leave the village for the city. In this paper I present the results of a survey in order to assess the role of the Internet for shrines under current social conditions. How do shrines maintaining websites perceive the social change of which they are a part of and how do they see their role in that change? How do they evaluate their activities in the Internet and the effect of those activities?

Organized panel, English

Kuyama, Michihiko
Meiji Gakuin University, Japan
Origen and the Ethics of War(13N)

Some have argued that Origen was the most articulate and eloquent pacifist of the early Christian world. Others, however, have regarded him in a negative light, portraying him as having introduced the idea of the "just war," which was later further developed by Augustine. Was Origen a Utopian pacifist who interpreted the wars described in the Old Testament allegorically without any hint of criticism? Or was he a shrewd realist, who recognized the need for military power to keep the peace in the Roman Empire? A key issue in my eyes is that he would have completely lost his theoretical consistency by insisting on absolute non-violence, while generally accepting the right to resist. In this presentation, I would like to expand upon these suggestions by clarifying the comprehensive standpoint which Origen most likely held, namely his attempts of setting up criteria for war, which are today aptly referred to as the "Ethics of War."

Symposium, English

Kwon, Heonik
University of Edinburgh, UK
Liberation from Grievous Death in Central Vietnam(13C)

This paper will explore the popular Vietnamese notion of 'grievous death' and the related cultural practices that aim to liberate sorrowful souls from such conditions. Some of these practices emphasize ritual communication between the ghosts of violently-killed war dead and their living relatives and neighbors in which the victims relate their individual death experience to the community before they can transform into ancestors or community guardian spirits. The paper will examine the idea that a traumatic death experience causes conditions of injustice in the afterlife and the theatrical demonstration of this idea in the popular ritual and narrative engagement with the ghosts of the American War.

Organized panel, English

Lafleur, William
University of Pennsylvania,
USA(06I)

The paper will focus on a question that I think clearly differentiates bioethical discussions in Japan from those in the U.S, namely whether humans should take control of their own evolution as the capacities to do so increase. I will review Japanese critics/critiques of the notion of "engineered evolution." I will argue that, since religious authorities in Japan have never had more than minor complaints about the concept of evolution, an eagerness to respect the kind of slow and steady "experimentation" that is involved in the emergence of species to them seems compromised by those, especially in England and the US, who want to accelerate and engineer species change. This approach differs considerably from that of religionists in the West.

Organized panel, English

Laldin, Mohamad Akram

**International Islamic University
Malaysia, Malaysia
The Role and Influence of Custom
in Muslim Society: Malaysia as a
Case Study(040)**

Custom and practices of people have always played a major role in Muslim societies, including Malaysia. There are two elements of customary practice in the Malays society, namely the adat pepatih and adat temenggung. This paper will examine the effects of these two forces on the Muslim society in Malaysia and how Islam has influenced the characteristics of these two forces. In addition, some practices which are considered to be against Islamic teaching and are still being practiced will also be examined. Finally, the paper will study the actual cases pertaining to the practice of adat pepatih which is still being observed in one of the state in Malaysia namely Negeri Sembilan.

Organized panel, English

**Landres, J. Shawn
University of California, Santa
Barbara, USA**

**A Critical Reappraisal of
Religious Pluralism and of the
Presence of Islam in the United
States(130)**

Opportunities for encounters between the worldviews and value-systems of the West and those of other countries have increased dramatically in recent years. This is taking place not only at the level of international conferences and consultations, but is reflected within the daily lives of more and more people living in Europe and North America. Despite the obvious potential for tension and conflict, such encounters also hold out the hope for creating new structures of understanding in which differing beliefs and values can coexist peacefully and enhance one another. Religious pluralism as it exists in the

United States exemplifies the dynamic role that religion is playing in the shaping of society today. This is exemplified in a particular way by the ever more significant role that Muslim citizens in the United States are playing in areas of American life traditionally dominated by Christian values. Participants in research programs entitled "Religion in the United States: Pluralism and Public Presence" held under the sponsorship of the Fulbright American Studies Institute (2002-2004) reflected on the current religious situation in the United States, particularly as it was affected by the tragedy of September 11, 2001. The present session aims to continue that discussion by inviting relatively young scholars from four Islamic countries, all of them participated in the Fulbright programs, to share their critical evaluation of the current religious scene in the United States, to be followed by a discussion with a prominent U. S. scholar in the field. Organized panel, * Session Abstract, English

**Larsson, Goran
Goteborg University, Sweden
Islamic Conflicts on the Art of
Photography: Historical and
Contemporary Examples(010)**

The aim of the paper is to discuss and illustrate how Islamic scholars have viewed and evaluated the art of photography from the beginning of the 20th century up till today. By using fataawa and books by, for example, Sheikh Yusuf al-Qaradawi it is possible to analyse how Muslim intellectuals and theologians argue and view the art of taking pictures. This case study will also illustrate how analogical reasoning are being used by theologians such as Rashid Rida and Qaradawi.

Organized panel, English

Lattke, Michael

**The University of Queensland,
Australia**
**Conflict and Peace in Paul's
Letter to the Galatians(11N)**

This paper does not attempt to investigate exegetically Paul's relatively short letter to the Galatians. Neither will it deal with the controversy, North Galatian "territory" vs South Galatian "province" theory. There will be a brief discussion of the date of Paul's letter and its historical situation on the one hand, and an implicit treatment of the anti-Pauline opposition on the other. The main purpose of the paper is, however, raising the question how Paul's letter fits into the general theme of the Congress. Galatians reveals several layers of conflict between (1) Jesus and those who crucified him, (2) Paul the Jew and followers of Jesus, (3) Paul the Christian apostle and Peter, and (4) Paul and his Galatian opponents. The Freedom Jesus and Paul proclaimed cannot be gained and maintained without conflict. How can violent conflict be overcome by peaceful conflict? Perhaps Paul's letter can help us to criticize later developments of Christianity (persecution of other Christians, Jews, and Muslims) and even to offer paradigms for any conflict resolution in the present climate of fundamentalism and religious hatred. Organized panel, English

Lawrence, Bruce Bennett
Duke University, USA
**No More Crusades: Rethinking
Islam in the West(05O)**

How do we overcome the "crusader" mentality, with its one-sided, deficient interpretation of the Christian encounter with Islam and the Muslim world? As a Spanish historian once quipped, there are as many histories as there are projects for the future. If the Crusades form the single most fractious image of Christian-Muslim relations, they are

also parents of the clash of civilizations story. Through the lens of the Crusades the millennial course of history becomes two irreconcilable narratives with one inevitable outcome: the clash of Muslims with non-Muslim others. But is such a clash inevitable? As the Rashomon effect demonstrates, all narratives are true for those who tell them, yet none may capture the whole story as it actually unfolded. I will offer a brief, alternate history of Islam in the West during the past millennium. Islam is not apart from the West or against the West. Islam is part and parcel of the West, and those who represent Islam in its broadest arc are not fundamentalists and fanatics but moderates and pluralists. Their genealogy offers a lifeline to the distant past but also, hope for a non-apocalyptic future. Organized panel, English

Lease, Gary
**University of California, Santa
Cruz, USA**
**Vatican Diplomacy: Religion and
Foreign Policy Identified(10B)**

This paper examines historical and contemporary problems associated with identifying of religion and foreign policy in the context of Vatican Diplomacy. From that examination it draws out the lessons learned, the consequences to be wary of, and the principles to observe. Its historical treatment includes the suppression and condemnation of the Templars, the starting of war (Crimea, Jerusalem, and Christian Churches), the Crimean Peace Treaty, and Merry del Val and the relationship of the Serbs to the Austrians and the beginning of WW1. With respect to contemporary situation it considers problems in connection with Palestine and Israel relative to the Vatican, the Pope's visit to Cuba and US's new rules for visiting Cuba, the imposing of religion and foreign

policy relative to US and Europe, and the Vatican's intrusion into discussions on the proposed European Union constitution.

Organized panel, English

Lecca, Grazia Anna
The University of Ulster, UK
Developing a Scale to Measure Strength of Belief: "The Self-Evaluation Scale of Adherence to the Creed of the Roman Catholic Church"(12U)

Religious belief's themes shared among believers can vary or diverge among individuals both in the content of the faith and also in its extent and inaccuracy in the assessment of strength of belief has a significant limitation in the field of psychology of religion. The purpose of this abstract is to focus on the specificity of the content of the Catholic doctrine and to illustrate a psychometric instrument to assess the entity of Catholic religious belief which is "The Self-Evaluation Scale of Adherence to the Creed of the Roman Catholic Church". This scale has been developed to address fundamental contents of faith with respect to theological assertions of Catholic framework and to provide an instrument capable of measuring adherence and strength to the Doctrine of the Catholic Roman Church in Catholic believers. This scale assesses disposition towards specific statements of belief and it measures strength of belief in respondents in which contents of belief are arranged by distinctive themes among 20 dimensions and it has been surveyed through quantitative research to sample of 473 people with a Catholic background with a good internal reliability. Our scientific contribution could have a significant impact for conducting reliable research projects especially when correlations in the fields of mental

health or psychopathology need to be carried out.

Organized panel

Lee, Fong-Mao
Academia Sinica, Taiwan
Plague-Eliminating Rituals (Wenjie) and Local Traditions in the Tainan Area in Taiwan(08O)

Compared with other Chinese areas, the plague-eliminating rituals originating from the Fujien area are better preserved in Taiwan. However, with the popularization and development of modern medical systems, the god Wangye, originally a god of disease, whose medical power was characteristic of the rituals celebrating his regular visits, now is less associated with disease. Even so, when the SARS epidemic broke out, coincidentally, at the same time as the ritual, Wongye's image as a God of disease was recalled by most people. This research will use this example as a point of departure, explaining how Daoist plague beliefs and plague-eliminating rituals are preserved and incorporated with other rituals (for example, Confucian rituals), and eventually developed into a complete ceremony. The cooperation and confrontation between Daoism and Confucianism in terms of rituals show how serious epidemic was in the ancient time. Like in modern days, epidemics had a profound influence on people's life. The deadly disease brought the two belief systems to work together on rituals with efforts to eliminate the impact of disease and maintain regional order and stability.

Organized panel, Japanese

Lee, Gyungwon
Daejin University, Korea
The Sangsaeng (mutual Aid and Cooperation) and 'Daesoon Thought' as the New Idea of Peace in 21th Century(12D)

The history of humanity has been characterized by struggles and confrontation. Religion has been a key player in these confrontational struggles. The 21st century presents religious people with the opportunity to use religions to promote peace. In Korea, a deeply religious society, the Daesoon thought that appeared at the onset of the modern era, has proposed 'Haewonsangsaeng' (eliminating resentment and helping one another) and 'sangsaeng'(mutual aid and cooperation) as models for inter-religious and inter-group relations. In this paper, focusing on Sangsaeng idea, I try to introduce the new viewpoint of Daesoon thought about conflict and peace.

Organized panel, English

Lee, Jin Gu

Honam Theological University and Seminary, Korea

Protestant Theology and the Politics of Comparison in Modern Korea(16L)

This paper attempts to reveal the politics of comparison in protestant mission theology in modern Korea. The protestant missionaries and the native protestant intellectuals needed to understand about Korean traditional religions in order to make missionary activities efficient. So they left many books, articles, and essays about Korean religions. Those writings were, however, written in terms of Christian apologetics. Protestant missionaries and theologians tried to show the similarities and the differences between Christianity and other religions by using a comparative method. They stressed the discontinuities as well as the continuities between them. But the ultimate aim of the comparison was to prove the superiority of Christianity and the inferiority of other religions. In this paper, I will reveal the politics of comparison by

focusing on some strategies of comparison that are employed within protestant mission theology in modern Korea.

Symposium, English

Lee, Seunghyun

University of Tokyo, Japan

Yanagi Muneyoshi's Perspective on Peace: An Examination of A Culture Devoid of Antithesis(09V)

The achievements of Muneyoshi Yanagi (1889-1961) include works on philosophy of religion, folk craft movements, and Buddhist aesthetics. In his pursuits, these topics became indivisible from one another. However, in the end, he comes to advocate his original thoughts on peace in A Culture Devoid of Antithesis (1961). The view on peace represented in A Culture Devoid of Antithesis became his main focus. As early as 1913, Muneyoshi began to consider the problem of the opposition of "duality," and in 1917 makes a reference to "Huni," which becomes the foundation of "a culture devoid of antithesis." Then, in 1948, after examining "Non possession good scurvy prayer" in the Buddhist scripture, Large Unmeasured Sutra, he commits himself fully to a perspective on peace. In the postwar era, by attaching "a culture devoid of antithesis" to "Huni," he goes beyond both the east and west framework of religious terminology. In advocating "a culture devoid of antithesis," Muneyoshi searched for the origins of a perspective on peace that could transcend all that was afflicting the world.

Organized panel, Japanese

Lee, Sung Jeon

Keisen University, Japan

Protestant Missionaries in Colonial Korea - Their Views on Japan and Japanese Culture(10W)

Presbyterian Missionaries were one of key players of modernity in

Colonial Korea. They were antagonistic to the Government General in the 1910s and in the 1930s. However, they compromised to the Government General and were active collaborators in the 1920s. This presentation examines how Presbyterian Missionaries viewed Japan and Japanese culture in Colonial Korea under the Japanese Imperialism.
Organized panel, Japanese

Lee, Won-Bum
Dongseo University, Korea
Spread of Japanese Religions in Korea(09D)

The spread of Japanese religions in Korea is historically related to the 19th century Japanese colonialism. They were introduced into Korea and spread among its population when the Japanese settled in Korea. Being linked to the dominators, the Japanese religions enjoyed wide privilege and exerted great authority on the Korean society. The Japanese religions in the colonial era had authority and privilege as dominators' religions. Although the fortunes of these religions have been mixed in post-colonial Korea, Japanese religions still command a substantial following in Korea. There are about 15 Japanese religious orders and an estimated 2.5 million believers' groups Korea. There seem to be two reasons for the spread of Japanese religions in spite of Koreans' hostility towards Japanese religious culture. First, the spread of Japanese religions into Korea is fulfilled by Japanese Koreans. It is an advantage in Korea where family ties are considered important. Second, the "Priesthood of All Believers" is getting popular in Korea. The lay believers' discontent with a priest-centered doctrine appears to show a favor to Japanese religions.
Symposium, Japanese

Lee, Wook
The Academy of Korean Studies, Korea
The Understanding of Government about Religious Knowledge after the Opening of a Port(16L)

The purpose of this paper is to illuminate the understanding of the western modern knowledge of religions by Chosen Government at early modern period. Chosen administration was a centralized bureaucracy based on Confucianism, so the government was the main receiver and resistant against westernization after the opening of a port. This paper comprises of two parts. The first part examines the foreign books about religions that were bought by the government, especially King Kojong, and the second considers the religious policy of government.
Symposium, English

Lee, Youna
Seoul National University, Korea
Discourses on New Women in Modern Korean Christianity(10D)

This thesis elucidates the discourses on New Women produced by Christians in Modern Korea. Although Christianity is usually regarded as a symbol of modernization, it possesses not only modern but also pre-modern aspects. As a result, when a new group of women, New Women, came to the fore, Christians acknowledged them on the one hand and censored them on the other hand. Such ambivalence shows Christians' ambiguous attitudes on gender equality. Despite its modernity-oriented characteristic, Christianity often moved back to pre-modern bias, especially when women's voices for freedom and equality were heard.
Symposium, English

Leopold, Anita Maria

University of Aarhus, Denmark
A new conceptual model of 'Syncretism'(06K)

Syncretism is just one of those concepts in the study of religion and culture that have been severely criticized, and for reasons ranging from its being a theological invective to the idea that all religion is syncretic in some sense. Thus, it has been suggested repeatedly that the term better be avoided or discarded, banned from the scholarly vocabulary. However, the role of concepts and models is to capture events in the world, which would otherwise go unnoticed or undetected. Although some matters are more syncretistic than others, this is precisely where a theoretically well-grounded concept of syncretism is of assistance to us. The concept of syncretism can be re-considered on the basis of a new model operating on three levels: the cognitive, the social and the discursive. I demonstrate this with reference to case-studies of a range of complex syncretistic formations.
Symposium

Leppakari, Maria
Abo Akademi University, Finland
The Jerusalem Syndrome: Pilgrimage, Psychopathology and Apocalyptic Positions(14R)

Among the millions of pilgrims and ordinary tourists that are drawn to Jerusalem we find occasional travelers to whom the visit to the "holy" city is loaded with intense expectations. While some of the travelers have clearly structured anticipations of what they are about to do, others have less clear expectations for their visit. For the religiously motivated tourist, the encounter with Jerusalem can spark into intense experiences which may find dramatic ways of expression. Famous examples, such as Dennis Rohan, Alan Goodman, David Koresh and Monte Kim Miller's

followers, are all identified as "drunken by Jerusalem", to the extent that they took part in the course of events and derived fame from their roles as presumptive prophets. A closer look at the "Jerusalem syndrome" helps us to grasp the significance of apocalyptic representations of Jerusalem and their violent potential.

Organized panel, English

Levering, Miriam
University of Knoxville, USA
The Sanctification of Hiroshima: Commemorating the Manhattan Project and Religious Studies in Oak Ridge(13R)

Since the 1970's, Religious Studies has established itself as a discipline in universities, public and private, across North America. But to what extent has it had an impact on the world beyond the ivory tower? We can discern such an impact on Oak Ridge, Tennessee's plans for commemorating its 50th anniversary as a city, a city founded to produce enriched uranium for the atomic bomb dropped on Hiroshima in 1945. Alvin Weinberg, Oak Ridge's most distinguished scientist and scientific leader, proposed that the appropriate way to celebrate Oak Ridge's 50th anniversary was by contributing to the Sanctification of Hiroshima. In making this proposal, he drew on contemporary Religious Studies: for example, the writings of Mircea Eliade and Peter Berger. In this paper I present Weinberg's views, their important context, his effort to convince his fellow citizens of Oak Ridge, and an argument that Weinberg would have been better served by the ideas of some contemporary scholars in Religious Studies.

Organized panel, English

Levin, Christoph
Ludwig-Maximilians-Universität, Germany

Old Testament Religion: Conflict and Peace(02N)

As elsewhere in the Ancient Near East, there was a strong sense in Israel too that peace (shalom) and public prosperity were the result of a struggle against the forces of chaos. People experienced the endangering of the ordered world of the living in the abrupt change from the period of winter vegetation to the summer drought, in the earthquakes, which in Palestine are frequent and severe, and not least in the political struggles for power. This experience was reflected in Israel's religion: the God Yahweh, like the comparable gods of the neighboring regions, bore the features of a royal warrior who defends the country against hostile forces. The myths are not extant in the Old Testament. But their existence can be deduced from other genres, such as the Psalms. A number of details can be supplemented from Ugaritic texts. Although we might expect that monotheism would have excluded ideas of this kind, the mythologems were very much alive, especially in the Judaism of the Persian and Hellenistic periods, where they now served to illustrate the battle for final world peace between Yahweh, the God of the world, and the powers of darkness.

Organized panel

Levine, Hillel

Boston University, USA

Rabbinic Authority: A Socio-Temporal and Socio-Spatial Analysis of Conflict Avoidance in Jewish Civilization(03G)

Rabbinic Judaism maintained a strong measure of authority for nearly two millennia. Rabbinic law is comprehensive, influencing every domain of individual and collective existence. Its authority is remarkable when we consider the geographic dispersion of Jews, their existence in so many different civilizations and

environments, the weak communication throughout most of this period between scattered communities, the literature through which it is mediated that diligently preserves the record of disputes and the lack of consensus, the weak and decentralized institutions through which it is enforced, and the frequent encroachment of non-Jewish authorities and the challenges from bodies of knowledge, such as science, that assert themselves with a different authority. This paper will examine how each of these factors relates to the epistemologies of rabbinic Judaism that strengthen consensus and tolerance, most often without the mechanisms of physical coercion, avoid and resolve conflicts rather than spawning schisms, sectarianism and unresolvable dissent.

Organized panel

Lewisohn, Leonard Craig

The Institute of Ismaili Studies, UK

Esoteric Platonism in Seventeenth-Century Persia and Fifteenth-Century Florence and the Influence of Muslim Thought on Italian Renaissance Humanism(10G)

The idea of interior wisdom or esoteric knowledge as revealed in the writings of Ficino (1433-1499) and other members of his school which flourished in Florence during the Italian Renaissance, bear specific comparison with Muslim mystical speculations on the same topic. This paper reveals the remarkable spiritual contiguity and intellectual fraternity between Ficino's school of esoteric Platonism and the synthesis of esotericism found in the famous school of Platonists in Isfahan in 16th and 17th century Safavid Iran who have been compared at points with their contemporaries, the Cambridge

Platonists of England. The work of Gemistos Plethon in the revival of Plato's philosophy (via Cosimo de Medici and Ficino) in 15th century Italy, had its direct counterpart in Persian Islamic philosophy, having been anticipated three centuries earlier by Suhrawardi (d. 1191) whose Illumination-ist synthesis of Platonism and Peripatetic thought was revived by the School of Isfahan. Many of the profound correspondences that exist between the Florentine Platonists and the esoteric thinkers of School of Isfahan, will be discussed, demonstrating that the study of esotericism in medieval Europe had close historical connections with the Islamic traditions and that the Islamic contributions to the Renaissance and the rise of the Enlightenment were not insignificant. Symposium, English

Li, Gang

Sichuan University, China

The Philosophical Foundation for Avoiding Religious Conflicts in Taoism: Theories of the Common Import of the Three Teachings(16D)

The purpose of this paper is to clarify the philosophical significance of the Taoist "Theory of the common import of the three teachings," by discussing its history, essential ideas, and contemporary meanings. It will be concluded that Taoism has the wisdom for avoiding religious conflicts, and can contribute to the peace of the future world.

Organized panel

Light, Timothy

Western Michigan University, USA

Developing Religions: the Interaction between Group Processes and Individual Processes(06K)

This paper suggests a way of viewing religious development for

individuals and groups which focuses on the interaction between respective individual and group cognitive processes. While the two sets of processes are in many ways similar, each has distinctive characteristics which help explain why certain products of individual and group religious expression (groups produce symbols, and especially scriptures and numinous religious specialists; individuals produce exegeses and meanings) differ in nature and also helps describe the character of the interaction between the religious group and the individual participant and/or observer. Statements of identity, which are fundamental to both groups and individuals, are made in contradistinction to other identities and are framed tautologically and hence publicly. In addition, groups operate according to well documented patterns of dynamics which are different from those of individuals. In contrast, individuals define their group membership analogically, a process which is ultimately idiosyncratic and hence obscure to other individuals and not available to groups. In religions, the respective spheres of individuals and groups, and the interplay between them when responding to new environments help to account for the sometimes constructive and sometimes violently conflictive patterns which are both so endemic to religion. Symposium, English

Lim, Taihong

Seong Kyun Guan University, Korea

Establishment of the Popular Religion and its Thought in Japan : Tenrikyo Seen from Donghak and God Worshippers' Society(07D)

God Worshippers' Society established by Hong Xiuquan in the late Qing dynasty is, in terms of the

religious classification of China, classified as a secret society. In more detail, it may be called a "Secret Religious Society". This is also called a secret religion, a folk secret religion or a folk religion in China. Donghak established by Choi Jaewoo in the later Chosun dynasty is sometimes called as "Popular Religion". This term, however, is introduced from Japan to Korea. In general, Koreans like to call the religion as "National Religion." Tenrikyo is defined as a representative "Popular Religion" in Japan. The "Secret Religion" of China, the "National Religion" of Korea, and the "Popular Religion" of Japan, these three different terms, in fact, are used for calling similar religions in the modern East Asia. These terms have different meanings each other, as the countries of this region have so much difference in their historical, political and social circumstances. Examining this problem, this paper attempts to analyze the thoughts of Tenrikyo and the other popular religions in Japan.

Symposium, Japanese

Lim, Taihong
Seong Kyun Guan University,
Korea
Meanings of Religious
Experiences in Dong Hak of the
Chosun Dynasty(12D)

In a religious body, it is very important how the member's religious experiences are to be understood. Sometimes it becomes to be a serious problem in the dogmatic aspect of the body. Choi Jaewoo, the founder of Dong Hak("Eastern Learning"), founded the religion by experiencing the mystical experience. And he emphasized the religious experience as a means for extending his religion. It was a goal in the religious training of the religion, too. He asked the believers doing the

religious experience similar to his own experience. However Choi Sihyeong, the second founder, did not experience such a religious experience. The third founder, Son Byeonghee, also had not the chance to have such a experience. But the Chon Do Gyo, to which Dong Hak was newly reformed by Son Byeonghee, also adopt the religious experience as a important mean, as well as goal, in the religious training. And The new body asked the believers to have the mystical experience like Dong Hak. Focusing these problems, this paper intend to examine the meanings of the religious experiences in the Dong Hak.

Organized panel, English

Limon, Silvia Olvera
Universidad Nacional Autónoma
de México, Mexico
The Sacred Landscape at the
Andes: Earth, Caves and
Mountains(10L)

Prehispanic Andean landscape was believed to be a sacred manifestation of gods. Earth and mountains were considered living entities as well as abode for their divinities; they were also considered gods who people worshiped with offerings. The fact that some mountains were considered gods' manifestations is grounded in myths that mention the divinities' transformation into landscape elements. This paper explains the religious meanings of earth and mountains among some Andean communities. It also deals with the method by which, in the Andean cosmo-vision, mythology created sacred images of the landscape.

Organized panel, English

Lin, Chen-kuo
National Chengchi University,
Taiwan

Emptiness and Violence: A Dialogue between Nagarjuna and Derrida(04S)

Inspired by Derrida's reading of Emmanuel Levinas in "Violence and Metaphysics," this paper will bring Nagarjuna into dialogue with an attempt to show how the issue of violence is viewed differently in Madhyamika Buddhist philosophy. In this paper, I will argue that, according to Nagarjuna, the "origin" of violence can be traced to the way that being is (mistakenly) conceived and differentiated into self and other. This approach is thus inevitably led to the exposition of the relation between metaphysics and violence that has been indicated in Derrida's essay.

Organized panel

**Lisdorf, Anders
University of Copenhagen,
Denmark
Traumatic Rites in the Cult of Attis(14T)**

The Theory of Harvey Whitehouse stipulates two distinct modes of religiosity, the doctrinal and the imagistic. The first relies on repetition and theological reflection, the latter on images and rites of terror. In Antiquity, the religion most directly connected with such terror is the cult of Attis and Cybele. In this cult ritual castration and self-mutilation was practised. This renders this cult particularly interesting from the perspective of Harvey Whitehouse's theory. This paper will attempt to analyse the cult of Attis from this perspective.

Organized panel, English

**Lisdorf, Anders
University of Copenhagen,
Denmark
Promiscuous Application of ToM Inferences Could Explain the Production of Meaning in Divinatory Techniques(15K)**

How can divinatory techniques, such as throwing some stones on the ground, be thought by people to answer a question? This basic question in the study of religion has been answered in largely three different ways: 1) by positing a special primitive mentality, characterised by lack of rationality, 2) by the stipulation of a universal morphology of religion involving spiritual beings with whom people thought they were communicating, or 3) simply by postulating a social regulative function as the true cause. This paper aims avoid these by integrating recent insights from the cognitive sciences, particularly about "Theory of Mind" reasoning, to suggest another way of answering the question posed in the beginning. Organized panel, English

**Liu, Chengyou
Central University For
Nationalities, China
A Brief Study on Master Yin Shun's Pure-Land Thought(13D)**

The thought of Buddhism on earth in China is advocated by Master Yin Shun mainly on the base of Life Buddhism thought by Master Tai Xu. The aim is to realize the modern transformation of Buddhism and establish the value of Buddhism in modern society. In Master Yin Shun thought, Pure-land is people's pursuit for an ideal world. People practising Pure-land Buddhism should correctly understand the true meaning of the Pure-land and realize its original meaning: to purify the world. Master Yin Shun thought highly of the role of women in creating a Pure-land on earth, because of their merciful hearts and the important roles they play in modern families. His analysis of the Pure-land not only corrects people's views on Pure-land, but contributes to creating a Pure-land on earth and realizing peace and progress for humankind.

Organized panel, Chinese

Llewellyn, J. E.
Southwest Missouri State
University, USA

The 'Universal Religion of Human Values': Teaching (about) Religion in the U.S and India(16B)

An article which appeared in University News in India argued that "The government should have no reservation in introducing and funding universal religion of human values in the form, in the contents and in the methodology of education at all levels." In religious studies in the United States, a distinction is often made between "teaching religion" and "teaching about religion," the former being a sectarian activity, the latter supposedly objective and, therefore, proper in a state university.

Organized panel, English

Lobreglio, John S.
The University of California, UK
On the Fault Lines of Japanese Buddhism: Takada Dooken's Vision of a Non-sectarian Buddhism(02B)

Takada Dooken (1858-1923) was, like Murakami Senshoo, an advocate for the unification of Japanese Buddhism. Although abbot of a Soto Zen temple, he was a prolific author, editor and publisher of essays promoting a non-sectarian, universal form of Buddhism. Writing in the same milieu, with the same purpose, the respective visions of Takada and Murakami could not help but overlap. Each saw Buddhism as compatible with, and superior to, Western rationalism and science. Each sought to locate the common features shared by all of world Buddhism and to use these as the basis for its institutional unification. A united Buddhism, they believed, would stem the incursions of Christianity and promote a strong, modern nation state. Though the

contours of their visions are strikingly similar, their differences concerning which elements constitute the true essence of Buddhism reveal key structural tensions and fault lines within Japanese Buddhism as a whole. An awareness of these sheds light on where Japanese Buddhist traditions draw the lines of sectarian identity and raises the more difficult question as to why they do so.

Organized panel, English

Lochan, Amarjiva
University of Delhi, India
Brahmanas among Buddhist Monks: a tale of Survival in Thai Society(13B)

Thailand has been predominantly a Buddhist country since long. In the past three hundred years, the powerful kingdom of Ayutthaya and the present Chakri rule adheres to the Buddhist principles and offers utmost respect to the monks. However, it is strange to note that the institution of Brahmanas, a vestige of Hinduism primarily involved with the royalty and its court rituals, has continued to survive. The research investigation puts forward the fact that the Brahmanas(whether they are of Indian origin or local lineage) were in a larger number in the first millennia. With the establishment of the Sukhothai kingdom in the 13th century, the role of Brahmanas was primarily confined to the royal court functions. Though, their number has dwindled from over 100 in the early 20th century to just 11 in 2004, they are in great demand by local Thai Buddhist populace. Individual ceremonies and social occasions bring this smallest group of Thai social segment not only survive but flourish well. They are respected, sought for blessings and worldly desires, and most often, understood as "essential" for material gains. The present paper explores the

phenomenon by drawing parallels between the two social groups of Thai society.

Organized panel, English

Loehr, Brigitte

University of Tuebingen, Germany

Changing Burial Rituals: Buddhist Elements in Christian Rituals.(01U)

Christianity has influenced burial rituals in German speaking areas (Germany/ Switzerland/ Austria) for hundreds of years. After the Second World War, strict rituals gradually started to change. For over a decade we have seen elements from other religions increasingly integrated into the Christian framework. The paper investigates some concrete examples of the integration of Buddhist elements. Three aspects of these changes particularly stand out:(1) the change in external rituals; (2) the change in the willingness and openness of Buddhist and Christian priests to cooperate on common rituals; (3) the change in society at large: altered conceptions of death and dying, life after death and newly adopted ideas of karma and reincarnation.

Organized panel, English

Logan, Joseph

Essential Lay Buddhism Study Center, Japan

Attitudes toward Acceptance: Influence of Words and Rhythms in Lay Buddhist Practice(02M)

One of Buddhism's most basic practices, as directed in the teachings of its sutras, is oral recitation. Whether in the form of recitation of sutras in whole or in part, or condensed into repeated chants of the name of a Buddha or of a sutra itself, recitation has maintained its fundamental importance over time and over Buddhism's evolutions as it migrates

around the globe. As Buddhist practices become established within western cultures with ever-growing contingents of lay followers, language becomes a factor in their perspectives toward practice, and toward faith, for it is often the case that the practice a westerner is initially exposed to is not in his or her native language. This presentation briefly explores the efforts of an American lay practitioner to bridge the gap between the emotionally tangible power and effect of recitation, and the need for intellectual understanding of what is being said. Organized panel, English

Lokensgard, Kenneth Hayes

Gettysburg College, USA

Created Things in the Blackfoot Universe and the Interpretive Inadequacy of "Supernatural"(01I)

Many scholars working from Judeo-Christian frameworks believe the term "supernatural," which suggests a transcendence of human experience, readily describes a variety of religiously significant beings in Native American worlds. I will discuss the worldviews of the Blackfoot peoples of North America to reveal this is not always the case. I will show that, because the Blackfoot peoples believe all created things have souls, these same beings, which are often described as "supernatural," are anything but that; in fact, they have the same ontological status that humans have. I will also show that Blackfoot peoples believe all created things are invested with the very power of their Creator. Like the other non-human beings, then, the Blackfoot Creator cannot be accurately described as "supernatural," since he is manifest in all things. Thus, I will reveal the term "supernatural" to be a damaging misrepresentation of the religiously significant inhabitants of the Blackfoot universe.

Organized panel, English

Lokowandt, Ernst
Toyo University, Japan
The Tennô's Legitimacy and the Shintô Rituals(05P)

In absence of a Mandate of Heaven, a Social Contract or any other theory to legitimize the rule of the rulers, in Japan the Tennô fulfilled this function. He did not rule, he gave legitimacy to those who did. In turn, the position of the Tennô was legitimated by Shintô, especially by his being the direct descendant of the Sun Goddess, and by his conducting the most important national (Shintô) ceremonies. Based on these well-known facts the paper will examine whether there is a correlation between the political position/function of the Tennô on the one side, and the stress on visible religious functions, on the other. Starting point will be the return to (the fiction of) direct rule by Meiji-Tennô which was accompanied by a pronounced policy of stressing his sacred aspects. The hypothesis here is that once the Tennô came to be seen as a constitutional monarch, there was less need to enhance his authority through religious ceremonies. The position of the Tennô in present-day Japan, however, poses a different problem. After World War II, the Tennô has lost his divinity, and he has gained a new foundation: Now he derives « his position from the will of the people with whom resides sovereign power » (Constitution, Art.1). Yet, the Tennô still retains a special relationship to Ise Jingû, he is still in possession of the Three Regalia, and he still conducts the nationally most important (Shintô) ceremonies. Here arises the question, whether the relation between Tennô and Shintô is a necessary one, or whether a separation of the two might be conceivable. In other words, whether the institution of

Tennô would be able to survive even without its backing in Shintô. In order to get an answer to these questions, the Shintô ceremonies which continue to be conducted at the court will be looked at, the constitutional problems which they pose will be dealt with, and the reasons for their continuation will be examined.

Organized panel, English

Long, Charles
University of California, Santa Barbara, USA
Religion, Materiality, and Modernity(10P)

All cultures in the world have in a myriad of ways reflected upon, thought, and contemplated about the fundamental matter, stuff, of the world upon which all other forms of the created order are based. This is the subject matter of creation myths and of all those stories that explain how a particular structure of modality became a part of the world. This has been the case with the Greeks and Romans, as well as the Indians, Chinese, Japanese, Africans, and all the cultures in North and South America. The concern for this meaning of the created order was not simply a neutral given mode present for contemplation and reflection; it expressed at the same time a limit, a restraint and therefore a mode of defining the being of the human and human possibilities within the created order of things. Description and expressions of this primary and fundamental matter or stuff of the creation was at the same time a form of knowledge but a kind of knowledge that could not be manipulated in the mode of technical reason. This situation changed in the formation of the Atlantic world. Through a complex interplay of factors. We may note two major themes in this change: 1) the rise of notions of economic

theories related to a new form of matter, now referred to as the commodity; 2) and an intellectual conversation that was centered around the religious notions of the fetish and fetishism. In both cases, a new form of matter totally under human control came into being. These changes in the meaning, power, and nature of matter took place within the cultures of conquest and exploration. The modern was defined only in their discourses and rhetoric. In my paper I will include within the modern the cultures conquered, enslaved, dehumanized as an essential meaning of modernity.

Symposium

**Lopez, Donald S.
University of Michigan, USA
Theosophy and Tibet(17E)**

The Theosophical Society, in the persons of its founders, Helena Petrovna Blavatsky (HPB) and Henry Steel Olcott, actively supported Buddhism during the late nineteenth century. Colonel Olcott sought to promote a World Buddhism and visited several Asian nations, including Sri Lanka and Japan. Tibet was central to the doctrines of the Theosophical Society; Madame Blavatsky claimed to have studied there, and Tibet was said to be the home of the mahatmas, the enlightened masters with whom she communicated. Heretofore, no clear evidence has been discovered to historically document the role of Tibet (a local culture) in Theosophy (a "global religion"). However, Madame Blavatsky is discussed in a work by the Tibetan Buddhist scholar Dge 'dun chos 'phel (1903-1951); his is apparently the earliest reference to Madame Blavatsky in a Tibetan text. In this paper, I will provide a translation and analysis of his fascinating, and sympathetic, portrait of HPB.

Organized panel, English

**Lopez, Leonardo
National Institute of Anthropology
and History, Museo del Templo
Mayor, Mexico
Conquests, Human Sacrifices,
and the Aztec Great Temple(15R)**

The period between Motecuhzoma Ilhuicamina's ascent to power (AD 1440) and the Spanish Conquest (AD 1521) was a time of euphoric building of religious structures and sculpting of cylindrical sacrificial stones that corresponded to the growth of the political-military apparatus and Aztec power. A careful reading of Sixteenth century historical sources shows this interesting parallel: the Great Temple of the Aztec capital grew at the same rate as the empire. In this way, the successive expansions of this huge pyramid, that was a model of the universe, glorified military expansion and served as an ideological justification for imperialist policy. Each addition symbolized, celebrated, and sanctified the obtaining of new tributaries within the sphere of Aztec dominion. Thus political and economic interests were interrelated with their religious beliefs. This explains why there were so many expansions to the Great Temple in a relatively short time.

Organized panel, English

**Low, Sorching
Syracuse University, USA
Yoko Ono, Star betwixt the Sun
and the Moon(03C)**

This paper considers Yoko Ono's early works from the sixties and ask what is the difference between the insider and outsider's use of Zen? I argue that by co-opting the reformulated Americanized Zen, Yoko Ono was able to free herself from the cultural underpinnings of Zen as it was practiced in Japan, and employ it for her art. Ono's use

of Zen was distinctly different from that of John Cage, but her Japanese sensibilities and her presence as woman and Japanese at a time when few women artists were present, were arguably obstacles to the critical reception of her work.

Organized panel

Low, Sorching

Syracuse University, USA

D.T. Suzuki and John Cage in the Making of American Zen in the 1950s(13I)

This paper looks at the intersection between art and religion in the early works of John Cage. By a reverse strategy of Orientalism, Japanese missionaries of Zen Buddhism before 1966, the most prominent one being D.T. Suzuki, had presented Zen as universal, intellectual, and accessible to all. I will argue that in Cage's works, 'emptiness' becomes form, and in turn, contributed - via art - to a reformulated Americanised Zen.

Organized panel

Lu, Hwei-Syin

Body Donation for "The Bodhisatta's Way": Tzuchi's Experience(15D)

This paper examines the practices of body donation in the Buddhist Tzuchi Foundation, symbolically referred to as the "Bodhisatta's Way" in Taiwanese Engaged Buddhism. Tzuchi pioneered body donation for medical students in 1996, and since then has successfully recruited over 500 cadavers and over ten thousand volunteers. This practice challenges many Taiwanese-Chinese people's traditional views of death such as "keeping the body intact." This paper will discuss the religious appeal and the "field" Tzuchi creates to fulfill people's spiritual needs in postindustrial Taiwan.

Organized panel

Luchesi, Brigitte

Universität Bremen, Germany

From Backyards to Main Streets: Tamil Hindus and Public Processions in Europe(10R)

Since the 1980s, refugees from Sri Lanka have been living in Europe, high percentages of them being Tamil Hindus. Whereas the early immigrants had no public institutions at all, through time Tamil Hindus have created possibilities to practice their faith also outside their homes. They have set up prayer halls and temples in converted basements and industrial sites and even started to construct new buildings. The establishment of temples has brought about the celebration of yearly temple festivals and other main religious events which in turn called for special festival activities in the South Indian tradition. The most important are public processions which since the early 1990s are increasingly organized by a number of temple committees. The contribution concentrates on these public phenomena looking at the patterns of Hindu Tamil processions in several European cities. Attention is paid to the self-interpretation of the organizers and participants but also to the reactions of the host society. The history of different processions is explored to illuminate the negotiations that took place with regard to the contested public space.

Organized panel, English

Lufunda, Kaumba

University of Lubumbashi, Congo
World Economy and African Spiritual Values: Contradictions and/or Complementarities(11F)

The world today lives according to economic laws determined by the West. They divide the world into the categories of developed and developing countries on the basis of capitalist standards. Globalization raises questions about the advent of a harmonious world. In fact,

economic or development operations from world institutions have not been successfully implemented in Africa because little has been done to bridge African ways of life with the demands of modern economy, especially the promotion of women. Thus, all African economic elements (socio-religious or not) need to be clearly perceived for their maximization in modern environments. The world market, as governed by globalization, has unfortunately so far unbalanced the societies of the world. Africa has to choose new partners and new philosophies especially concerning the integration of women.

Organized panel

Mabuchi, Masaya

Komazawa university, Japan

The Contribution of the Four-teaching System Constructed by Huiyuan of Jingfasi-Temple to the Theoretical Development of Huayan Buddhism in the Tang Dynasty(08M)

I will discuss the contribution of the four-teaching system constructed by Huiyuan of Jingfasi-temple to the later development of Huayan Buddhism, especially the theoretical structures of Chengguan and Zongmi's thought.

Organized panel, Japanese

Machida, Soho

Tokyo University of Foreign Studies, Japan

Thinking about ES Cells and Cloning Technologies(01J)

The dramatic progress we have witnessed recently in Life Sciences promises to eventually provide mankind with much greater medical capabilities than we have now. Soon, regenerative use of Embryonic Stem Cells (ES cells) may be providing us with the means to cure today's most difficult diseases, while cloning technologies will be producing

sufficient food supplies for the starving and saving endangered species. However, as is the case with many major medical and technological innovations, these improvements will most likely be accompanied by serious ethical dilemma. ES cells, for example, can only be obtained through destroying human embryos, while cloning will take us into the unknown realm of life manipulation, an area considered to be divine territory by many religious cultures. Before we rush blindly into using the advancements in technology, we must therefore take time to reconsider: what does the sanctity of life mean to mankind? And how will we face the task of constructing a future civilization, without jeopardizing our well being in the process? Our panel aims to carry out a thorough discussion on these topics.

Organized panel, English

Machii, Fumiko

The Japan Society for the Promotion of Science, Japan

Passing Down the Household Religious Service:About the Family Altar and Grave among Japanese Christians(04P)

The idea of ie (家) still survives in contemporary Japan, even after the laws regulating the so-called ie system (家制度) were abolished. What formed the basis of this idea was the Japanese view that religious rites for the ancestors should be performed and passed down generation after generation. Once the continuity and prosperity of the family had been one of the biggest concerns for Japanese people, and the inheritance of the family grave and household altar had been a central question. But strictly speaking, most of the Christian denominations do not recommend their followers to

perform funerary rites in other religious traditions, or to perform Christian rites for persons who were not Christians when alive. Thus, some Japanese Christians even destroy their family Buddhist altars (仏壇) upon conversion, and some give up being Christians when it comes the time for them to inherit their altars or mortuary tablets (位牌). Thus, how have the funerary rites been practiced in families with Christian members? In this presentation, I would like to show some concrete examples of how the Japanese Christians deal with this situation.

Organized panel, English

Machinist, Peter

Harvard University, USA

False Prophecy in Jeremiah(02N)

The book of Jeremiah, it has often been noticed, is marked by a persistent concern with false prophets, and by the frequent use of terms for "falsity" and the like in a way that is unrivaled elsewhere in the Hebrew Bible. This paper will revisit the issue of false prophecy in Jeremiah from several perspectives and in the light of previous scholarship. What Israelite traditions does the treatment of the issue in the book of Jeremiah speak to? What role(s) does the issue play in the composition, structure, and religious thinking of the book? Can one move beyond the book and determine what historical circumstances account for its prominence there? Can, indeed, the falsity issue help us to reconstruct a sociology of prophecy in the period of the actual Jeremiah?

Organized panel, English

MacWilliams, Mark

St. Lawrence University, USA

Manga in a Japanese New Religion - Remythologization,

Globalization, and Comic Books in Kôfuku no Kagaku(02H)

This paper explores how Ôkawa Ryûhō's Kôfuku no Kagaku, one of the more prominent Japanese new religions, uses manga to express its spiritual vision as a "world religion". Like other Japanese new religious movements, Kôfuku no Kagaku has its own publishing house which produces numerous comic books designed to explain key doctrines and teachings of the group. This paper examines some of these texts (Manga de aru "Kôfuku no Kagaku", Komikku enzeru, etc) to reveal how, through story telling and graphic imagery of manga, they articulate a powerful new mythological vision that seeks to be universal and global. What new "textures of meaning" can be found here, and what makes these visual narratives different from traditional forms of mythology? How are these tales emblematic of some of the religious trends of new religious movements cross-culturally? Answering these three questions will be the focus of my paper.

Organized panel, English

Maeda, Reiko

**Otemon Gakuin University, Japan
Calendar and Rituals of Esoteric Buddhism(17R)**

The purpose of this presentation is to show that cyclic movements of the sun, the moon, the planets, and various constellations of fixed stars are closely related to mystic rituals of esoteric Buddhism(mikkyo). The following two rituals are to be explained: 1)The rituals which are given at the beginning of a luni-solar year. How twenty-eight-lunar mansions, seven days of a week, seven stars of the dipper, and twelve mansions of astrology are utilized. 2)How the Garbba-dhatu-mandala and Kongokai-mandala are linked to the cyclic movements of the sun and the moon.

Organized panel, English

Maegawa, Ken-ichi
University of Tokyo, Japan
Myoe on Esoteric Buddhism and
Precepts(08M)

Myoe was a monk of the Hua-yen school and a practitioner of esoteric Buddhism. He frequently performed esoteric rituals for his lay followers, but gradually his attention shifted from esoteric rituals to precepts. This change seems to be influenced by the monk Shunjo. Shunjo brought many books about precepts from China, and many people, including emperors, received precepts from him. It seems that his activities had some impact on Myoe and his followers, because Myoe's attention to precepts increased after Shunjo's return from China. Also, Myoe possibly read books brought by Shunjo. As to the relation between esoteric Buddhism and precepts, Myoe is somewhat similar to the monk Eizon. However, they are different in understanding the role of precepts. Eizon thought that precepts were able to prevent one from being born in /mado/ (the path of devils), but Myoe did not think so. Organized panel, Japanese

Maekawa, Michiko
Kanagawa University, Japan
Jinkaku Shuyo (Cultivation of
Personality) and Religious
Thought in Modern Japanese
Intellectuals: A The case of
Genchi Kato(04U)

A concept of Jinkaku Shuyo (cultivation of personality) is a creation of modern Japanese intellectuals and a combination of neo-Kantian notions of "self-cultivation" and "personality" introduced from the West in Meiji period, in part drawing on the Confucian tradition in Japan. While the concept was diffused in varied areas of Japanese modern thought, most outstanding in ethical or moral discourse of the time, it is noted that

the concept was deployed in the religious thought of young Japanese intellectuals who sought for a new and ideal model of religion. After briefly pointing out theoretical connotations of the concept of Jinkaku Shuyo and cultural and socio-national backgrounds on which it evolved, I will explore how it developed into a new view on religion or spirituality held among those intellectuals. I will look at some of the outcomes of this strand, focusing on Genchi Kato, a scholar of religions, and his nationalistic theory on Shinto in particular. Organized panel, Japanese

Maekawa, Toru
Senshu University, Japan
The End of the History of the
Chan School(08G)

The establishment of "Kanhua Chan" (J: Kanna Zen) by the Chan master Dahui Zonggao (J: Daie Soko), which enabled everybody to obtain enlightenment, indicated the climax of the standardization of Chan practice. However, such a kind of enlightenment was nothing but doctrine and finally lost its individuality. Taking up the Baojuan (J: Hokan) of the Song Dynasty, let us focus on the syncretism of Chan Buddhism and folk beliefs. Organized panel, Japanese

Maekawa, Yoshinori
Osaka Sangyo University, Japan
Peace in Advanced Technical
Societies(13U)

Science and technology have contributed to the happiness of mankind, but they have also brought misery. For instance, weapons of mass destruction or the environmental problems are both products of modern science. Thus, science and technology have ambiguous effects on the peaceful existence of mankind. Tillich has said about this dilemma that we must accept the development of

modern science and technology as a historic fact that cannot be ignored or reversed, and which, like every historic development, is ambiguous in its meaning and value. Tillich argued that the tragic self-destruction witnessed in our world is not only the result of the particularities of the modern world, but also of the contradictions which are inherent in human existence. Tillich pinpointed the problems caused by technologically advanced societies without categorically rejecting them. Instead, he sought a practicable solution in his Christian faith. Tillich called this concept "faith-based realism." This paper will examine Tillich's notion of faith-based realism and its potential for creating peace in technologically advanced societies.

Organized panel, Japanese

Mahua, Sarkar
Jadavpur University, India
Esoteric Buddhism in India: A Historical Perspective(13E)

From the 8th century CE, Buddhism in India began to display a pronounced tendency to realize the ultimate truth and absolute reality by means of esoteric practices and mantras. This paper analyses the nature of esoteric Buddhism in India, its historical and cultural specificities and its relationship with similar forms in Japan. It also exposes new concepts of human identity which developed out of esoteric Buddhism in India. Esoteric practices and their variations in different monasteries in India will also be considered.

Organized panel, English

Main, Roderick
University of Essex, England
Numinosity and Terror: Jung's Psychological Revision of Otto as an Aid to Engaging Religious Fundamentalism(03K)

Fundamentalist movements generally form in hostile reaction to

the processes and consequences of secularisation. There will therefore usually be an in-built conflict between such movements and the secular academic theories employed to understand them. This paper considers whether a theoretical approach that paradoxically embeds both religious and secular attitudes might foster more constructive engagement and lead to richer understanding. To explore this the paper focuses on one possible example of a dual religious and secular theory, C. G. Jung's analytical psychology, and in particular Jung's appropriation and psychological revision of Rudolf Otto's concept of the numinous. While fully respecting religious reality, and so forestalling anti-secularity, Jung's reinterpretation allows for a psychological understanding of the vicissitudes of the numinosum, the mysterium, tremendum and fascinans that provides helpful perspectives on such features of fundamentalism as its absolutism, authoritarian leadership, moral Manichaeanism, and frequent intensification of militancy into terrorism.

Organized panel, English

Makimura, Hisako
Kyoto Women's University, Japan
Community, Non-standardization, and Time Limits on Graves and Cemeteries in Modern Japan: An Analysis of a Questionnaire Survey and a Field Survey(04J)

The modern Japanese cemetery was formed on the idea of integrating the traditional Japanese-style family grave with the European-style cemetery park. Tama Cemetery in Tokyo has typified this city-planned cemetery construction. However, within the changes in structure to both families and cities in present-day Japan we see questions arise regarding the

nature of both graves and cemeteries. To overcome the difficulties presented by the individualization of graves, graves where the entombed have no surviving relatives, and by the increasing mobility of families in Japanese society, we see the emergence of communal graves, graves with no standardized form, and graves created with time expirations. In Tokyo, economic growth led to an increase in the general population that eventually settled permanently within the city. This population was subsequently affected by various social trends and although it doesn't require descendants to care for the grave as is traditional in Japan, nonetheless require graves.

Symposium, English

Makino, Shin'ichi
Seijo University, Japan
The Movement of Ko Groups of the Issan and Isshin Schools in the Kanto Region(08C)

After Fukun and his disciples developed ko groups, Ontake belief spread widely. Ontake ascetics made full use of ko groups as a basis for propagation. In addition, the sendatsu, or leader of a ko group, was placed in each ko group and this person further developed Ontake belief. After Fukun, distinguished ascetics such as Isshin and Issan appeared. Isshin, as a successor of Fukun's training, established an original oza ritual. On the other hand, though Issan was not willing to spread the oza ritual because it was regulated as a magical rite under the Tokugawa Shogunate, he did form a large number of ko groups along the main roads in the Kanto region. As a result, ko groups of both schools prospered there and the Kanto region became a base for ko groups of the Ontake faith. Several ko

groups in the area maintain their traditions to the present day.

Organized panel, Japanese

Mallery, Bruce Gilbert
Seicho-No-Ie US Headquarters, USA

How I, Brought up in a Family of Protestant Ministers, Was Able to Accept a Religion Born in the Country Considered to Be the Enemy(03B)

Rev. Mallery will speak on how he, despite the fact that he was brought up in a family where his grandfather and father were both Christian (Protestant) ministers, as well as the fact that he served the United States in the military, was introduced to Seicho-No-Ie and was able to accept the Seicho-No-Ie teachings, which were born in Japan, the country against which the United States fought.

Organized panel, English

Mamiya, Keijin
Minobusan University, Japan
The Basis for Respecting Others: Nichiren, Dogen, and Religious Pluralism(09M)

It is often argued that Nichiren's faith and practice were highly exclusive. It is true that Nichiren did assert on the level of practice that to attain salvation one only needs to focus on the Lotus Sutra and to chant the Daimoku. On the other hand, his ideas on human beings and the world were highly inclusive. Nichiren argued that not only human beings, but also the entire world was originally identical with the Eternal Buddha. A similar contrast between practice and theory can also be detected in Dogen's thought. When one defines religious peace as the co-existence of the various religions without conflict, then the question is how Japanese Buddhism can contribute to the creation of such a state. In this panel, we will inquire

into this issue by looking at Nichiren, Dogen, and religious pluralism. Roundtable session, Japanese

Manabe, Shunsho
Shikoku University, Japan
The Religious Meaning of Mandara (Mandala) in Japan(17F)

A mandara was brought to Japan for the first time from China by Kukai in the first year of Daido (806 A.D.), and that was the origin of mandara in Japan. There are two kinds of mandara, the Taizokai-mandara and the Kongokai-mandara, in the sanctum of Kondo in Japan. The former is hung on the east wall, and the latter is on the west wall, face to face with each other. This positioning of two mandarars had never been seen before the Nara period and it was quite new that the object of worship was positioned in such a way. Now, comparing the religious meaning of them to the concept of sokushinjobutsu (becoming a Buddha in this very body), which is characteristic of Esoteric Buddhism, I will try to investigate the system of how to embody a mandara, and will clarify the religious meaning behind it. In addition, I will make a comparative study, containing the Besson-mandara (another type of mandara different from the Ryokai-mandara), and survey the relation between the doctrine of Esoteric Buddhism and the religious meaning behind it.

Organized panel, Japanese

Manzoku, Tamae
The Institute of Oriental Philosophy, France
Transforming the Concept "Laicite" in Modern French Society: The Issue of Headscarves in Public Schools(07S)

When we examine religion in modern French society, we can hardly avoid discussing laicite - or "laicisation" - a concept which

contains the following three elements: irreligiosity, secularity and the separation of religion and the state. As a result, laicite may be considered to be the spritual foundation of the French Republic. In 1989, the ban against wearing headscarves by Muslim girls in public schools prompted great controversy in French society. The arbitration of the State Council subsequently calmed the conflict. However, between February and March 2004, a new act banning visible religious symbols in public schools was passed by the National Assembly and the Senate, and entered into force in September 2004. The adoption of this act raises not only the issue of religious freedoms but also that of gender. By analysing this affair, I shall illustrate how the concept of laicite has been transformed.

Organized panel, Japanese

Mapril, Jose Fraga
University of Lisbon, Portugal
Amar Sonar Bangla: Jama't-i-Islami and the Politization of the Past among Bangladeshi Migrants(01O)

In recent years, migration research has paid increasing attention to the relation between religious institutions or religious political parties and immigrant populations. This paper focuses one of these movements, namely the Jama't-i-Islami from Bangladesh and its impact on Bangladeshi migrants. Based on ethnographic research in Lisbon, I intend to discuss how the national past and Islam are manipulated by arguments in order to contest or support the activities of this Islamic political party in Portugal. My argument is that these discussions are not only linked to homeland religion and politics but also with these migrants' experiences in the Portuguese context. I will try to show how the past, religious and political, is used

by individuals to deal with situations that have emerged in the migrant context.

Organized panel, English

Maroba, Kala'abiene
University of Lubumbashi, Congo
African Religion(s) and Women
Social Roles in Traditional
Society: A Step in a Global
World(11F)

In Africa the position of women in religion does not differ from her position in society. Religion has been and is still part of a whole. African tradition and cultures present themselves to women as an oppressive system that asserts the superiority of men over women. Girls are sexually prepared to play their roles as wives according to rigid secret initiation rites. This belief is reinforced by Biblical or Qur'anic texts. The essential leading figure is usually a man. Women are often endowed with a mysterious power. To improve women's situation, religion must be treated with tact in order to eradicate pretensions of man's superiority. Challenging "African Religion" in that way will lead to the integration of women in a global world.

Organized panel

Martikainen, Tuomas
Abo Akademi University, Finland
Organisations of Immigrant
Religions: The Case of
Finland(06V)

The organisation process of immigrant religions is one of the major channels through which immigrants adapt to a new social environment (Ebaugh & Chafetz, 2000; Warner & Wittner, 1998). A closer look at these organisations reveals that they most of them are not copies of organisational forms derived from the countries of origin, but rather resemble more Western models of religious organisation. The paper will discuss the

processes of immigrants' religious organization in Finland as an example of how immigrant religions adapt to a new social environment. It will also discuss what might be the consequences of such adaptations. The paper is based on my PhD in comparative religion that deals with the issue in the city of Turku, Finland (Martikainen, forthcoming).
Organized panel, English

Martin, Luther
University of Vermont, USA
Imagistic Modes of Religiosity in
the Graeco-Roman World(14T)

The panel on "imagistic modes of religiosity" will assess the predictions of a "divergent modes of religiosity" theory proposed by the British anthropologist Harvey Whitehouse. According to this theory, in which Whitehouse proposes an "imagistic" and a "doctrinal" modes of religiosity, "imagistic" does not simply refer to religious traditions that employ images, which, of course, most all do. Rather, the imagistic mode of religion refers to a cognitively based set of variables which involves varying levels of initiatory arousal, the activation of a specific system of memory, and spontaneous exegetical learning which result in small-scale, exclusive, intensively cohesive groups that are decentralized and ideologically heterogeneous. At first glance, this "imagistic" set of variables would seem to describe many of the diverse expressions of religiosity in the Graeco-Roman world, from the Hellenistic mystery cults to the early Christianities. While panelists may present alternative cognitive, social or historical approaches in their presentations, all will engage the utility of the Whitehouse theory for the historical study of Graeco-Roman religions.

Organized panel, English

Martins, Marcus H.
Brigham Young University-Hawaii,
USA

**Mormons in Japan: Seeking
Harmony Inside and Out(02U)**

The Church of Jesus Christ of Latter-day Saints (a.k.a. LDS Church or Mormon Church) has been in Japan since 1901, and now has about 120,000 members. As most Western religions operating in predominantly non-Christian countries, the Church of Jesus Christ has struggled to present its worldview (which is unique even in mostly Christian countries) to the Japanese people in effective ways. Parallel to this search for harmony with its environment, the Church is also facing the effect of globalization forces within its ranks. Significant numbers of Brazilians, Peruvians, and Bolivians (descendants of Japanese who immigrated to South America in the early 1900's) are now moving to Japan. Some of these are members of the Church of Jesus Christ who bring with them culture-based religious practices indigenous to their countries but foreign to the LDS environment in Japan. In addition, some of these immigrants have limited language skills, which makes their assimilation in the Japanese church more difficult.

Organized panel, English

Marui, Hiroshi
University of Tokyo, Japan
**A Point of Contact between Indian
Philosophy and Religion: the
Meaning of MahAjana-parigraha
in the Justification of the Vedic
Scriptures(14M)**

It is often difficult to draw a clear line between philosophy and religion in Indian thought. For instance, in the tradition of Nyaya Philosophy in which the issues of logic and epistemology occupy a peculiar position, philosophers were also actively engaged in controversies over various religious matters, such

as karmic retribution, liberation, and God. Specifically Jayanta, who was active in Kashmir in the latter half of the ninth century, claimed that the purpose of Nyaya Philosophy should lie in the justification of the authority of the Vedas. In his magnum opus, the Nyayamanjari, he devoted two chapters to the subject of how to prove the truth of the Vedantic scriptures as the words of an omniscient God. The present paper will analyze the meaning of the concept of mahajana-parigraha. In connection to this, we will also consider Jayanta's doctrine of the validity of all religious traditions.

Organized panel

Maruyama, Hiroshi
University of Tsukuba, Japan
**Contemporary Taiwanese Taoist
Ritual as Seen from the History of
Ritual Documents(11H)**

One of the most distinctive features of Taoist ritual is its general use of ritual documents to communicate with gods, spirits, ancestors, and ghosts. My own research on contemporary Taiwanese Taoist ritual shows that Taiwanese Taoist priests write and send numerous ritual documents. These documents include high memorials zou or shu and low memorials die or zha. Historically speaking, low memorials have been used by popular ritual masters since Song Dynasty. In order to understand the historical background of Taiwanese Taoism, it is very important to investigate the form and contents of low memorials in various ritual traditions. History of ritual documents in reference to the actual ritual practice will be discussed in my presentation.

Organized panel, English

Mase-Hasegawa, Emi
Doshisha University, Japan
**Religion and Contemporary
Japanese Novelists(1)(04W)**

In Japanese society, where the conscious commitment to a specific religious group is not widely observed, the commitment of an individual novelist to a religion might not constitute a major topic. Nevertheless, certain writers with religious or spiritual interests have been influenced by either Buddhism, Christianity, or some other religions. One typical example of such a religious novelist is a Catholic writer, Endo Shusaku, who revealed a conscious and ambivalent commitment to Catholicism. Another example of a novelist who shows a strong interest in spiritual salvation is Oe Kenzaburo, who incidentally utilizes a rich reservoir of local myths. Local mythology has stimulated other contemporary novelists in various ways. This panel will take up several Japanese novelists after World War II to reflect on the religious or spiritual themes in their works. We will trace the source of the universal implications behind the specific background of faith, family, and local environment. Organized panel, * Session Abstract, English

**Mase-Hasegawa, Emi
Doshisha University, Japan
Endo's Concept of God
Reconsidered(05W)**

Shusaku Endo (1923-1996) is a widely known Japanese Catholic novelist, one whose lifelong aim was to inculcate Christianity, to help it take root in the "mud swamp" of Japan. Endo expresses his faith and theological thoughts implicitly through the form of literature. His hermeneutics include interpretations of biblical writings and a search for the meaning of Christianity in a country of religious pluralism. Later his attempt at inculturation is not only for his homeland, but also for the global culture. In my presentation, I shall reconsider Endo's theological thoughts,

especially focused on the concept of God that was developed in his literature: not so much a patriarchal God, but a God who made himself without power and authority in order to be an ever-present spiritual companion.

Organized panel, English

**Mase-Hasegawa, Emi
Doshisha University, Japan
Religion and Contemporary
Japanese Novelists(2)(05W)**

In Japanese society, where the conscious commitment to a specific religious group is not widely observed, the commitment of an individual novelist to a religion might not constitute a major topic. Nevertheless, certain writers with religious or spiritual interests have been influenced by either Buddhism, Christianity, or some other religions. One typical example of such a religious novelist is a Catholic writer, Endo Shusaku, who revealed a conscious and ambivalent commitment to Catholicism. Another example of a novelist who shows a strong interest in spiritual salvation is Oe Kenzaburo, who incidentally utilizes a rich reservoir of local myths. Local mythology has stimulated other contemporary novelists in various ways. This panel will take up several Japanese novelists after World War II to reflect on the religious or spiritual themes in their works. We will trace the source of the universal implications behind the specific background of faith, family, and local environment. Organized panel, * Session Abstract, English

**Mastagar, Mariana
University of Toronto, Canada
Havel's Language of Politics:
Secular or Spiritual?(10B)**

This paper considers Havel's call for a new moral dimension of politics. That dimension would have to accommodate co-existence among

different cultures, race, and civilizations. It will show that his call is resonant of the call to peace by heretical medieval movements such as Bogomils and to some extent Cathars and Albigensians.

Organized panel, English

Matsubara, Shino
University of Kyoto, Japan
The Christology of Simone Weil(09R)

What is the greatest misery for those who have failed in life, for the afflicted (les malheureux)? Jesus knew that it was nothing else but the absence of someone who loved them. They are rejected and alienated. They only know loneliness and despair. Not miracles that cure illness but love is required the most by them. Jesus believed that we need an eternal companion who is like a mother to us. A companion who suffers with us, and shares all of our sadness and pain. War, terrorism, hunger, poverty, illness – the world we live in is filled with the suffering of innocents. True salvation for us may be found in the Cross of Christ. However, it is not the image of Christ radiating power and glory that can be our eternal companion. According to Simone Weil, it is Christ on the cross, deprived of authority just like the two bandits next to him, who can take on this role.

Organized panel, Japanese

Matsuda, Kensaburo
Tenri University, Japan
On <Cogitatio> and <Zeitlichkeit> in Augustine and Heidegger(08E)

According to Heidegger, Augustine belongs to two opposite genealogies. One is from Paul to Luther, and the other one is from Plato and Neo-Platonism to modern philosophy (metaphysics). The former is characterized by Faktizität of life that cannot be reduced to anything, and the latter is characterized by

Anwesenheit. In Augustine, indeed, seeing symbolizes the whole human cognizance and the path to the Truth itself (=God), for it makes anything possible to be present in front of one's eyes. Heidegger gazes at Augustine who is actually separated between both genealogies and stands at the point of Seinsvergessenheit. This situation is argued in reference to tempus as distentio animi and cogitatio.

Organized panel, Japanese

Matsuda, Mika
Hanazono University, Japan
The Study of Mysticism: A Review of its Past and the Prospects of its Future Methodology(09E)

Looking back at the study of mysticism since the nineteenth century, it has recently been pointed out that the conceptualization of "mysticism" was historically conditioned. The same remark can be applied to the Kyoto School, which studied European mysticism in comparison with Zen. Our Panel reflects on the background and methodology of past studies of mysticism, and searches for new methods of inquiry. First, Goto reconsiders the significance of the study of mysticism in the Kyoto School. Second, we consider the case of Meister Eckhart and the question whether or not he should be considered a mystic. In response to interpreters who assert that Eckhart is not a mystic but rather a philosopher, Kato considers the close connection between mysticism and philosophy. In response to interpreters who argue for the existence of Eckhart's mystical experiences, Matsuda examines the possibility of interpreting Eckhart according to speech act theory.

Organized panel, * Session Abstract, Japanese

Matsuda, Mika

Hanazono University, Japan
Did Eckhart Have Mystical Experiences? The Possibility of Interpreting Eckhart by Means of Speech Act Theory(09E)

Should we call Eckhart a mystic? This question divides his interpreters into two groups. While Flasch and the Bochum School take him for a philosopher and reject the name mystic, Germanist Ruh insists on that denomination. Both sides, however, have the same conception of mysticism, according to which being a mystic requires having mystical experiences, of which mystical texts are the expression. Ruh, for example, distinguishing mysticism from mystical theology and mystagogy, mentions mystical experiences as a characteristic of mysticism. Ruh, together with other interpreters who maintain the existence of Eckhart's mystical experiences, refers to certain passages in his German sermons. But recently attempts have been made to interpret those passages independently of the concept of mystical experience, by relying on speech act theory. I will examine the validity and the limitations of those interpretations, with the aim of casting some light on the problematic relation between Eckhart and mysticism.
Organized panel, Japanese

Matsue, Regina Yoshie
University of Tsukuba, Japan
The Religious Activities of Brazilian Migrants in Japan(06V)

Utilizing an anthropological approach, this research will explore the relationship between displacement, religious practices and self-motivation among Brazilians migrants in Japan. Considering that the role of religion among these migrants is not widely explored, this is an attempt to analyze how religious practices can provide a coherent and meaningful

way for the migrants reconnect themselves within the context of the displacement experience. In addition this research effort will compare the religious experiences and life-stories narratives among members of three groups: the Catholic Church in Japan and two new religious groups Sekai Kyuseikyo and Soka Gakkai. This research will focus on the way these groups are dealing with Brazilians migrants, the support (spiritual and/or worldly oriented) they are providing, the strategies and adaptations they are implementing to recruit and receive these migrants. Finally this research will analyze the process of self-reconstruction through religious experience for the members of these three groups.
Organized panel, English

Matsumoto, Akiro
Eichi University, Japan
Sufism: A Perspective for Peace and Coexistence(02O)

Originating in the Holy Koran, the doctrine of "peaceful heart" or "pure heart (qalb salim) absorbed various ideas and techniques for heart purification, and developed into Sufism. At Sufism's core is the doctrine of unity in plurality and plurality in unity. Through the fusion of the philosophy of heart purification and the doctrine of unity in plurality and plurality in unity, Sufism was given the basis of a philosophy for peace and an ethics for co-existence. This panel aims to discuss the various aspects and possibilities of Sufism from the viewpoints of peace and coexistence.

Organized panel, * Session Abstract, English

Matsumura, Kazuo
Wako University, Japan
Myth Theories and War(11C)

The purpose of this paper is to compare the effect that wars had on

the formation of the study of mythology. The theories of the nineteenth century (Max Mueller and J. G. Frazer) show no sign of having been influenced by any of the armed conflicts of that time. In the twentieth century, however, two great world wars occurred in which not only soldiers but also civilians were affected. The effect war had on the study of myth is evident in the cases of C.G. Jung, Georges Dumezil, Mircea Eliade, and Joseph Campbell. Jung and Dumezil thought that Nazism and Germanic mythology were related, while Eliade propagated a way of living based on myth rather than on historical thinking. Campbell, in contrast to these three, praised the culture of victory and heroic myths. After the Second World War, theories that investigate the relationship between myth and violence in general started to appear: the theories of Rene Girard and Walter Burkett are good examples of this trend.

Organized panel, English

Matsuno, Tomoaki

Taisho University, Japan

The Doctrine of Lindbeck and the Nature of Shinto(01P)

After the war the study of Shintoism focused primarily on the historical aspects of the doctrine without a religious philosophical approach. Using G.A. Lindbeck's doctrine and comparing Shintoism to the three regular principles which Lindbeck developed, I will approach the nature of Shinto. Lindbeck grasped the doctrine as the major role, and compared this to the three principles of Christianity. The first rule is the principle that there is only one God. The second rule is a principle that has specificity to Jesus Christ. The third is a principle of Christological maximalism where every possible importance that is consistent with the first rule is ascribed to Jesus. When I explain Shintoism

considering the above propositions, the first rule of Shintoism rejects monotheism and receives polytheism. The second rule is a principle which has specificity to Tennou, and the third is a customary principle which is based on ancient practices.

Organized panel, English

Matsuo, Kenji

Yamagata University, Japan

The Establishment of the Eighty-eight Stages of the Shikoku Pilgrimage -- Focusing on Some Historical Maps of the Shikoku Pilgrimage(17F)

The Shikoku pilgrimage consists of visiting eighty-eight sites associated with Kobo Daishi (Kukai). It is still a mystery as to how and when these eighty-eight sites were linked together to form the circuit as we know it today. First, I will introduce some historical maps of the Shikoku route which were used as guides to the Shikoku pilgrimage. In particular, I will show that a map dated the 28th day of the first month of Horeki 13 (1762), which contains illustrations of Kobo Daishi and an esoteric explanation about the Shikoku pilgrimage added by the Mt. Koya monk Kohan, became the model for subsequent maps, and that the current form of the eighty-eight sites was formalized by the appearance of this map.

Organized panel, Japanese

Matsuoka, Fumitaka

Pacific School of Religion/Graduate Theological Union, USA

Diasporic Nature of Theology Done by Asian Theologians(02E)

The heart of the matter is a shared story of a displaced people who live in a racialized society, their story of witnessing to the renewing power of the Spirit in the community that is being continually reformed and reforming. What contributions do the

Christian faith communities of the Asian diaspora in the U.S make to the shaping of Christian theology in Asia? What are the ways these communities practise and articulate their experiences of faith? This is a study of Christian faith in Asian diasporic communities in the U.S.
Organized panel, English

Matsuoka, Hideaki
Shukutoku University, Japan
Religious Landscape in Japan(03P)

Religious landscape can be defined as landscape that conveys religious meaning. Therefore, it covers a diverse arena, including sacred places, cemeteries, and landscapes that pilgrims encounter during their journey to their final destination. Ideas of sacredness immanent in the landscape, which might be considered naïve, persist in Japan and elsewhere, providing a focus and a frame for pilgrimage, enshrinement, and burial. Such ideas are increasingly emerging as central, rather than marginal, to religious discourse and practice. Unlike scripture, ritual, and mysticism, and other concepts that have been central to the study of religion, landscape has received little overt treatment in this academic arena. By bringing together scholars from several disciplines such as anthropology, geography, history, and sociology to discuss contemporary perspectives on the religious landscape of Japan, this symposium will shed light on the topic and provide a stimulus for further lines of not only interdisciplinary but also cross-cultural research.
Symposium, * Session Abstract, English

Matsuoka, Hideaki
Shukutoku University, Japan

Self-Cultivation, Transcendental Being, and Nature: On the Sacred Place of Shuyodan Hoseikai(03P)

Sacred places are significant as they commonly reflect key doctrinal features of a religious tradition. Some of Japan's New Religions have built extensive sacred places that feature natural settings which support the emphasis on nature often found in these religions. Shuyodan Hoseikai (Association for Self-cultivation and Sincerity), a religion founded in 1941 in Tokyo, has constructed an interesting example of such a sacred place. The locality is called Kamisato, the Home of God, occupies 25 acres on Izu peninsula in Shizuoka Prefecture, and has a view of Suruga Bay and Mt. Fuji. Analysis of Kamisato, a tapestry of both traditional and innovative elements of Japanese religiosity in regard to spatial structure, reveals two aspects of this religion: Shuyodan Hoseikai is a self-cultivation group which encourages its members to reflect on themselves by confronting the sea and mountain, and it is a religion which regards its founder as a transcendental being.
Symposium, English

Matsuoka, Hideaki
Shukutoku University, Japan
Modernity, Religiosity, and the Issues of the Mind: Japanese Intellectuals(04U)

After the 1880s, the modernization of Japanese religions can be seen as a process of psychologization. Several techniques that aimed to develop both body and mind were widely practiced. Buddhism started focusing on psychological aspects in pursuing its *raison d'être*, and self-cultivation movements became popular among intellectuals. Simultaneously, Japanese intellectuals tried to define the term *Kokoro* by adopting Western knowledge, including hypnotism and

psychic research. In this trend, however, we should not overlook the influence of the heritage of traditional religions from the pre-modern era. This panel aims to elucidate not only how modern Japanese intellectuals considered the idea of mind (kokoro) under the influence of traditional religions but also religiosity they found in the secular movements such as self-cultivation.

Organized panel, Japanese

Matsuoka, Hideaki
Shukutoku University, Japan
Spirit and Self-Cultivation: On the Acceptance of the Church of World Messianity, a Japanese New Religion in Brazil(14O)

In the forty-eight years since its introduction to Brazil, the Japanese new religion the Church of World Messianity has attracted some 300,000 followers, over ninety-five percent of which are non-ethnic Japanese Brazilians. Messianity is known for its practice of Joey, meaning "purification of the spirit" in Japanese, the foundation of all its activity. By using "experience-near difference" and "experience-distant difference" as analytical concepts, my presentation elucidates why Messianity has crossed the ethnic barrier and come to be accepted in Brazil, and tries to locate Messianity in the Brazilian religious arena.

Organized panel, English

Matsushima, Kobo
Tokyu Gakugei University, Japan
Religiosity in Christian School Students(04P)

The purpose of this study was to develop a religiosity scale for junior and senior high school students (1881 students) in Japanese Christian schools and to investigate the features of religiosity. Christian school students were divided into four groups: (1) Christians who have Christians in the family, (2)

Christians who have no Christians in the family, (3) Non-Christians who have Christians in the family, (4) and Non-Christians who have no Christians in the family. The differences in religiosity in these groups were examined. In addition, (4) Non-Christians who have no Christians in the family were sorted in gender difference and each grade, and the effects of religious education in the Christian schools were examined. In this presentation, I would like to report the developmental features and educational effects of religiosity of Christian school students in Japan.

Organized panel, English

Mayer, Jean-François
Religioscope/ University of Fribourg, Switzerland
Conflicts of Proselytism - An Overview and Comparative Assessment(04H)

All over the world, missionary activities have aroused reactions. In some cases, opposition is nothing new and deserves an examination incorporating an historical perspective. Attention needs also to be paid to strategies deployed against proselytization, which sometimes lead to the development of "counter-missions". Finally, it is worth examining what are the common features of those reactions to missionary activities across religions and cultures. Those will be some of the issues examined in this comparative paper. The conclusion will attempt to assess how far such tensions might have wider consequences.

Symposium, English

Mayster, Oleksandr Gregory
Ukrainian State University of Water Management and NRA, Ukraine
Growth of Religiosity in Ukraine: Natural Expression of Religious

Feelings or Influence of Economic Factor?(16E)

In the last decade, sociological surveys show a constant increase of the level of religiosity in Ukraine. On the other hand, after the collapse of the former USSR, the average income per person had considerably decreased. In order to develop the issue I shall analyze results of the last survey's concentration on the level of religiosity and examine the most important measurable dimensions of religiosity for the Ukrainian people. My next point will be analyses of the current economic standing of Ukrainian people and its possible correlation with dimension of religiosity. For this purpose I shall use an indexes of the 5 largest regions, measuring religiosity and economic prosperity in each of them, and try to reach conclusions. My hypothesis is that the higher the level of religiosity, the poorer the economic standing of the population, and vice versa (the higher the economic standing, the lower the level of religiosity). I also stress that the economic factor is not the only indicator of such flourishing religious commitment in Ukraine; there will be a look at some other features. Detailed analyses will be presented in the paper.

Organized panel, English

**Mboje, Mjomba
University of Nairobi, Kenya
Eastern African Women:
Religious Victims, Economic
Entrepreneurs ignored in Global
Standards(11F)**

In East African countries, as in many other developing countries, people survive on the informal economy. This economy is basically supported by women's commercial activities which provide the family with a consistent income. Women become thus the pillars of the family economy. They work too much and indeed work longer hours than their

male counterparts, but their work is always less valued. In fact, if women's work were valued in terms of money, Eastern African women would be amongst the highest paid people in the world. Religiously speaking, this is a reversal of traditional women's roles, where the man is supposed to work hard in order to support his family and the woman is destined to bear children. But what we experience is just the contrary to this, a fact which should cause us to challenge many attitudes resulting from globalization in African contexts.

Organized panel

**McCutcheon, Russell T.
University of Alabama, USA
A Response to THE UNDERLYING
TERROR:(01C)**

The category "religion" and the binary pairs that attend it like sacred/secular, faith/doctrine, Church/State, etc.), deserve as much attention as has been devoted by scholars to the social and political roles played by other pairs, such as pure/impure, raw/cooked, male/female, citizen/foreigner, and now, in the post-September 11 context, freedom fighter/terrorist. As with these pairings, the Church/State and private/public binaries can be understood not to refer to stable and separable zones of human practice, but as part of a classification system that manages a competitive social and political economy by segmenting, ranking, and containing specific forms of behavior and organization, whether as a means to authorize or deauthorize them. When understood to refer to an inner zone of private experience and feeling, the political rhetorics of "religion" and "faith" should be studied as techniques of governance, not as neutrally descriptive names given to pre-existent things existing in the world or in the human heart. As an

example of how this is used, the paper draws on several recent examples of the marginalization and containment of active political dissent and opposition by North American media and scholarship. The examples focus on instances where so-called timeless Islamic "principles" and "faith" are understood to be in opposition to a so-called militant forms of Islam, once termed "fundamentalist Islam" but now termed "Islamist."
Symposium, English

McCutcheon, Russell T.
University of Alabama, USA
Swapping Stories, Drawing Boundaries: The Limits of the Insider/Outsider Problem(13K)

Although it has now become routine for scholars of religion to discuss various ways of solving what is known as the insider/outsider problem, few have asked why it is that we understand the conflict between viewpoints to be a problem in need of a solution rather than seeing attempts to mediate such conflicts as liberal, social formative techniques which are themselves deserving of study. This paper explores why the insider/outsider problem is a problem, for whom it is a problem, and the practical implications entailed by trying to overcome the historically situated nature of all human behaviors by questing for a viewpoint with no apparent perspective.

Organized panel, English

McCutcheon, Russell T.
University of Alabama, USA
The Domestication of Dissent: Pundits? Contributions to the War on Terrorism?(16B)

Using as an example the case of recent popular and scholarly representations of Islam that circulate in the North American media, this paper argues that the common essence/manifestation,

belief/behavior, faith/tradition, experience/expression, private/public, and religious/political distinctions have proved to be useful devices for those attempting to normalize, and thereby authorize, a particular sort of "Other," one that is compliant with dominant interests in liberal democratic nation-states. By means of these rhetorical distinctions a presumably safe haven is created for non-negotiable difference by lodging it within the privacy of the human heart, all of which is in the service of creating a specific type of unified consensus of public behavior and organization
Organized panel

McGrath, Paul Devereaux
Nagoya Gakuin University, Japan
Myth and Subjectivity in the Work of Tsushima Yuko(04W)

From her earliest work Tsushima Yuko has been concerned with the dynamics of intersubjectivity. This presentation examines the development of Tsushima's thought on Self and Other from early Choji (1978) (Child of Fortune, 1983) and Danmari ichi (1983) ("The Silent Traders," 1988) to her English essay on the function of narrative voice in Ainu poetry (boundary 2, 1994). Tsushima's work deals with myth in two ways; much of her energy is used to demythologize the oppressive "common sense" which would delimit the subjectivity of her heroines. On the other hand, she uses myth and dream imagery to re-figure the contours of a supra-national, supra-personal subjectivity. I will describe this dynamic subjectivity and connect it with the thought of Paul Ricoeur in Oneself as Another (1992).

Organized panel, English

McKenny, Gerald
(06I)

The paper will explore conceptual frameworks for evaluating human

enhancement technologies. More specifically, are there any limits in principle (i.e. apart from the consent of subjects, acceptable harm-benefit ratios, and just distribution) to the alteration of human traits? Such limits may come from three sources: 1) a normatively significant distinction between therapy and enhancement, 2) a normative conception of human nature, and 3) conceptions of a good life and of the relation of various capacities and activities to that life. I will argue that the first two attempts fail and that the latter requires a different kind of discourse about bioethics than we currently possess.

Organized panel, English

Meckenstock, Günter
Christian-Albrechts-University,
Germany

The Significance of Peace in Schleiermacher's Theory of Religion(11Q)

Throughout history, the impact of religion on conflict and peace in various social constellations has to be understood as ambiguous. This is especially true for highly complex and organized monotheistic religious traditions. Since religion is experienced as an encounter with the absolute, it involves personal commitment, along with an impulse for gaining social approval. Such a constellation can subsequently lead to social regulation of truth and morality. Accordingly, the more impact religion has on social, cultural and moral life, the more threatening religion can be to peace. Schleiermacher's theory of religion underscores the inherent prospects for peace within religion. This paper examines how that theory exposes possibilities for peaceful interchange and communication that emerge from the structure of religious experience.

Organized panel, German

Mederos, Aníbal Arguelles
University of Havana, Cuba
The Religious Expressions in Cuba: Changes and Perspectives(15F)

The religious expressions of African origin with are practiced in Cuba embrace a series of worships and ritual practices that were introduced by slaves brought from the African continent; under Cuban conditions, they were transformed. This study explains the common characteristics of the belief system of the African-origin religions, their evolution, development, challenges, tendencies, and significance within the religious framework of Cuban society.

Organized panel

Melton, Gordon
University of California, USA
Indigenous Chinese Christian Groups in the West(01B)

This paper concentrates on two new religions, which emerged in the early twentieth century in China and have subsequently become global religious movements, the True Jesus Church, and a second group known variously as the Little Flock, the Assembly Hall churches or the Local Church. Both quickly expanded beyond China, one to Malaysia and one to the United States, as well as spreading throughout China in the 1930s and 1940s. In the last half of the twentieth century, both groups became substantial bodies in Hong Kong and Taiwan and established congregation throughout Southeast Asia. The presence of these two groups along with a spectrum of other Chinese new religions in the West indicates that China should join India and Japan in the consciousness of New Religion scholars as a source of new religious life. By creating an anti-religious environment, China has

become a major religious exporting nation in an era of globalization.
Organized panel, English

Melton, Gordon
University of California, USA
The True Buddha School: A Vajrayana Revitalization Movement?(15D)

The True Buddha School, a new Vajrayana Buddhist organization centered on Taiwan, has in the last twenty years become an international organization claiming to be the source of some two million people taking refuge. As a new organization taking an old tradition into new territory, it challenges the definitions we have worked with during the last generation concerning New Religions. Do ethnic-based religious revitalization movements qualify? The answer depends on the context more than any characteristic of the group.
Organized panel

Menon, Devaki Kalyani
DePaul University, USA
Women and Hindu Nationalism(04V)

In this paper I will examine how religion is used by women in the movement to endorse the violent politics of Hindu nationalism. Through a close examination of the ideas presented by female religious renouncers in the movement I analyze how Hinduism is used to motivate members of the movement to engage in acts of violence. Drawing on the Bhagavad Gītā, an ancient Hindu text considered sacred by many Hindus, female renouncers argue that it is the sacred duty of all Hindus to participate in violence in defense of dharma defined variously as the moral order of the world or as righteous action. These female renouncers argue, that just as in the Bhagavad Gītā where Lord Krishna suggests that it is Arjuna's duty to

fight his kinsman to uphold dharma, today it is the sacred duty of all Hindus to participate in the struggle to establish the moral order of a Hindu nation in India. While these ideas clearly appeal to many men and women in the movement, long term ethnographic fieldwork amongst Hindu nationalist women in the movement revealed that not all those who participate in the movement endorse the violent politics of Hindu nationalism. In this paper I will discuss the myriad responses to Hindu nationalist violence amongst women in the movement. I suggest that while a majority of women in the movement do indeed see violence as necessary to the larger struggle for a Hindu nation, there are some women who endorse the politics of Hindu nationalism while remaining critical of the violent measures engaged in by many activists. I suggest in this paper that these critical voices are significant because they articulate an alternative ethic that challenges the central nationalist construal.
Organized panel

Merdjanova, Ina Nestorova
Center for Interreligious Dialogue and Conflict Prevention, Bulgaria
Religious Dimensions of War and Peace in the Balkans after 1989(12S)

The fall of communism has brought about new opportunities and new challenges for religion in post-communist society. Undoubtedly, these challenges have been particularly strong in the Balkans, and especially in the former Yugoslavia. In this paper I focus on the role of religion in the successor states of the former Yugoslavia, and more specifically on the ways in which the Serbian Orthodox Church, the Croatian Catholic Church and the Islamic community in Bosnia have been involved in politics. I use

this case as an illustrative example of how religious expression has been involved in the processes of war and peace in the Balkans by shaping national identities and policies. Inevitably, as the conflict escalated, religion became even more politicised. While not directly responsible for the crisis, religion, in the form of Catholicism, Orthodoxy and Islam, has been involved in it in various ways. The process of religious identity formation on the part of the predominant religions contributed towards the sacralisation of nationality. Religion, however, has a strong potential for tolerance and peaceful coexistence, and not only for conflict and tension. The paper will conclude by outlining the involvement of religious communities in the Balkans in the post-war processes of conflict resolution and peace-building.
Organized panel, English

Mibolos, Dolly L.
University of the Philippines-Diliman, Philippines
Spanish Missionaries in The Development of a Philippine Community(14E)

The Philippines is well known for being the only Catholic nation in Asia. This process of community development in the Philippines can be historically traced with the coming of the Spanish Missionaries, namely the Augustinians, Franciscans, and the Dominicans. This paper attempts to show how the Spanish Missionaries arrived in the province of Nueva Vizcaya, in the Northern portion of the Philippines. This research paper is composed of three parts. The first part will discuss the background of Christianization in the Philippines. The second part focuses on the missionaries' interactions with the original settlers of the place, citing the missionaries' accomplishments like Christianization of the natives,

founding of towns, improvements in agriculture and construction of roads. The third part is the discussion of the six towns in Nueva Vizcaya where people experienced political, economic and social developments.
Organized panel, English

Mikaelsson, Lisbeth
University of Bergen, Norway
Meeting the Religious Other : Constructions of Key Scenarios in Norwegian Mission(05S)

The paper will focus on how Norwegian missionaries constructed indigenous religions in their writings directed to readers at home. More specifically the paper will discuss certain recurrent key scenarios, showing the character and content of foreign religions in missionaries' view. Specimens of such scenarios are meetings with foreign religious experts like monks, magicians, with doctors or priests, or presentations of miserable women as the main victims of "heathen" cultures. In their textual contexts, the key scenarios fulfill several functions in one stroke: they legitimate the mission project by demonstrating the negative effects on people of non-Christian religions; they draw the lines separating Christianity from other religions, echoing normative patterns that go back to Christian antiquity; they homogenize the non-Christian world by reducing foreign religions to fixed patterns of misery, superstition and demonism; and last but not least, they become elements in personal and institutional identity construction.

Organized panel, English

Miki, Hizuru
Osaka International University, Japan
From Authority to Autonomy -- The Rise in the Religious Intellectual Level of the Common People(16I)

A holy ground of folk religion is located in the suburbs of Osaka, the second largest city in Japan. In the area of Mount Ikoma, many traditional temples and shrines exist alongside more recently founded ones, famous for divine favors such as miraculous salvation from poverty, illness, domestic disorder, and so on. According to a sociological report published in 1985, the total number of visitors to Ikoma at that time numbered about ten million per year. Recently, however, the religious adherents of Mt. Ikoma seem to be increasing in age and diminishing in number. The current research does not suggest that urban dwellers are becoming indifferent to religion but rather, that they are becoming religiously autonomous. They no longer rely on authorized dogma and leadership as in the past, but have the intellectual capacity to gather their own religious information and live their religious lives independently. Consequently, they no longer visit the old holy ground.
Organized panel, English

Miles, Christopher John
Eastern Mediterranean University,
Turkey
Journeying into the Neither-Neither: The 'Death Posture' of Austin Osman Spare and the Establishment of Neo-Shamanic Identity(14G)

The English artist and occultist Austin Osman Spare (1888-1956) created a dense and problematic body of work that is unique within the Western occult revival in that it prides itself on its lack of lineage. Spare's texts and accompanying art works are a mixture of practical grimoire, revelatory exhortations, satirical diatribes upon established religion and calm exegesis of his esoteric theory; yet the technique of the 'Death Posture' stands as a central touchstone throughout. The paper will analyze Spare's various

presentations of his physical techniques for inducing a state of 'neither-neither' and track their central influence across his body of published work, focusing on the manner in which Spare links the destruction of identity with the cultivation of a matter-of-fact not-caringness. It then goes on to identify similarities between Spare's highly individualistic methodology and long-recorded shamanistic techniques.

Organized panel, English

Mimura, Yasuomi
Hiroshima Institute of Technology,
Japan

On the Significance of Ecstatic Movements in "Kagura"(08U)

"Kagura" has been defined as "Being before and with gods," which relates to the soothing of gods. But, through close observations of kagura in the Chugoku region, we realize that the "soothing gods" theory cannot fully explain many ecstatic movements of performers. Iwata Masaru once studied Hiba-kojin-kagura in the Bingo area, and suggested that ecstatic movements are not fully explained by the soothing-gods theory. The presenter, through observations of the shogun-mai of Aki-junjingi, came to the same conclusion as Iwata's. The ecstatic movements of kagura in the Chugoku region should be interpreted as "driving-out the evil spirits" rather than "soothing-gods." What's more, the presenter, after studying the "Yamano-kami festival" in the Suo area, found that primordial movements in trance of "Yama-no-kami" is closely related to dealings with dead souls. Thus, the presenter gives reconsideration on the ecstatic movements of various kinds of kagura in the Chugoku region, and clarifies that they are primordially related to the "driving-out the dead souls."

Organized panel, Japanese

Minesaki, Hiroko
Ochanomizu University, Egypt
Gender Norms and Islam:
Focusing on Fatwa in
Contemporary Egypt(04O)

This paper deals with Egyptian Gender norms and Islamic Legal Culture in Egypt. Fatwa (a jurist's view or judgment) of contemporary Egypt is used as my main data. Fatwa has played a role of adjective law in application of Shari'a. The Personal Status Law of Egypt is based on Shari'a. Simultaneously, Shari'a is the religious law and norms of daily life. So the gender norm of Shari'a entered even into the details of life, and provides that way of Muslim life. The gender norms of Shari'a go into details. As a result, people think that a sexual matter is a public matter, and it is put under control of family and community. Especially, control of young women is made severe. Egyptians obey their legal culture of Shari'a, based on the name of God. I try to make clear how Islamic discourses influence women's daily life and their decision making.
Organized panel, English

Minowa, Kenryo
Aichi-gakuin University, Japan
The Characters of the Eight
Lectures at the Hosshoji
Temple(09U)

The Eight Lectures at Hosshoji Temple (Hosshoji Mihako) was a part of the famous ceremonial service called sango and this was the most authoritative ceremony in the Kamakura Period. At the Mihako, the Lotus Sutra was preached and broad dogmatic themes were argued in this ceremony. The first theme was delivered from a quotation from the Lotus Sutra, and the second was concerned with dogmatic understandings of Buddhist studies. The theme was selected considering the lecturer's

profession. For example, if the lecturer belonged to Tendai, the argument was concerned with the Tendai Doctrine and if he belonged to Hosso, Hosso doctrine was the subject of interest. It seemed that the content of the argument was to pursue the contradiction between the sutras and the commentaries which lecturer's sect depended on. We can say that the arguments done to surpass the contradictions were based on the Mahayana doctrine. There seemed to be a rule that they should avoid Hinayana Buddhist texts.

Organized panel, Japanese

Miranda, Evelyn A.
University of the Philippines-
Diliman, Philippines
Indigenization of Christianity in
the Philippines: The Case of the
"Turumba" in Pakil Town of
Laguna Province(14E)

This study is part of a broader research on the local history of Laguna which will focus on the indigenization of Christianity in Pakil, Laguna: The Case of the Virgin of Turumba. At present, the feast day of the Virgin of Turumba has gathered a big crowd in the town of Pakil. People from all walks of life coming from nearby provinces and as far as Metro Manila participate in the celebration of the Feast of the Virgin of Turumba thereby making this annual affair a very important historical and ongoing commemorative event in practically the entire Laguna province (see map). Specifically, the study will discuss the elements of native culture which were combined with the doctrines/rituals of Christianity during the Spanish period. It will also look into the impact of the "Turumba" on the socio-economic life of the Municipality of Pakil."Turumba" has enriched the cultural, spiritual as well as the material aspects of life of the

Christian Filipinos particularly the people of Pakil. The miracles of the Virgin of Turumba also strengthened their Christian religious life.

Organized panel, English

Mitomo, Kenyo

Rissho University, Japan

The Spread of Buddhism and its Harmonious Nature(07M)

King Ashoka (268 B.C.) sent Buddhist envoys to various areas including Syria, Egypt, and Greece in hopes of building peaceful societies based upon laws and not ruled by might. It was not military coercion, but Buddhism's peaceful and lofty ideals that influenced neighboring nations. This session hopes to offer clues toward solutions to our societies' infatuation with impelling cultures and the unstoppable chain reaction of violence by examining what Buddhist concepts were involved and in what process Buddhism managed to assimilate with local cultures and religions in its spread through India, the Islamic world, Tibet, China, and Japan.

Organized panel, * Session Abstract, Japanese

Mitomo, Ryojun

Rissho University, Japan

A Comparison Between the Dharma and the Laws of Society(07M)

The dharma of Buddhism includes Sakyamuni's teachings and the universal law of causation. The teachings are not static and depend on the time frame, society, culture, environment, and the listener's level of understanding. The teachings must also demonstrate their universal rationality. Universal rationality persuades people to adopt the realization of para-hita, or "serving others". That which is not deceptive is not construed as truth in Buddhism; only that which benefits others can be so assumed.

Para-hita, however, conflicts with the laws of society. Genjo-sanzo illegally departed his country, as did Ganjin Wajo who is responsible for transmitting the vinayas to Japan. As such, these men risked breaking the laws of their country to live for the sake of truth. I intend to focus on the subject of relegating civil laws and rules for the advancement of para-hita by introducing such cases including that of Ninsho Ryokan of the Kamakura Period.

Organized panel, Japanese

Mitrofanova,

Anastasia

Vladimirovna

Diplomatic Academy, Russian Ministry of Foreign Affairs, Russia

Fundamentalism And Politicization Of Religion In Russian Orthodoxy(17Q)

Orthodox Christianity as a political religion should be distinguished from religious fundamentalism. Unlike fundamentalism, political religion aims not at revitalization of the past but at addressing the most vital issues of modernity. Fundamentalists can be non-political: they tend to isolate themselves in small enclaves within modern societies. Political religion of Orthodox Christianity easily changes the corpus of sacred texts while for fundamentalists all the texts are already written and interpreted. Political Orthodoxy easily borrows ideas, methods and symbols from the other religions and secular ideologies. From the fundamentalist viewpoint, all versions of political Orthodoxy (Pan-Slavism and Eurasianism) should be defined as heretical. Pan-Slavism is heretical because it views Orthodoxy as a kind of Slavic tribal religion and by doing this strips Orthodoxy of its universalism. The heretical nature of Eurasianism (from the fundamentalist viewpoint) is based on the fact that any difference

between Orthodoxy and non-Orthodoxy disappears.
Organized panel, English

Mitsuhashi, Tadashi
Meisei University, Japan
Ancient Emperors and the Formation of a Medieval Shinto-based Vision of the Tenno(09P)

The establishment of emperorship dates back to after the 7th century, during which the term "Tenno" and the country name "Japan" first came into usage. This period also saw the establishment of the mythology of "Tenson Kourin" (descent from the heavens of the imperial ancestral deity) as reflected in the Kojiki and Nihonshoki, and the creation of the idea of the Tenno as a living kami (arahitogami) ruling over Japan. However, in reality, this Shinto-based vision of the Tenno did not wield absolute authority, nor was it perpetuated or developed by imperial decree. Rather, the idea of the Tenno as a descendant of deities, and the notion that he was one with Ise Jingu, cannot be found in Heian period ceremonial. I claim that this mythological view of the Tenno did not come about as a result of state imposition, nor did it emerge out of the imperial ceremonial administration. Instead, it arose among the priests of Ise Jingu and Buddhist monks who worshipped the shrine. In other words, I want to argue that the vision of the Tenno as the core of Japan was developed as a Shinto view of emperorship unrelated to the exercise of political power or the political considerations of its time.
Organized panel, Japanese

Mitsuhashi, Tadashi
Meisei University, Japan
Shinto Perspectives on Emperors(09P)

Since ancient times the Tenno (emperor) has been at the center of Japan. This panel explores the

spiritual dimensions of the emperor's position in Japan, along with his political and social roles. We will focus on Shinto (especially Ise Jingu), a vital topic when discussing the institution of the Tenno. From our respective specialties in history and anthropology, papers will address the following topics: differences between perspectives on the Tenno as developed in ancient times and in the middle ages; views of emperorship as reflected in medieval Buddhist/Shinto ceremonial practice; the relationship between the Nikko Toshogu shrine and Ise Jingu under the Tokugawa shogunate; the transformation after the end of the Second World War of the relationship between the Tenno and Ise Jingu that had existed during the Meiji period. In this way, in addition to discussing the process of the creation and transformation of images of the Tenno through history, we wish to draw attention to the historical continuities in the spiritual/religious dimensions of Japanese emperorship, as well as to Shinto as a characteristic cultural phenomenon of Japanese society.

Organized panel, * Session Abstract, Japanese

Mitsutani, Margaret
Kyoritsu Women's University, Japan

Myth and the Work of Tawada Yoko(04W)

In the work of Tawada Yoko, myth often functions as a force that disrupts the complacency of modern life. *Opium for Metamorphosis*(2001), originally written in German, can be read as Tawada's take on Ovid's *Metamorphosis*. The 22 nymphs and goddesses who float in and out of its pages, however, are not merely modern versions of their Greek and Roman counterparts. For example, Adirane, who in the myth provides Theseus with thread to guide him out of the labyrinth, here creates a

network of alleys that refuse to accept the names city planners try to force on them, while Leda, seduced by Zeus in the form of a swan, is herself transformed into an aging swan who views the State as our Father who art in Heaven. Narrated by a writer who discovers that her body is capable of producing opium, these stories defamiliarize Greek myth in playful yet disturbing ways, casting new light on gender and the body, politics, art, and of course, addiction. Organized panel, English

Miwa, Zeho
Minobusan University, Japan
The Influence of Nichiren's Works in The Modern Japan(08L)

To believers of Buddhism, the Buddhist sutras take on a narrative aspect. In this case, the narrative has a religious effect, providing principles of explanation for phenomena occurring in the real world and a system of explaining through a plot that provides a standard direction to the life of the believer. Phenomena occurring in the real world are not explained as fortuitous, but are located in real time out of necessity. This characteristic can be classified into two categories, "significance as a standard" and "significance as a tool of healing." In this paper, I'll deliberate on how Nichiren's works influence Modern Japanese intellectual history and demonstrate the particularity of narrative included in Nichiren's works.

Organized panel, Japanese

Miyai, Rika
Saitama Institute of Technology, Japan
On the Jinzanglun, a Buddhist Encyclopedia from the Latter Half of the Period of the Northern Dynasties in China(09O)

The Jinzanglun was compiled by Daoji during the Northern Qi and the

Northern Zhou periods in China. It is a Buddhist encyclopedia that classifies the Buddhist Canon into various categories. The Jinzanglun became well known not only in China, but also in Japan, and was widely respected. Some tales found in the Konjyakumonogatarishu are based on the Jinzanglun. However, the Jinzanglun was considered lost for a long time in China and Japan. Recently, some volumes of it were discovered in Japan. A careful study of these volumes and a comparison with other Buddhist encyclopedias such as the Jinluyixiang, the Fayuanzhulin, and the Zhujinyaoji will help to reconstruct the Jinzanglun. The Jinzanglun is a very valuable resource for studies on the Buddhism of the later years of the Northern Dynasties, a period which has remained relatively understudied. An analysis of the Jinzanglun will also be helpful in clarifying the compilation process of Buddhist encyclopedias.

Organized panel, Japanese

Miyake, Hitoshi
Kokugakuin University, Japan
Religious Studies Research on Religious Traditions in Japan – Research on Folk Religion(02A)

Until now, religious traditions in Japan have, for the most part, been discussed from the position of established religions such as Shinto, Buddhism, and Taoism. Yet, it is the Japanese people who have either directly or in a synchronized form, integrated these foreign religions into their own life style to meet their religious needs. This is the approach used in the research of folk religions; to analyze Japanese religious traditions through the perspective and religious life style of the people. Folk religion includes Shinto, which is rooted in natural religion, Buddhism, which is a founded religion, China's Taoism, Confucianism, syncretistic religions,

which is an amalgamation of these religions mentioned above, and also includes new religions established in Japan such as Shugendo, Onmyodo, and other new religions that are still in its groundbreaking years. Through religious leaders within the community, these religions have been advocated to respond to the needs of the people and have been incorporated into their life style. In this presentation, after introducing the central studies made in the field of Folk Religion along with my own perspectives, I would like to examine the notion of life and death in Japanese folk religion using three paintings as the basis of my thoughts.

Organized panel, English

Miyake, Hitoshi
Kokugakuin University, Japan
Shugendo and Mountain Beliefs and Practices in Japan(07C)

A belief in the sacredness of mountains is found all over the world. In Japan, shrine Shinto was nurtured on the belief that spirits residing in mountains could be petitioned by those living at their foot for rich harvests. With the arrival of Buddhism and Taoism, which placed great value on ascetic training in the mountains, more and more priests went there for practice, which gave eventual rise to what might be called "mountain Buddhism." Shugendo formed around the thirteenth century, centered on priests from the esoteric Tendai and Shingon schools who went to the mountains to gain the spiritual power that was the pivot of their magico-religious activities. Shugendo represents a combination of native beliefs (proto-Shinto), Buddhism, Taoism and Yin-Yang divinatory practices (Onmyodo) and it was an important current in medieval religion. Christian missionaries who lived in Japan in the sixteenth century described it in

their reports to Europe. During the Edo period (1603-1867), Shugendo adherents (shugenja) were required by government policy to settle in villages throughout the country and to centre their activities there. Shugendo was banned in 1872 by the Meiji government as part of their policy to separate Buddhism and Shinto. However after the Second World War, religious organizations were given the freedom to operate independently. Female practitioners have greatly increased in number in recent years. This panel, conducted under the auspices of the Nihon Sangaku Shugen Gakkai (Association for the Study of Japanese Mountain Religion), aims to present a comprehensive view of Shugendo and mountain religion, the core of folk religion in Japan, with reports by representatives of the Association and foreign researchers.

Organized panel, * Session Abstract, Japanese

Miyake, Hitoshi
Kokugakuin University, Japan
Shugendo and Mountain Beliefs and Practices(07C)

In July 2004, the sacred mountains and pilgrimage routes of the Kii peninsula centering on Yoshino, Kumano and Mt Koya were designated a UNESCO World Heritage site. The Yoshino-Kumano region is the birthplace of Shugendo, and Kumano Shugendo in particular was the core of medieval Shugendo. Mt Koya was an important ritual site for esoteric practitioners and shugenja also appeared from the Shingon tradition that flourished there. I will centre my presentation on mountain beliefs and practices at Yoshino, Kumano and Mt Koya as they existed before the rise of Shugendo and then examine the Shugendo which made this region its practice site. As Kumano Shugendo spread throughout Japan,

a temple organization developed centered on the Kyoto temple Shogoin, and a loose organization of practitioners, called the Tozan Shodaisendatsu-shu, developed based in a number of large temples in the Kinki region. I will also touch briefly on the Honzan-ha and Tozan-ha Shugendo groupings of the Tokugawa period.

Organized panel, Japanese

Miyamoto, Kesao
Musashi University, Japan
Shugendo Ritual in Local Areas(07C)

Unlike during the medieval period, when religious authority took precedence over secular authority, during the Tokugawa period, the Shogunate (the secular authority) engulfed religious authority and used religion for political purposes, making it a tool for the domination of the populace through policies such as the temple-registration system and the hierarchical system of main and branch temples forced upon the various sects and schools. Under these conditions, undertakings by shugenja became multifaceted; their religious activities were regulated not only by their own abilities but also by local politics, the strength of other religious, non-Shugendo groups, and by the beliefs of the populace. This paper considers similarities and differences between eastern and western Japan through an examination of Shugendo ritual and village events.

Organized panel

Miyamoto, Youtaro
Kansai University, Japan
Religion of Korean Residents in Japan: From the Standpoint of Postcolonialism(01F)

Korean Residents in Japan (zainichi), the largest minority group in Japan, have been forced to live "identity/non-identity" of zainichi, which is persistently invented by

discrimination in the midst of a contradictory dynamics of assimilation and exclusion. Such a "disease of identity" can be seen, for instance, in the fact that more than 90% of zainichi are using Japanese names in public instead of Korean names. In spite of this fact (or because of it?), "Korean nationality" still holds its symbolic reality among zainichi. To keep this nationality, zainichi have kept traditional styles such as Confucian ceremonies and shamanistic rituals as well as some folk festivals creatively organized by themselves. Shitennoji wasso, one of those festivals, indicates a case of creating identity as zainichi (neither Korean nor Japanese) through a series of dramatic representation of the history based on the fact that Korean immigrants introduced new cultures to ancient Japan.

Organized panel, English

Miyamoto, Youtaro
Kansai University, Japan
Ojoden and Taishiden: An Aspect of the Development of Sacred Biographies in Japan(15M)

It was during the middle of the Heian period when the Jodokyo (Pure Land Buddhism) first flourished in Japan. It was also at this time that the first ojoden (biographies of those who achieved rebirth in Amida's Pure Land) came to be compiled. The first attempt in this genre was the Nihon-ojo-gokuraku-ki (Japanese Record of Pure Land Rebirth), edited by Yoshishige Yasutane in 984. The first biography of the forty-two ojonin (one who has achieved rebirth in Amida's Pure Land) found in this particular ojoden is the story of Shotoku Taishi (Prince Shotoku). It is obvious from its contents that this biography is based on the contemporaneous Shotoku taishi denryaku (Chronological Biography of Prince Shotoku), which, as the most

popular taishiden (biography of Prince Shotoku), marked an epoch of belief in Shotoku. It was at this time, that the image of Shotoku Taishi as the founder of Pure Land Buddhism in Japan consolidated, and Pure Land Buddhism was made orthodox by the True Pure Land School based on the tradition beginning with Genshin and through Honen to Shinran.

Organized panel

Miyamoto, Yuki

DePaul University, USA

Sacred Pariahs: The Representation of Women in the Case of the Atomic Bombing(04V)

This paper examines various representations of women in the commemoration of the atomic bombings of 1945. To this end, I focus particularly upon the exemplary image of Yumechiyo in Yumechiyo Nikki (The Diary of Yumechiyo). This story was not only a popular TV series in Japan, but was also rendered into a novel, a play, a movie, and even a statue in Yumura, Hyogo, where the character of Yumechiyo spent most of her life. I argue that the image of this female protagonist is largely confined by the stereotype of woman as "pure," "innocent," or "self-sacrificial." Such a reifying representation falls short of grasping real men and women's complex experiences of agony, hatred, and aggression during the war by simplistically reducing them to victims. On the other hand, I argue, the feminine representations may yet lend themselves to a more inclusive understanding of the event, suggesting a possible means of reconciliation when compared with the image of the merciful and compassionate Buddhist deity Avalokitesvara (Kuan-yin in China; Kannon in Japan), a sacred archetype of womanhood widespread in East Asia.

Organized panel

Miyanaga, Kuniko

The Reischauer Institute, Harvard University, Japan

New Traditions in Global Society(01H)

Globalization primarily means the integration of the world and the associated formation of global culture, especially the dissemination of global standards. Until 1970, it was generally held that the whole world would evolve to the Western type of modern society to which local cultures should be integrated. However, by now, it has been evident that local traditions also emerge under new fashions and with new functions in global society. This panel discussion shows some concrete examples of the emergence of New Traditions in global society, and then discusses that tradition is reorganized and simplified to serve specific purposes in global society. Furthermore, the panel would like to suggest (1) that religion has an advantage in this process because it presents epistemology, and (2) that this global change follows after scientific evolution.

Organized panel, * Session Abstract, Japanese

Miyanaga, Kuniko

The Reischauer Institute, Harvard University, Japan

Paradigm Change and Pluralism in Global Society(01H)

Western society has been behind the paradigm changes of our world. Are the responses from nation states in the non-West (including Japan) still effective in the 21st century? Taking Sekai Mahikari Bunmei Kyodan as my example, I would like to discuss possibilities of syntheses between tradition and global norms, and further suggest that they can be highly modern and still successful in global society.

Organized panel, Japanese

Miyasaka, Kiyoshi
Keio University, Japan
The Organizational Process of Experiences of Shamanic Sickness – A Case Study of Ladakhi Shamans(08I)

In the study of so-called shamanic sickness, the way in which the patient's experience of this sickness can be influenced by interpretations made by figures of religious authority has not been discussed adequately. I argue that in the latter stage of shamanic sickness, a patient's experience of his sickness is heavily influenced by the way it is interpreted to him by figures of religious authority, and that it is this form of organizing experience which makes the practice of possession rituals possible. In my talk, I will draw on examples taken from shamans of the Tibetan Buddhist community in Ladakh, north India. In case of a shamanic sickness, the shaman in question may receive his diagnosis, instructions, and identification of his guardian spirits from senior shamans, a Rinpoche (high-ranking Buddhist monk) or other classes of Buddhist monks. The interpretations and instructions he receives from these figures greatly regulate the way a shaman understands his experiences afterwards.

Organized panel, Japanese

Mizugaki, Wataru
Kyoto University, Japan
The Role of the Wise in the Formation of Early Christian Thought(13N)

While the significance of the idea of wisdom in the early Christianity is well-known, the role of the wise in the formation of the Christian thought in the 2nd and 3rd centuries has received but scant attention. The apologists such as Justin, Alexandrian fathers such as

Clement of Alexandria, and Tertullian are worthy of the name of the wise who, in the Ciceronian sense, has knowledge of things divine and human. Their active role is to be seen in their efforts to give adequate expressions of the Christian Gospel in its encounter with the multi-cultural world.
Symposium, English

Mizugaki, Wataru
Kyoto University, Japan
Multicultural Situations and the Formation of Christianity in the Ancient Mediterranean World 2(14N)

The ancient Mediterranean World which had a own political and cultural unity was the place where Christianity was destined to form itself. The Roman Empire and the penetration of Hellenism offered a united common place to this world. This united structure of the ancient Mediterranean world stimulated the multi-cultural influx and risked even the foundation of this common world. In this paper we inquire into the multi-cultural situation of the ancient Mediterranean world and how it contributed to the formation of the rising Christianity. We will take up several concrete cases, for example, the confrontation of Christian monotheism with the polytheism of the ancient Mediterranean World, the role of the Wise in the formation of early Christian thought, and the problem of war for the Church.
Symposium, * Session Abstract, English

Mizutani, Makoto
Doshisha University, Japan
Schleiermacher and Religions(11Q)

Friedrich Daniel Ernst Schleiermacher (1768-1834), a German theorist of religion and Protestant theologian, studied religions and cultures in the modern world and their relationships from a

deeper and wider viewpoint than any other of his contemporaries. His interests ranged from theology, theory of religion, and natural science theory to hermeneutics, education, aesthetics, and politics. In recent years, as the coexistence of diverse religious traditions has come to be taken for granted, his works are increasingly drawing attention as relevant and applicable contributions to finding solutions to the current set of problems facing the world. This panel presentation focuses on Schleiermacher as a pioneer in developing a modern theory of religion. I believe that Schleiermacher's theories on religion can contribute to establishing peace in the world, as his work on religion sought to provide a remedy to the lack of meaning experienced in the modern world and promoted a peaceful coexistence of the different religious traditions.

Organized panel, * Session Abstract, German

Moberg, David O.
Marquette University, USA
Spirituality and Aging: Research and Implications(16J)

Increased attention to spirituality, which overlaps significantly with religion and is typically highest in old age, is a major recent trend in the sociology and psychology of religion. Spirituality is difficult to study because it infuses all human life and activity. Many research methods have been applied and many scales developed to measure aspects of it. In nations where Christianity is the dominant religion, it is significantly related to physical wellness, mental health, and other aspects of well-being, but practical applications of research findings are limited by complex cultural values, insufficient and deficient research, and ethical considerations. The unlimited opportunities for further research

include the need to compare definitions and interpretations of "spirituality" in all of the diverse religious and ideological belief systems that claim to enhance it, and then to identify and evaluate relationships of each spirituality to quality of life.

Organized panel, English

Mochizuki, Kaie
Minobusan University, Japan
What the Harmonizing of the Madhyamika Idea with the Yogacara Idea in "the Great Madhyamaka" Means - Dilemma between Conflict and Harmony in the History of Indian Buddhism(07M)

The history of religion is a history of dilemma between conflict and harmony. It has two aspects, that is to say, a worldly level and a dogmatic level. For example, we can see the first as the process to harmonize religions with the social system and the second as a conflict between religious schools or within a religious school. Dipamkarasrijnana (Atisa, 982-1054) introduces dogmatic harmonization into Buddhism in order to overcome dogmatic conflicts within Buddhism. Following his teacher, Ratnakarasanti, he unites the idea of Madhyamika and that of Yogacara under the name of "the great Madhyamaka." I will attempt to make its philosophical background clear and consider its meaning to adopt it in a dogmatic level.

Organized panel, Japanese

Mohr, Michel
Nanzan Institute for Religion and Culture, Japan
Toward the Rediscovery of Non-Sectarian Buddhism(02B)

The starting point of this panel is the thesis of Murakami Senshoo, who taught at Tokyo University since 1890. We will first examine Murakami's ideas, ""rediscovery""

pointing at our contemporary rediscovery of such ideas forgotten for almost a century, and explore similar trends. The crisis experienced by many Japanese Buddhists during the Meiji and Taisho eras can be understood as the result of tensions between the quest for universality and the attempt to preserve tradition. We will examine the case of Murakami Senshoo and his *Bukkyoo tootsuron* (About the Unity of Buddhism) published between 1901 and 1905, and see how his ideas have been received. The panel will focus on the role of Buddhism in intellectual history during and after the Meiji era, including its interaction with the socio-historical context. The critical examination of this period will, or course, entail a larger questioning about the present state of Japanese Buddhism.

Organized panel, * Session Abstract, English

Mohr, Michel
Nanzan Institute for Religion and Culture, Japan
Murakami Sensho and His Theory about the Fundamental Unity of Buddhism: A Genuine Attempt to Go Beyond the Sectarian Horizon?(02B)

This paper will investigate the motivation that led Murakami Senshoo to claim that "Buddhism Is One." At first, Murakami's reasoning seems simple: He states that since all Buddhist schools stem from the historical Buddha, sectarian differences are the result of later accretions and historical developments. However, his pseudo-historical reconstructions combined with blind faith in the Sino-Japanese tradition do not meet the standard of today's scholarship. His stance nevertheless represents an important stage in Japanese Buddhist studies, marked by the concerns of society at that time,

including the importance given to the new idea of a "nation." We must therefore ask whether Murakami was really envisioning a fusion of all Buddhist schools returning to their primal unity, or whether this was a guise for other motivations. My paper will analyze the implications of the concept of "unity" or "unification" in relation with the increasingly common confusion between "universality" and "hegemony."
Organized panel, English

Molnar, Attila K.
Eotvos University/Pazmany Peter University, Hungary
Conscience and the Utopia of Reason(10C)

The paper deals with the idea of conscience from the point of view of the rather wide-spread utopia of reason. It will try to show how this utopia emerged from the fusions and reinterpretations of the several debating notions of conscience. Traditionally, the ideal man and community were seen as not forced. The reason took over the role of love as a basis of ideal, free and cooperative community. The old dream was to live without politics, power, enforcement and institutional authority. This antinomian hope is connected to the possibility of human goodness. The love became reason. Love as well as reason imply equality and the lack of force. The reason took the utopical role (reason "is kingdom of God within man.") and function of love (good conscience) in religious and political thinking at the end of the 17th century, and this change was transmitted by the notion of conscience. Conscience was interpreted as rational or mystic (emotional), and it was connected to the millenarian utopia - sweet harmony of peace and love. By means of conscience used in casuistry, a Millenarian hope was

fused with the rationalist view of man.

Organized panel, English

Momose, Hibiki
Hokkaido University of Education,
Iwamizawa Campus, Japan
The Change of Ancestor Worship
Ceremony in Hokkaido Ainu and
the Cultural Reviving
Movement(08O)

The ancestor worship of Hokkaido Ainu called 'sinnurappa' or 'icarpa' etc. had done several times in a year for their ancestors, or it held months after the funeral for the specific dead. And also the ancestor of the man who had carried out a ceremony was worshiped after it. Moreover, it was known as the only ceremony that woman was able to participate in the act, and there were strict regulations about the object and the participant. Worship is done partially of the funeral or the Bon festival in each house or is held at the large-scale ceremony like the one connected to 'Ethnic Hero' and the cultural revival movements today. In this announcement, the feature and the change in ancestor worship 'lare' of the Chikabumi provinces in Asahikawa City are shown. Moreover, the tendency to the cultural revival movement and its influence on the ceremony are discussed.

Organized panel, Japanese

Mongoven, Ann
Indiana University, USA
(06I)

The paper will contrast the tendency to view the beginning and end of life as moments in American bioethical policy with the tendency to view them as biological and social processes in Japanese bioethical policy. Of course, the stark contrast is an oversimplistic heuristic device, since both views percolate within both cultural contexts--with associated internal tension. In fact,

that tension and the limits of either view are at play in numerous debates about beginning and end of life issues, in both the U.S. and Japan. I will argue that both conceptions are fundamentally religious, and that both have insights and excesses. I will use the conceptual contrast to explore differently perceived challenges of abortion and organ donation policy in the U.S. and Japan.

Organized panel, English

Mongoven, Ann
Indiana University, USA
Playing God? Deceiving Darwin?
Comparative Bioethical
Conversations on New
Biotechnologies(06I)

This panel considers several axes of intersection between religion, culture, and biomedical ethics. The panel will address general challenges of bioethical ethical discourse: what conceptual categories are helpful ones for considering bioethical challenges and to what extent are those categories universal in structure, culturally unique in substantive content, neither or both? For example, what is the relevance of conceptions of nature, or of human virtues? The panel will integrate consideration of such theoretical questions with analyses of the use (or proposed uses) of several kinds of medical technology, in diverse cultural contexts. These technologies include human enhancement technologies, artificial reproductive technologies, and organ transplantation techniques.

Organized panel, * Session Abstract, English

Mongoven, Ann
Indiana University, USA
"Gift of Life" or "Relay of Life?":
Religious Influence on Organ
Donation/Transplantation Policy,
U.S.-Japan.(13J)

This paper explores religious influence on perceptions of organ donation/transplantation in the U.S. and Japan. Religious influences may partially explain differences in attitudes/policies on definition of death, pediatric transplant, live organ donation, and the priority of transplant in modern medicine. The contrast between American and Japanese slogans to encourage organ donation provides a starting point for consideration: is organ donation a "gift of life" (U.S.) or a "relay of life" (Japan)? What religious imagery may be conjured by these slogans? Why was the Japanese slogan developed specifically in reaction against a direct translation of the American one? My analysis considers the bodies of organ donors and transplant recipients as religious symbols, in two different cultural contexts, and articulates related policy implications.
Organized panel

Monma, Sachio
Surugadai University, Japan
Discriminatory Description in Buddhist Scripture(08N)

A discriminatory description in the Buddhist sutra is enumerated in the problem when the religion and the discrimination problem in Japan are considered. It is because of the idea that a discriminatory description of the Buddhist sutra has had a deep influence on various discriminations in Japan. This respect is discussed in this presentation.

Roundtable session, Japanese

Moravcikova, Michaela
Institute for State Church Relations, Slovakia
Religious Pluralism and Freedom of Religion in Slovakia(*joint presentation with Jozefciakova, Silvia; co-author with Greskova, Lucia)(05E)

Up to 1989, when the political change occurred from the totalitarian regime of the Czechoslovak Socialist Republic towards democracy, religion was, in spirit of the Marxist philosophy, regarded as an enemy of the developing socialist society. The census did not ascertain religious allegiance, and research into the religiosity could be done only by institutes of scientific communism. Slovakia is gradually seeing a maturing of the questions of religiosity and consciousness of religiosity, alongside with a return to roots, which were hindered or torn up in the period before 1989, personal decision making and self-assignment of individuals to religious communities, on the basis of position in life, experience and decision making, search for a spiritual environment, which each of us can change, up to a definitive rejection of a specific church in the area of internal consciousness of a membership declared in the census. General approach about religious pluralism in Slovakia, trying to explain what are the real problems linked with the religiosity in the Slovak society, and how the law faces them. (*Joint Presentation with Jozefciakova, Silvia; co-author with Greskova, Lucia)
Organized panel

Mori, Hazuki
International Christian University, Japan

The Trap of Fighting Fundamentalism – as Seen through the Case of the Jodo-shinsu Shinran-kai(01H)

Fundamentalism is a system that aims at the construction or reconstruction of the members' identities through conflict. This conflict is primarily a means to return to the fundamental. Since the beginning of modernity, the enemies of fundamentalism have been moral

relativists. Fundamentalism functions as an antithesis of moral relativism, and, to a certain extent, has worked in this role. However, it is difficult for fundamentalism to overcome or go beyond this role as the antithesis of moral relativism. Therefore it cannot offer a solution to the difficulty of Globalization as it is. In my presentation, I would like to examine the case of the Jodo-shinshu Shinran-kai as an example of such a fundamentalism in Japan. Organized panel, Japanese

Mori, Kenji
Ibaraki Christian University,
Japan
Changes in Consciousness
Concerning Ancestor Worship
and the Grave System in
Contemporary Japan(04J)

Graves (tombs) were considered to be the objects of ancestor worship rather than a device for the memorializing of the dead in Japan. The Civil Code of the Meiji era stipulates "The ownership of the genealogical records of the house, of the utensils of house-worship, and of the family graves, belongs to the head of the household." The present-day civil code states that "The ownership of the genealogical records of the house, of the utensils of house-worship and of the family graves should be succeeded, according to custom, by a person who presides over religious services for the ancestors." However, due to the changing family structure and a declining birth rate, it has gradually become difficult to produce an atotsugi (successor) for the family and the continuation of religious worship is threatened. I will examine the changes in consciousness towards ancestor worship and the grave system in contemporary Japan.

Symposium, English

Mori, Kenji

Ibaraki Christian University,
Japan

National Consciousness
Concerning a War Dead Memorial
Service Institution(05J)

Yasukuni shrine and Ise-jingu Grand Shrine were two of the most important institutions that supported pre-war State Shintoism in Japan. Yasukuni shrine also served as the national war dead memorial service institution. Following the war, taking into consideration the separation of shrine and state, Yasukuni shrine became a privatized religious corporation. Subsequently, there no longer exists a state-sponsored war dead memorial service institution in Japan. In recent years, China and Korea criticized the Prime Minister's worship at Yasukuni shrine, and this led even to a debate within the national government on the possible establishment of a national cemetery as a war dead memorial service institution. A nation-wide survey regarding consciousness on the war dead memorial service institution has been conducted in 2003, and on the basis of this survey I wish to argue the points concerning a Japanese war dead memorial service.

Symposium, English

Mori, Koichi
Doshisha University, Japan
President Bush's War against
Terrorism(12B)

President Bush understood 9.11 as an attack on "civilization" and "freedom." His understanding of 9.11 and the logic of justification of the Iraqi War is related to the American Independence, American understanding of civilizations, and American ideas of mission. American understanding of civilizations and history developed since the Spanish and American War (1898), which was the first step for the United States toward the positive strategy for the world by the

abundance of the Monroe Doctrine. This understanding of world civilizations, that is, the evolutionary understanding of civilizations, has not changed. By analyzing President Bush's discourses on war after 9.11, especially his address to the nation on the one-year anniversary of 9.11, and by comparing it to President Lincoln's (who was also a President at war) discourse, I would like to point out the problematic points of Bush's just-war theory.

Organized panel, English

Mori, Shintaro

Japan

The Self and the Other in Muslim-Arab Intellectuals' Discourses on the Arabic Language(10O)

In the Arab cultural renaissance, which was launched in the Arabic-speaking area of the Ottoman Empire in the late nineteenth century, the Arabic language was considered a unifying factor for Arabic-speaking people regardless of their religion, and as a boundary marker between the Self and the Other. In the politicization process of Arab nationalism in Greater Syria, which had been under direct Ottoman rule, Arab nationalists invoked the Turks, above all, as the Other. That is, Arab-Muslims regarded the Turks, who were primarily Muslims, as the Other. This presentation looks at discourses by several Muslim-Arab intellectuals on the Arabic language in terms of its role as a boundary marker of national identity, and examines the process through which the self-image of the Arab as a nation was formed at the same time as the construction of the image of the Turk as the Other.

Organized panel, English

Mori, Yuria

Waseda University, Japan

The Transmission of the Precepts of the Quanzheng School in Qing China(10H)

In the complete perfection, or the Quanzhen, school after the Qing dynasty, the transmission of the precepts has been regarded as one of the most important sets of ritual established by Wang Chang-yue (b. 1594- d. 1680). However, extant texts provide evidence showing that a part of the transmission was modified through the intervention of a cult to Lü Dongbin long after the death of Wang. This fact helps us reconsider the relationships among various factors of religious traditions in late imperial China.

Organized panel

Morii, Toshiharu

Nagoya University, Japan

On the Overseas Missionary Activities of Tenrikyo(08F)

The overseas mission of Tenrikyo was initiated by the Second Shinbashira, Nakayama Masayoshi, in 1915. After ninety years, Tenrikyo's missionary activities have now reached all the corners of the globe and they have been equally noticed for their positive and negative aspects. In North American and Latin American countries, where the mission is well established, the cultural and language differences form an impediment to the development of Tenrikyo, while the lack of candidates for the position of "head of church" is also becoming a problem. In Korea and Taiwan, the consciousness of ethnic difference rooted in the negative experiences made under Japanese colonial rule often affect the development of harmonious relations to the Tenrikyo Headquarter in Japan in a negative way. In Europe, the mission is still at a nascent stage, but appears to be developing comparatively smoothly due to the idea of Ecumenism introduced during Vatican II. The difference in culture, however, may

provoke disagreement in the future. In order for Tenrikyo to overcome these cultural differences, it needs to learn from the strategy of inculturation employed by the Catholic Church.

Organized panel, Japanese

Morikami, Yuko

Ochanomizu University, Japan

Nitobe Inazo's Concept of "Cultivation"(09C)

Nitobe Inazo (1862-1933) was an educator as well as a Christian. He developed cultural exchange activities internationally, which functioned as a bridge between Japan and Western countries. He wrote *Bushido, the Soul of Japan* (1899) to introduce the Japanese spirit. His educational contribution was not limited in schools, but extended to the social education by writing moral issues for the popular publication. In every Nitobe's broad range of activities, there underlies his fundamental faith of Christianity. At this congress, I report an analysis of Nitobe's concept of "Cultivation" in moral issues. Through the process of clarifying the relevance between his Christianity and concept of "Cultivation," this analysis shows two points. First, his concept of "Cultivation" is based on his faith of "Inner Light by Quakers," which are endowed in all human beings equally. Second, it aims human "reconciliation" by showing mutual "goodness" or "sympathy." In conclusion, Nitobe aims to realize "Divine Immanence."

Organized panel, Japanese

Morimoto, Anri

International Christian University, Japan

Christianity at Crossroads: Seeking Asian Identities from a Theological Perspective(02E)

This panel is for theologians and historians interested in exchanging their views on the cultural

dimensions of Christianity in Asia. As the demography of the world Christian population changes dramatically, careful re-examinations are called for with regard to the past reflections on the supposedly distinctive character of Asian Christianity. How do we define "Asia" in a theological perspective while giving due respect to the changing and diverse realities that Christians living in Asia experience? What will our findings be when we use our fragile, sometimes marginalized or diasporic, identity formation as interpretive keys beyond obvious or implicit "orientalism"? Inquiring into Asian identities from the Christian perspective will in turn stimulate inquiries into Christian identities from the Asian perspective. Where and how do we locate Asia in the cumulative two-millennium history of Christianity? What are the elements that compose the Christian identity amidst the multi-layered religious settings commonly found in Asia? These are some sample questions for discussion. The panel solicits qualified presenters and respondents, especially those with Chinese, Korean or Japanese aspects in focus.

Organized panel, * Session Abstract, English

Morimoto, Anri

International Christian University, Japan

Lex orandi and lex credendi of Asian Christianity: Asia as a Historical Concept(02E)

Asian theology seeks to explain the "lex orandi" of Asian Christians. As the demography of Christian population saw a dramatic change in the past century, Christians living in Asia need renewed articulation of their faith appropriate to their own contexts. Yet since Christianity is a positive religion, Asian Christians must remain historically connected

to larger faith communities, keeping their theology anchored in the depositum of historical Christianity. Asian theologians often dismiss the entire tradition of Western Christianity in an effort to establish theological autonomy and try to relate directly to the New Testament, the only source of legitimacy and point of convergence in their understanding. Viewing tradition as an impediment to the unfettered exercise of human reason, however, may well be an indication of the influence of modern Western Enlightenment philosophy. How, then, can we come to terms with history while avoiding the pitfall of "inverted orientalism"?

Organized panel, English

Morishita, Saburo
Tenri University, Japan
Rethinking Violence in Japanese New Religious Movements(01R)

In Japan, and prior to the "Aum incident," the association between religion and violence for the most part was perceived as a highly unimaginable combination. The sarin-gas attack on the Tokyo subways in 1995, however, changed all of that when it not only shattered the image of religion at home, but also, became the Japanese representative case of religious violence on par with religious atrocities across the globe. Although an extreme example, the "Aum incident" indeed has been the only major focus of study with regard to religious violence in religious movements in Japan. Yet these inquiries have been carried out at the cost of overlooking patterns of violence associated with other religious movements. In this panel, therefore, we will examine different notions of that cross between Japanese new religious movements and violence with papers focusing upon theories of religious violence,

the rhetoric of war, and media bullying.

Organized panel, * Session Abstract, English

Morishita, Saburo
Tenri University, Japan
Some Aspects of "Violence" in Japanese New Religious Movements(01R)

Although the framework of harmony and unity has long been held a lens for the understanding of Japanese religions, several studies have supported the view that conflict - and as a point not all that entirely new - may as well be added to the list of basic themes in Japanese religious history. Moreover, studies on Aum Shinrikyo have revealed ways in which internal and external conflict proved to be one of the multifaceted factors that led to some very extreme forms of religious violence. This paper, however, will endeavor to highlight other possible aspects of "violence" associated with Japanese new religious movements. It will engage in a theoretical overview of the interface between religion and "violence" by not only reviewing the connection between conflict and physical "violence," but also, by enlarging the scope of "violence" to include words, actions, or even images that may generate emotional harm to others.

Organized panel, English

Moritani, Mineo
Bukkyo University, Japan
The Problem of Judaism, Christianity, and Mohammedanism: Why do Judaism and Mohammedanism not Accept Jesus Christ as the Son of God (the Savior)?(17N)

One of many factors for conflict between the three Western monotheisms is the fact that Judaism and Mohammedanism do not regard Jesus Christ as the Savior (the Son of God). Today we

face a dangerous phase in human history through the conflicts among these three religions. In my paper, I would like to examine the Old Testament to examine why Judaism and Mohammedanism do not regard Jesus Christ as the Son of God.

Organized panel, English

Moriya, Tomoe
Hannan University, Japan
Japanese Zen on the State: A Comparative Study of D.T. Suzuki and Inouye Shuten, 1898-1915(17E)

This paper will revolve around the discourses of two Japanese Zen Buddhists who were fluent speakers of English and contributed to Japanese-Western Buddhist exchange. They both wrote for the Shin Bukkyo (lit. New Buddhism), a progressive Buddhist journal in the Meiji-Taisho periods. By historically analyzing their articles in this journal with reference to their English works as well, this paper will explore their views on relationship between Buddhism and the State which became increasingly nationalistic, and their transnational perspectives of Buddhism.

Organized panel, English

Morooka, Ryosuke
Tohoku University, Japan
Why Should Sociology Employ the Concept of Religion?: Reformulating the Sociology of Religion as a Field of Genuine Intercultural Study(17J)

This presentation examines the inherent relation between sociology of religion and the concept of religion itself. The concept of religion makes it possible to classify radically differing cultural elements into the same category despite their substantial variety. This concept thus corresponds to the modern idea of cultural pluralism in which the same rights must be equally attributed to different cultural groups.

From this viewpoint, the sociological study of religions should be regarded as a representation and development of the intention which the concept of religion originally implies. Some of the difficulties with which the sociology of religion is confronted, especially regarding the definition of religion, are not merely methodological but essential issues to intercultural interpretations. This means that as far as sociology of religion is involved in intercultural studies, such a difficulty is inevitable. Sociology of religion should undertake positively the concept of religion as its main theme.

Organized panel

Morris, Paul
Victoria University of Wellington, New Zealand

The Acceptable Threshold of Violence: Religions for War, Religions for Peace(02C)

True pacifists are rare and all the major religions recognize the inevitability, often the desirability, of violence. When and where do generally peaceful religious traditions advocate the use of violence? What sorts of threats demand the crossing of the boundaries between peace and conflict? This paper explores the thresholds where the religious objections to violence are neutralized and violence sanctioned. Case studies are discussed from a number of different religious traditions. The Jewish tradition is examined in terms of the obligations to establish peace and the pre-emptive strike in modern Israel. Buddhist notions of the 'skillful' use of violence and the cessation of violence are looked at in relation to contemporary Sri Lanka. Hindu notions of peace and necessary conflict are traced in India today. The Muslim traditions of peace and jihad are detailed and the conditions for acceptable violence. And, finally

the Augustinian Christian tradition of the 'pacific' kingdom is contrasted with the most recent use of the 'just war' tradition in the context of the 'war on terror'. The final section of the paper develops a comparative model of the thresholds of violence and the implications for our understandings of religiously sanctioned violence.

Organized panel, English

Mortensen, Viggo
University of Aarhus, Denmark
Global Christianity is Changing. How Do These Changes Influence Conflict and Peace?(15U)

Following Philip Jenkins analysis of "the next Christendom", it is argued that when the centre of Christianity is moving southwards Christianity will change. As a translation movement Christianity is a religion made to travel. The consequences of this development are dramatic. In the West and North the mainline churches are in decline. The diversification within Christianity will continue, albeit with a certain tension, in a general trend towards uniformity as a consequence of an on-going process of globalization and localization. The discipline theology of religions will gain in importance as a subject within the discipline of religious studies, as we are faced with a life and death choice between a "clash of civilisations" and a peaceful multicultural and multireligious co-existence.

Organized panel, English

Mubashshir Majeed, Debra
Beloit College, USA
Keeping the Family Secure and At Peace:Polygyny in the World of African American Muslim(04O)

Some of the most debated and misunderstood aspects of Muslim family life include the rights and status of women, particularly in regard to the institution of marriage.

Polygyny, the ancient practice of a husband having plural wives, has been supported, and in certain contexts preferred, by traditional Qur'anic interpretations. How these interpretations inform the lived experiences of African American Muslims is an under-explored issue, but one that is drawing increasing scholarly attention. As the gap between marriageable black men and women widens, more African American Muslims choose to practice polygyny, and protection of traditional (monogamous) marriage takes center stage in the cultural wars of North America. This presentation will consider both orthodox and holistic readings of two significant passages in the Qur'an and explore the utility of polygyny as a force of stability and cultural continuation among African American Muslims, often credited with the resurgence of Islam in the United States

Organized panel, English

Mukherjee, Asha
Visva-Bharati, INDIA
Religious Deontology and Consequential Analysis(11U)

This paper aims at working out a deeper foundation for a relationship between the different religions of the world by understanding the spiritual reality of different faiths, theistic or non-theistic, on the basis of religious ethics. Theistic religions largely believe that there is a God from whom certain 'ought'-propositions are directly obtained by way of prophecy. The Gita, for example, is believed to contain religious injunctions that are inviolable. This means in practice, if ethical principles differ between the religions, their implementation results in contradictory consequences that translate into ethical conflicts, which in turn produce social conflicts. When ethical conflict results in a social

conflict, one possible mode of conflict resolution could be that of going back to the sacred words and work back to reach a conclusion about what should be done in such a situation. This mode of conflict resolution is available in case of different sects within a religion but not in a conflict situation involving two theistic religions. So some non-deontological ground has to be evolved if we are seriously interested in conflict resolution. This paper proposes to bring in a consequential analysis along with a basic set of religious beliefs (e.g., Treat all mankind as one community) in the form of deontological principles and argues for a consequential analysis. The argument is substantiated with examples from the Mahabharata. Organized panel, English

**Mukhopadhyaya, Ranjana
Nagoya City University, Japan
Universalizing Salvation:
Modernization, Globalization and
Transformations in Buddhist
Social Welfare in Japan(10V)**

Although, Japanese Buddhism has a long history of involvement in social welfare activities, the advent of modernization and subsequently the impact of globalization have greatly influenced 'Buddhist Social Welfare' (Bukkyo Fukushi) in Japan. This presentation will trace the transformation in the social welfare activities of Japanese Buddhist groups in modern (post-Meiji period) and contemporary Japan. Partly in response to new social problems arising from rapid modernization of Japanese society and also the need to maintain its relevance in a modern society, Japanese Buddhism reformed its social welfare activities by adopting new scientific methods of social work. The process of globalization is an impetus to peace movements and overseas voluntary activities of

Buddhist organizations and this has internationalized its social welfare activities. This process of transformation is not just restricted to social welfare activities but has also given rise to new organizational structures and ideological adaptations within Buddhist organizations.

Organized panel, English

**Mukhopadhyaya, Ranjana
Nagoya City University, Japan
Engaged Buddhism in Japan(11E)**

The term "Engaged Buddhism" refers to the social activism of Buddhists and Buddhist organizations. This panel will focus on the social engagements of Buddhist groups (traditional Buddhist sects as well as new religions of Buddhist origin) in Japan. Often referred to as 'Funeral Buddhism', the popular image of Japanese Buddhism is that of being disengaged from the daily life of the people and unconcerned about social issues. However, in Japan too we find various instances of Buddhist participation in politics, social welfare, peace movements, voluntary activities etc. What is the nature of social engagement of Buddhist organizations in Japan? How have modernization, globalization and international conflicts influenced the social activism and social ethics of Japanese Buddhists? How do Engaged Buddhism in Japan compare to those in other countries? The presenters of this panel will deal with these issues while giving specific examples of Buddhists' social engagements in Japan.

Organized panel, * Session Abstract, English

**Mukhopadhyaya, Ranjana
Nagoya City University, Japan
Patterns of Social Engagement of
Japanese Buddhism(11E)**

This presentation identifies four patterns of social engagement of Japanese Buddhism:

[1]Nationalization, [2]Socialization,[3]Popularization and [4]Internationalization. [1]Nationalization refers to the engagement of Japanese Buddhism at the national/state level as well as the use of nationalistic ideologies in the formulation of Buddhist ethics.[2]Socialization, the most important aspect of Engaged Buddhism, indicates the social concern of the Buddhists and their social participation beyond sectarian boundaries.[3]Popularization means 'popular participation' in the social movements initiated by Buddhist organizations.[4]Internationalization refers to the social engagements of Buddhist organizations at the international level. The study of social engagements of Japanese Buddhism at these four levels reveals the diverse levels of interaction between Buddhist organizations and the society in general (or the public sphere) established as a consequence of their social activism.

Organized panel, English

Mukonyora, Isabel

Bella Mukonyora, USA
Should Religions have particularities in a Postmodern Africa?(11F)

This question reviews everything presented by the other panelists. As a matter of fact, they have put a special heritage on the African heritage of the past as far as religion is concerned. Some intellectuals stick to this past to explain their own failure in a world whose progress cannot be stopped. They stress social structures of the past and their success, the failure of the new ones inherited from colonisation. This intervention aims at balancing responsibilities and suggests new ways which will bring hope

especially to women. The past can serve only if it can bring about good inspirations. The global world needs different strategies, needs to lead people to thinking as world citizens. Africa can use religion as one of these strategies to revise its own vision of the world and its relation with other countries.

Organized panel

Mullins, Mark

Sophia University, Japan
Chinese Christianity on the Mainland and in Diaspora Communities.(01B)

The proposed roundtable has been organized to bring together scholars engaged in research on contemporary Christianity in China, particularly in relation to Christian churches and movements in overseas diaspora communities. One goal of this gathering is to cultivate a network of scholars working on this relatively new field. Speakers will address a number of issues, including the socio-political context of Christianity in contemporary China, recent developments among Chinese Catholics and Protestants, the export of Chinese Christianity in diaspora communities, and the global impact of Chinese mission groups.

Organized panel, * Session Abstract, English

Mullins, Mark

Sophia University, Japan
The Social and Legal Context of Proselytization in Contemporary Japanese Religions(06H)

The free practice of religion, including proselytization activities, has been a prominent feature of Japanese society since the end of World War II. Under the occupation government, State Shinto was disestablished and the wartime laws regulating religion were abolished. The post-war Constitution of Japan

(1947) guaranteed religious freedom and religious groups were registered as "religious juridical persons" (shukyo hojin), which were defined as public benefit organizations (koeiki hojin). Proselytization activities have flourished in this new free-market religious economy, but have often been the cause of social conflict and controversy and the focus of widespread media coverage. In spite of the positive legal standing of religious groups, most Japanese today hold rather negative attitudes toward the activities of religious organizations and an increasing number regard proselytization as an activity that should be restricted by law. This paper will consider some of the factors that have created this "gap" between legal ideals and social reality.

Symposium, English

Mulyati, Sri
Universitas Islam Negeri (State Islamic University) Syarif Hidayatullah Jakarta, Indonesia
The Tariqa Qadiriyya Naqshbandiyya and Its Proselytization Initiatives in Indonesian Society(05H)

The paper will discuss briefly the historical and intellectual development of the Tariqa Qadiriyya Naqshbandiyya (TQN), the amalgamated Sufi Order founded by an Indonesian Shaykh, Ahmad Khatib Sambas (d.1875). Then the focus will switch to the analysis of the TQN primary sources i.e. Miftah al-Sudur (the key to open the heart), written by Abah Anom, the current shaykh of TQN Suryalaya, West Java, which has developed the teachings of Sambas in response to local circumstances. We find that he has concentrated on dhikr (remembrance of God) as an educational tool and as a means of healing young drug addicts and victims of other mental illness. The

TQN has disseminated the brotherhood into several Southeast Asian countries. The involvement of the order in the political arena shows its dynamism; this paper will also discuss the varying political interests of the shaykhs, despite the similarity of their spiritual teachings. Symposium, English

Muncada, Felipe L.
Nanzan University, Japan
Work Attitudes in Japan(06U)

The Japanese economy is finally showing some signs of recovery. Consumer sales have started to pick up and bankruptcy rates slowed down. When our survey was done in 1998 and 2001, the outlook was quite and pessimistic. Unemployment rate as in its all-time high and so was company bankruptcies. It was during those period that the paper looked into the different Japanese attitudes towards work. Among other things, we asked our respondents about their attitudes like "pride in one's job," perceived feeling of "job stability," "decision making," and "satisfaction in their jobs." We also looked into different situational conflicts between personal relationships and professionalism in the workplace; and between work and patronage. We also looked into the job priorities in times of scarce job opportunities. This paper explores the differences or lack of it, during the two periods -- within gender and type of work. Initial findings show that there are attitudes which do not easily change even in the face of economic difficulties. Why would some attitudes change and some not? The author proposes several elements that could enhance or dampen changes in work attitudes. Organized panel, English

Munk, Kirstine
University of Southern Denmark, Denmark

Signs of the Times: Identity Formation and the Use of Astrology in a Globalized World(12R)

One of the characteristics of religion in late modernity is the growing detachment of personal religiosity from institutionalised structures. The internet and other modern media have made the spread of non-institutionalised religion possible, whereby astrology has now become the world's most popular religious system according to ratings on the internet. Modern astrology can be seen as a set of symbolic forms, a sense-making toolkit, by which individuals represent themselves and connect to the world. This paper explores how human beings from Tokyo to Los Angeles, Johannesburg and Copenhagen today make use of astrology as a particular kind of input in their reflexive projects of identity formation and narratives of self.

Organized panel, English

**Munk, Kirstine
University of Southern Denmark,
Denmark**

Why Men Make Love to Ugly Women: The Relationship between Religion, War, and Magic Reconsidered(15O)

This paper takes its point of departure in accounts of magical practices and war rituals in traditional Zulu religion. The Zulus were one of the most famous warrior nations in pre-colonial Africa. During the reign of Shaka and under subsequent kings, the culture and religious system of the Zulus were closely connected to, and to a large extent moulded by, the high frequency of wars. Zulu warfare has been analysed intensively in terms of military tactics or by other rationality discourses, whereby the brutality of war and experiences of death have been dimmed. This paper explores some of the rituals

that prepared warriors to the battlefields and those that enabled the survivors to resume their lives when war was over. Hence, the paper will take a bottom-up approach, focusing on the individual at war and his relations in order to gain an understanding of the seemingly irrational or even horrid ritualisations that are found in Zulu war practice and among soldiers at war at other times and places.

Organized panel, English

**Murakami, Kiyoshi
Rissho University, Japan
Heidegger's Fundamental
Ontology and Theology(08E)**

There is no doubt that Heidegger had a great influence on the theology of the twentieth century, and it may be affirmed that theology had a great influence conversely on Heidegger's philosophy. The historical interaction between both positions used to be researched so clearly that we could survey the development of Heidegger's philosophy from theological viewpoints. We seem to have no problem to discuss it thusly. I think, however, a very important problem is left unsolved. In BEING and TIME, Heidegger said, all other ontologies are based on fundamental ontology which consists in the existential analytic of Dasein. If so, theology must be based on a fundamental ontology which has roots in authentic human being. Is that possible? Is an authentic human being compatible with a devout Christian being? These are not historical problems, but ontological ones. I reconsider them critically from a phenomenological viewpoint.

Organized panel, Japanese

**Murakami, Kokyo
University of Tokyo, Japan
Individualization of Funeral
Customs in Japan: An Analysis of
Survey Findings(04J)**

Since the Second World War, Japanese funeral customs have undergone major changes. These changes have been influenced by the process of urbanization and the new life styles it brought with it. On the other hand, it has been reported that other religious customs, such as visiting graves and daily offerings made to the butsudan (Buddhist family altar) have persisted unchanged. I will examine the results of a number of recently conducted surveys to elucidate the nature of changes occurring in funeral customs. Between 1995 and 2001 the Tokyo Metropolitan Government conducted surveys on the cost of funerals in the Tokyo metropolitan area and on the opinions of persons who hold or attend funerals. The surveys reveal that the middle-aged population (those in their 40s-50s) prefers to hold small-scale funerals attended by close relatives and friends. Interestingly, the number of people who do not want a funeral at all has increased, although it has to be said that the number of such people is still very small. Also, the wishes of the deceased regarding his/her funeral have become to be respected more. These findings show that funerals have changed from being a social event to being a more private matter. In all over Japan, the research group I belong to has conducted surveys on the opinions/consciousness regarding graves. Three questions about Japanese funeral services were included in these surveys. Comparing my findings with the results of the surveys conducted by the Tokyo Metropolitan Government, I examine whether this new tendency among residents of Tokyo can also be found in other prefectures.

Symposium, English

Murakami, Sadayuki

Free Methodist Church of Japan, Japan

General Completion or Eschatology from Christian Ethics(12T)

I want to try to answer the following contradictions between scientific progress and Eschatology, which we find in many religions. My purpose is not to overly focus on Christian theology, but to introduce Biblical answers in this politically mixed society as a social ethic problem. Secondly, to this point, we must answer how to deal with other religions. How does my own faith deal with them? Have I a standard for the ethical study as I have in Christian theology? This is the question for the Christian ethics.

Organized panel, Japanese

Murakami, Shinkan

Tohoku University, Japan

Calmness as a Dominant Trend of Buddhism when Contrasted to Other Religions(15C)

What is peculiar to Buddhism when contrasted to other religions? Its peculiarity should be found in its dominant trend. The most dominant trend of Buddhism must be to aim at the calmness or tranquility of mind, which should be free from anger, mental excitement, etc. This trend has been shown in the final goal of Buddhism, i.e. nirvana (calm peacefulness, extinction of transmigration), and in the Buddha's teaching that one should abandon hatred, anger, desire, etc. The biographical texts of the Buddha tell us of His compassionate and merciful stories but never hints of His anger, even toward evil. Generally speaking, this trend has been dominant in the development and spread of Buddhism in many countries and districts over two millenniums. This trend of Buddhism contrasts to other religions such as Christianity, Shintoism, etc.

Organized panel, English

Murakami, Tatsuo
Kokushikan University, Japan
Creation Myth in Contact Zones -
Cases from the 18th Century Gold
Coast(01F)

In his Mission from Cape Coast to Ashantee (1819), T. Edward Bowdich recounts an allegedly well-known creation story among the natives on the west coast of Africa and comments on how it was accepted as the explanation for the black's polytheism as well as the whites' superiority over the blacks. The similar creation story, however, was already cited a century earlier by William Bosman in his A New and Accurate Description of the Coast of Guinea (1704). Unlike traditional myths, both versions of this creation emerged out of the encounter between Europeans and Africans, expressing the worldview that resulted from that contact situation. In this new contact myth, ideology production was certainly at work; at the same time, there seem to be more layers of meanings, rejecting a single authoritative agency, expressing irony, and even witnessing the birth of new values for the New World.

Organized panel, English

Murakami, Yoichiro
International Christian University,
Japan

Cloning and Human Dignity(01J)

It is commonly argued that the creation of human clones goes against human dignity. Based on the question whether, then, identical twins would likewise violate human dignity, I want to critically question this position.

Organized panel, English

Murata, Michiya
Hannan University, Japan
The Experience of Happiness and
Misery Among Japan's
Calvinists(01D)

The speaker is a Calvinist Christian. In 2002, our denomination comprised 134 churches and 157 ministers in Japan. The total community of believers is 9,274. The total number attending Sunday morning services is 4,761. Our denomination is extraordinarily small. I was baptized in 1975 at the age of twenty-three years. I was a deacon for 4 years, and since 1986 I have been an elder. It may seem strange to uphold a Christian way of life in Japanese society. In this paper, I want to address the questions of why we continue to be Christians and the kind of meaning Calvinist Christianity gives our lives. From the point of view of clinical sociology and the theory of Theodizee des Glückes und Leidens (God appears to us in happy and sad times) expounded by Max Weber, I will present a detailed view of the processes through which happiness and misery are experienced by a Japanese Calvinist Christian.

Symposium, Japanese

Murayama, Motomasa
Tokiwa University, Japan
Philosophy of Soji - Spirituality of
a Japanese Business Leader(05B)

Spirituality in the workplace has been a topic of growing interest in the US over the last decade. This is even becoming a new area of management study. So how do we understand spirituality and business in present-day Japan? The success of the Japanese manufacturing industry after WWII owes much to the quality control movement initiated by Dr. Deming. This involves behavior in relation to oneself and beyond oneself. Japanese are able to see the PDCA (Plan-Do-Check-Action) cycle as a spiritual discipline. Western scholars understand these Japanese community-oriented actions and their purpose as spirituality. Japanese people seem to have a

religious tradition in which they find the sacred in the secular world. Traditionally speaking, work is sacred for Japanese. With particular reference to a renowned business leader in Japan, who also has cleaned toilets in his company over the last thirty years, I would like to examine the Japanese spiritual dimension in corporate life. While religious organizations are declining, the search for spirituality continues in Japanese business.

Symposium, English

Murken, Sebastian
University of Trier, Germany
Becoming a Member of a Religious Group: Psychological Perspective(06T)

In this paper, results from a longitudinal study on membership in New Religious Movements (NRM) will be presented. The research project studies 71 individuals, who as adults, by their own choice, decided to become a member with a particular religious group. All subjects joined one of three so-called NRMs - Jehovah's Witnesses, the New Apostolic Church, and a local Pentecostal Church - a relatively short time ago (max. 2 years baptized respectively sealed). With a combination of qualitative and quantitative methods subjects were interviewed three times between March 2002 and July 2003. Results are presented regarding motives and consequences of membership and course of membership (staying or leaving). Since the project is rooted both in religious studies and in psychology of religion the results are discussed from a methodological perspective as well as in the context of the debate on New Religious Movements (NRM).

Organized panel

Murone, Ikuo

The Japan Society of Christian Studies, Japan

The Historical Inevitabilities of the Presence of Barth(K.)'s Theology and Heidegger(M.)'s Philosophy in the Period of the Weimar Republic. -In Relation to Civil Society(08E)

1. I examine two writings ; the 'epistle of Romans' and the 'being and time' in an awareness of the issue of the overcome of modernity. 2. Barth said that modern religion neglected the infinite qualitative difference between god and human-being, and thus, he concluded that the modern theology was no more than the anthropology. 3. Heidegger related that the Descartes' 'res extensa' was able to connect with the 'Raumlichkeit' in the world-being, and, furthermore, extended to 'Das Mann' on his ontic-ontologic theory. In addition, 'Das Mann' has dual paradoxical ways in oneself. The ordinary one is the way of daily, non-essential existence. Heidegger proposes that one must abandon such a way and ought to return the essential existence due to the reason why the ordinary way was formed by the equalization of modernity. 4. Finally, the both thoughts were swallowed by the stream of the III Reich's heterogeneous logic of modernity.

Organized panel

Murphy, Anne
Columbia University, USA
Pluralism in the U.S. after 9/11(03L)

This paper takes as its starting point the contemporary context for pluralism in the United States, in a post-9/11 world. I will first highlight challenges and failures in the American pluralist ideals, and present examples of how religious communities have been impacted by and responded to the 9/11 and post-9/11 environment. I will then consider the role of the historian of

religion in the academy in the post-9/11 United States in relation to the current environment, when issues related to pluralism have taken on a particular importance on international and national, moral and pragmatic levels. The goal in doing so is to encourage discussion of how the historical study of religious traditions must intersect with presentist concerns over pluralism and civil rights, in multiple ways.
Organized panel, English

Muthei, Ruth
Kenyatta University, Kenya
Resolving Conflicts in the Quest for Peace in Pentecostal and African Instituted Churches Founded by Women(150)

Kenya, like many countries in Africa, continues to experience conflicts in the political, social, economic, as well as religious realms. Christian churches have not escaped this. Quite often, the media reports conflicts within churches, some leading to deaths and destruction of property. These conflicts are experienced in churches of various traditions including the mainline, Pentecostal, and the African Instituted Churches. This paper examines conflicts in churches within the Pentecostal and African Instituted traditions founded by women. The paper first identifies and analyzes the causes and manifestations of conflicts in these churches, and then explores methods used to resolve them. In the course of the analysis, emphasis is laid on the role of gender dynamics in conflict resolutions and the search for peace. Finally, the paper makes suggestions on methods that could be adopted by other stakeholders to restore peace within religious communities, and the society at large.

Organized panel, English

Muto, Shinichi

Osaka Prefectural College of Technology, Japan

Christianity as a Local Culture in Fourth-Century Iraq: Its Self-Identity as a Minority(13N)

In modern times, it is a common assumption that Christianity as a universal religion encounters local cultures when it first comes into contact with a particular population. But is this really inherently the case with Christianity? What can be discerned about Christianity, if it was itself in the position of these local cultures? I believe that fourth-century Iraq can provide us with an answer to this intriguing question. In Mesopotamia under the rule of the powerful Sassanian dynasty, Christianity, along with Judaism, formed the common cultural ground for the Aramaic-speaking minority and the indigenous Semitic population. How did they react when the dominant religion of the Sassanian realm, Zoroastrianism, penetrated into their homeland? How did the Christians of this time perceive themselves? This study discusses issues related to the self-perception of these Christians as reflected mainly in Demonstrations, written by Aphrahat the Persian Sage.

Symposium, English

Mwaura, Philomena Njeri
Kenyatta University, Kenya
Ritual Healing and Re-Definition of Individual Personality in African Instituted Churches in Kenya(10T)

This paper explores the power dynamic in African Instituted Churches (AIC) in Kenya, particularly as it relates to healing in terms of the mediator and recipient of healing. It seeks to answer the following questions : How do AIC's understand the nature of conflict and peace in terms of healing? What mechanisms do they employ to mediate peace in the self-

understanding of the individual and the church community? The paper thus analyses the power inherent in the healing ritual, how it is brokered by agencies involved and its implications in terms of reconciliation for the individual and the community that receives the healing. The gender dynamics in the ritual process are also explored. The paper concludes by showing that religion is an instrument for enhancing peace building and healing through its symbolic action of ritual. Both primary and secondary sources will be utilised in compiling this paper.

Organized panel, English

Nabeshima, Naoki
Ryukoku University, Japan
(051)

In all periods of human history, we have seen conflict between good and evil. Human beings have been fighting each other with swords and shields of justice. In a sense, these are battles of one goodness against another goodness. We see hatred, antagonism, torture, murder, and war. All are created out of the ignorance and hatred which originates in the self-centered darkness of the mind (mumyo). What then is "evil"? How can we seek peace of mind in the midst of the dualistic conflict of good and evil? In this presentation, I will first introduce the Buddhist concepts of good and evil and the significance of the realization of enlightenment, which is beyond good and evil. Then, I would like to discuss the Pure Land teaching of the emancipation of evil persons, especially that of Shinran (1173–1262). The Pure Land teaching helps its followers understand the defilement of the world and the evilness within themselves. The goal of this teaching is to lead all living beings to the path to enlightenment, by crossing the ocean of suffering and

attaining birth in the Pure Land, through the working of Amida Buddha's compassion. Shinran particularly emphasizes the path for the emancipation of evil persons. But why are evil people saved? Shinran's concept of akunin shoki (evil people are the right beings for salvation by Amida Buddha) clearly arose from the egalitarian teaching of Buddhism.

Organized panel

Nag, Woon-Hae
Presbyterian College, Japan
Globalization and 'Theology of Japan' in an Asian Context(04A)

Japanese modernization policies from the Meiji era until the defeat in the war caused serious problems in Asia, and these have had lasting effects. For example, the current partition of the Korean Peninsula is an unsolved problem caused by Japanese modernization policies and other forces at work in the international arena. Considered in this Asian context, the problems of Japan, first, should be approached deeply as concerns of Asia before they are considered simply as independent Japanese problems. By 'deeply' I mean that they are closely connected to the entire Asian context and history. A 'theology of Japan' that deals with Japan as an object of theological inquiry in the context of globalization should for the first time conceive of Japan as a member of the Asian community through the dimension of transcendence. This would require liberating Japan from its sense of superiority over Asian nations, which still persists in the Japanese mentality today.

Organized panel

Nagai, Mikiko
Kokugakuin University, Japan
Aspects of Religious
Consciousness in Japan(06U)

Previous surveys on religious consciousness in Japan have consistently indicated a low level of religious affiliation combined with a high level of participation in religious practices. This provides a stark contrast with the situation in Europe, indicating that patterns of secularization are significantly different in the two regions. The results of a survey conducted in Japan in 2001 indicate a high level of distrust for religion as an institution, which could be the key to understanding patterns of religious affiliation and participation in this country. Also, religious rituals have become a matter of custom, leading to the question as to how the evolution of the Japanese animistic consciousness has developed. Does this indicate another pattern of secularization? This thesis will be tested and its implications for evaluating secularization theory will be explored through an evaluation of the results concerning religious consciousness in the Japanese Value Study conducted in 2001.

Organized panel

Nagasawa, Sohei
University of Tsukuba, Japan
The Field of Performance in Take-Kagura(16G)

Take-Kagura is one of the folkloric performing arts, which is now transmitted in Iwate prefecture and is thought to have been stylized in the medieval period. It has adapted to the modern environment, changing into a cultural heritage and resource of tourism, despite maintaining its old fashion and traditional practice. My basic question is to ask how the state of Take-Kagura is in such a situation. Take-Kagura is performed all over Japan, sometimes abroad. This time I focus on the field of performance in a local area. The field of performance consists of symbolic forms, practice, and the interrelation

of these two aspects. I will also discuss what meaning the field of performance has and how the process of emergence of the field is, by considering the meanings and functions of the symbol at first, then the practitioner's subjectivity as the force to emerge in the field of performance which I mostly stress, and by interpreting the interrelation between these two aspects.

Organized panel, English

Nagashima, Keiichi
NHK Broadcasting Culture
Reserch Institute, Japan
American Values in the
World(12C)

The U.S. Constitution includes, at the beginning of the Bill of Rights, a statement on the separation of church and state and freedom of religion and speech, all notions that have gained critical importance in the post 9 -11 world. This paper interprets the U.S. division of church and state in terms of a distillation of American values that becomes a particular form of civil religion. Although such values as freedom, equality, the pursuit of happiness and democracy are described in non-religious language in the Constitution, they have also given rise to sharp domestic divisions between conservatives and liberals at home and assumed a universalistic character in external relations. This study identifies "civil religion" with American values and examines how the U.S. media have discussed these questions post-9.11. It also asks what should be expected of American media and journalism in promoting mutual understanding and international cooperation in the 21-st century.

Organized panel, English

Nagashima, Takayuki
Former time National Diet
Librarian, Japan

Hypothesis, Zen Sect Was Established after the Sixth Patriarch Enoh (Hui-neng) and "the Rokuso Dankyoh (the Platform Sutra of the Sixth Patriarch ; the Liu-tsu t'an-ching)"(09O)

Including the materials of the Sixth Patriarch Enoh (638-713) of Zen sect , the previous data of Enoh were simply , honestly, and religiously edited. However, the data would be almost the source of fabrications. We are trying to research the past studies of many scholars who used same documents, and conclude some different decisions as follows: Concerning with the documents from the First Patriarch Bodhidharma to the Sixth Patriarch Enoh, we are trying to research and prove the contradictions and truths by many materials from "the Rakuyoh garanki (lit. Records of monasteries in Lo-yang)" (547 A.D) to the edited age of "the Nanshutei zehiron (lit. Comments on the Southern school of legitimacy was thought to be established) ".

Organized panel, Japanese

**Nagy, Dorottya
Evagelical Lutheran Church in Hungary/ University of Utrecht, Netherlands
Chinese Christian Community in Bucharest (Romania)(01B)**

Chinese migration is a new phenomena in the Romanian social context. During the last decade Romania was declared to be a country in transition, recovering from the painful consequences of a dictatorial regime. After fifteen years of democracy Romania still does not have a well-developed migrant policy, which makes the lives of the migrants unstable and unpredictable. The paper is preoccupied with the question: why Chinese Christian migrants (being already or becoming Christians) in Bucharest felt the

need to form a church as the only way of community formation. It discusses the theological developments of the Chinese Christian Church in Bucharest from its beginnings till the present, focusing on the ecclesiastical, doctrinal and missiological factors that led to the actual identity of the community. The paper further suggests that the Chinese Christian Church in Bucharest is a transnational religious community in transition, not constructing, but contextualizing theology, and that their specific context is defined by both being Chinese in Romania and being Christians among Chinese.
Organized panel, English

**Naidoo, Thillayvel
University of KwaZulu-Natal,
South Africa
God and Pentacyclic
Revelation(12K)**

One of the focal points in the study of the religions of the world concerns their respective origins. Scientists of religion draw a distinction between the Eastern religions Hinduism, Buddhism, Jainism and Taoism on the one hand and the Middle Eastern religions Judaism, Christianity and Islam. There are in fact five religions that have their birth in the Middle East. We need to add Zoroastrianism and Baha'i to the three already named. These two groups of religions have their distinguishing characteristics and it is of extreme importance to understand the nature of the distinction that marks the differences between them. The classification of these religions is traced to their origins and to their content. The benefits of identifying these marks of distinction are invaluable in the task of assessment and the respective positions they assume in their claims to validity. The paper will seriously consider the claims not

only to validity made by each of the Middle Eastern religions but also their claims to legitimacy.
Organized panel, English

Naito, Masanori
Hitotsubashi University, Japan
Behind Veiling Issues(06W)

In the last two decades, the western societies expected that the Muslim immigrants would accept western norms, and obey the rules which were created in the modernization paths of each European nation state. But the result fell short of their expectations. The Muslims in Europe with immigrant origin partially accepted western customs, but kept distance from inadequate phenomena, denied some norms and principles which were against Islam. The Muslims' attitude against host European societies was selective, however, in integration policies for the immigrants in the host countries, such selective attitude of the immigrants were not assumed. The discordance was deprived from a social view of the Muslims, which does not imply secularization as an assumption for social development. On the other hand, most of the European states implemented separation between state and church as a sine qua non for progress and evolution. In addition, anti-Islamic atmosphere after September 11 deteriorated relationships with the Muslim neighbors. In many European countries, xenophobia against immigrants was changed to criticism against the Muslim neighbors whose doctrines are regarded as anti-democratic. The head scarf issues of the Muslim women are polemic under these circumstances.
Organized panel, English

Najera, Martha Iliá
Universidad Nacional Autónoma de México, Mexico

Monkeys' Images in Contemporary Mayan Rituals(02R)

The indigenous dances at the present time constitute the expression of an old ritual, for that reason they are loaded with a great symbolism and its study allows us to approach the beliefs of a community. This paper approaches the topic through a recurrent image of diverse dances: the simian. The monkey from the pre-Hispanic period represented several valencies, which with Conquest and later Colonization, were modified when being reprocessed by the Christian beliefs. The paper will analyze the meaning of the adorned images of these diverse animals. Between the ritual dances celebrated in diverse Mayan communities in which participate the 'monkeys' are the 'Carnivals', the ceremony of the 'Flying Wood', the 'Dance of the Deer', 'Loas to the Virgin Maria' and the 'Dance of Monkeys'.
Symposium, English

Nakabeppu, Harukazu
Miyazaki Municipal University, Japan

Coherence and Modification of Religious Meanings - An Analysis of Prayers in Zoroastrian Parsis in Navsari, Gujarat, India -(12V)

The purpose of this paper is to clarify some aspects of religious phenomena in terms of prayer. The object of study is Zoroastrian Parsis living in Navsari of Gujarat State in the northwestern coast of India. The method is an individual interview research using a questionnaire of our own. 300 cases are the materials for a tentative analysis. The questionnaire is composed in order to investigate and analyze how the most valuable prayers in Zoroastrianism are offered, to what extent the meanings of the prayers are understood and are handed down to the present Zoroastrians in Navsari. The results of research

proved, against the few working hypotheses in this research, that the essential meanings of the prayers are not understood or taught by Parsis. In the paper, the fact is to be discussed mainly from angles of language, missionaries, and religious education.

Organized panel, English

Nakada, Naomichi

The Eastern Institute, Japan

Meeting of the Religious Theory and the Pharmacological Theory - An Aspect of Viirya and That of Prahbaava with Their Example as Dantii as Found in a Buddhist Text and a Medical Text(15J)

In this paper I discuss conversion into the state of contradictory opposition, through religious exercise based on physical and mental energy, into the state void of physical and mental energy(Caitasika viirya and Kaayika viirya). Such phenomenon may be compared with that found in the pharmacological effect as indicated in the concept prahbaava applied to the special effective activity which cannot be explained and is beyond the reach of thinking(acintya). This specific activity(prahbaava) is explained with an example dantii in a medical text Carakasamhitaa. The "viirya" activity is introduced in the above-mentioned Buddhist text with the example "dantii 巴豆." The same example is mentioned for the concept of prahbaavato, in the medical text. "Viirya" is used in this Buddhist text as one of the six items to be observed. Aiming at the last one as the top item most important. Prahbaava is treated in the Indian pharmacological system as the last one among four basic concepts, while viirya treated as the third.

Organized panel, English

Nakagawa, Tadashi

Mie University, Japan

Religious Landscape of Owase on the Kii Peninsula(03P)

Like other parts of Japan, the city of Owase, located on the eastern Kii Peninsula, demonstrates syncretic religious landscape of animism, Shinto, Buddhism, Taoism, and other folk beliefs. With the official designation as a World Heritage Site, "Sacred Sites and Pilgrimage Routes in the Kii Mountain Range" in 2004 by UNESCO, these religious landscape elements have gained new meanings. Based upon the data collected through an exhaustive field survey of religious landscape elements and participant observations of festivals and other ritual activities, the contemporary meaning of this landscape is examined in the context of polarization of religious attitudes between constructivism and fundamentalism.

Symposium, English

Nakai, Ayako

Aoyama Gakuin Women's Junior College, Japan

Nature Mysticism, Theosophy, and Philosophy of Nature(04Q)

In European Mysticism after the Renaissance, the problem of nature became an important field. Facing the impact of a new view of the cosmos and nature, philosophers such as Valentin Weigel and Jacob Boehme tried to express the position of God in a new way. Boehme used terms and patterns of thinking in German Mysticism and Hermetic Philosophy in order to express his new vision of the relationship between God, Man, and Nature. Boehme's theosophical thinking was rediscovered in the Romantic Philosophy of Nature. In European theosophy and philosophy of nature, philosophers tried to find a synthesis of traditional philosophies of nature and the consequences of natural science in the new era. Such attempts may be able to give hints

to those who try to find a new harmony between their traditional philosophies of nature and consequences of modern science and technology in non-European cultures today.

Organized panel, English

Nakajima, Koji

**Meiji Gakuin University, Japan
Missionaries and Japanese
Culture - On Rev. William Imbrie,
D.D.(10W)**

In this paper, I will provide an introductory discussion of Rev. William Imbrie, D.D.(1846-1928), a Presbyterian missionary who was active in Japan. He joined the Mission in 1875 and spent 47 years in Japan. Before his departure to Japan, he was given three tasks by the mission board. These tasks were to establish a strong Presbyterian Church, unify the missionaries, and create a theological education system in Japan. He completed all of these tasks within a short period of time. Thereafter he negotiated firmly with the Japanese government on behalf of all missionaries about the issue of religious freedom, developing Christianity, and safeguarding church independence at a time of political turmoil. I believe that Rev. Imbrie was one of the most important missionaries in Japan due to his strong commitment to the mission, his leadership skills and administrative abilities.

Organized panel, Japanese

Nakamaki, Hirochika

**National Museum of Ethnology,
Japan**

**The Global and the Local Seen
through Calendars(17R)**

Nowadays, the most global form of calendar is undoubtedly the Gregorian. While there are other global calendars such as the Islamic and Chinese, these are restricted to particular regions. At the same time,

local calendars such as the Saka, Buddhist, Javanese, Balinese, Ethiopian, and Iranian Solar calendars are abundant in number. There are instances in which two or more calendrical systems are juxtaposed: the Gregorian and agricultural (solar-lunar) calendars in China; and the Islamic and Gregorian calendars in the Islamic countries. Moreover, in recent years, along with the flow of global migration, ethnic minorities are producing their own calendars, such as the calendars of the Turks in Germany, or of the Tamils in Malaysia. Such local calendars find their niche using a combination of the global Gregorian or Islamic calendars. My investigation into such juxtaposed calendrical systems has relied mainly on the collections at the National Museum of Ethnology, Osaka, Japan.

Organized panel, English

Nakamura, Chihagi

**University of Tokyo, Japan
Manipulation of Information:
Image of an Indian Seer(03U)**

Juan Diego, an Indian seer of Mexican Virgin Mary of Guadalupe, was beatified by John Paul II in 1990 and finally achieved the status of official saint in 2002 with a lavish ceremony. But this canonization at the initiative of the ecclesiastical hierarchy was realized without widely accepted devotion to him and drew criticism on its political ulterior motive rather than receiving a good reaction, especially from the native community. This paper traces in what manner people see this Indian saint and how he is a religious symbol of the Mexican Catholic Church by mentioning what kind of information is provided strategically by the church, based on the study in the field.

Organized panel

Nakamura, Keishi

Japan
Religion, Peace, and Media: a
Brief Sketch(12C)

Some basic questions are unavoidable when we talk about the relationship between "religion" and the media. As a listener or a speaker, we wonder about what "religion" is, whether it is a self-professed definition or one applied by others. What are the implications of our tendency to search individual consciousness for the core of "religion," especially when it has emerged as a strange -- even dangerous -- one, or when we talk about the violent nature of "religion," or the possibility of peaceful talks between "religions"? What kind of tensions can be found between "religion" as a disciplinary medium and the other media (journalistic, educational, artistic, administration, etc)? My presentation will be a brief sketch that will include some considerations of the situation in Japan and a brief reference to T. Asad's arguments on conceptual matters and the Islamic traditions.
Organized panel, English

Nakamura, Kojiro
Obirin University, Japan
The Study of Islam in Japan(01A)

The first contact that Japanese had with Islam was during the Meiji Period (1868) when Japan opened its borders to the world. Since then, the interest in Islam has gradually grown in Japan. However, there have been two peaks in which this interest was especially apparent. The first peak was before World War II and occurred in the years of 1935-45 and the other peak came after World War II, starting in the late 1970s and lasting for 10 years. These peaks were both derived by the political and economical situation in Japan during those years. Although there was a gap between these two peaks, while adopting the preceding research of

Islam done in Europe and the United States and starting with the study of historical texts written in Arabic, scholars in Japan have eventually come to a point where they can conduct their own fieldwork in the study of Islam. It is well known that there is a significantly low number of Muslims in Japan and that the interest in Islam was derived largely by political and economical factors; therefore, it is not surprising that there is a distinctly low number of scholars who study Islamic religion, Islamic thought, and Islamic philosophy. However, there is a relatively large number of those interested in Sufism, as seen with the study by Toshihiko Izutsu. I believe that there may be an affinity between Japanese religion (Buddhism) and Sufism.
Organized panel, English

Nakanishi, Kyoko
Japan Society for Promotion of
Science, Japan
Christian Invectives against
Julian in Context of Late Antique
Religious Culture(14N)

This paper examines Late Antique Christian invectives against Julian and analyses the aspects of conflicts between the Church leaders' ambition for the establishment of the universal faith and their struggle for eliminating Christian magical culture such as healing of the martyr or exorcism. The authors of the invectives, from Gregory of Nazianzus, John Chrysostom, Cyril of Alexandria, to the fifth-century Constantinopolitan Church Historians, seem to have common interest on Julian's deep commitment to the oracles and divinations, his hatred to the martyr cults that he regarded as the defilement of corps, which could be related with the exercise of the magic, and his attempt to adapt the ethics of 'the philosophical life' as the foundation of pagan perfection,

which was the communal ideal for the perfection among their contemporary intellectuals. It reveals the multiplicity of their Christian culture and the local religious common background with the traditional polytheism.

Symposium, English

Nakano, Tsuyoshi
Soka University, Japan
International Comparison of Religious Conflicts (1): Re-Examining the Cult Controversies in Global Context(10I)

After the 9.11 attacks in 2001, the controversies on so-called cults /sects among mass-media, politicians and people in general, seem to have ended, and their major concerns shifted to the extremist terrorism and wars. But the similar kinds of movements still exist and people in suffering from them also still are struggling with the burden of their experience. In addition, the recent studies gradually have made apparent the complicated relations among the anti-cult campaigns by the governments, constant vigilance against terrorism and the rise of religious nationalism in this globalizing world. In these today's situation, we would like to discuss again on the recent developments or changes of major movements called 'cult' and of social/political controversies around them in relations to other global contexts.

Organized panel, * Session Abstract

Nakano, Tsuyoshi
Soka University, Japan
International Comparison of Religious Conflicts (2): The Rise of Religious Nationalism and Fundamentalism in a Globalizing World(11I)

The world is even now in a period of great transition and searching for new order and identity. We see many movements that aim at the re-

union of people in emphasizing the old myth of ethnic-origin or fundamental religious ideas. This can be called the rise of "religious nationalism." Although this kind of nationalism was first seen in developing countries, now we find it even in the advanced societies of the West, first in an implicit form among anti-sect/cult political campaigns, and in quite explicit forms with strong political/military action after the 9.11 attacks of 2001. But at a much deeper level, these developments could be said to be triggered by and related with the growing trend of globalization, which transcends the existing modern nation-state system in terms of culture, information, and exchange of human resources. We would like to share information and insights on the various forms of religious nationalism, and to re-examine their relations to the globalizing or glocalizing trend of the world now.

Organized panel, * Session Abstract, English

Nakata, Ko Hassan
Doshisya university, Japan
The Discourse on the Present Condition of the Islamic World and Jihad(12B)

In the world view of Islam, the Earth is divided into "the abode of Islam," and "the abode of war." "The abode of Islam" is space where the responsibility for security (internal/external) is taken by the Islamic community (ummah) with the caliph as the sovereign. The public sphere is ruled by Islamic public law, and the private sphere is left to the autonomy of plural religious communities. In the world view of Islam, legislative power belongs only to Allah, the Creator of the universe, and the rule of human beings is usurpation of this divinity. Thus, "the abode of Islam" is the only space in which the true rule of Law is realized, meanwhile the outer world is the

Darwinian world, where a strong man governs the weak, "the lawless world," and "the abode of war," even if it seems that there exists law and order exist apparently in it. The jihad is a means for protecting and expanding this "abode of Islam = space of rule of the Law." In this presentation, distortions of the discourse around the jihad in the world where "the abode of Islam" collapsed are analyzed.
Organized panel, English

Nakata, Ko Hassan
Doshisya university, Japan
Interpretation of the Sacred
Scriptures and Politics in
Islam(14B)

The intention of Allah the Creator is known by His words Qur'an, in the light of his prophet Muhammad's memoir Hadith. So, Islam comes to mean the obedience to Allah through the obedience to the Prophet. However, it is impossible for ordinary people to imitate the Prophet led by revelation of God, so that the obedience to the Prophet in fact means to follow the companions of the Prophet who accompanied him. In this way, to imitate the Companions who obeyed the Prophet who obeyed Allah becomes Sunni Muslims' ideal, which is based on the fact that the Arabic language was shared among Allah, the Prophet, and the companions, which made the communication among them possible. So, it is the prerequisite for the faith to Allah to keep the Arabic language of the time of the Revelation pure from being mixed with foreign concepts. In this presentation, political discourse of contemporary "Islamic fundamentalism" is analyzed in conformity with this idea.
Organized panel, English

Nakatomi, Kiyokazu
Chiba Prefectural Yachimata High
School, Japan

The Philosophical Principle of
Synthesizing Christianity,
Buddhism and Islam(17N)

Today, differences in religious belief have created chaos and conflict throughout the world. For example, there is the serious conflict between the Israelis and Palestinians. Furthermore, after the US invaded Iraq, the confrontation between the Christian and Islamic world has intensified. The purpose of this presentation is to express my thoughts and a philosophical principle on how to solve such confrontation. I will often refer to my book, "Philosophy of Nothingness and Love." In it, to prove "the principle of nothingness and love," I researched the idea of "nothingness" throughout all ages and civilizations, and noted that "nothingness" leads to infinity, eternity, the transcendent Being which is God, and love. With this principle, I would like to show how a possible synthesis of these three religions could be attempted.
Organized panel, English

Nakayama, Kaoru
Kokugakuin University, Japan
A Change in the Character of
Ontake Belief - The Opening of Mt.
Ontake by Mokuji Fukun(08C)

On the basis of Fukun's recently discovered diary, I would like to discuss his influence on Ontake belief. Fukun opened Mt. Ontake to make it a place for his ko group members. Through his shamanistic power, he transformed the system of belief at that time and produced a new symbol system and worldview on the mountain. Additionally, he used the oza ritual to authorize his worldview of Mt. Ontake. Fukun's opening of Mt. Ontake and his organization of ko groups shifted the focus of Ontake belief in the middle of the Edo period from the people at the foot of Mt. Ontake to those from outside areas. Because of this,

Fukan's activities had a profound influence on subsequent religious movements and thus held an important place in the history of mountain-based worship.
Organized panel, Japanese

Nakazato, Satoshi
Toyo University, Japan
Traces of Norse Mythology in the Old Wooden Stave Churches in Norway(12F)

Twenty-nine old wooden churches, which were built from the 12th to the 15th century, still remain in Norway. These churches are called Stave Churches, and have preserved traces and sources of many different local religious elements in Northern Europe. The remnants of earlier churches and others are often found when the existing stave churches are repaired. These churches help us to study the earliest Christian churches and also pagan temples that existed before Christianity arrived in Northern Europe. I have done field research at twenty-one stave churches in Norway for seven years (1998-2004). The important elements of stave churches, which are clearly connected to local religious customs and Norse mythology, are as follows: the mask on the column, the iconography of the wall, local oral tradition, and the natural environment.
Organized panel, English

Namai, Chisho
Koyasan University, Japan
On Ethics of Life from the View Point of Buddhism(02J)

Bioethics deals with issues related to modern technologies especially concerned with life-science. However, we should not treat these issues only from the scientific viewpoint in constructing static law code to implement new technologies into modern society, but be concerned with other perspective of life, in which dynamic ethics can be

activated more positively. I would like to discuss some characteristic issues from a Buddhist point of view in constructing new ethics of life. By explaining the Buddhist concept of life first, I would like to propose a more important attitude toward life in order to recover the original healthy state of spirituality.
Organized panel, English

Nandadeva, Bilinda Devage
University in Kelaniya, Sri Lanka
Buddhist Art of Colonial Ceylon: Adaptation and Survival Strategy of a Marginalized Religious Majority(13B)

The objective of this paper is to examine the enigmatic presence of Western and Christian elements of architectural and pictorial decoration in Buddhist monastic art in the southern and western maritime regions of Sri Lanka during the Dutch and the British colonial periods. Set against the backdrop of the strong animosities prevailed between the local Buddhist population who were marginalized as a religious community, colonial rulers, and the Christian missionary establishment, the use of such elements at Buddhist places of worship poses a paradox. This paper discusses the socio-political factors that influenced the artists to make such choices. The author examines the hypothesis that the inclusion of such elements was a result of a symbiotic relationship linking; the Buddhist natives, the comprador class of natives with elevated socio-economic status due to their conversion to Christianity, and the colonial rulers of the Dutch and the British governments.
Organized panel, English

Nandy, Ashis
Centre for the Study of Developing Societies, India
The Emergence of 'Proper' Religions in Decadent and

Savage East: The Case of India(01F)

In the domains of public affairs, urban popular culture and the media, there is little awareness that the experiences associated with the ideas of sacredness are poorly covered by the familiar concept of religion in the modern world. Religion, in public discourse, has come to mean a set of beliefs that distinguishes a person having one faith from an adherent of another faith. This difference may be manifest in both beliefs and in practices, but it hinges on an overriding set of beliefs. Yet, in many Afro-Asian religious traditions, religion has been primarily a matter of doing, not believing. As a result, even when beliefs differentiate between communities and individuals, practices connect them. This study examines how authoritative texts were used in mid-nineteenth century colonial India to underscore the differences between faiths on the basis of beliefs. Organized panel, English

**Narayanan, Vasudha
University of Florida, USA
Performative Commentaries on Srivaishnava Texts: The "Vernacularization" of Brahmanical Culture(04L)**

While the textual commentaries on Hindu sacred texts are well known, what is less obvious to someone unfamiliar with Hindu communities is that much of the transmission of the texts is done through the performing arts. Music, dance, and dramatic presentations of the narrative and texts are significant ways in which a text is expounded. The Tamil Nalayira Divya Prabandham or the "Sacred Collection of Four Thousand Verses" of the Alvars, composed between the 8th and 10th centuries CE is known as the "Tamil Veda" and has been interpreted through dance in temples for about

a thousand years. I will also show that while we think of Brahminization as a short hand way of referring to the process of "high culture" influencing or trickling down to popular culture, many texts which were interpreted and performed by women and the so-called "low castes" through the performing arts have been adopted by Brahminical society, and so percolate "upward." Organized panel

**Nasim, Anwar
Organization of Islamic Conference Standing on Scientific and Technological Cooperation (COMSTECH), Pakistan
Science and Economic Development: The Islamic Perspective(05A)**

Science and Technology has a crucial role in the socio-economic development of any society because today only knowledge based economy can be effective. For Muslims there are two basic sources of guidance first the Holy Qur'an (holy book revealed by God to Muhammad PBUH) and the Hadith (traditions of the holy prophet Muhammad PBUH) Islam is one of the major religions with more than one billion followers which are 26% of the total population on the planet. There are plenty of references to knowledge and the pursuit of knowledge in the Qur'an. The general feeling they leave the reader with is that the possessor of knowledge or wisdom has been given a very powerful gift, and that the pursuit of knowledge is something which should be done actively by everyone. Islam is a knowledge friendly religion. There is no conflict between Islam and science. The concept of enlightened moderation will be discussed as a possible future approach towards achieving greater harmony and

understanding among global communities.
Organized panel, English

Neu, Rainer
University of Duisburg, Germany
The Peace Pact System and the Peace Pact Holder in Kalinga Society (Philippines)(15E)

The problem of conflict and peace has found a unique response in Kalinga society in the Philippines. The peace pact bodong appears to be a specifically Kalinga development. This system is (still) employed to deal with intraregional, intra-family problems. A peace pact is initiated by two individuals from different regions and each one of the individuals holds the peace pact for his particular kinship group, although its provisions are binding on the whole region. Peace-pact holders mangdon si bodong are considered to be brothers. Each of them has a dual office: 1. He is spokesman of his own region in its relations with another. 2. He is the agent of that other town in its dealings with his own and the righter, sometimes even the avenger, of wrongs against it. The office of pact-holder is inherited (by sons or daughters) and allotted in much the same way that property is.
Organized panel, English

Neumann, Hanns-Peter
Free University of Berlin, Germany
Between Heresy and Orthodoxy: Alchemy and Piety in Late 16th Century Germany(10G)

In late 16th century Germany, Paracelsian alchemists like Bodenstein, Heinrich and Conrad Khunrath and others intended to lay the foundations of natural philosophy on the Wisdom of God which they thought to be the hidden power in the res creata. Since this power only reveals its secrets to pious hearts, the contemplation of

nature went hand in hand with a strong mystical inclination towards spiritual purging. Feeling also the need to reform the Lutheran church from within, they created a new practical and mystical theology. In my paper I will describe three aspects of this development: 1. The relation between natural theology and criticism of the Church; 2. The contradiction between the intention to reform the Lutheran church from within and the kind of spiritual piety which feels itself by no means bound to an established church; 3. The role of alchemy and hermeticism in the early period of Pietism.
Symposium, English

Nihei, Koji
Japan
The Cosmology of the Garkand Sutra in 80 Fascicles and the Universe of Galaxies in Modern Astronomy(17R)

The Pure Land of Vairocana Buddha: A Magnificent World Ocean Stored In A Lotus Flower symbolizing his long-term discipline leading to Enlightenment has many world-species. Consisting of numerous worlds like our solar system, they have diversified shapes such as a circle of light, a swirl, an embryo in the womb, a river, a wheel or clouds, etc. These shapes are apparently determined by the mutual arrangement among the elementary worlds, and are comparable to those of galaxies in astronomy ; e.g., a circle full of light as in the elliptical galaxy NGC4486, a swirl like the typical spiral NGC4321, an embryo like the spiral NGC3627, a river like the barred spiral NGC1097, clouds similar to the large or small Magellanic clouds, etc. Thus we can confirm the valid anticipation of the modern universe of galaxies by the Buddhist descriptions of the vast world-like ocean in the seventh century A.D.

Organized panel, English

Nishimoto, Teruma
Musashino University, Japan
The Three Levels Movement's
Response to the Latter Days of
the Law(03M)

The San-chieh (Three Levels) movement, which was founded by Hsin-hsing (540-594), was one of the popular and influential Chinese Buddhist movements during the Sui and T'ang periods. The Three Levels are based on categories of time, place, and capacity of people. Among these categories, the capacity of people is the most fundamental for determining the level. Hsin-hsing himself thought he was living in the third level, in another words, the worst condition. He struggled to find a way for those in the worst level of living in the worst time to achieve supreme enlightenment. The practice of the third level is named the "Buddha-dharma of the third level," the essential practice that consists of "universal veneration for others" and "the recognition of one's own evil." Here we can see the unique response of the Three Levels movement to the thought of the Latter Days of the Law .

Organized panel, English

Nishio, Hidenari
Kinki University, Japan
Religion and Practice(09G)

In this paper, I will approach the issue of organ transplants from the brain dead, which in my opinion greatly contradict traditional Japanese conceptions of life and death, from the standpoint of bioethics as well as the standpoint of interdependence. There are several reasons for my disapproval of organ transplantation. First, the cost of the operation is extremely high. Secondly, recipients of transplants on average survive for less than five years only. Lastly, the

recipients are likely to suffer painful reactions from their immune system. Therefore, based on the concept of human dignity, I argue against conducting organ transplants. In addition to above negative effects, transplants give the recipients unwarranted expectations of a long life. The acceptance of death by each individual, on the other hand, would lead to a more mature society. The technology of organ transplantation will continue to exist based on scientific curiosity, and I do not wish to deny the general merits of this scientific curiosity. However, we ought to decide whether to utilize this modern technology only after carefully reflecting on the meaning of life and our views on life and death.

Organized panel, * Session Abstract, Japanese

Nishitani, Kosuke
Tohokugakuin University, Japan
On "Nipponism" – The
Fundamental Religious
Dimension of the Japanese(14P)

The reason for the existence of a huge number of studies trying to define the essence of Japanese identity lies in my opinion in the fact that – compared to other nations – the Japanese have so far not been able to grasp the core of what they are. My concern for this field of study comes from my twin desire to grasp the exact nature of this nation from a Christian missionary standpoint and also my wish to provide a solution to the enduring problems inhibiting Japan's political realm. My discussion starts with the concept of "Nipponism" developed by Shichihei Yamamoto. The critical stance with which most Japanese perceive the issue of organ transplantation led me to revisit this concept. The ideas of Arimasa Mori and Takeo Doi about the Japanese are also closely related to this discussion. In the 1970's, these

three Christian thinkers produced remarkable theories about the Japanese and their society. Shunpei Ueyama proposed a highly interesting historical theory about the Japanese state of his time, which will also be considered in my presentation.

Organized panel, English

Nishiwaki, Ryo
Nanzan University, Japan
Religious Development in Japanese Children from a Viewpoint of Religious Environment(05L)

In order to study children's religious development from the viewpoint of religious environment, a preliminary investigation was conducted with college students using a retrospective questionnaire. They were asked to write down what kind of religious environment they had been raised under since childhood. To encourage their writing, the following examples were presented: whether a Buddhist altar and/or a Shinto altar were found in their house, how they learned religion or about religion in school, and so on. The obtained data was analyzed from the following viewpoints: (a) various aspects of the religious environment in family, school, community, and culture; (b) evaluation by the students of these religious environments. Based on the analysis, factors that affect children's religious development were arranged and classified.

Organized panel, English

Nishiyama, Shigeru
Toyo University, Japan
A Hundred Years of Study of New Religions and the Sociology of Religion in Japan: Focusing on the Results and Issues of Empirical Research(02A)

This paper will introduce and analyze the originality of the results in the study of new religions and

sociology of religion during the past hundred years in Japan, focusing on those results that have emerged from the empirical study of Japanese religious traditions. The study new religions from other fields will also be introduced, not just from the sociology of religion. On the sociology of religion, representative researches other than those on new religions will be introduced. This paper will not take up the researches on Japanese religions by foreign scholars or the study of Japanese religions in foreign countries by Japanese scholars. The conclusion of this paper is that the study of new religions and the sociology of religion in Japan, which has produced remarkable results, is not simply dependent on theories or researches of the West, but is research that has developed its own concepts, typologies, and theories based on the empirical research and theoretical perception of religious phenomena in Japan. The author believes that these results have the potential to contribute towards the understanding of religious phenomenon in other parts of the world that have similarities with religious phenomena in Japan.

Organized panel, English

Nitta, Hitoshi
Kougakkan University, Japan
Rethinking "State Shinto"(08P)

My presentation aims to provide a systematic classification of representative theories that have understood modern Shinto under the rubric of "State Shinto." In this classification, I adopt the concept of State Shinto in both "broad" and "narrow" senses. State Shinto in the narrow sense is used to refer to the state management of Shinto shrines. In contrast, State Shinto, in the broad sense, is used to refer to the wider national religious system which also encompassed religions other than Shrine Shinto.

Organized panel

Niwa, Izumi
Tokyo University of Foreign
Studies, Japan
Reconsidering the Concept
"Secularization" and Nationalism
from the Aspect of the Sociology
of Religion(17J)

The process of building a nation state after the modern period accompanies something with the nature of "sacredness" along the borders. The concept of the "nation" that was developed after the modern period, as a representation of the collective attached with something sacred, represents all involved as a homogeneous entity, and at the same time, has power to break the "sacredness" which has supported the layered social order. If seen from a different viewpoint, it can be said that the "sacredness" was transferred to a communal presentation such as a nation or ethnicity. The process of "secularization" in modern society might be discussed from the viewpoint of a conflict of "sacredness."

Organized panel

Nobuhara, Tokiyuki
Keiwa College, Japan
Ignorance--Christian and
Buddhist: Reinterpreting
Anselm's Proslogion in the Light
of D. T. Suzuki's Zen Thought(13Q)

In my recent essay "A 'Buddhistic' Reinterpretation of Karl Barth's Argument for the Existence of God in Anselm: Fides Quaerens Intellectum" I demonstrate that Anselm's Name of God, aliquid quo "nihil" maius cogitari possit, can be reinterpreted Buddhistically in terms of Nagarjuna's notion of "Emptiness" in reference to the Proslogion II and III. The former, which Barth, Hartshorne, and Malcolm call Anselm I, can be critiqued, as by Kant. The latter or Anselm II is

nevertheless tenable. For Anselm's Deity is "loyal" to Emptiness emptying itself, thereby paradoxically coming out to "be" the only one in the universe who can call forth loyalty in us. This essay will now deal with the problem of insipiens in the Proslogion IV (which Barth designates "The Possibility of Denying the Existence of God") in the light of Suzuki's Zen thought: "Ignorance is the negation of Enlightenment and not the reverse." Organized panel, English

Noguchi, Ikuya
University of Tokyo, Japan
Transnational Pentecostalism in
East Asia: Korean Mission toward
Japan(03W)

Korean Christianity, especially in its Pentecostal and Charismatic form, has a significant global dimension. It is now a transnational movement that has trained and sent out numerous missionaries to various countries. In the developed countries, Korean churches often function as ethnic communities for many Korean newcomers such as immigrants, workers, and students. Korean churches in Japan are not exception; however, they have been making efforts to transcend ethnic boundaries and appeal to the local Japanese. It is a particularly significant in the light of the complicated relations between Korea and Japan since Korea was colonized by Japan from 1910 to 1945. My presentation considers the position taken and the strategy adopted by Korean churches with regard to their mission toward Japan and reports observations of preliminary field research conducted in Korean churches located in Korea and Japan.

Organized panel, English

Noguchi, Makoto
Ibaraki Christian University,
Japan

The Role of Election and Predestination in the Pauline Thought of Salvation in Romans 8:28-30(01W)

In Paul, God's election and predestination are not ends in themselves but means to an end. The election (foreknowledge) is the act of choice whereby God picks individuals out of a larger company. The predestination is the act of destining the foreknown (elect) to the good as a goal. The good means the final consummation of their salvation, namely, that His chosen should bear the same image as Christ and share His glory (Rom. 8:29; cf.v.17; 2 Thes. 2:14). This makes Pauline predestination quite different from that of Qumran theology. God makes everything work together to lead them to the goal in the whole series from foreknowledge and predestination through calling and justification to everlasting glory. The election and predestination as God's pretemporal and unilateral act means that the Christological salvation as their goal is sovereign, gracious, and immutable.

Organized panel, English

Nomoto, Shin

Keio University, Japan

The Role of the Soul as a Hypostasis according to the Theory of Prophecy of the Isma'ili-Shi'li Neoplatonist School(15N)

In Neoplatonist tradition, the Soul as a hypostasis, the Universal Soul, is placed above nature. When Neoplatonist cosmology was introduced into the Isma'ili-Shi'li doctrinal system in the 10th century C.E., the Soul was given the role of the intermediary between the intelligible and sensible worlds, i.e., the spiritual and natural: As a Divine Being She is occasionally given the role to encounter the prophets. This doctrinal development can be found

in the exegetical passages on the Qur'anic history of the prophets in the works of al-Nasafi (d. 942), al-Razi (d. 933-34?), and Abu Ya'qub al-Sijistani (fl. 10th c.), etc. By analyzing the above-mentioned exegetical passages, this paper considers how early Isma'ilis sought to incorporate Neoplatonist cosmology into their theory of prophecy. While doing so, we will also elucidate how they utilized those cosmological elements to theorize humankind's relation to Transcendental God.

Organized panel, English

Noritake, Kaigen

Rissho University, Japan

The Change of the Buddhism Culture, and the People, Peace(08V)

The original virtue of Buddhism has been to behold a peace that is never in discord, to guarantee absolute refuge. Instances of heresy and violent exclusivism, aside from a few cases of political strife, have been limited, and have been contained within the Buddhist order. Conflicts with other religions are also rare. Rather, Buddhism has been tolerant of other religions, in its amalgamation and coexistence. Spread over a large area from India to venues along the silk road, Tibet, and China, Buddhism has established a unique culture by blending with various ethnicities, religions, and cultures. For this, it is viable to examine the acceptance of Buddhism among the various ethnicities from a cultural perspective, to study the remaining wall paintings and Buddhist sculptures to grasp the various ethnic interpretations of peace, and to explore man's basic need for stability and Buddhism's original role, as such.

Organized panel, Japanese

Nose, Eisui

Ryukoku University, Japan
Social Contribution in Buddhism:
Concerning the Movement of
Chinese Buddhists in the China-
Japan War(11V)

In the modern era, Chinese Buddhists had a severe period of convulsion wherein they resisted Byosankogaku-movement in the late Ch'ing dynasty and responded to the situation of the China-Japan War. Yuanying and Taixu held the leadership of the Buddhist society in those days, especially during the war. Yuanying established a school for poor neighbors and a home for orphans. During the war, he organized teams of priests for aid and for funeral and burial service. Further, he established and managed a refugee house and a Buddhist hospital. Taixu, not going along with Yuanying, while organizing a young Buddhist association for defense of the nation and a team for aid under the war situation, deployed anti-Japanese movement of relief. They also appealed several times to the Japanese Buddhist society for stopping the war. The principle of their activities was not merely nationalism but was based on the universality of Buddhism. These activities can be understood as Buddhists social contribution under the particular situation of the war.

Organized panel, Japanese

Nozaki, Kouichi
Tsukuba University, Japan
Conscientious Objectors and
Christianity in East Asia:
Comparative Studies between
Taiwan (R.O.C.) and Korea(08S)

Taiwan (Republic of China) and Korean governments have enforced conscription on military service. In these two states, some Conscientious Objectors (C.O.) have rejected military service in accordance with their religious belief. In recent years different reactions to

C.O. can be seen between the two government's policies. In Taiwan, President Lee Teng-hui introduced a civilian service system as a substitute for the military service in 2000; therefore, C.O. can choose non-military service at the hospital, the welfare office, etc. On the other hand, the Korean government has not been tolerant to C.O. and military courts have ordered imprisonment to them until now. In recent years more change around the C.O. situation has happened. Not only some Christian sect members, but also Buddhist priests applied to become C.O. in Taiwan. In Korea, a Buddhist declared C.O. in order to keep the no-killing religious precepts and some peace movement groups including Christian and Buddhist groups began to support C.O.

Organized panel, Japanese

Obayashi, Koji
Konkokyo Research Institute,
Japan

An Analysis on the Influence of
Believers' Faith in the Home Front
in Japan - Focusing on Stories of
Experience during World War
II(09D)

It is natural a course that while people in Japan incorporated themselves into the wartime structure, faith fulfilled its function by elevating their fighting spirit. Faith sustained their lives, but not through simple doctrine. This problem had been evaluated in most cases negatively because this tendency to change the value of faith due to national policy was considered a deviation from the true importance of faith. However, if you establish the fact that they were unable to leave their national policy and that was the only way to sustain their lives, we can focus on how the value of faith was changed fundamentally. In this presentation, I will convey the meaning of faith in Konko believers

during the war. Through conversations and informal talks, I will show that the human experience during the war until the catastrophic end will confirm the meaning of faith which people grasped.
Symposium, Japanese

Obayashi, Koji
Konkokyo Research Institute, Japan
Religion, Ethnicity, and Culture in Korea and Japan (3) Movements of Popular Religion in Modern States(09D)

The symposium, "Religion, Ethnicity, and Culture in Korea and Japan," has been held by members of the "Korea-Japan Religious Research Forum," which was founded in 1993. This session, "Movements of Popular Religion in Modern States," is one of five sessions for the symposium. In this session we will discuss the religious movements in the viewpoint of people's action. The title of presentations are as follows: "An Analysis on the Influence of Believers' Faith in the Home Front in Japan-Focusing on their Stories of Experience during World War II" (Koji, Obayashi), "Spread of Japanese Religions in Korea" (Lee, Won-Bum), "Formation of Religious Lives among the Koreans in Japan"(Takafumi, Iida), "Aspect of Correspondence to the National Religious Policy-Focusing on Korean Religion and Individuals under Japanese Government's Control" (Ryu, Sung-Min).
Symposium, * Session Abstract, Japanese

O'Brien, Wicker Kathleen
Scripps College, USA
Indigenous Churches and Religious Peace in Ghana(*co-author with Opoku, Kofi Asare)(12R)

In a joint paper based on their research in Ghana, West Africa, the authors discuss how missionary

churches introduced conflict into local cultures. They then illustrate how local communities responded to these disruptions and challenges to their cultural identity. European Christian missionaries arrived in the Gold Coast (Ghana) in the early 1800's. Their rejection of the validity of other religious beliefs, requirement of monogamy for church membership, and educational systems that took children from their communities where they would have learned traditional religious and social practices, introduced serious conflicts into local communities and disrupted their sense of self-identity. Peaceful and effective resistance to these disruptions came from members of the National Consciousness movement who reaffirmed their traditional identities and practices, from inspired founders of indigenous Christian churches who believed traditional practices and Christianity were not incompatible, and from traditional priests and prophets who found ways to counter peacefully the attacks of Christian churches against their shrines.

Organized panel, English

Ochiai, Hitoshi
Doshisha University, Japan
Mathematical Analysis of Religions(15U)

This paper attempts to develop a common language among religions in terms of giving a mathematical expression to a fundamental structure of religions such as Christianity, Islam, and Buddhism. All three world religions have a common proposition that the other who transcends this world is the infinite. If we consider the infiniteness of the other as an infinite set in mathematical set theory, we can interpret propositions concerning the other. For example, the immanence of the other in this

world, the transcendence of ourselves from this world, and the union with the other and so on, can be seen as propositions in mathematical set theory. We can obtain analytical expressions of fundamental propositions of religions that makes possible an essential dialogue between religions. Organized panel, English

Oda, Masayasu

**Komazawa University, Japan
Distribution of Buddhist
Denominations in Japan(16F)**

Distribution of religions is one of the themes in which the science of religion and geography of religion have long been interested in. It is, however, unpopular among recent Japanese scholars, though we do not precisely know how religions are distributed in Japan. This paper analyzes the distribution of Buddhism in the country. After reviewing past discussions, it draws some maps of regional classification by denomination. The source is official statistics of the number of temples. The maps are made as for the years 1888, 1937, and 1959. As a result of comparing these maps to each other, it becomes clear that the predominant denomination changed in some prefectures. The paper also draws a map of the number of believers in 1922, which shows some difference from that of the number of temples. Lastly, a map of the Buddhist-denominational regions in Japan is proposed, where the country is divided into seven areas. Organized panel, English

Oda, Takao

**Toyoeiwa University, Japan
Transformation of the Center and
the Intermediates(17B)**

When we as Japanese therapists treat our clients psychotherapeutically, the therapeutic process which we use is often based on Japanese mythology.

What is in question for therapists is to always ask which myths we will live in sessions with our clients. In this paper, I will discuss the transformation of the center and how we will be able to communicate with the intermediates, including opposites. We will be unable to treat our clients successfully while we are confronting their psychic symptoms. It is necessary for us to "live through our Japanese mythology" in order to be healed when we treat our clients. Living through Japanese myths psychically will function as symbols, although symptoms do not function as symbols. Healing of the psyche will be achieved through, for example, the transformation of Amaterasu, including "death and rebirth," Susanowo and Amaterasu functioning as "deities of the intermediates," and Hononinigi's descent to the earth. Symposium, Japanese

Odagawa, Masako

**Reitaku University, Japan
From Conflict to Peace: the
Buddhist Philosophy of
Kukai(15C)**

The most comprehensive work of Kukai, *The Ten Stages of the Development of the Mind*, can be understood as a guidance of the mind from conflict to peace. The First Stage of evil characteristics within the ignorant man can be conquered by the Second Stage in the practice of benevolence and righteousness. In the Third Stage the mind intends to attain peace in heaven, but cannot stay there because of its false understanding of ego. To overcome this misunderstanding it is possible through the new doctrines of ego of Hinayana Buddhism in the Fourth and Fifth Stage. In the Sixth Stage the mind enters Mahayana Buddhism, reflecting on itself in Yoga meditation and discovering the root of conflict in one's depth. From

the Seventh to the Tenth Stage, the mind liberates itself from this root and arrives at the realization of its "Buddha Nature" and perfect peace.
Organized panel, English

**Odumuyiwa, Emmanuel Adegoke
Olabisi Onabanjo University,
Nigeria**

**Religion, Conflict and Peace in
Contemporary Nigeria(02V)**

Religion has a role to play in resolving conflict and promotion of peace in the world at large. This is now more relevant to Nigerian situation than ever before. This paper discusses how the main religions in Nigeria can be best involved in resolving social, religious and political conflicts and the promotion of peace in the country. Causes of conflict and absence of peace in Nigeria will be discussed. Solutions to conflicts about religious ideology, doctrine and practice will be considered, as well as recommendations regarding how religious teachings and practices could be geared towards the resolution of conflict and the promotion of peace.

Organized panel, * Session Abstract,
English

**Oe, Mitsuru
Rikkyo University, Japan
Semi-Colonial Mission Field in
Japan-Jurisdiction over Japan
with Anglican Missionary
Enterprises(09I)**

In 1894, ten years after Africa was partitioned by the Berlin conference, and also five years later Japan succeeded in revising the unequal treaty imposed by Occidental Powers, Anglican Missionary Enterprises agreed to divide up their mission field in Japan between England and USA. There was no room for the Japanese clergy to do missionary works in Japan independently due to the monopolized jurisdictions by the

foreign bishops. Therefore, there was nothing the Japanese could do but go to Taiwan as a New Mission. Since then, except for the Japanese bishopric founded in Tokyo and Osaka in 1923, all the missionary districts of Nihon Seikokai under English or American jurisdictions had succeeded too many separated dioceses in the Nihon Seikokai as a negative legacy by the Japanese who were brought up under either English or America bishopric until today.

Organized panel, Japanese

**Oe, Mitsuru
Rikkyo University, Japan
Missionaries Enclosed with
Different Dimensions --The Agent
of Occidental Culture and Oriental
Culture(10W)**

Missionaries were the apostle of civilization to a heathen country like Japan. On the contrary, there are a few differences on the missionary strategy between the missionaries and their mother church caused by different dimensions, such as the differences caused by being in a foreign country. Some missionaries to Japan saw Japanese culture as respectable, although both the missionaries and the mother church regarded religions in Japan as paganism. There are still some differences on mastering Japanese language or obtaining from Japanese culture between the pioneer missionaries and the missionaries after the pioneers. In general, missionaries sent to Japan spoke Japanese in the evangelical work and in the church, while they used their mother language in the early mission school and the theological school. Missionaries, who were in the front stage of the mission side of the church as the agent of both occidental culture to the heathen nation and culture to the mother nation, were enclosed in

a different dimension of time and space.

Organized panel, Japanese

Ogawa, Takashi
Komazawa University, Japan
Chan in the Tang and Five Dynasties(08G)

The main theme of this period was "the self," which was closely examined by various Chan masters from different points of view, focusing on the relationship between the "original self" and the "phenomenological self." Chan encounter dialogue seems pointless at first glance. However, the meaning or the arguments expressed in these dialogues will become comprehensible if we can grasp this repeated theme which I would like to demonstrate by dealing with the Zutang Ji (J: Sodoshu).

Organized panel, Japanese

Ogawa, Takashi
Komazawa University, Japan
Zen Buddhism in the 20th Century(08G)

The 20th Century could be called an age of rebirth for Chan, which regained the same popularity as it enjoyed during the Tang or the Song. This period is characterized by the re-exploration and re-construction of Chan/Zen Buddhism as counterpart to the modern West. I will deal with Dr. Suzuki Daisetsu's books on Zen to give a rough sketch of the features mentioned above.

Organized panel, Japanese

Ogihara, Minori
Tokyo Metropolitan Hamura
Special Support School of the
Mental Retarded, Japan
The Formation of and Changes in
Misogikyo Shintoism(09L)

Misogikyo originated in the later Tokugawa Era with Inoue Masagane (1790?1849). In his youth, Inoue learned traditional medicine and a method for discovering happiness

from his teacher Mizuno Nanboku. In the prime of his life, Inoue had experienced the secret ceremony of the Hiji-houmon (Kakure Nennbutsu) tradition. He assimilated this popular thought and techniques, and became a priest of the Umeda Shinmei shrine in 1840, which was authorized by the Shirakawa-ke. At that time, he started teaching his own theory of Shinto. His main method of spiritual happiness was called Harai-Shugyo. This is a method for purification by breathing, while chanting the To-Ho-Ka-Mi-E-Mi-Ta-Me, a Shinto mantra, loudly and rhythmically. Inoue, however, was arrested by the Jisha-Bugyo, and was banished to Miyake-jima island. He died in 1849. In this paper I will discuss the formation and development of this form of Shinto.

Organized panel, Japanese

Ogimoto, Sachi
Hebrew University, Israel
Kabbalistic Interpretation of
Jewish Liturgy by R. Joseph ibn
Zayyah(04R)

Kabbalistic, Geonic, and Rabbinic literature, all refer extensively to the subject of prayer, in many discussions and treatises. My research examines a kabbalistic commentary to Jewish liturgy written by one of the most prominent kabbalists of the sixteenth-century, operating from Eretz Israel, named R. Joseph ibn Zayyah. In the course of his interpretations, R. Zayyah employs numerous methods of study. These include not only messianism, which has been widely attributed to him by several scholars, but also additional methods such as numerological hermeneutics, angelology, cosmogony, based on the Sefer Yezirah, several mystical techniques, and theories on the significance of the existence of humankind. By examining these methods of interpretation, I demonstrate R. Zayyah's

contribution to the development of the Safedian Kabbalah, along with the way in which he contributed to the adaptation of Jewish-Spanish traditions into those of the Safedian Kabbalah.

Organized panel, English

Ogoshi, Aiko

Kinki University, Japan

What Can Religions Do for Victims of Warfare and Violence?(13C)

No one can deny that the twentieth century has been an era marked by warfare and violence. The great majority of victims have been people not directly involved in fighting wars, such as women, children, and the elderly. The recent surfacing of these realities, which until now had gone unvoiced in male-dominated society, can be attributed to the appearance of women who suffered from acts of violence during wars. In fact, the voices of women have never been listened to, even after the end of war, because the brutal crimes committed by male soldiers against women had to be hidden from the public. One of the reasons why many women have devoted themselves to religions comes from their expectation that their voices may be heard and that they can be saved. In this panel, three presenters intend to deal with these issues. Prof. Kim will talk about countering historical violence by observing women's rites of mourning in Korea. Prof. Kwon analyses memories of the Vietnam War. Prof. Igeta. Elucidates the sexist and racist structure of Japanese nationalist religion from the viewpoint of the concept of "Kegare."

Organized panel, English

Ogungbile, David

Obafemi Awolowo University, Nigeria

Creation, Procreation and Re-creation: Earth, Motherhood and Indigenous Spirituality(10L)

This paper examines Yoruba indigenous cosmology, which reveals the basic connection and conceptual concerns of the interactions between human beings and natural phenomena. From narratives in myths and proverbs to ritual practices, the sense and essence of rites of passage are seen to define the place and treatment of individuals, particularly in their genderized context and living experiences. The ecological concern reflects human spiritual treatments of the material and physical spaces and entities. Such ideas that are engaged in the processes of creation, procreation and recreation of spaces are virginity, cultivation, care, use and misuse. This paper looks at how material and physical spaces have benefited from indigenous people's spiritual concerns for Yoruba deities that are held to be connected with natural entities.

Organized panel

Oguntola-Laguda, Danoye

Lagos State University, Nigeria

Religion and Terrorism: A Philosophical Appraisal of the Activities of Secret Societies in Yorubaland(10I)

The attention of the world has been refocussed on terrorism since the September 11 incidents in United States of America. The often presented thesis is that these actions are linked with religious groups especially in the Middle East. However a study of the activities of secret societies in Yorubaland in Nigeria, have shown that these groups terrorised innocent members of the community with serious socio-cultural as well as economic implications. This paper seeks to examine the interaction between religion and terrorism(in this case

traditional religion as practised in Yorubaland)an its attendant effects on the society. It will further reveal that terrorism is a global phenomenon

Organized panel, English

Ohki, Hideo

Seigakuin University, Japan

Globalization and a 'Theology of Japan'(04A)

The Clash of Civilizations by Samuel P. Huntington misframes the central issue that civilization faces today. The most pressing problem is globalization. If Turkey is admitted to the EU, for example, it will have to address the problems of democracy, separation of religion and state, freedom, and human rights. Japan had to face these same problems in a radical way with its defeat of the war, and it formed a new constitutional regime. Globalization creates a new context for religion as well. Huntington considers religions conventionally (e.g., scientific study of religion, history of religion). A new paradigm is needed. Christianity has produced intellectual discipline of 'theology,' which has not only an apologetic but also self-critical task. My 'Theology of Japan' is not an attempt to 'Japanize' theology; but rather to theologize about Japan, considering also its religions and culture as objects of theology.

Organized panel

Ohtani, Gyoko

Rissho University, Japan

Originality of Nichiren's Hokke Buddhism and the Realization of Harmony(09M)

The originality of Nichiren's Hokke Buddhism based on the Lotus Sutra rests in the fact that Nichiren (1222-1282) accepted the teaching of the Lotus Sutra as the true teaching of the Lord Buddha. Based on the honmon thought of the Sutra, Nichiren proved the most superior nature of the teaching of the Sutra,

the extremely respectable nature of the Buddha, the inevitable nature of religious practices, and the absolute nature of their fruits, the eternal nature of the Pure Land, the real nature of salvation. Then, he dedicated himself in the pursuit of realization of the world of the Lotus Sutra. Nichiren attempted to realize the harmony of various religions and various thoughts by the kaie thought based mainly on the faith in the dimoku of the Lotus Sutra. Nichiren's unique logics proving it are the Goju-so-tai revealed in Kaimokusho and Shishu Sandan in Kanjin-Honzon-sho.

Roundtable session, Japanese

Oka, Hiroshi

Ube Nursing Professional School, Japan

The Dignity of Life and the Gravity of Death in The Transplantation of Organs from the Brain Dead. – Seen from the Standpoint of Bioethics as well as Interdependence(09J)

In this paper, I will approach the issue of organ transplants from the brain dead, which in my opinion greatly contradict traditional Japanese conceptions of life and death, from the standpoint of bioethics as well as the standpoint of interdependence. There are several reasons for my disapproval of organ transplantation. First, the cost of the operation is extremely high. Secondly, recipients of transplants on average survive for less than five years only. Lastly, the recipients are likely to suffer painful reactions from their immune system. Therefore, based on the concept of human dignity, I argue against conducting organ transplants. In addition to above negative effects, transplants give the recipients unwarranted expectations of a long life. The acceptance of death by each individual, on the other hand, would lead to a more mature society.

The technology of organ transplantation will continue to exist based on scientific curiosity, and I do not wish to deny the general merits of this scientific curiosity. However, we ought to decide whether to utilize this modern technology only after carefully reflecting on the meaning of life and our views on life and death.
Organized panel, Japanese

Okabe, Yuzo
University of Tokyo, Japan
G. Arnolds Entwurf einer
Mystischen Theologie(05Q)

Die um die Wende zum 18. Jahrhundert veröffentlichte umfangreiche Abhandlung "Unparteyische Kirchen- und Ketzer-Historie" von Gottfried Arnold (1666-1714), einem Vertreter des radikalen Pietismus, hat in der abendländischen Geschichte der Mystik Epoche gemacht, weil sie Ketzer im emphatischen Sinne als Gott suchende und mit ihm kommunizierende Mystiker betrachtet und durch eine Fülle von Quellenzitaten den fortschreitenden Verfall der Großkirchen belegt, sowie die Zukunft des Gottesreichs im menschlichen Innern verkündet. Die separatistische Kritik dieses Buches an kirchlichen und akademischen Institutionen provozierte heftige Kontroversen und scharfe Gegenkritiken, nicht nur von Seiten der lutherischen Theologen, sondern auch von Freidenkern. Arnolds eigentliche Absicht liegt aber gerade darin, von der Geschichte her zu beweisen, dass das Christentum in einer mystischen Erfahrung gründet und dass durch die Konstruktion einer allgemeingültigen, theologia mystica eine überkonfessionelle Wiedervereinigung der gespaltenen Kirchen und Sekten zu verwirklichen wäre. Im geplanten Vortrag wird auch auf die Bedeutung von Arnolds Entwurf ausführlich eingegangen.

Organized panel, Japanese

Okada, Emmi
Tokyo University, Japan
Ideational Nonviolence: The Self-
immolation Acts of Vietnamese
Buddhists in the 1960s(17M)

In this paper, I analyse the meaning and impact of the Vietnamese Buddhists' self-immolation acts in the 1960s, which were a notable part of the South Vietnamese Peace Movement during the Vietnam War. In particular, my paper considers the dilemma of whether such extreme acts of sacrifice are violent or nonviolent in nature. My contention is that one must view nonviolence not only in its material manifestation, but also in its ideational expression. Therefore, although materially, self-immolation may appear to be violent, I argue that, ideationally, it belonged to the same conceptual and moral universe as nonviolence. My case study on self-immolation defends the importance of the ideational dimension of nonviolence, which is studied through its cognitive, emotive and moral components. The methodology employed is discourse and semiotic analysis of the statements of Vietnamese Buddhists on how they view peace, nonviolence and self-immolation.
Organized panel, English

Okada, Masahiko
Tenri University, Japan
Buddha Dharma versus
Buddhism: A Comparison
between the "Vitalization Theory"
of Inoue Enryō and the
"Unification Theory" of Murakami
Senshō(02B)

During the Meiji era, many Buddhist thinkers struggled to discover the non-sectarian essence of Buddhism and to lay the foundation for a new type of Buddhist thought that could adapt to the quick changes occurring in Japanese society. Among their works, Inoue Enryō's

"Introduction to the Vitalization Theory of Buddhism" (1887) and Murakami Sensho's "Unification Theory of Buddhism" (1901) are considered to be the most representative. Both works similarly attempt to find the essential teachings of Buddhism and to highlight its meaning in the newly developing Japanese culture and society. However, while Inoue found a supreme form of Buddhist thought in Mahayana Buddhism, Murakami claimed that Mahayana Buddhist teachings had no intimate connection with the original teachings of Buddha Sakyamuni. Such contradictions do not derive from the ideological position of the authors, but rather from the way they chose to justify their cases. I shall therefore investigate the rhetorical devices used by these two thinkers and focus on the factors that led them to argue two opposing views.

Organized panel, English

Okada, Masahiko

Tenri University, Japan

Taking a Walk around the Hall of Philosophy: Science, Philosophy and Religion in Modern Japan.(10M)

In 1904, Inoue Enryo built a temple named "The Hall of the Four Sages (the hall of philosophy)" as a memorial to the establishment of Tetsugakukan University. Socrates, Kant, Confucius, and Sakyamuni were enshrined as the four sages in this temple. Inoue then added many other buildings and constructed a theme park where one could actually experience the truth of the universe and the meaning of life through visualizing the constructions in the park. Walking through the materialistic and idealistic realms of this park, visitors can reach the realm of truth. In this paper, I would like to invite people to tour this park and introduce the unique

constructions which reflected Inoue Enryo's religious thought. By examining his idea, which can be called "oriental deism," I will consider the unique characteristics of science, philosophy, and religion in nineteenth century Japan.

Organized panel, English

Okamitsu, Nobuko Catherine

Tohoku University, Japan

Social Welfare Activities by a Religious Organization and the Local Community --- The Case of the Naha Diocese, Okinawa, Japan(09F)

The Catholic Naha Diocese covers Okinawa prefecture, which was severely damaged during World War II. Soon after the War, the Catholic mission resumed on a full scale and contributed to the local community, particularly in the area of public welfare. In this paper, I examine the interaction between the Catholic mission and the local community, focusing on the welfare activities of the Naha Diocese. In 1947, the Order of Friars Minor Capuchin sent two friars to Okinawa. They gave top priority not to evangelization, but to what was needed for the local people. They set up the Mission Tailor Shop and Mission Laundry for war widows, a polyclinic for the sick, and a school-lunch program and educational institutions for children. These activities gained appreciation from the local people, which contributed to the considerable increase in the number of converts. This is an instance of a successful interaction of the Church with the community.

Organized panel, Japanese

Okamura, Mayumi

Japan

Spirituality of Kenzaburo Oe's Literary(04W)

Kenzaburo Oe is a Japanese writer who won the Nobel Prize. He portrayed the tragic fate of a

religious group commanded by a charisma leader in the novel, *The Green Tree Blazing Up* (Moeagaru Midori no Ki), written just before he received the award. Oe is not Christian. However, he has the strong concern about Christianity from his childhood. In *The Green Tree Blazing Up*, he is utilizing the symbol of Christianity. Moreover, he has regarded the charismatic founder as the present-day Christ. I want to show clearly how Oe understands Christianity. I believe that the Christianity that he understands is not Christianity itself, but a Japanized Christianity.

Organized panel, English

Okazaki, Hoken

Japanese Association of Indian and Buddhist Studies, Japan

Nichiren's Concept of Salvation in Mappo(08L)

The Kamakura period was informed by an acute awareness of the age of mappo and the appearance of many priests who founded new schools. Among them, Nichiren was prominent for adopting the Honmon (Essential teaching) approach to the Lotus Sutra, in which he declared other schools to be provisional teachings and sought to plant the seeds of Myoho-Renge-Kyo in the lives of people through the practice of shakubuku. His practice was founded on doctrines particular to Nichiren, such as his interpretation of the teaching of planting, maturing, and harvesting the seed of enlightenment: he purported that what mattered for people's enlightenment was whether they had the seed of Buddhahood planted in them. Put plainly, the core of his concept of salvation in the age of mappo is to bring to fruition the seed of enlightenment in people.

Organized panel, Japanese

Okinaga, Takashi

Teikyo University, Japan

Why Does the Mystery of the Existence of I Arise?(07T)

The theme of this presentation is the question, "why am I?" One answer to it is that the premise of this question cannot be settled because the substantial ego does not exist. It asserts that when we reduce anything objective from ego, there remains nothing as ego itself. But on the contrary, what makes the existence of "this I" is "something" which is always slipping out from objectifying operation. We can imagine a world in which a person exists who has the same physical system with me and is not "this I." Thus the property of "this I," which is the center of the incomprehensibility is the same thing with the property of that "something." Therefore, we will focus on this indefinable "I," and conclude that the "something" remains as the inexplicable, but in this region the characteristic of me will have been vanished.

Organized panel, Japanese

Okoshi, Tsubasa

Universidad Nacional Autónoma de México, Mexico

Ritual as a Social Rule: A Comment on the Rabinal Achi(02R)

Rabinal Achi is a Mayan Indian's drama of prehispanic origin. The main theme of this work is the capture of the Quichean Prince, and his execution in front of the principal officials of the Rabinal village, among them their prince. The sacrifice of the Quichean Prince was a ritual according to their millenary prehispanic tradition, but before it, the two main actors of the drama held a long and in some sense tiresome conversation, which will be analyzed and discussed in this paper. In a critical and conflictive moment the Maya always recur to the social standard which is reinforced by their ancestral belief or

religion. In the discourse of these two princes, it is possible to find out a social rule followed by them in a ritualistic sacrifice and also to understand the social and religious role of this Mayan drama. Symposium, English

Okubo, Masayuki
Kurume University, Japan
On the Idea of Divinity in the Lotus Sutra with References to the Concepts of "Purusa" and "Dharma"(09V)

In the Lotus Sutra the idea of Godhead is seen as the relationship between the usage of words of purusa and dharma. The words "purusa" were found about 210 times in some contexts. Purusa is able to translate into English as cosmic consciousness or universal soul, an Original man and so on. The Classification of "purusa" in some contexts will be tried. What is the relationship between dharma and purusa? In my report, Sanskrit manuscripts of saddharmapundarika, compiled by institute for the comprehensive study of Lotus Sutra rissho university, and Lotus Sutra Manuscript Series 2-2, Sanskrit Lotus Sutra Manuscript from the National Archives Of Nepal (NO.4-21), Facsimile Edition and Romanized Text, edited by Hirofumi Toda, will be used.

Organized panel, Japanese

Okumura, Ichiro
Disalced Carmelite, Japan
Encountering Oneself – Buddhism and Christianity(07O)

True religious salvation lies not in material, scientific, or political salvation. Salvation rather lies in "an encounter with oneself," that is, in the process of a human being becoming a real human being in the depth of his/her soul. Especially Buddhism and Christianity are founded on this viewpoint. Here are some examples: 1.To learn the

Buddhist way is to learn about oneself, it is to forget oneself. To forget oneself is to perceive oneself as all things. (Dogen: Shobogenzo, Genjokoan) 2. This standpoint is even stronger expressed in the Christian Gospel. Jesus told his disciples: "Whoever wishes to come after me must deny himself, take up his cross and follow me. For whoever wishes to save his life will loose it, but whoever loses his life for my sake will find out. What profit would there be for one to gain the whole world and forfeit his life?" (Mt. 16:24-26)

Organized panel, Japanese

Okuyama, Michiaki
Nanzan Institute for Religion and Culture, Japan
Rethinking Interreligious Dialogue: Challenges and Reorientations Session 1: From Conflict to Dialogue?(01G)

It is a sign of our times that increased conflict among religions around the world have stimulated an ever-growing chorus of voices calling for deeper self-examination and mutual understanding among religions traditionally at odds with one another. The same spirit of dialogue that seeks to relax tensions among organized religions and religious groups also enhances the lives of the individuals who take part in it, even as the refusal to dialogue closes one off from the riches that religious traditions have to offer each other. Our panel proposes to take a second look at the setting in which "interreligious dialogue" is being carried on in various countries around the world. Scholars from Asia, Europe, and the Americas engaged in research on dialogue will examine ways to promote a mutual exchange of experiences and expertise, and at the same time take a critical look at the failure of dialogue both on the individual and the organized levels of religion. The

opening session will take the form of discussion under a title "From Conflict to Dialogue?" and the second session will focus on "Reconsidering Christianity."
Organized panel, English

Okuyama, Michiaki
Nanzan Institute for Religion and Culture, Japan
Rethinking Interreligious Dialogue: Challenges and Reorientations (2) Reconsidering Christianity(02G)

It is a sign of our times that increased conflict among religions around the world have stimulated an ever-growing chorus of voices calling for deeper self-examination and mutual understanding among religions traditionally at odds with one another. The same spirit of dialogue that seeks to relax tensions among organized religions and religious groups also enhances the lives of the individuals who take part in it, even as the refusal to dialogue closes one off from the riches that religious traditions have to offer each other. Our panel proposes to take a second look at the setting in which "interreligious dialogue" is being carried on in various countries around the world. Scholars from Asia, Europe, and the Americas engaged in research on dialogue will examine ways to promote a mutual exchange of experiences and expertise, and at the same time take a critical look at the failure of dialogue both on the individual and the organized levels of religion. The opening session will take the form of discussion under a title "From Conflict to Dialogue?" and the second session will focus on "Reconsidering Christianity."
Organized panel, * Session Abstract, English

Okuyama, Michiaki
Nanzan Institute for Religion and Culture, Japan

Muslims and Human Rights in Europe(06W)

Muslim immigrants have settled in Western Europe in the last thirty years or so, and now there are over 15 million estimated Muslim inhabitants. The level of Muslim integration differs from one country to another, but with the development of the European Union, Islam in Europe is posing a common issue for Europe as a whole. Settling down in Western Europe has been a challenge to Muslims, because Islam is a minority religion that needs to accommodate itself in a new culture and society. The European cultures and societies, on the other hand, also face the challenge as to how they can admit to these new neighbors the same rights as the preceding citizens have enjoyed. Here we see a number of issues emerging regarding human rights for Muslims. In this panel scholars from Europe and Japan will address these issues from various angles.

Organized panel, * Session Abstract, English

Okuyama, Michiaki
Nanzan Institute for Religion and Culture, Japan
A Critical Reappraisal of Religious Pluralism and of the Presence of Islam in the United States(13O)

Religious pluralism as it exists in the United States exemplifies the dynamic role that religion is playing in the shaping of society today. This is exemplified in a particular way by the ever more significant role that Muslims citizens in the United States are playing in areas of American life traditionally dominated by Christian values. Participants in research programs entitled "Religion in the United States" of the Fulbright American Studies Institute (2002-2004) reflected on the current religious situation in the United

States, particularly as it was affected by the tragedy of September 11, 2002. The present session aims to continue that discussion by inviting scholars from three countries, all of them participants in the Fulbright programs, to share their critical evaluation of the current religious scene in the United States, to be followed by a discussion with a prominent U. S. scholar in the field. Organized panel, English

Olajubu, Oyeronke
University of Ilorin, Nigeria
Gender and the Environment in Yoruba Religion: A Focus on Waterfalls(10L)

Africans often ascribe femininity to nature because they recognize the ability of nature to reproduce, regenerate and/or rejuvenate. Elements of nature are construed as feminine and worship is directed at them in such a way as to ensure that the sustenance offered by these elements to human beings continues. Water bodies are also seen as females. Such water bodies include streams, rivers, and waterfalls. Like other water bodies, waterfalls are conceived as females among the Yoruba and seen as being imbued with healing, prosperity and fecundity properties. The aim of this paper is to analyze the Yoruba gender construct as concerns the environment, and specifically waterfalls in Yorubaland. Attention will also be given to the role of Yoruba women in the preservation of the environment. Organized panel, English

O'Leary, Joseph Stephen
Sophia University, Japan
The Nonduality of Emptiness and Compassion in Mahayana Buddhism(11U)

The tension between the two pillars of Buddhism -- the wisdom of emptiness, on the one hand, and compassionate engagement with

suffering creatures, on the other -- has been highlighted in recent studies by M. Maithrimurthi, L. Schmithausen, and E. Franco, and independently by L. Vievard. The nonduality of emptiness and compassion is by no means self-evident. Is it a dogma? -- an intellectual insight? -- an imperative of synthesis? -- a rule of practical equilibrium? -- a wishful ideological harmonization? I shall suggest that the effort to think wisdom and compassion together is an ongoing project within Buddhism, similar to the effort to think incarnationally within Christianity. It involves the deepest dialectic and paradoxes of the religion, which are lost in bland treatments that treat the collaboration of wisdom and compassion as mere common sense. The reception of this project today need not regard traditional solutions as definitive, but should re-activate the ancient tensions in order to prompt a contemporary retrieval of what underlay them. Organized panel, English

Olson, Carl
Allegheny College, USA
Violence, Myth, and Bodily Fluids: A Case Study of the Hindu Goddess Lalita and Her Tantric Context(15S)

The major narrative about the Hindu goddess Lalita is given in the Brahmanda Purana. She is described as lovely, but she engages in violent actions against demonic beings, who are male chauvinist figures. The goddess not only defeats them, but she consumes their bodily fluids. This violent encounter is best grasped from within a Tantric perspective and the importance that it attaches to body fluids. Organized panel, English

Olupona, Jacob
University of California, USA

Ritual, Environment and African Religion(10L)

This paper examines the complex relationship between environment and ritual in various indigenous religious traditions, cultures, and societies of Africa. The complexity of the relationship requires that we adopt a more multi-disciplinary approach that draws from a variety of sources, approaches, and epistemological positions. However, in my analysis, I shall privilege what I have often called indigenous hermeneutics, that is, a mode of interpretation that recognizes African imagination, sensitivity, and is concerned with the relationship between religion and nature. Based on this premise, I am guided by a variety of conceptual and theoretical frameworks. First, I am concerned with the environmental referentiality of ritual. Second, I am concerned with types of rituals and their contingency upon environmental variations. Third, and closely linked to the environmental variations, are the environmental imperatives in rituals, ranging from comprehension to control and appeasement of nature that are the *raison d'être* of ritual practice and the essence of almost all aspects of African religions. Based on these three related concepts, I propose that rituals and the cycles of nature are so intricately related. That it may not be out of place to speak of the ritualization of the environment to describe this intricate relationship in African cosmology and religion.

Organized panel

Omer, Musa Mohamed Saeed Ambassador of the Republic of the Sudan to Japan, Sudan Islam in the Sudan(03H)

The Sudanese reflect a preference for a genial, non-rigorous Islam, more in keeping with Sudanese special experience within the flow of Islamic history. That Islam spread

peacefully by holy men, often adherents of Sufi orders. These holy men were usually granted land and exemption from taxes and other dues. There are two areas in which Sudan's latest model differs from mainstream Islamists. One is the Sudanese Islamists "explicit acceptance of liberal democracy as the appropriate form of political organization for Sudan. The Islamist movements customarily place stress on the need for *shura* (consultation)." Secondly, the Sudanese model with regard to women is "qualitatively different from that proposed in most Islamist programs. The emphasis is on women escaping from social oppression and playing a full part in building the new society, rather than on their primary duty lying within the family". What would an Islamic Government mean? The model is very clear; the scope of government is limited. I will argue that law is not the only agent of social control, and that moral norms and individual conscience are equally important.

Organized panel

Omoto, Kumi Taisho University, Japan Pentecostal and Charismatic Movements in Contemporary Japan(03W)

Pentecostal and charismatic movements constitute a conspicuous phenomenon within contemporary Christianity. Two of the main characteristics of these movements are their acknowledgment of spiritual experiences, e.g. baptism in the Holy Spirit, glossolalia, divine healing, and their simultaneous and supra-sectarian spread in all parts of the world. Ever since the first Pentecostal missionary set foot on Japanese soil at the beginning of the twentieth century, the Pentecostal belief has been actively passed over within the country while

receiving influence from abroad. However, in spite of its significant history, the theme of Japanese Pentecostal and charismatic movements has only enjoyed minor attention as a subject of scholarly research in religious and Christian studies. In this presentation I will survey the developments of the said movements in Japan and will describe the aspects of their present situation. Furthermore, I will touch upon the status questionis in Japanese research of Pentecostal and charismatic movements.
Organized panel, English

Ono, Makoto
Osaka University of Foreign Studies, Japan

Background to the Imagination in "Emptiness and Soku"(07E)

In "Emptiness and Soku" Nishitani speaks of "the activity of fundamental imagination arising from the Dharma-realm in which all phenomena interpenetrate." Here he deepens his philosophy of emptiness by relating it to the problem of image. Of course, despite the fact that the introduction of the theory of imagination or that of common sensibility lies at the core of this essay, these ideas are not fully developed and seem at first sight to appear out of the blue. However, Nishitani conducted a close study of Aristotle's imagination in his Essays on Aristotle (1948). It can be said that, fundamentally, Nishitani's theory of imagination is based on his youthful study of Aristotle. However, even in these essays, he does not clarify how Buddhist thought and the theory of the imagination can be bridged. During his lectures at Otani University in 1981, Nishitani attempts to correlate "perception" (one of the five aggregates of Buddhism) with common sensibility. The Essays on Aristotle and the lecture at Otani University provide

us with a key to elucidating Nishitani's theory of imagination in "Emptiness and Soku," which is frequently unclear.

Organized panel, Japanese

Onovoh, Paul Onyemechi
The Holy Sabbath Ministries International Inc., USA

The Igbo Sabbath Movement, Traditions, Spread and Relevance: A Brief Survey(01T)

The evangelistic activities of Sokari Garrick Braide, a.k.a Elijah II in the early twentieth century, which began as a small ripple in the pond, gradually spread as great waves among the people of the riverine areas of Nigeria and especially among the Igbos of South Eastern Nigeria. Two independent religious movements sprang from Braides prophetic evangelism, namely The Christ Army Church and the The Holy Sabbath Order. The former has been known to observe the Sunday as a holy day of worship, while the latter have consistently observed the seventh day Sabbath. In this paper I will present a brief history of the coming of the sabbath phenomenon in this part of Nigeria. The actual beginning of the Igbo Sabbath Movement will be traced, analyzed and discussed. The organizational structure, leadership, evangelism and spread of the Holiness Order, that is the Holy Sabbath Order, will be presented. Attention will be paid to the spiritual practices which include but are not limited to the observance of holy days, dietary laws, place of women etc. We shall also touch on the re-invention of the Aaronite priesthood and the place of Jesus in the belief system of this enigmatic group.

Organized panel, English

Ooka, Yorimitsu
Chukyo University, Japan
Happiness in the Other World and the Welfare State: Comparison of

the Common Grave in Sweden and Japan(01D)

Welfare State Studies have rarely asked how happiness in the other world relates to the welfare state. In Sweden, a common grave system has developed as part of the public welfare service since the 1960s. Relatives of the deceased person are prevented from attending the scattering of the dead person's ashes and are not allowed to know the place where the ashes were scattered. How do the people involved think about this matter? Is it believed that the dead should be regarded as if he/she had no relatives? Are the deceased to gain happiness in the other world simply through public memorial services without private ones? Can a public welfare service only function with such a rationale? Does this imply that the bereaved also need a service to disconnect them from their dead relatives? From these viewpoints, I wish to compare the common grave systems in Sweden and Japan and discuss the significance of their differences. Symposium, Japanese

Oomura, Eisho
Kwansei Gakuin University,
Japan

The potential of Clinical Studies of Religion: The Dilemma of Happiness in This or the Other World(01D)

Do studies of religion seriously try to make people happy? It is not usual for them to do so. Rather, they seem to satisfy themselves with a dogmatic standpoint which is detached from the lives of people and they promote scientific explanations of only unhappiness. Instead, we pursue research which aims to enhance human well-being, from a Viewpoint of a clinical sociology. As professionals, we have listened to people's thoughts about death and life. At such times

we often reconsidered our own feelings and thoughts. We wish to utilize these experiences as clinical wisdom, The spiritual Climate, folkways and mores have deeply influenced all of us. The influence is like an Iceberg, but scholars usually see only the tip of it. We would rather approach the hidden parts below the surface. By that we aim to derive hints for achieving both happiness in the other world and this world. (This symposium is under the auspices of the Kwansai Gakuin University 21st Century COE Program "Social Research for the Enhancement of Human Well-being -- Construction of a Society that Values Cultural Diversity") Symposium, * Session Abstract, Japanese

Ooshima, Kaoru **Kansai University, Japan** **Several Aspects of Preaching the Lotus Sutra(09U)**

The eight lectures of the Lotus Sutra called Hokke-hakko were practiced employing several styles. Some were practiced with a national meaning, and some with private meanings. At this Hokke-hakko, the discourse of the Lotus sutra as well as the debate was very important. The study of the discourse until now concentrated on statements in ceremonies (hyobyaku) and admiration words for the chief ceremony-holder (seshudan). However, by studying the documents of the discourse of the Lotus Sutra called kyoshaku we can find that lecturers depended on their own denomination's commentaries and interpretations. They showed an understanding of their own denominations and that discourse had a connection with the following debates. We can say that discourse was one of the most important parts of the hakko. In this presentation, I would like to show the real

conditions of the discourses concerned with the Lotus Sutra.
Organized panel, Japanese

Opeloye, Muhib Omolayo
Nigeria Association of Teachers of Arabic and Islamic Studies, Nigeria

The Full Implementation of Shariah in Nigeria and the Human Rights Question: What Implication for Christian-Muslim Relations?(110)

Nigeria has been aptly described as the largest Muslim-Christian nation of the world. The re-introduction of the penal aspect of the Sharia by Zamfara State in 2000 elicited a strong reaction from Christians and human rights groups, who saw this as part of a grand design to islamise Nigeria. It was perceived as a potential tool for the infringement of human rights as some of its sanctions involved stoning to death and mutilation of limbs. In the light of this, the paper addresses some major questions regarding the penal prescriptions of Sharia in relation to human rights. The well-known cases of Saffiyatu Hussaini and Aminat Lawal will serve as a reference point.
Organized panel, English

Oraon, Karma
Ranchi University, India
Tribal Religion at the Crossroad in the Indian Subcontinent(16S)

In India and adjoining parts of neighbouring countries like Nepal and, Bangladesh, thousands of Tribal Communities exist, which face challenges to their traditional and ancestral beliefs and practices. For the past one hundred years, ecological and cultural activities, which such groups have practised since prehistoric times, have been losing ground due to regular and frequent interference from the dominant religious groups. Such interference has produced adverse effects not only on the life style of

Tribal Communities, but also on the question of their distinct identity. This pattern of religious and cultural erosion needs urgent study by social scientists, but in India, social scientists, like L.P. Vidyarthi, N.K. Bose, Sachchidananda, Ghurrie, D.N. Majumdar, have tended to regard such changes on traditional societies positively. This paper offers a different approach, by examining Jharkhand, a province under Indian sovereignty which has been facing extreme interference both by Hindu and Christian groups. Despite this, in Jharkhand, revivals of age old ancestral religious and cultural behaviour patterns have been occurring amongst tribal communities, which have been consolidating their stand to preserve their cultural ethos and separate identity.

Roundtable session, * Session
Abstract, English

Orye, Lieve Elvire
Ghent University, Belgium
War of the Worlds, What about Peace? Lessons to learn from Science Studies?(10C)

In this paper the focus will be on the relevance of Bruno Latour's War of the Worlds, What about Peace? (2002) (as well as his work in science studies) and Isabelle Stengers' Pour en Finir avec la Tolerance (1997) for the study of religion. Latour's little booklet is closely related to the conference theme, and throws a distinct light on it. That is, he shows how discussions about conflict and peace have been held in terms of one nature versus a plurality of cultures or religions, and points out how his constructivist view on science opens up a quite different perspective. A link will be made with relevant discussions in the study of religion. By not only focusing attention on the notion of religion in these discussions, but reflecting on

notions of science as well, different questions for science, about science, about religion, the study of religion and about conflict, peace and tolerance open up.

Organized panel, English

Osawa, Chieko

University of Tokyo, Japan

Religion in the Fantasy Story of Kenji Miyazawa(01M)

Kenji Miyazawa is a celebrated fantasy author of children's literature who was simultaneously a promoter of the faith in the Lotus Sutra. He believed that fantasy for children which includes religious views could take us to the realm of truth in which lies beyond reality. He rewrote his fantasy story especially The Night of Galaxy Express because of the changes in his religious views in spite of the fact that he was still an ascetic of the Lotus Sutra. The Night of Galaxy Express is the most important work of Kenji Miyazawa. This fantasy supplies essential aspects of death and life, peace and God. Here we can find the deference of his religious views in his last years.

Organized panel, English

Osawa, Koji

Taisho University, Japan

The International Buddhist Society and the Notion of 'East Asian Buddhism'(12M)

This presentation will discuss the history and activities of the International Buddhist Society (Kokusai Bukkyo Kyokai) and provide a reconsideration of the Society's views on Asian Buddhism. The International Buddhist Society was founded in 1933 with INOUE Tetsujiro as its head. One of its main activities was the dissemination of information and research on Buddhism abroad. Eventually, the Society came under the control of the Japanese state and conducted pacification operations among the

Buddhists of Japanese-occupied Asia. The organization was disbanded with Japan's defeat in World War II. This presentation will elucidate one aspect of the pan-Asian thought that allowed Japanese Buddhists to cooperate in the Japanese state's expansion into Asia.

Organized panel, English

Ota, Toshihiro

Tokyo University, Japan

The "Word with Power" in Christian Orthodox and Gnosticism(08T)

It might be impossible for scholars to disregard Speech Act Theory as advocated by J. L. Austin, when the relation between "words" and "power" is considered. In his primary work How to Do Things with Words, Austin assumes "there must exist an accepted conventional procedure having a certain conventional effect" as the first condition of forming a performative statement. He also describes that "it applied to all ceremonial acts, not merely verbal ones," and clarifies a strong relationship between Speech Act Theory and ritual practice. In this presentation, I will aim to expose one comparative pattern of relation between "words" and "power" as seen in religious rites, by analyzing the conflict generated between Christian orthodoxy and Gnosticism in late antiquity.

Organized panel, English

Otani, Eiichi

Toyo University, Japan

Missionary activities of Nichiren Buddhism in East Asia(12M)

In my presentation I will examine the missionary activities of the Nichiren school of Japanese Buddhism in East Asia during the modern era. Particular attention will be paid to the activities and personality of TAKANABE Nitto (1879-1953), a Nichiren missionary in Mongolia. I

will show how TAKANABE's own Asianist thought was heavily influenced by such prominent pre-war Nichiren Buddhist thinkers as TANAKA Chigaku, HONDA Nissho, and SHIMIZU Ryozan. I will also give an outline of Nichiren school activities throughout East Asia. In conclusion, I will elucidate the political significance of TAKANABE's thought and activities in particular, as well as the activities of Japanese Buddhism in East Asia in general, by situating them in their general historical context.

Organized panel, English

Owen, Suzanne
University of Edinburgh, Scotland, UK

Inter-Tribal Borrowing among Native North Americans(06G)

Many Native American ceremonies appropriated by non-natives are modeled on Plains Indian traditions. Through pan-Indian movements and intertribal gatherings, these ceremonies have also spread to indigenous communities right across the North American continent. In eastern Canada, many Mi'kmaq identify with the pan-Indian movement and individual testimonies indicate an extensive inter-tribal sharing of ceremonies and traditional knowledge between various tribes. Unlike most non-native appropriations, which have incurred hostile reactions, Mi'kmaq borrowings maintain the protocols established by Plains Indians. Is this evidence of a growing homogeneous, universal pan-Indianism, or is there room for adaptation and combination with local and other traditions? Are Native American ceremonies restricted to ethnically Native American or indigenous people, or can pan-Indian or specific traditions be practised by anyone?

Organized panel, English

Oyama (Ugajin), Tokuko
The Association of Japanese Intellectual History, Japan
Special Characteristics of The Japanese Kami Concept: Shinto's Point of Contact with Christianity in Japanese History and Today's Cosmic Theory(01P)

In this paper I explain the points of contact between Shinto "Kami" and the Christian "God." This, along with the concept of "Kami" in Yoshida Shinto, which originated during the Northern and Southern Courts Period and was later developed by Yoshida Kanetomo and Yoshida Nobukata, has much in common with present-day theories of the universe. If the doctrines of Christianity, Islam, Judaism, Buddhism, and Shinto are to be applicable in our world, they must share points of contact with science. Lastly, I suggest that in humankind's diverse and globalized future, Shintoism's characteristic of accepting and tolerating other religions without losing its own identity will be vital.

Organized panel, English

Ozaki, Makoto
Sanyo Gakuen University, Japan
The Last Time as the Hidden Beginning(17R)

Zhuang-Zi says, "The end is identical with the beginning." This means that time is cyclic. According to Heidegger, only in the end of the first beginning, the new, other beginning appears, and God becomes the true God. In the Buddhist idea of the Mappo era as the final time, human beings can restore their own Buddha-seed lost in the far past. Although the attained Buddha is the completion of the first beginning, nevertheless, it is not yet ultimate, but penultimate. Something is still hidden within it. This is nothing but the other beginning. The other beginning, hidden in the depth of the first, does not directly and by

itself appear in history. But, on the contrary, solely in the end of the first beginning (I.e., the Mappo era), the hidden beginning arises in history. The end returns to its eternal beginning and reveals its original essence in history.

Organized panel, English

Ozervarli, M. Sait
Center for Islamic Studies, Turkey
Religion and Modernization: The Question of Change and Continuity in Modern Ottoman-Islamic Thought(010)

The modernizing and changing cultural atmosphere of the late Ottoman Empire, cultivated a new generation of religious scholars. Worried by the materialistic aspect of modern thought, most of late Ottoman scholars, who had a religious background, became interested in the issues of religion and modernization. Unlike the materialists, they followed an alternative path of modernization combining traditional heritage with modern ideas and methods. Among them, a middle group of intellectuals and scholars, concentrated on avoiding radical modernist and strict scripturalist interpretations. They acknowledged the need for modernization and at the same time emphasized the importance of maintaining the traditional cultural identity of Muslim individuals and society. The aim was to discover the changes in modern sciences and philosophy and use them for the establishment of a new methodology for contemporary Ottoman thought. There were two purposes in this effort: First to reach new syntheses in the reinterpretation of Islamic thought, and secondly, to minimize the influence of the materialistic aspects of Western philosophy on Ottoman thought and culture. In this paper, I will evaluate these ideas by focusing on specific cases of

selected personalities of modern Ottoman thinkers.

Organized panel, English

Pace, Vincenzo
University of Padova, Italy
Islam and Human Rights: a Sociological Perspective(06W)

The Cairo Declaration (1990) on Islam and Human Rights sums up the social, political and religious contradictions the Muslim world must cope with, when it tries to find a compromise between the modern culture of rights, on the one hand, and the claim for the superiority of the Quranic Law, on the other. Many discrepancies arise from the confrontation between the Quranic Law and the paradigm of Human Rights: in the matter of the treatment of religious minorities, apostasy, rules concerning the so called Personal Code (majalla) and gender discrimination. This paper deals with the socio-religious genealogy of these contradictions by arguing that the lack of legitimacy of authority represents the source of the conflicts within Islam, since the death of the Prophet up to the present time.

Organized panel, English

Pachis, Panayotis
Aristotle University of Thessaloniki, Greece
Imagistic Modes of Religiosity in the Graeco-Roman World(13T)

The panel on "imagistic modes of religiosity" will assess the predictions of a "divergent modes of religiosity" theory proposed by the British anthropologist Harvey Whitehouse. According to this theory, in which Whitehouse proposes an "imagistic" and a "doctrinal" modes of religiosity, "imagistic" does not simply refer to religious traditions that employ images, which, of course, most all do. Rather, the imagistic mode of religion refers to a cognitively based

set of variables which involves varying levels of initiatory arousal, the activation of a specific system of memory, and spontaneous exegetical learning which result in small-scale, exclusive, intensively cohesive groups that are uncentralized and ideologically heterogeneous. At first glance, this "imagistic" set of variables would seem to describe many of the diverse expressions of religiosity in the Graeco-Roman world, from the Hellenistic mystery cults to the early Christianities. While panelists may present alternative cognitive, social or historical approaches in their presentations, all will engage the utility of the Whitehouse theory for the historical study of Graeco-Roman religions.
Organized panel, * Session Abstract, English

Pachis, Panayotis
Aristotle University of
Thessaloniki, Greece
Imagistic Modes of Religiosity in
the Cult of Isis/Sarapis during the
Graeco Roman Era(14T)

The cult of Isis/Sarapis can be placed within the framework of Harvey Whitehouse's theory on the Modes of Religiosity, and especially within the context of the imagistic mode. This conclusion is suggested by the fact that all the psychological as well as the sociopolitical features predicted by Whitehouse's theory are to be found in this Hellenistic cult. Consequently, we are able to give a further explanation for the structure and especially for the appeal of this cult among the people of the Graeco-Roman world. This latter conclusion is reinforced by the complementary value of the cults rituals in relation to those of the traditional religion of this period, as well as by the accentuation of the goddess's absolute power. Central to the cult's appeal was its initiation rite, a moment of arousing

pageantry. This pageantry activated episodic memory, precipitating in participants a "spontaneous exegetical reflection" that led to a diversity of religious expression, as well as to a strong sense of connectedness among initiates. The Isis/Sarapis cult was widely spread by wandering groups throughout the Graeco-Roman world.
Organized panel, English

Paden, William
University of Vermont, USA
Patterns of Worldmaking
Behaviors: Panhuman Bases of
Comparative Perspective(06K)

This paper shows how notions of panhuman behavioral dispositions, particularly social dispositions, provide a naturalized framework for identifying cross-cultural patterns in religion. The notion of worldmaking as a group behavior conceptually bridges the discourse of biological niche-making and the humanistic analysis of life-worlds, acknowledging our natural inheritance as life forms who build environments, and our cultural inheritance as peoples and "insiders", who inhabit particularized domains of meaning. Worldmaking thus links human ethology with some fundamental "history of religions" parameters. Worldmaking involves a repertoire of evolved behaviors. For example, it is our social nature to inhabit a world by inventing and transmitting pasts, by conveying charismatic status to certain objects, or by engaging in the constraints of loyalty and submission behaviors.
Symposium, English

Pagel, Ulrich
School of Oriental and African
Studies, Great Britain
Stupas and Stupa Worship in
Mahayana Sutra Literature: Ritual
and Function(04M)

To date, with the exception of A Bareau's (1960s) and G Schopen's (1990s) work on monasticism, there has been comparatively little effort to link the archaeological and epigraphical evidence to data on stupas found in textual sources. In the course of my paper I propose to investigate the role of stupas and stupa worship in Mahayana sutra literature. I will structure my analysis as follows: first, I shall use data derived from texts belonging to a variety of chronological strata within the Kanjur with the aim of presenting of cross section of ideas and practices related to stupas; second, I shall examine a small group of texts that contain particularly rich expositions about stupa worship, including the Avalokanasutra, Caityapradaksinasutra and Pradapadaniyasutra. While most of these do not display features that would allow us to identify them unambiguously as Mahayana sutras, their descriptions of stupa worship match surprisingly well current thinking about the cultic origins of the Mahayana and its ritualistic development of later centuries.
Organized panel, English

Pandey, Vijaypani
Jan Shikshan Sansthan, India
The Tana Bhagat of Jharkhand and Their Religious Customs(17S)
 The beginning of the twentieth century witnessed the emergence of the "Tana Bhagat" movement, which not only gave a new ideology to the Oraon tribal people but also introduced the idea of Bhogatism in Jharkhand. The "Tana Bhagat" believe that without Sun, Air, Water and Earth, the existence of humanity is almost impossible. As a result, they offer rice, flowers and sweets, blow conch shells and ring bells, all in devotion to Dharmesh (God). Adherents to this movement have changed their traditional religious faith and have abandoned their old

tribal spiritual worship and witchcraft practices. Tana Bhagat's ideal moral conduct for individuals as well as the community has changed so that adherents now conform to the new values of love and good will to their fellow humans, kindness to all living beings and purity in food habits. Their devotions are not based on fear but on adoration and reverence.
Organized panel, English

Pandeya, V. N.
University of Ranchi, India
Yearly Calendar and Socio-Religious Almanac System of India(16S)

Development of astronomy and astrology gave birth to the calendar and the almanac. In a calendar dates are fixed with reference to the orbital position of the heavenly bodies. An almanac is based on the observation of natural events. The calendar is accepted by the literate society as standard reference for days, dates and the like. However, many Indian tribes still follow the almanac. The aim of this paper is to show that, contrary to the thinking of the literate society which considers the almanac system as out-dated and superstitious, the almanac is a systematic nature based scientific procedure. In this context the indigenous method of calculating time and the almanac of the tribes of Jharkhand is specially laudable. By using the almanac, these tribes determine the onset of the monsoons, the amount of expected rainfall, the chances of drought and their auspicious occasions. The heavenly bodies, observation of natural events, and regard for flora and fauna serve as benchmarks for calculating the above mentioned events. This paper will highlight the various methods developed by the tribes of Jharkhand to determine the dates and days of important events and the weather and climatic conditions with a view to

demonstrating their uniqueness and to foster an appreciation of their approach.

Roundtable session, English

Papalexandropoulos, Stylianos
University of Athens, Greece
Remarks on the Attempts to Interpret Dogen Zen through Tracing its Ancestry(14Q)

The answer to the question about what constitutes "Dogen Zen" has been pursued in two ways, clearly made out within the history of Dogen studies in the form of two series of endeavors: a) a series of endeavors aiming at the identification of "Dogen Zen" through assigning it some sort of originality, and b) a series that aims at the same purpose by trying to trace down Dogen Zen's ancestry. Both ways can be described as a sequence of suggestions as to either the originality or the ancestry of Dogen Zen. In this paper I explore major suggestions that have been made about the ancestry of Dogen Zen, underscoring their commonalities and differences.

Organized panel, English

Park, Heon-Wook
The Tokyo Union Theological Seminary, Japan
Israel and the Nation in Pauline Theology(11N)

I intend to view the problem of nationalism from the perspective of the New Testament, especially in the theology of Paul as an apostle for nations ("ethnee"). We cannot find the modern idea of "nationalism" in the New Testament or in Paul's theology, but by the concept of Israel and its relationship with the nations in the Old Testament and the New Testament, we would like to enter into an aspect of the religious community in which Jewish nationalistic identity was inevitably brought up and into a Christian interpretation of the community in order to transform it

into a new one. Analyzing the "ethnos/ethnee" use of the apostle Paul on the one hand, we try to illuminate the meaning of the Jerusalem Convention at the end of 48 or beginning of 49 A.D. and the social circumstances of the religious/nationalistic movement in the historical Jewish background on the other hand. In addition to this, we aim also to explore his theological intention on the "Hellenization of Christianity" and the "switch from a single nation to plural nations." We can recognize that fresh, kindred "Israel" is newly determined by spiritual, universal "Israel" basically by his fundamental theology of "justification by faith"(for instance: The Epistle of the Romans, chapter 9 ~ 11). At this, "the salvation of Israel" grasped from the Christological aspect appears to subsume the subject of salvation and peaceful coexistence of all nations of the world.

Organized panel, English

Park, Hyun-Suk
Kwansei-Gakuin, Japan
The Origins of 'Ssial Thought' in Ham Sochon: With Special Emphasis on the Influence of Gandhi(15I)

During the time of Ham Sochon's studies in Japan from 1924-1927, he came into contact with Kanzo Uchimura through Kim Kyosin. After studying in Japan, Ham returned to his high school and taught Korean history and continued his research of Korean history. In 1934/35, Ham wrote the article "A Spiritual History of Korea" for the non-church magazine "Bible Korea." In the article, he called the history of Korea a "History of Suffering." Although the biblical influence in Ham's thought is known to come from Uchimura Kanzo, the meditation about suffering is taken from Gandhi. In which way, then, is the Ssial thought of Ham related to that of Gandhi? I

want to propose that it was at the point when Gandhi practiced Nonviolent Resistance, that Ham began to see Gandhi as the truest embodiment of the truth of Christ.
Organized panel

Park, Kwangsoo
Wonkwang University, Korea
A Symbolic System of the Ritual of Won-Buddhism (Hyorin-Kido)(12D)

Religious rituals are closely related to systems of religious belief. Rituals, thus, as well as religious myths and symbols, are important subjects for attaining an understanding of the essence and the phenomena of religions. Sot'aesan, the founding Master of Won-Buddhism, gave his prayer, called 'Hyorin-kido' (Prayer of the Blood-Seal) with his nine disciples at the mountains in 1919. It is a major devotional ceremony of Won-Buddhism in which the participants dedicate their lives to save sentient beings in the world. Through the 'Hyorin-kido,' devotees became deeply involved with the symbolic system of the universe to understand its essence and to recover the oneness of the sacred and the profane. It thus provides an archetype revealing the essential aspect of faith in Won-Buddhism.
Organized panel, English

Park, Kwangsoo
Wonkwang University, Korea
Ritual and Thought in New Korean Religions(12D)

This Session will Focus on the Thoughts and Rituals of the New Korean Religious Movements in the Modern Period.
Organized panel, * Session Abstract, English

Park, Kyutae
Hanyang University, Korea
A Comparison of Femininity in Korean and Japanese New Religions(10D)

A short description of my presentation is as follows: What is an epistemological signification of femininity in religion, especially new religions in Korea and Japan? The Korean new religions emphasize the strong "idealistic" utopian millennialism that encompasses thoughts on both the beginning of a new world and the secularly-oriented belief in a paradise on earth as well as in a savior. In contrast, noticeable in Japanese new religions is the development of "pragmatic or practical" ethics in daily lives which have combined the popularly moralistic ideas of "thoughtfulness" and "harmony" with the religious idea of "mind renewal". In spite of such a difference, there seems to be points of agreement to an astonishing degree between the two, such as the worldview of "mutual life or living together" in Korea, and "life principle" in Japan. With this overview, I will argue that femininity is in some respects closely connected with that common worldview of life.
Symposium, English

Park, Sang un
The Korea Institute for Religion and Culture, Korea
Body as a Cultural Symbol or More than It: The Power of Healing Ritual in Contemporary Korean Society(14J)

This paper focuses on cultivation of the body through a healing ritual in contemporary Korean society by analyzing some centers for cultivating body and mind, which have prospered while emphasizing Korean tradition and national spirituality since the 1980's. For this analysis, first I will show how these groups can perceive and control the body and mind through the healing ritual, while emphasizing the belief systems of the healing groups. Secondly, I will examine how these groups have expanded the power of

the healing ritual to the whole Korean society by interweaving their concepts with national spirituality, for example by reference to the founder of the Korean nation, Dhangun. Finally I will examine the problem of categorizing "religion" in the context of Korean society.
Organized panel, English

Park, Seunggil
Catholic University of Daegu,
Korea

A Cult of the Dead in Korean Religious Culture(11D)

One of the valuable attitudes that govern the everyday life of Koreans is an effort to preserve and restore the health of the body and soul. The sites where life takes its source and renewal, such as the home, native hometown etc, are regarded as locations of eternal recurrence. Consequently, any kind of symbols, marks, or numbers related to death or the dead are considered taboo must be avoided in everyday life. The traditional Korean funeral ritual also, as inferred by the typology of A.W. Malefijt, is the typical cult of the dead.

Symposium, English

Pasi, Marco
University of Amsterdam,
Netherlands

Definitions of Occultism: A Methodological Survey(14G)

The aim of this paper is to offer a terminological clarification concerning the term "occultism," as it is (or should be) used in the context of the historical study of Western esotericism. Special emphasis will be put on the often ambiguous relationship this term has had with a similar, related term, namely "esotericism." It will be seen that the main definitions of "occultism," corresponding to as many ways of understanding its relationship with "esotericism", can be reduced into five broad

categories. These will be discussed, in order to appreciate their respective validity for the scholar working today on the history of esotericism. It will be suggested that, among them, the most useful definition is the one that considers "occultism" as a specific esoteric current, situated in a particular historical context, and which presents particular features of its own.

Organized panel, English

Patil, Bal
Jain Minority State Commission,
India

The Evolution of Sramanic Jain Tradition and Its Impact on Indic Civilisation and Religious Fundamentalism(15G)

There are pervasive misconceptions about the origin of Jainism, its relation with the Brahmanic Vedic (so-called)-Hinduism, about Mahavira being the founder of Jainism, its being an offshoot of Buddhism or Hinduism or its being a reformist sect of Hinduism.. It is overshadowed by Hinduism and Buddhism or, if noticed at all, is mentioned in passing as one of the ancient Indian religious movements subsidiary to Buddhism. Yet the sramanic Jain tradition has made a pioneering contribution to human civilization by its pioneering message of ahimsa, which defines the thematic core of this Conference. The most eminent historians are not immune to the damaging impact of the misleading and misconceived Indological and 'Oriental' stereotypes on the Indian ethno-religious historiography which necessitates a paradigmatic reevaluation. My paper investigates the philosophical, ethnological, metaphysical and epistemological impact Jain sramanic tradition has had on the evolution of the universal ethical values of peace and non-violence.

Organized panel, English

Payne, Richard
Institute of Buddhist Studies,
USA

**Subduing Demons: The Shingon
Abhicaraka Homa(12V)**

The Japanese tantric Buddhist tradition of Shingon preserves ritual practices that originate in medieval India, and in turn originating in Vedic ritual. One of the rituals most widely shared among all tantric traditions is the homa (Jpn. Goma, 護摩). In tantric Buddhism rituals, including homas, are grouped into five categories (Jpn. Goshuh?, 五種法) according to function: protection (Skt. ??ntika, Jpn. Sokusaih?, 息災法), prosperity (Skt. Pau??ika, Jpn. S_?yakah?, 增益法), summoning sentient beings (Skt. Anku?a, Jpn. K?ch?h?, ?召法), acquiring love (Skt. Va??kara?a, Jpn. Keiaih?, 敬愛法), and subduing demons (Skt. Abhic?raka, Jpn. J?bukuh?, 調伏法). These functions are frequently presented as having a spiritual purpose. However, these sublimated representations may be suspected of being later interpretations, introduced to make the functions of these rituals more socially acceptable. This paper will examine the subduing demons homa devoted to Yam?ntaka (Jpn. Daiitoku) in light of this hermeneutic question.

Organized panel, English

Penny, Benjamin
**The Australian National
University, Australia**

**Qigong Masters and Animal
Spirits: Ideas of Possession in
Falun Gong(02T)**

Like many "new" religious or spiritual formations, Falun Gong relies heavily on preexisting or traditional structures of belief as well as making important innovations. This paper studies one aspect of Falun Gong's doctrine that has, so

far, received little scholarly attention: the belief in possession by animal spirits - especially, in Falun Gong's case, of rival qigong masters popular in the early 1990s when Falun Gong appeared. My interest in this topic, which appears in the texts of the movement, derives partly from the possibility that the founder and leader of Falun Gong, Li Hongzhi, derived his understandings about possession by animal spirits from local popular beliefs surviving in the north-east of China where he was born and grew to maturity. In addition, I am interested in tracing the history of such beliefs in pre-modern Chinese religion, both orthodox and popular.

Organized panel, English

Perez Suarez, Tomas
**Universidad Nacional Autónoma
de México, Mexico**

**Olmec Dragon Images at the
Mayan Area(03R)**

In the 1940s, Miguel Covarrubias, a Mexican scholar, noticed that the plastic expressions of Olmec culture very frequently presented a supernatural being that, because of his resemblance to a reptile, was called Olmec Dragon, different from the usual representations of humanized jaguar. Subsequent research has shown the relevance of that deity and his numerous representations was considered a totalizing God and the main character of the Olmec pantheon. In this paper I analyze images of that deity as it appears in pottery recovered from the excavation at Canton Corralito, a site located at the coast of the southeastern state of Chiapas, Mexico. The presence of a vast amount of ceramic materials in that setting suggests that the local elites were strongly identified with the Olmec ideology and those deities functioned as religious and political propaganda supporting the governing elite.

Symposium, English

Permenter, Rachel
Slippery Rock University, USA
"Strong Orenda": The Power of Iroquois and Cherokee Peacemaking(04C)

Southeastern and Northeastern American Indian tribes remained powerful forces in the America of the eighteenth and nineteenth centuries, despite the overwhelming forces of colonization. This was largely due to the flexible intellects and peacemaking abilities of tribal leaders. Many members of these tribes today attribute those successes as well as a contemporary rebirth of tribal strength to what the Haudenosaunee (people of the Iroquois Confederacy nations) call orenda, the power of peace. By 1827, the Cherokees had united sixty scattered villages in less than a generation into its own nation with a constitution, a syllabary of its language, a newspaper, and its own schools. The Haudenosaunee leader Deganawidah, the Peacemaker, united the warring tribes of the Northeast to form the Iroquois Confederacy, preserved in the Confederacy's traditional constitution, which is said to have influenced the framers of the American Bill of Rights and the U.S. Constitution. The Confederacy remains united under the Peacemaker's unbroken lineage, today represented by the Tadodaho (chief), the temporal and spiritual leader of the Six Nations. Women leaders play an important role in both traditions in engendering orenda, as their roles include white chiefs and peacemakers. They are seen as the connection to the earth and as having the responsibility for the future of the nations. According to the Haudenosaunee Law of Peace, "Men will want to fight, but women know the true price of war."

This study will explore the commonalities of the Cherokee and Iroquois beliefs in orenda as described by their charismatic leaders and as transmitted in their traditional stories and songs.
Organized panel, English

Peste, Jonathan
Goeteborg University, Sweden
Terroristic Religions? Theoretical Perspectives on Radical Religious Movements Turning to Political Violence(02C)

There is an apparent lack of interest in the connection between contemporary religion and terrorism among Historians of Religions. Most scholars writing about terrorism have a background in Political science or sociology. Historians of religions occasionally study so-called religious fundamentalism or antimodernism, however the majority of these movements are not violent. This paper contains a discussion of what the perspective of History of Religions can contribute to the academic understanding of religious terrorism. Different theoretical approaches to religion and violence by scholars are analysed, for example the theoretical discussion of New Religious Movement and violence among sociologists of religion. The paper concludes by making some theoretical remarks on the possibility of explaining religious terrorism from the perspective of history of religions.
Organized panel, English

Peste, Jonathan
Goeteborg University, Sweden
Comparing "Strong" Religious Movements using Political Violence - The Cases of Jewish and Singhalese Radicalism(15G)

Israel and Sri Lanka are involved in ethnic conflicts with religious dimensions. There are examples of terrorism from both sides in Israel as well as Sri Lanka. This paper deals

with how radical Jewish and Sinhalese-Buddhist movements interact with their environments. In Israel we have examples such as Jewish Underground, Kach and Eyal; in Sri Lanka we have the National Movement Against Terrorism (NMAT) and Sihala Urumaya (SU) or Sinhala Heritage. In both cases we can study radical movements that can be perceived as parts of the stronger party in the conflicts. This does not stop the above-mentioned groups from often considering their political objectives to be threatened by both the ethnic "brother" and "sister", and the ethnic antagonist. The purpose of the paper is to put these movements in an intelligible historical context and point to some major factors of their development. Organized panel, English

Piralishvili, Zaza
Iv. Javakhishvili Tbilisi State University, USA
Paradoxes of Interreligious Dialogue in Georgia(06E)

Since the 1960s the Soviet authorities, in a certain sense, "disguised their real face by revolutionary pathos." They exploited more hidden forms of oppression. However, religious life was preserved as a marginal social phenomenon. The major target of governmental persecution was Orthodox religion; historically most influential and politically active in Georgia as well in Russia. After the independence of the country traditional religious groups, and among them the Orthodox Church, encountered the requirements of the "religious market" – for which they were unprepared – and this dramatically changed the manner of their co-existence and relations with new religious groups. The relatively tolerant atmosphere was replaced by religious nationalism and violence against the religious minorities. The current phase,

despite its chaotic nature, can be characterized as a period in which the overwhelming difficulties of society and its religious groups are in search of institutional forms of religious institutional adaptation. Organized panel

Porcio, Tibor
University of Szeged, Hungary
Benevolent and Fierce Deities: On the Concept of the Demonic in Tantric Buddhism(15S)

The Buddhist protective or apotropaic literature was strongly influenced by popular cults, both Buddhist and pre- or non-Buddhists. The former include the cults of the Seven Buddhas and their trees, of past Buddhas, of pratyekabuddha, and of shraavakas. The latter include the cults of the Four Guardian Kings; of yakshas, naagas and a long series of divine or demonic beings. Among many others, to this literature belong the Pancarakshaa collection and the Sitaatapatraa texts, too. In my paper I would like to focus on these texts. It is clear that these texts drew on a common stock of elements, including a long catalogue of benevolent and fierce deities. They thus provide a good basis for examining the evolution of the concept of the demonic in Buddhist thought and also the function of these deities in their social context. Organized panel, English

Porcu, Elisabetta
University of Marburg, Germany
Representations and Self-Representations of Religion in the Japanese Context(16C)

The discourses on 'cultural hegemony,' particularly those that center on the effects of orientalist approaches to Buddhism, have often led to misinterpretations of Buddhism. Less obvious is the potentiality of these dualistic discourses to contribute to the

intensification and radicalization of conflicts on the ground. For they divide the world into binary oppositions, often pitting multifarious individuals into one of two groups. This paper explores shades of gray at the intersection of religion and culture, focusing on the expressive arts in Japan that present hegemonic representations and self-representations of religiosity and culture that stand in tension to the creation of a harmonious and peaceful society.

Organized panel, English

Pranger, H. Jan
DePaul University, USA
Beyond Essentialism: Rethinking Religion in the Quest for Peace in Postcolonial Sri Lanka(04V)

One of the major issues of our time as the global community pursues a rather elusive global peace has to do with the conflict between peoples of different faiths. Often, particularly in the "interfaith " dialogue contexts, it is suggested that people of faith are in conflict with each other and with the world around them because they have failed to be faithful to the " core values" or " the essences "of their respective faiths . This approach ,or so will be argued in this paper is based on very essentialist categories of religion that do not adequately acknowledge the historical context in which even definitions of religion have been done and the consequences of such neglect of history in generating generic and even more problematic, essentialist responses to the crisis of conflict between people based on Religion. Using the Sri Lankan context as a case study, this paper will examine the issue of conceptualization of religion in the contemporary discourse on religion and propose that it is imperative to move beyond colonialist and essentialist thinking regarding religions and the way we speak

about them and the people who practice them if a sustainable peace is to be attained or at least approximated.

Organized panel

Prideaux, Melanie
Leeds University, UK
A Space of Interfaith Encounter in a Northern English City(14F)

"Faith Together in Leeds 11" is a multifaith project led by Muslims and Christians which, with public money, has built and runs two community centres for a deprived area of northern England. In so doing the project has provided fertile ground for an inductive exploration of the relationship between religion and space. In this paper I will observe and analyse the way in which the space of the community centres 'holds' issues including those of identity, ownership and difference, and provides an opportunity for interfaith encounter and negotiation through the practice of sharing space. The physical space is seen as a fundamental and powerful factor in structuring the nature of potential and actual interfaith and religious-secular encounter in the two centres.

Organized panel

Prins, Jacomien
University of Utrecht, Netherlands
Marsilio Ficino's Belief in the Creation of a Harmonic Universe(03T)

The central question of my paper is why Ficino used the Timaeus of Plato, a dialogue which was considered as an incomplete and poetic account of the creation of the harmonic universe, while he could also study the detailed explications of creation, as described in Genesis, by the Church Fathers. The answer will be searched for in the Renaissance's image of the ancient past. Ficino believed that if the Greeks had also received a kind of

divine revelation about creation, even though it may not be as profound as that confided to the Hebrews, but enough to prepare them for the coming of Christianity, then their philosophies and poetic visions must certainly be the foreboding of that revelation. In that case they could be profitably studied by philosophers in order to formulate a definitive philosophy about eternal spiritual truths that were revealed to wise men in different cultures and ages.

Organized panel, English

Prohl, Inken
Free University of Berlin,
Germany
Diversification of Religion - The
Case of World Mate(02T)

The founder of World Mate, Fukami Toshu, built up a string of successful enterprises, which include a trading company, a publishing firm and a management-consulting firm. He is a multimillionaire, a composer, musical performer and a sponsor of a wide range of social activities. At the same time he acts as the leader of one of the so-called new new religion of Japan, the World Mate, that display many characteristics typical for new new religions: they offer their supporters a plethora of activities and goods, such as group pilgrimages, rituals for accessing divine energy for worldly concerns and a colourful palette of devotional wares. Fukami, who finds also the time to publish many bestsellers of which the title Lucky Fortune sold 950.000 copies worldwide, calls himself a believer in Shinto. He co-founded the International Shinto foundation to let the world know the "true nature of Shinto". How is a successful entrepreneur like Fukami able to combine his different roles, particularly his role as entrepreneur with his role as religious specialist and spiritual leader? In which ways do Fukami's business-activities

affect the organizational and financial structure of World Mate? Which means do the group use to convince its supporters about the sincerity of its activities and goals? In my paper I present some answers to these questions. World Mate is described as a religion strongly directed by commercialism and diversification. In my conclusion these aspects are discussed in the context of Japanese religion as well as religion in general.

Organized panel, English

Prohl, Inken
Free University of Berlin,
Germany
Transformations of the So-called
New Age in Comparative
Perspective(06M)

The so-called "New Age" has evolved in past decades. The New Age has become increasingly integrated into mainstream of society, through its tendency to exotize and orientalize as well as through its obsession with a vaguely defined "spirituality". Focussing on the East of Europe, Germany and Great Britain on the one hand, and Japan on the other hand, the papers in this panel deal with the role of "healing", the search for an "inner-self" or "self-spirituality" and with a "spiritual" lifestyle New Age movements. Also considered is the role of the exotic in mainstream religion. Another topic considered is the idea of "spirituality," which informs scholarly work on the so-called New Age. Can "spirituality" be found in the social reality of the practitioners of the so-called New Age or is it rather a construction?

Organized panel, * Session Abstract, English

Provost-Smith, Patrick
Harvard University, USA
Interdisciplinarity and Capacious
Humanism: Analogy and

Theological Method in the History of Religions(03Q)

Current debates concerning the place of religious studies in the study of theology, or vice versa, are unlikely to be resolved by current strategies of differentiation that restrain religious studies to descriptive and theology to constructive ends. Such differentiation is neither descriptive of what theologians or scholars of religion do in practice, nor their theoretical formations. Yet, many interdisciplinary approaches also fail to describe the ways in which theology, in its various forms, comes already invested in questions of describing, defining, and interpreting religious idioms that are outside of itself. By recourse to significant moments in the history of Christian theology, this paper will consider the ways in which theological method is not autonomous, but embedded in the problems of thick description and interpretation proper to the history of religions. Hence, theology and religious studies meet in a potentially productive epistemological space reducible neither to disciplinary boundaries nor shared epistemologies.
Organized panel, English

Puntarigvivat, Tavivat The World Buddhist University, Thailand

The Clash of Civilizations: A Buddhist Perspective(03K)

Religious ideology may be a crucial factor that leads to either peace or conflict, depending upon its interpretations. The suicidal bombing attacks by Muslim terrorists against the West has reminded us of the Japanese kamikaze during World War II. This paper is intended to explore if some of the interpretations of Islam today provide an ideology leading to militarism in a similar way that Shintoism did in Japan during World

War II. Peaceful resolution is envisaged: First, transnational capitalism should be transformed so that people in the Third World - including Muslims - have a better standard of living. Second, people of all races, sexes, ages, nationalities and religious beliefs are called to peacefully co-exist in this pluralist world. Third, the modern interpretation of religious scriptures should be done in such a way that it provides ideology for peace, rather than conflict or war.
Organized panel, English

Pye, Michael University of Marburg / Otani University, Germany Religious Pluralism in Practice: Case Studies from South-East Asia(04I)

In many parts of the world, religious pluralism is a complex state of affairs which is managed not only by secular authorities but also by the religious participants themselves. Subtle interactions arise between wider civic requirements and the daily practice of religious communities at the grass roots. The papers in this panel will look at how this works out in specific situations in South-East Asia. In the context of this panel, there will be a brief report on the IAHR regional conference in Yogyakarta/Semarang (Sept/Oct 2003), possibly including the presentation of the proceedings.
Organized panel, * Session Abstract, English

Pye, Michael University of Marburg / Otani University, Germany Elements of a Religious Education Programme for Japan(06L)

In an earlier paper (Tenri 2002) the author argued that an "integrative religious education" should take account of the academic study of religions (not confessional positions),

the phases of child development, the variety of religions in the world, and the particular perspectives of each society. So which religious systems should be considered in any such educational programme? Educationists worldwide name major traditions such as Buddhism, Christianity and Islam, while Hinduism or Shinto seem to be of varying importance. But there are two further questions. First, what about less dominant religions such as Tenrikyo or Sikhism, or even politically "difficult" religions such as Aum Shinrikyo? Second, what about the widespread networks of religious practice and symbols referred to as "primal religion" and as "civil religion" which, though without legal status, are of great importance in Japan?

Organized panel, English

Pyysiainen, Ilkka E.
Helsinki Collegium for Advanced Studies, Finland
Whom the Bell Tolls(15K)

No theory is an island. Even the cognitive science of religion has its bridgeheads on the continent, called "Religious Studies." These bridges should not support only one-way traffic. It is possible to study cognition using religious materials, and to study religion using the cognitive approach. Scholars of religion should be primarily interested in the latter option. This is not possible if "cognitivists" in the study of religion separate themselves from what goes on in the study of religion. Only future history will show for whom the bell tolls: the "old-style" religionists or the avant-garde cognitivists. Personally, I would like to see something entirely new emerging from an interaction between these two.

Organized panel, English

Pyysiainen, Ilkka E.

Helsinki Collegium for Advanced Studies, Finland
Mind and Society in the Transmission of Religion(16U)

This panel will evaluate the "Modes Theory" of religiosity developed by Harvey Whitehouse in a number of recent publications. The central question is the relationship between mind and society in the transmission of religion. Two volumes edited by Whitehouse and Luther H. Martin on anthropological and historical and archaeological evidence will be evaluated by Ketola and Sjoblom, respectively. Whitehouse and Martin will respond.

Organized panel, * Session Abstract, English

Qing, Xitai
Sichuan University, China
Taoist Cultures and Global Peace(16D)

Religion is one element of culture. Many conflicts in the world, including religious conflicts, are usually related with certain cultural elements. In 1955, Dr. Joseph Needham, one of the most famous British Sinologist, already pointed out in the British-Chinese Friendship Association lecture, "the West and the East," that the evils which the Western civilization produced would be a serious threat to human beings. Taoism, or even the Chinese culture as a whole, may be attractive for the 21st century society, for Taoism has many reasonable ideas which can correct "the evils which the Western civilization produced" that Dr. Needham pointed out. Taoism may be an alternative worth studying for the modern civilization; the Taoist cultures may be a "good medicine" that can bring about happiness and peace to the world, when it contributes to the development of the new global cultures.

Organized panel

Rahn, Patsy

Indiana University, USA

**China: Crisis, Identity, and
Proselytization(06H)**

In July 1999, a spiritual movement known as Falun Gong (FLG) was banned in China. The group, which existed primarily in China but also in the United States and elsewhere, responded to the crisis by taking pro-active measures in China and on the international level to end the ban. To reach this prosaic goal, the Internet and media were used as means of protest and seeking redress. This paper will explore the link between the group's crisis, protest and proselytization. I suggest that for the Falun Gong, due to doctrinal developments in response to their crisis, the goal of exposing and ending the suppression in China has become inexorably linked to their higher spiritual goal of personal and universal salvation. One result of this is that while the media has become their main means of dispute, the dispute has become their main means of proselytization. Examining the development of FLG teachings and the role the internet and media have played to reach both prosaic and spiritual goals, helps us understand the important role of technology.

Symposium, English

Raisanen, Heikki Martti

University of Helsinki, Finland

**Islam and Christianity: A Mutual
Intellectual Challenge(05O)**

Islam rejects the doctrine of the Trinity. While mainstream Christianity insists on this doctrine, Muslim criticisms converge with some strands within Christianity itself. Some theologians interpret traditional christology symbolically, emphasizing the diversity of New Testament images of Jesus. None are fully consonant with the traditional doctrine, and some come close to Muslim perceptions.

Christians have asked: Could not Muslims adopt a historical-critical approach to the Qur'an? In this case, too, critical questions from outside converge with existing strands within the religion. Some Muslim scholars admit that the Qur'an makes use of older stories and that its contents are intimately related to the person and experience of Muhammad. My paper will discuss the contribution of some of these scholars. A mutual recognition of such challenges could lead to a dialogue (between "enlightened" minorities, to be sure) in which central tenets of each are somewhat relativised.

Organized panel, English

Raj, Selva J.

Albion College, USA

**Religion and Violence in South
Asia(05C)**

Cradle of at least four world religions and home to major populations of Hindus, Muslims, Christians, Sikhs, Jains, and Buddhists, South Asia presents an enormous diversity of religious traditions. The sub-continent prides itself of a long and celebrated history of religious accommodation, tolerance, and hospitality. Some have claimed that this tradition of tolerance and hospitality is not only evident in the mutual borrowing, assimilation, and hybridity characteristic of these traditions but also in the inclusive and pluralistic approach they have traditionally adopted in interreligious discourse and exchange. These claims notwithstanding, South Asia has recently been the site of intense religious conflict, contestation, and violence. While actual incidents of interreligious conflict are not entirely uncommon or unknown in South Asia, frequently these are inspired and guided by social, political, and nationalist agenda engineered by politicians and political activists rather than religious or doctrinal issues. Our panel will examine

recent expressions of religious conflict and violence in South Asia and delineate the social, political, and nationalist issues that undergird contemporary manifestations and discourse on religious violence.

Organized panel, * Session Abstract, English

Rakow, Katja
Freie Universität Berlin, Germany
"You will not find the Term <Criticism> in the Holy Scripture" - Virtual Discussion Groups as a Substitute for the Inability to Express Criticism within the Community(03J)

In a first reaction to critical media-campaigns that began in the early 1990s, the Chief Apostle of the New Apostolic Church (NAC) declared "You will not find the term 'criticism' in the Holy Scripture. Therefore we don't need it in our church!" The NAC is the third largest Christian community in Germany, but since its 19th-century beginnings has remained an isolated community. As a result of the growing pressure following critical press coverage in the mid-1990s, the NAC-leadership initiated an opening-up process centering on better external communication. Through this readiness to be more open with outsiders, the once sharp contrast between internal community life and the outside world has started to dissolve, as external critical impulses are now having a much bigger impact on the community than before. Critical positions within the community used to lead to irresolvable conflicts that very often resulted in the excommunication of the critic. Recently it has become possible to monitor this change in dealing with such inner-communal critical positions. At least in virtual space, the development of an atmosphere of constructive criticism among a number of NAC members has been observed. Chat-rooms and

information boards on the Internet have created a kind of free, informal space for uninhibited discussion that up to now was unthinkable in the religious life of the local communities. The paper analyzes these still evolving processes.

Organized panel, English

Reeh, Niels
University of Copenhagen, Denmark

On the Importance of Warfare, Inter-State Relations and State Form in the Study of Religion(03V)

The state and the state form have not played a prominent role in the traditional academic study of religion. Instead, religion is most often treated as an empirical phenomenon that exists independent of the state form. Inspired by approaches and methods used in ethnology and sociology this paper seeks to open up a new perspective. If a state is viewed as an organisation that is forced to organise itself in a such a way that it can defend itself, then it can be argued that this self-organisation has important implications for the formation of religion. This paper thus argues in favour of an approach that illuminates the consequences and influences that state form, inter-state relations and warfare have on religion within a state.

Organized panel, English

Reeves, Gene
The University of Tsukuba (retired), Japan

The Lotus Sutra and Peace(01M)

This panel will look at three aspects of the Lotus Sutra and its influence in the 20th century. One presentation will focus on the Lotus Sutra in relation to religious tolerance and intolerance and to inter-religious cooperation. Another will focus on the impact of the Lotus Sutra on the life of poet and children's story writer Kenji

Miyazawa, particularly on his apparent movement away from his early enthusiasm for the ideas of Chigaku Tanaka. A third panelist will discuss the dynamic view of peace based on the Lotus Sutra developed by Nikkyo Niwano, the founder of Rissho Kosei-kai, a modern Lotus Sutra-based Buddhist movement active in interfaith cooperation for world peace. Though developed independently, the three presentations can be understood to be explorations of three different dimensions of the Lotus Sutra and peace.

Organized panel, * Session Abstract

Reid, Jennifer

University of Maine at Farmington, USA

Sacred Language and Aboriginal Entitlement: Kluskap Myths and the Failure of 18th Century Treaties(01F)

In the 19th and early 20th centuries, folklorists recorded a body of Mi'kmaq myths that focused on the mythic hero Kluskap. Given Kluskap's centrality in these collections, one might expect he would have remained the focus of sacred narratives into the present, but this is not so. Although Kluskap is associated with landscape, widespread knowledge of the earlier myths has disappeared. We might conclude that Kluskap's earlier centrality in Mi'kmaq oral culture was over-emphasized by scholars, but this would be an error. I believe Kluskap figured prominently during the period, and that interest in these myths has recently waned. Obvious questions, then are why (i) these myths had such popularity, and (ii) this popularity ebbed. The answer is that Kluskap myths have functioned as a symbolic apparatus for interpreting 18th century treaties, and for opposing the dominant epistemological/ legal foundations of the relationship between the

Mi'kmaq and non-aboriginal Canadian society.

Organized panel, English

Reill, Peter Hanns

UCLA, USA

Between Theosophy and Orthodox Christianity: Johann Salomo Semler's Hermetic Religion(10G)

The paper will investigate the thought of one of Germany's most important religious thinkers of the late eighteenth-century. Central to Semler's project to redefine religion was his commitment to a modern form of hermeticism, derived from his deep knowledge of esoteric literature. Central to this project was his critique of traditional hermeticism that tended in his view to become theosophy and his equally critical opinion of orthodox Christianity. By reforming hermetic thought, Semler believed he could provide the key to correctly understand the hidden message of Christianity. Semler's theological thought was greatly shaped by his belief that a "higher chemistry," capable of producing refined substances, served as the model for instituting a refined Christianity.

Symposium, English

Reinders, Eric

Emory University, USA

The Corpse and the Idol in Victorian Missionary and Military Cultures(12U)

This paper examines the relations of violence on living bodies and violence on symbolic bodies (icons), focusing on accounts of late Qing China by Protestant missionaries and Western soldiers. I argue that, especially in reportage on the Taiping and Boxer rebellions, the corpse and the idol became pervasive metaphors of China as a whole. Many reports dwelled on the heaps of corpses, suicides, charnel houses, severed heads on display,

noisy public funerals, chaotic graveyards, and unburied corpses awaiting burial. Westerners imagined China as a vast "spectacle of death" and also of idolatry. In their respective tasks, to destroy the bodies of gods (or demons), and to kill on the battlefield, what kinds of religious rhetoric did missionaries and soldiers share? What do these rhetorical continuities say about either of these forms of violence? I will conclude with remarks on the larger thematic issues, and analogous cases from recent history. Organized panel

**Rennie, Bryan Stephenson
Westminster College, USA
THE UNDERLYING TERROR:
Religious Studies Perspectives
on the War on Terrorism(01C)**

The projected volume brings together interdisciplinary essays primarily by religious studies scholars, offering critical analyses of 9/11 and the subsequent War on Terrorism. The essays reflect a broad spectrum of scholarly approaches and perspectives. An underlying focus is the claim that the attacks of September 11, 2001 reactions to those events were intimately linked to cultural and social authorizing processes that could be called "religious." We are exploring national identity formation, ritualization of traumatic events, and cultural power contestations along with reflections on the role of the public intellectual in such situations. We claim that the violence emerged from serious underlying factors, including post-colonial political factors. What we hoped to accomplish in this volume was to offer a discursive space for serious critical analyses of these events by various scholars working in the field. Now, with the collection almost complete, this symposium offers a wonderful opportunity for the contributors to meet to discuss the

development of the volume and their current understandings in the light of the papers that have emerged. Symposium, * Session Abstract, English

**Rennie, Bryan Stephenson
Westminster College, USA
The Philosophy of Science and
the Study of Religion: How can
Methods and Theories from the
Philosophy of Science Contribute
to the Interpretation of Religious
Data?: Second panel(10K)**

"Neurotheology" and the cognitive theory of religions are just two recent examples of approaches that have applied a deliberately scientific methodology to the interpretation of religious phenomena. Attempts to develop a specific and restricted definition of terms such as ritual and religion also move the study of religion in the direction of a more "scientific" paradigm. However, the philosophy of science underlying such applications and underlying the assumption that such applications are desirable, calls for a careful and self-conscious investigation that is so far lacking. The intention of this panel is to investigate the application of the philosophy of science to the study of religion, particularly as it applies to pre-existing theories and methods in the study of religion. Although there is a considerable amount of current interest in the cognitive approach to the study of religion this panel is intended to be investigate the broader application of concepts and methods of scientific approaches to the study of religion.

Organized panel, * Session Abstract, English

**Rennie, Bryan Stephenson
Westminster College, USA
Myths, Models, and
Metaphors(11K)**

Clifford Geertz's widely-used paper "Religion as a Cultural System" (in

Michael Banton (ed.), *Anthropological Approaches to the Study of Religion*, (1965) makes the claim that "the importance of religion lies in its capacity to serve ... as a source of general, yet distinctive conceptions of the world, the self and the relations between them ...- its model of aspect - and of rooted, no less distinctive "mental" dispositions - its model for aspect." However, apart from a highly critical article by Hans Penner and Nancy Frankenberry (*Journal of Religion*, 79:4 [1999] 617-640) little attempt has been made to investigate this understanding of religion as model. This paper briefly considers the validity of Penner and Frankenberry's criticism and investigates possible applications of the elaborate analysis of models and metaphors in the philosophy of science since the time of Mary Hesse to the analysis of religious phenomena.

Organized panel

Rhodes, Robert F.

Otani University, Japan

Nihon Ojo Gokurakuki, Ojoyoshu and the Construction of Pure Land Discourse in Heian Japan(15M)

Yoshishige No Yasutane's *Nihon Ojo Gokurakuki* was the first "Ojoden" composed in Japan, and contains the biographies of 42 people (including monks, nuns and lay believers) who were believed to have attained rebirth in Amida Buddha's Pure Land. It was compiled sometime between 983 and 985, just before Genshin completed his *Ojoyoshu* (*Essentials of Birth in the Pure Land*), the first systematic Japanese text on Pure Land doctrine and practice, in 985. In my paper, I will compare the different ways in which these two texts develop their Pure Land discourses. The *Ojoyoshu* constructs a Pure Land cosmology

in which suffering within the Six Realms of transmigration is contrasted with the bliss of Amida Buddha's Pure Land, in order to urge Pure Land devotees to seek birth in Amida's paradisaical realm. On the other hand, the *Nihon Ojo Gokurakuki* describes how the practices of individual Pure Land devotees led to their birth in the Pure Land. The narratives frequently focus on the practitioner's moment of death, indicating the importance attached to this moment in successfully achieving birth in Amida's realm.

Organized panel

Riahi, Abdelmalek

University Moulay Ismil, Morocco
Sufi Dimensions of War and Peace: The Example of the Tijaniyya Order(03O)

Islam has generally been regarded as the most worldly and least ascetic religion. Many reasons may be adduced to this judgment, such as the condemnation of celibacy, the absence of a priesthood with a spiritual function, and above all that preliminary compromise with the exigencies of political life which was reached in Islam already during the life time of its founder. Yet, among the earliest generations of Muslims there were many men who brought the spirit of devotion into their daily activities, and for whom Islam was a discipline of the soul. Among them is the Great Master Ibn 'Arabi, who is usually praised as an advocate of religious tolerance, and everyone who tried to underline the "mystical ideal of tolerance" followed his foot steps, including the founder of the Tijaniyya. The paper will particularly discuss this example and attempt to answer three questions: where, when and how did it emerge?

Organized panel, English

Ridgeon, Lloyd Vincent John
University of Glasgow, UK

The Tradition of Javanmardi: A Sufi Basis for Conflict Resolution(02O)

The harmonious co-existence of different cultures, nationalities, races and religions has assumed greater significance in the light of the atrocities that humans have committed in the last century. The Islamic tradition all too often receives media attention that highlights human-rights abuses, yet the tradition of Islam, especially the mystical tradition, provides numerous examples of individuals who have celebrated cultural and religious pluralism. This paper will highlight the ethical teachings of one such Sufi, 'Umar Shihab al-Din al-Suhrawardi (d. 1234). Contemporary critics of such Islamic pluralists argue that this kind of world-view is nothing but a Western imposition, an "American-Islam", an orientalist construct to render Islam weak and impotent. However, these medieval works reveal such claims to be insubstantial. The paper will present the main arguments of Suhrawardi's ethical teachings that are included within his Persian treatises on javanmardi (literally, manliness), and contrast them with some other recent ethical works by Muslim scholars, such as Fazlur Rahman, 'Abd al-'Aziz Sachedina and 'Abdallahi Ahmad an-Na'im. Such texts reveal the ancient foundations of an ethical system that has permeated into many Islamic societies through Sufism, which may have lost its strength as a social institution, but remains a potent force as a crucial ingredient in the mind-set of many Muslims.

Organized panel, English

**Riekert, Stephanus Johannes
University of the Free State,
South Africa
Peace and War in Ancient
Egyptian Religion(17C)**

Iconographical and textual materials illustrate that there was a relationship between the theogony, cosmogony and the kingship mythology. The Pharaoh is characterized as having a divine origin and at the same time the functions of the state nestled in him. In war scenes he is depicted with divine attributes. He is therefore a divine warrior. On the other hand, we have a votive scene in which the Pharaoh gives an offering consisting of the cut off hands of his conquered foes. In this one could perhaps consider the Pharaoh to be a kind of high priest. Other scenes affirm the mediatorial role of the Pharaoh as bringing peace and dispensing the blessing to his subjects and allies.

Organized panel, English

**Riesebrodt, Martin
University of Chicago, USA
Revisiting the Concept of
Religion(04K)**

Recently, scholars in the Foucauldian and post-colonial tradition have challenged the universal applicability of the concept of religion. They have argued that religion is a modern Western concept with strong political implications that should be abandoned or at least be carefully contextualized. This panel is designed to take this challenge seriously and to explore its merits as well as its shortcomings. Papers that revisit the concept of religion from a theoretical, historical, or social scientific perspectives are welcome. For example, papers could address the concept of religion within different theoretical approaches, analyze discourses on religion at different historical points in time, or study institutionalizations of religion historically or in the contemporary world.

Organized panel, * Session Abstract, English

Riesebrodt, Martin
University of Chicago, USA
Religion: Just Another Modern Western Construction?(04K)

Recent critiques have shed serious doubt on the legitimacy of the concept of religion. Most of these critics have been scholars working in the Foucauldian or post-colonial theoretical perspectives emphasizing the political implications of the category. Although their arguments have provided a most welcome challenge, I would like to justify the concept of religion from a sociological, "referential" point of view. Instead of focusing on the categories actors and institutions employ, I emphasize the presuppositions on which their mutual references rest. In other words, even if no single concept exists which could be translated as "religion," I claim that "religious" actors and institutions have always recognized each other as similar. They have mutually constituted, defined, and transformed each other; they have competed with each other, polemicized against each other, and borrowed from each other. And emperors have regulated religious institutions through specific edicts throughout history.
Organized panel, English

Riswold, Caryn Donna
Illinois College, USA
A Response to THE UNDERLYING TERROR:(01C)

When the President of the United States asserts that "you are with us or you are with the terrorists....," and that "freedom and fear are at war... we know that God is not neutral between them..." he assumes and suggests that struggles against evil are clear-cut, easily distinguished from the good, and able to be simply resolved. When it comes to the present "war on terrorism," this rhetoric is not satisfactory. Theological and philosophical

discourse on the nature of evil reveal its complexities; Social scientific resources examining the evil of terrorism reveal its nuances; Pedagogical implications of this work suggest what we must do as we respond to the presidential rhetoric about evil and the war on terrorism. Discourse about evil must be complicated, as the nature of evil is complicated. Understanding this allows us to seek real means to struggle for justice in the midst of terror.

Symposium, English

Ro, Kil Myung
Korea University, Korea
Characteristics of the New Religious Movements in Korea(07D)

A number of new religious movements have emerged in Korean society since the 19th century. Although these movements have become part of Korean religious culture showing various aspects, naming them still remains controversial. Some refer to the movements as 'Ethnic Religious Movements' because of the belief that they were byproducts of imperialism and foreign religions. Others name them as 'People(Minjung)'s religious movements' because they have originated from the lower class that have been suppressed by the ruling class. Yet, it is hard to conclude that only one standpoint is reasonable, because all the perspectives are related to each other. This paper argues that Korean new religious movements be understood as 'Movements for retrieval of people's identity', which have been developed in response to the crises of internal contradiction and external shock.

Symposium

Rocha, Cristina

**University of Western Sydney,
Australia**

Two Faces of God: Religion and Social Class in the Brazilian Diaspora in Sydney(06V)

This paper examines the religious practices of Brazilians living in Australia through case study analyses of a Brazilian Evangelical Church and a Spiritist centre in Sydney. I argue that their religious choice reflects their social class position prior to their arrival in Australia. Amongst the poor, Evangelicalism is the religion of choice in both Brazil and Australia, while adherence to French Spiritism is a middle class phenomenon. In this context, I argue that religion and social class play as meaningful a role as ethnicity for the construction of identity of this diasporic community. Moreover, I contend that the process of globalisation plays a significant role in shaping these religious practices by forging transnational linkages across cultural and national boundaries. In particular, I show that both religious centres in Sydney have established connections with similar institutions in the USA and Japan, where there is a more established Brazilian community.

Organized panel, English

Roda-Dafielmoto, Annabelle

**Notre Dame University,
Philippines**

Religion and Colonization: the Mindanao Experience(06O)

The tragedy of religious conflicts between Christians and Muslims has shaped a niche of prejudices especially in the southern Philippines—Mindanao. This dates back to the Spanish colonization in the 15th century and the American occupation in 1900's. The deceptive traces of the colonizers radically touched the cohesive society of the Islamic believers. Many years after, the Moro Islamic Liberation Front

was born. It claims to be the true bearer of Islamic interests. However, the Muslims' claim for Mindanao as their land created a wider and deeper hatred between them and the people of Mindanao. This is evidenced by the wars and terroristic events that mauled the graceful image of this island. Moreover, there are a lot of efforts done in the name of peace and unity yet many radical Muslims persistently claim that the history of Mindanao is yet to be written. Yet, in fact, it has been written in the thick pages of everybody's life through the authentic endeavors of many religious groups to accommodate this urgency. There is the need then to go back to the foundation of our history and interpret it together. This means that , all groups in Mindanao should exert collaborative effort in looking into significant milestones of our history. By initiating dialogue with religious groups, this aim for unity can take its first course.

Organized panel, English

Rodrigues, Hillary Peter

**The University of Lethbridge,
Canada**

Durga: Hindu War Goddess of Peace(12E)

The mythology of Durga, the Hindu Great Goddess (Devi), is replete with her martial exploits in which she destroys hosts of enemies. Even iconography commonly depicts her armed with many weapons and engaged in the sanguine act of slaying the demon Mahisa. Although this characterization firmly identifies Durga as a Goddess of War, I will argue that for most Hindus, Durga is actually a Goddess of Peace. After discussing how Durga is often utilized as a rallying symbol for militant Hinduism, I hope to demonstrate that the Devi mainly functions as a matrix of power and protection within which life may prosper peacefully. Drawing from

myth and contemporary ritual, such as the Durga Puja, I suggest that Durga offers access to an amoral power, allowing human beings to be architects of their own circumstances. For most worshipers, the Goddess is propitiated not to rouse others to active violence, but to invoke a sober, defensive empowerment that nourishes the realization of their life goals.
Organized panel, English

Rodriguez Arribas, Josefina
Harvard University, USA

Abraham ibn Ezra: Astronomical Spheres and the Ten Commandments of the Jewish Faith(12G)

The idea of unity and correspondence between heavens and earth, as well as God's immanency into His creation, key thesis in Abraham ibn Ezra's writings (11th-12th C.), are especially evident in his explanation on the relationship of the ten spheres of his cosmological system and the Ten Commandments of the Law as they were given to Moses at the Sinai. In addition to this, the link with the ten fundamental numbers must be included because Ibn Ezra considered them as involving cosmological meanings. In this way, the Jewish ethics expressed in the Decalogue reproduces, in its enunciation, the order of the spheres and the hierarchy of numbers. In a clear neo-platonist context, for Ibn Ezra, human moral conduct reproduces soul's way through the spheres in the descent that precedes birth, as well as in the ascent that follows death.
Symposium, English

Romer, Thomas Christian
University of Lausanne, Switzerland
The Construction of the Figure of Moses According to Biblical and Extra-Biblical Sources(04R)

This paper argues that the tradition of Moses is multi-formed in origin: there are conflicting portraits of Moses in biblical and non-biblical literature, and this diversity needs to be explained. In doing this, Biblical scholars have unduly neglected the large corpus of Hellenistic material. The existence in the Pentateuch of diverse conceptions of Moses (cosmopolitan versus exclusionist) is seen as consistent with the diversity of readings of who and what Moses was attested in the Hellenistic corpus. Focusing on Artapanus, we will show that many Pentateuchal stories are either echoed by or supplemented with alternative conceptions of Moses in the non-biblical literature in Greek. This paper presents one aspect of a research project on Moses between Athens and Jerusalem, in which the presenter is involved together with Ph. Borgeaud and Y. Volokhine.
Organized panel, English

Rotermund, Hartmut, O.
Ecole Pratique Des Hautes Etudes, France
Shugendo in the European Eye: Centering on the 16th Century(07C)

Europe's first knowledge on Japan depends mainly on the 16th-century writing of missionaries, be it in the field of language, religion, social structure or cultural particularities: Jesuit letters and reports are materials of undeniable interest. In this paper I will investigate those passages dealing with the syncretistic Buddhism of Shugendo, the austerities of yamabushi practitioners.
Many misunderstandings and Christian views underlie these documents, from which I shall take my examples. Taking up the Ten world exercise, the legendary image of En no gyoja and his acolytes, the female prohibition of nyonin kinsei, or the most essential notion of soku-shin-

jobutsu, I shall consider some significant details of Shugendo at the end of the medieval period.
Organized panel, Japanese

Rukmani, Trichur
Concordia University, Canada
Tension between Himsa (Violence) and Ahimsa (Non-Violence) in Hindu Thought(14M)

This paper addresses the many strategies that are employed in later Hindu philosophical and religious literature to reconcile the paramount importance given to non-violence (ahimsa) as the highest ethical value with the ritual violence (himsa) that was allowed in Vedic yajna (sacrifice). The argument of the paper is that this was a gradual evolution from a Vedic philosophy that was more oriented towards leading a dharmic life within the confines of Rta (moral and physical order) to a philosophy which was increasingly turning inwards by the time of the Upanisads, in order to discover one's true identity, and in which the highest value had been transformed to that of liberation or moksa. Original Sanskrit texts both philosophical and religious will be used to develop the argument.
Organized panel, English

Rumi, Mark Francis
University of Winnipeg, Canada
Arvol Looking Horse, the Protection of Ceremonies, and the Heyoka(06G)

Arvol Looking Horse is a Lakota spiritual leader who is the 19th generation keeper of the sacred White Buffalo Calf Pipe Bundle. Some have referred to him as the "Native American Pope" and many people look to him for spiritual guidance. He has been known for traveling around the world spreading a message of peace and unity among all races. On March 13 2003 he issued a "Protection of Ceremonies" statement, followed by

a second part on July 7. Many people see his current position as a complete reversal of everything that he has said and stood for up to this point. This paper explores the impact of Arvol Looking Horse's statement by examining responses posted on the World Wide Web and responses obtained through discussions with Dakota and non-Dakota people who participate in Dakota ceremonies. The paper concludes by postulating that Arvol Looking Horse's statement is best understood from what might be called "a heyoka interpretive perspective."

Organized panel, English

Ruparell, Tinu
University of Calgary, Canada
Hybrid Religious Identities and the Hermeneutics of Interreligious Dialogue(03L)

Interreligious dialogue as a discourse practice can be understood through network theory where individuals act as nodes in a complex social network linking together parts of wider religious traditions. As in most scale-free networks significant and effective communication between such broad religious conglomerations most often takes place through key individuals acting as, in network terms, 'hubs' and 'mavens'. Provisionally accepting a scale-free network model, this paper analyses the hermeneutics of interreligious dialogue as a scale-free discourse particularly as it guides and constructs the roles and religious identities of individuals acting as hubs and mavens. I argue further that successful hubs and mavens display significant degrees of religious hybridisation and propose a 'processual' theory, deriving from Ricoeur and Rorty, towards leveraging such hybridised hubs towards furthering fruitful understanding between religious traditions. Given

the inordinate influence wielded by hubs, I conclude that developing 'hybrid strange negotiators' are key in future interreligious dialogue.

Organized panel

Ryba, Thomas
University of Notre Dame/ Purdue University, USA

Natural Law as the Dually Legitimated Ground of a Global Bill of Human Rights(10B)

The possibility of a centrally-administered global system of law brings the status of human rights and their foundation to the fore. Historically, various philosophies of law have attempted different legitimizations, so that the positivist theory of law, the utilitarian theory of law, Kantian cosmopolitan theory of law and classical natural law theory have all proposed competing grounds for human rights. In this paper, I will defend the thesis that an extension of the classical natural law theory is preferable to the above alternatives because it allows two exclusive legitimizations of human rights according to independent secularist and religious assumptions. In other words, I will argue that natural law is superior as a foundation for a global bill of rights because it allows both the religious and the secularists to "buy into" it, though for different reasons. Providing a few examples of how this religious legitimization might be accomplished, I will argue that grounding human rights on natural law is a preferable approach because it supports a transnational system of laws, while preserving the particularity of both the secularist and religious interpretations of the origin of this system.

Organized panel, English

Ryba, Thomas
University of Notre Dame/ Purdue University, USA

Phenomenology as Insider Trading: How Empathy is the Key to the Religious "Skin Trade"(13K)

In this paper, I will suggest that the phenomenologically empathetic "recreation" of consciousness is a means to the dissolution of the insider-outsider barrier. Religious identity is constructed according to four inside positions: (a) a purported identity of being and knowing, (b) a purported intuitive knowing, (c) an inductive knowing, and (d) a rote discursive knowing, and most believers operate at position (c) or (d). If this is so, then the outsider-insider distinction can be dissolved because positions (a), (b) and (c) find expression at level (d). Anything at levels (a), (b) and (c) which does not find expression at level (d) in a way that is pragmatically or discursively interpretable is of no consequence for the understanding of religion, nor is it accessible to the vast majority of religious believers. Thus, above a certain level (and perhaps absolutely), there is no difference in the understanding of an "insider" and that of an "outsider" to a religious tradition.

Organized panel, English

Ryu, Sung Min
Hanshin University, Korea
Comparative Study on the Responses of Religions in Korea upon the Religious Policies of Imperialist Japan, Concentrating in the Differences between Religious Organizations and Individuals(09D)

This study seeks to prove that an individual's protest against a country's oppressive religious policy can be more effective than religious organizations' protests. Therefore, the protest against the misuse of state power works better as an individual activity than as institutional action. This study uses Korean religions during the colonial period of Japan and their responses

against imperialists' religious policy as an example to show that an individual protest is more effective. The Japanese imperialist's final purpose of their religious policy in Korea was to Japanize Korean people and Korea religions. The imperialists applied this policy in three parts: to deliver Japan's nationalistic religion to Korea, to control Korea with strict laws and institutions, and to unite Korean religions with Japan's religions. Many religious organizations from Korea started to accept Japan's policies, and few religious leaders or believers fought against Japan's policies, but the protests of a few individuals formed the base of Korea's fight for the independence. These few individuals' protests were inspired by their religious beliefs. Their beliefs and protests became examples that gathered support from the public.

Symposium

Sabjan, Muhammad Azizan
Universiti Sains Malaysia,
Malaysia

Muhammad 'Abd al-Karim al-Shahrestani's Conception of the People of a Dubious Book (Ahl Shubhat Kitab): A Study of His al-Milal wa al-Nihal(06C)

The issue of the People of the Book has long been of central significance to Islam and later to the study of comparative religion. Many Muslim and European scholars have hence taken close heed of the People of the Book and their role as the holders of sacred books. The question of the People of the Book becomes more crucial when Muḥammad 'Abd al-Karīm al-Shahrestānī (d.548/1153) develops another category identified as "Man Lahu Shubhat Kitāb," (those who possess doubtful sacred scrolls) or "Ahl Shubhat Kitāb" (the People of a Dubious Book), the term that may be considered similar to that of al-

Shahrestānī. The question of the People of a Dubious Book remains vague or confusing for many people. This confusion occurs not only among lay Muslims, but also among the Jews and Christians. In effect, the condition of these groups has not yet been systematized properly, although they were treated in several major works of theology as well as in Qur'ānic commentary. The present analysis is an attempt to evaluate the nature of the People of a Dubious Book as exclusively developed by al-Shahrestānī. Considering the fact that some of the Muslim scholars have considered these groups as belonging either to People of the Book or Polytheists, a critical study shall be attempted to investigate why al-Shahrestānī exclusively expands this concept in Islamic Religious Tradition. It is hoped that the study will provide a preliminary yet clear understanding of the People of a Dubious Book, which hopefully can inspire further investigation leading to a critical study on these groups of peoples. Organized panel, English

Sahara, Midori
University of Nagoya, Japan
The Portrait of a Dead Child: An Angel's Funeral and the Image of Innocence(03I)

The premature death of a child is a polysemous event, for its closeness between birth and death. According to Catholic cultural tradition, the baby who dies after being baptized gains immediate entrance into paradise due to its purity; being considered a little angel. The family of the dead child must hold a festive funeral for the angel, and obtain the joy of knowing the child lives forever. This is one of the religious practices brought by European conquerors to and implemented in various regions of Mexico, and assimilated into native beliefs. Portraying a dead

child is part of the ritual that crystallizes the child's image of innocence and immortality. I will show how this rite developed in the Colonial period, and lasted into the late 19th century, when the technology of taking photographs allowed for people of modest means to conserve the image of the innocent child.

Organized panel, Japanese

Saita, Katia Metran

Seicho-No-Ie Do Brasil, Brazil

How Can a Religion Born in Japan Coexist in Brazil, a Catholic Country?(03B)

Using my own experience and introduction to the teachings of Seicho-No-Ie, I will explain how it is that Seicho-No-Ie came to be so embraced by the people of Brazil – a country where Catholicism is considered by most to be the national religion. I shall also consider how Seicho-No-Ie and Christianity can coexist there.

Organized panel, English

Saito, Akira

University of Tokyo, Japan

Formation of the Buddhist Theory of Meaning: An Interaction between Dignāga, Bhāviveka, and Dharmakīrti(13M)

Significant achievements have been added to the field of the Buddhist Theory of Meaning since the photographic reproduction of Bhāviveka's

Madhyamakahr̥dayakārikā (MHK) appeared in 1991. It is certain that the work is, first of all, important to us in order to learn how the author clarifies the Mādhyamika's standpoint in defiance of the then influential Yogācāra theory of the three natures (trisvabhāva). Bhāviveka's critique of the Yogācāra's theory of meaning best known as anyāpoha "exclusion of others" is therein connected with his refutation of parikalpita-svabhāva, or

the "imagined nature." Therefore, it is most probable that his Sautrāntika-like theory of both perception and meaning have more or less influenced subsequent Buddhist thinkers. Whether Dharmakīrti can legitimately be counted among them is one of the hottest topics in our relevant fields. This panel is, therefore, organized with a view to presenting and discussing the results of recent researches carried out by our contemporary scholars. The panelists will approach the MHK and its related works of Dignāga, Bhāviveka, and Dharmakīrti's from different perspectives, focusing on the very subject of the formation of the Buddhist theory of meaning.

Organized panel, * Session Abstract

Saito, Akira

University of Tokyo, Japan

Bhāviveka's Theory of Perception and Meaning(13M)

While refuting the Yogācāra tenets of the "mind-only" (kk.17-39) and the "imagined nature" (kk.55-68) in his Madhyamakahr̥dayakārikā (MHK), Bhāviveka (Bv) reveals his own understanding of the objects of both perception and meaning. The actual object (ālambana) of consciousness, according to Bv, is an aggregation of atoms, which causes the consciousness in which the image of a certain "form-and-color" appears (kk.35-36). As is well known, it is this theory of perception that made him later known as the forerunner of *Sautrāntika-Mādhyamika. However, important is the fact that in one's consciousness the image of a certain "form-and-color", caused by the aggregation of atoms, appears as an entity (vastu) excluded from [those having] the nature of non-"form-and-color" (k.59). As was pointed out by previous articles, the object of meaning, according to Bv, is also an entity that possesses the universals (sāmānyavat vastu) such

as "blue" and "lotus", both of which are again distinguished respectively from "non-blue" and "non-lotus" (kk.61,65). This paper focuses on the entity (vastu) which, on the one hand, functions as the cause of a consciousness in which it appears and, on the other hand, possessing some universals, becomes the referent of a word.

Organized panel

Saito, Hiroshi

Doctrinal Institute of Oomoto, Japan

Basic Doctrines of Oomoto(03H)

The Japanese word "Oomoto" means "source" or "root." It expresses the belief that there is only One God, or Great Original Spirit, in the universe. All divinities, angels and other spirits emanate from this One Absolute Source. This concept can be described as monotheism with an element of polytheism. The universe is seen as One Great Divine Body, with everything in it being a manifestation of the One God. These viewpoints stem from the revelations that co-founder Onisaburo Deguchi received. He preached that "God is the Spirit which pervades the entire universe, and man is the focus of the workings of heaven and earth." He also taught that "all religions spring from the same source." And further, that human beings are the "children of God, and shrines of God." Human beings are created as instruments to put the will of God into practice. The purpose of human life is to cultivate God's spirituality, to serve the progress of society and public welfare, and to construct heaven on earth. These teachings form the basis of Jinrui Aizen, or universal love for humankind and all forms of life. Upon these ideas, Deguchi established in 1925 the Jinrui Aizenkai organization.

Organized panel

Saito, Hiroshi

Doctrinal Institute of Oomoto, Japan

Exchange between Islam and Oomoto, Shinto Community in Japan(03H)

There is evidently an insurmountable barrier of distrust among different religions today that keeps us from achieving peace. There is an urgent need to remove this barrier in order to realize a world where people live in harmony and respect differences of language, religion, race and culture. The exchange between Islam and Oomoto, which has a long history, may provide some insight into how harmonious relations can take place between religious groups. Eighty years ago, Oomoto established the World Religious Federation in Peking with various religious groups in China, including Chinese Muslims. The exchange between Islam and Oomoto resumed after a suspension due to World War II and the Japanese government's suppression of Oomoto. How has this exchange been possible? The panel members will explore the common points and differences between the doctrines of the two communities, and present a view toward a future when all religions will co-exist in peace.

Organized panel, * Session Abstract

Saito, Kenji

Shinshuren, Japan

Challenges Facing Inter-Religious Dialogue and Cooperation-From the View Point of "Action for Peace"(16O)

More than a century has passed since the World Parliament of Religions in 1893, the beginning of world-wide inter-religious dialogue in the modern world. Inter-religious dialogue increased enormously over the last hundred years. Yet in recent years, with globalization, the focus of inter-religious dialogue has changed. Rather than dialogue

about doctrine, we have turned to address world-wide problems, environmental problems, poverty, and reconciliation of regional conflicts. Since the Second World War, many peace movements involving a variety of religious leaders have developed in Japan, from movements against nuclear bombs to signature-collecting campaigns against the proliferation of nuclear weapons. Inter-religious dialogue and cooperation in contemporary Japan has continued in this way. I would like to study activities related to inter-religious dialogue and cooperation in Japan especially with respect to "action for peace," and consider some challenges which must be faced in the near future by those promoting inter-religious dialogue.

Organized panel

Saito, Takashi
Tohoku University, Japan
The Ghosts in Rakugo -
<Fear>and<Nomination>-(14P)

What is the ghost? It is evident that the character of the ghost varies from culture to culture, but at least in Japanese history the ghost has been treated as something fearful until today, and the image has been used in various forms of entertainment. In the first half, a description of fear is given. Jean Delumeau, the French historian of the religious mentality, defines « The Fear » as the overriding concept including <anguish>, and <fear> that is extracted from <anguish>, and furthermore as the habitual and collective reaction characterized by the cultural background and social circumstance. In the second half based on Delumeau's definition, it is revealed how the Japanese ghost is forged as something fearful. This article picks up Rakugo, the popular oral narrative art of Japan, and examines

the process of reproduce a ghostly fear of the Rakugo stage.

Organized panel, French

Sajima, Akiko
Fukuoka Jo Gakuin University,
Japan
People and Their Memories in
Korean Comics(11D)

The South Korean comic, "The Name of the Woods," (Kim Jin) is a work about how people remember historic incidents, such as Japanese imperialism and the Korean War. Kim Jin shows that present-day Japanese did not directly commit atrocities but have inherited the wealth that our grandfathers' generation plundered. The writer is also opposed to the view that the descendents of the victims will be able to get along with their assailants once all the victims die or forget about the memories of the atrocities. In Korean society, the dead in the other world return to this world and join their posterity through sacrificial rites and the memories that the living people take from their ancestors are called "Historical Consciousness." It is difficult for many Japanese who view the memories of the dead as only belonging to the dead to have a historical consciousness like the Korean people.

Symposium, English

Sakawa, Senkyo
Rissho University, Japan
Prayer and Wishes for Peace -
From the expressions found in
the Buddhist art -(08V)

From its inception, Buddhism has always embodied notions of prayer and hope toward the fulfillment of peace, as displayed in its teachings. Among Buddhism's basic practical virtues, stands the five precepts, of which the first denounces killing--to swear not to kill any living being on one's own or by some other's hand. Even when accosted by someone

who vilifies, is abusive, and takes up a sword or a stick, one is advised to passively endure. Ways to peace through prayer and hope that Buddhism has implied, has greatly influenced protracted turbulent societies. King Ashoka, incited by the tragedy of war in Kalinga, was moved to follow Buddhism. Henceforth, many works of Buddhist art sprang forth between times of war and peace in various parts of Asia. I wish to address the application of Buddhism's artistic expression to our present aspirations for peace, and its validity thereof.

Organized panel, * Session Abstract, Japanese

Sakawa, Senkyo
Rissho University, Japan
The Desire and Prayer for Peace observed in Buddhist Sculptures in China and Japan(08V)

When we examine dedicatory inscriptions describing reasons for installments of early Chinese Buddhist sculptures, we find that they were made for the appeasement of the souls of the deceased parents, relatives and acquaintances. However, soon the tendency of dedicating the sculptures to demised religious teachers, parents and ancestors of prior seven generations started, and eventually also resulting in the custom of dedicating sculptures for the welfare and happiness of all living beings. For example, in 457 of the Northern Wei dynasty, an inscription was engraved on a stone image of Sakyamuni, wishing 'all living beings to receive the benefit of the meritorious deed.' The inscription not only shows the wish for the rebirth in the realms of various Buddhas, but it also says that the meritorious deed should bring welfare for all living beings. We can find many of such inscriptions till the end of the 5th

century A.D. Considering the repression of Buddhism under the Northern Wei Dynasty and the social disorder during the Southern and Northern Dynasties Period, we feel that the Buddhist images were the objects of prayer for peace in this very world. Warm facial expressions and the inscriptions dedicated for all living beings could be the manifestations of such intense desire for peace. We shall examine early Chinese Buddhist sculptures and the imported Buddhist sculptures of the Asuka and Nara period in Japan from such a point of view.

Organized panel, Japanese

Sakurai, Haruo
Kogakkan University, Japan
The Actual Role of Shrine Shinto for Wellbeing Society as an Ethnic Religion(10V)

Shrine Shinto has a short history for systematic and organic activities in the field of social welfare. And it is not clear what kind of religious role Shrine Shinto performs for the contemporary world. But it will be helpful for the creation of a welfare society to focus on its cultural unification for local community life, the religious idea of children and the old and practical way of living together with nature and human beings. In this presentation I would like to argue with those three topics on this theme from a viewpoint of Shrine Shinto comparing with other religions and religious cultures.

Organized panel, English

Sakurai, Haruo
Kogakkan University, Japan
Religion and Social Welfare: Towards Social Engagement and Inter Religious Cooperation(10V)

"Living a better life". In the world nowadays, what does this sentence mean to us? The purpose of this panel is to discuss this theme as an issue of social welfare from various

perspectives of religions and/or religious cultures by proposing concrete subjects. As with religions and/or religious cultures, the field of social welfare consists of various concepts or images. One may think of social welfare as social security provided by the government while others may think of it as issues of objectives of social work or technical matters, or may recognize it as a way of mutual aid within a community. There may, moreover, be societies or regions which can not be understood or explained within the concept of the welfare state or welfare society. This panel, however, will be an opportunity for each speaker to propose the role of religion in societies and ways of inter religious cooperation within the context of how religions and/or religious cultures are related to well-being in human societies. In each presentation it is planned to propose the realities of contributions made by religions by looking at individuals, societies and history, and furthermore, from the perspectives of cultural and social backgrounds or religious thought on which religions stand.

Organized panel, * Session Abstract, English

Sakurai, Yoshihide
Hokkaido University, Japan
Re-Examining the Cult
Controversies in a Global Context:
an International Comparison of
Religious Conflict (1)(10I)

Since the 911 attacks in 2001, the controversy on 'cults /sects' has been fading from the concerns of the mass-media, politicians, and the general public. We are anxious about the endless wars between extremist groups and super power countries. However, the 'cult/sect' problems have not yet been solved and sufferers are still seeking public concern and support, but in vain. Recently some sociologists of

religion have pointed out the polarization between religious tolerance advocates and anti-cult campaigns by governments and cult watch groups, which sometimes led to dramatic denouements of religious violence. Yet, anti-cult movements still argue the problematic natures of 'cults/sects' and its 'mind-control' proselytizing. In this session, we would like to discuss again recent controversial new religious movements and the cult/sect controversy in the western context as well as in Japan. By such comparison, we could consider contextual construction of cult/sect problems and discover fundamentals to the developing study of new religions.

Organized panel, English

Sakurai, Yoshihide
Hokkaido University, Japan
Socially Engaged Buddhism in
Northeast Thailand(17M)

This paper studies the role of monks in rural development. Recently, Thai scholars and NGO advocates have regarded monks as key persons to initiate regional development; however, we must scrutinize the specific conditions under which monks mobilize villagers and citizens to engage in merit-making donation and voluntary work for their communities. My methodology is to compare three kinds of collected data: 1) typical development monk cases collected by a Khon Kaen University research team in the 1980s; 2) my data on monks regarded by residents as development monks in northeast Thailand; and 3) my complete enumeration of monk cases in a sub-district of a northeastern province in the 1990s. In conclusion, I find a continuum between typical development monks collaborating with NGOs and conventional monks who conduct traditional Thai medical care and magical rituals. The latter

have not been studied as development monks, but they mobilize more regional resources than typical development monks.

Organized panel, English

Saler, Benson
Brandeis University, USA
Reduction, Integrated Theory, and the Study of Religion(11K)

The philosophy of science helps us to sort out and evaluate conflicting claims about reduction. Some persons maintain that reductions can be useful in constructing theories in science. Others hold that, with certain possible exceptions, reductions are likely to prove unproductive as well as inelegant. Such disagreements sometimes turn on differences in the scale or scope of the reductions envisioned. A promising strategy is to subsume considerations of reduction into efforts to find compatibilities among the claims and theoretical constructs of different disciplines. The postulation of compatibilities, advanced under rubrics such as "unified theory," "consilience," and "integrated theory," holds great promise for studies of religion undertaken with reference to the contemporary cognitive and evolutionary sciences. Numbers of such studies view religious phenomena as, in part, expressions of evolved capacities and propensities that are not themselves necessarily religious.

Organized panel, English

Samdan, Tsedendamba
National University of Mongolia, Mongolia
The Changes of Belief and Religious Consciousness after the Mongolian Democratization(170)

In Mongolia, after the collapse of the socialist system, during 10 years of new constitution, basic changes have occurred in the social

consciousness, and new consciousness of religion already found its place in the social mentality. Monasteries and religious institutions, operating in Mongolia can be divided into two parts: those of traditional and non-traditional religions. Buddhism and Islam are considered to be traditional religions in Mongolia. Non-traditional religions include those, which emerged lately according to the time of origination, which teachings and worship practices relate less to the national traditions and come from foreign countries. Under the hyper change or stressful situation of the country, non-traditional religions are expanding their borders by targeting specific activities towards children, youth, and vulnerable groups. If we make deep analysis on the reason why religion has revitalized in our country and people began preferring religion, we will be able to delineate the influences of social conditions on the religious consciousness in contemporary Mongolia.

Organized panel, English

Samita, Zacharia Wanakacha
Kenyatta University, Kenya
Power Hoarding and Power Loading from Divine Spaces with Reference to the New Holy Church, Kenya(10T)

The continued upsurge of New Religious Movements (NRMs) in Kenya, as elsewhere in Africa, demonstrates, among other factors, the important place of religion in both the public and private domains. These NRMs are characterized by embedded power relations and dynamics which follow from these power relations. The NRMs are seen to be satellites of diverse spiritual powers and resources that can be marshaled for individual and communal advantage and well-being. Accordingly, people in various crisis situations throng to NRMs expecting to tap from these

powers and resources as a solution to their crises. In like manner, religious personnel, spaces and activities (e.g. ritual) are believed to be charged with power.
Organized panel, English

Sanada, Yoshiaki
Chuo University, Japan

The Past, the Present and the Future of WCRP(06D)

"The Crash of Civilizations" has been on a hot issue these days, and it is needless to say that silly wars have been repeated and unceasingly justified themselves by adopting terms like "justice", "freedom", "democracy" and "civilization" etc, utilizing them in a sense similar to religious convictions. At no time have the inter-religions dialogue and cooperation as well as inter-civilization dialogue to be kept critical discussions as at present. The World Conference of Religions for Peace, originating in the first World Assembly held in Kyoto convening some three hundred religious leaders from 39 countries in 1970, have experienced the 7 World Assemblies ever since, the most recent one of which was held in Amman Jordan in 1990. The WCRP have been acting in action-oriented ways through the inter-religious dialogue and cooperation, and contributed to the global themes which hinder the peace issues like human rights oppressions, devastating the environment, ethnical and regional conflicts, exporting weapons, development and poverty etc. We, the members of the Peace Research attached belonging to the WCRP Japan, would like to verify the contribution of the inter-religious cooperation on WCRP in the past, present and future, and to discuss the contemporary mission on the people of the faith.
Organized panel, * Session Abstract, Japanese

Sander, Ake S.

Goteborg University, Sweden
Itjihad vs. Taqlid. The Process of Rethinking Islam in the Face of Modernity, Globalization and Migration, with Special Reference to Islam in Western Europe(01O)

No human phenomenon exists in a cultural vacuum, but always in a dynamic context. When the cultural borders of a religious tradition change or are redrawn, the production, distribution and consumption of religion changes as a result. One important mode of this modification of meanings is a particular kind of self-consciousness, which the conditions of "borderland", "Diaspora" or minority status have stimulated. This situation creates a fertile ground for individuals to engage in hermeneutical processes of reassembling components from the cumulative Islamic tradition, together with components arising out of the migration experience, into new complex wholes which function more successfully in the new European modern (or even post-modern), secular, and urban context. This paper will trace and discuss some aspects of the process of rethinking Islam in the face of secularization, migration and globalization which have been visible in Western Europe during the last decade.

Organized panel, English

Sankarnarayan, Kalpakam
K.J.Somaiaaya Centre For Buddhist Studies Vidyavihar, India

Buddhist, Meditation in the Context of Present Globalization(15G)

Ethics and values play a vital role in understanding the present situation of globalization. The concern of this paper is with growing violence, fissiparous tendencies, and ethnic, linguistic and religious conflicts

throughout the world. A sense of mutual distrust and fear of the other is visible everywhere. At this juncture in history, nations, both developed and developing, face erosion of humanistic, ethical and moral values resulting in an immense loss of human dignity. The common individual continues to suffer because of the erosion of values and ethics practically in every sphere of human activity. This phenomenon is not new, but the magnitude has increased. Humans still respond only to the symptoms of their malady, remaining blind to the source of the illness which is none other than the three strong Roots of Everything Evil pointed out by the Buddha: greed, hatred and delusion. The Buddha offers a great variety of methods of mental training and meditation suited to the various individual needs, temperaments and capacities. Yet all these methods ultimately converge in the 'Way of Mindfulness' called by the master himself 'the only Way'. This paper will focus on the Buddha's prescription of 'Meditation' with special reference to the Shingon tradition of East Asia which has its roots in the Indian tradition of the Mantrayana Sect of 7th-8th Century. Organized panel, English

Sanni, Amidu
Lagos State University, Nigeria
The Resurgence of Shari'ah in 21st Century Nigeria: Implications for Peace and Human Rights(110)
 The (re)introduction in 2000 of the penal aspect of the Islamic law by Zamfara State signalled a new phase in inter-religious interaction in pluralistic Nigeria. Since then, limbs of convicted thieves have been cut, women adulterers have been sentenced to death by stoning, and public lapidation as decreed by Islam has been carried out. This has provoked a variety of reactions from Muslims, Christians, the media, and

human rights organisations world-wide. The panel will examine the subject in more detail. Muslih Yahya discusses the subject in relation to its specifics in Northern Nigeria/Middle Belt region. Mobolaji Adetona investigates the role of the youth as unofficial implementers of the legal system. Amidu Sanni examines the concept of sacralisation of violence in the course of supporting or opposing religious institutions/symbols. Muhib Opeloye explores the human rights dimension of the subject in relation to interfaith cohabitation/social justice.

Organized panel, * Session Abstract, English

Sano, Yasuo
Rissho University, Japan
The Structure of the Distinct Sects Found in the Abhidharmako{s}abh{a}_{s.}ya(07R)

The establishment of new splinter sects and scholastic systems, as it occurs in the various schools of Buddhism, occasionally becomes entangled with a range of complex political, economic, and ideological factors. In particular, the collection of writings known as Abhidharma Literature has been considered a crucial resource for the study of the emergence of new ideological lineages in Buddhist schools. However, religion's synchronicity – in particular that of religious doctrine - has meant that the same terminology can be found in multiple texts, and subsequent generations of commentators have furthermore added their own readings and contexts. The aim of this study is to categorize these texts and, by paying particular attention to discontinuity, focus on the logical consistency of distinct splinter sects within the framework of one of the texts. Another aim of this research project is to assess the texts based

on their own merit and, rather than scour for hidden meanings, consider why those particular writings appeared and why no other text could have occupied that same ideological space. My hope is to clarify through this the conditions of existence for the sect in question as they are stated in the texts, as well as to clarify the ideological boundaries of these texts.

Organized panel, Japanese

Sarao, Karam Tej Singh
Chung-Hwa Institute of Buddhist Studies, Taiwan

Tzu Chi: Master Cheng Yen's Engaged Buddhism in Taiwan(16M)

Tzu Chi founded by Master Cheng Yen in 1966 is a unique Buddhist organization. Not only that it is run by one of the most powerful women in Taiwan, but also because it has further indigenized Tibetan Buddhism. Instead of spending too much time on prayers, burning incense, or reading sutras, she exhorts her disciples, to 'humanize Buddhism' by 'just doing it.' She claims that the Buddhism practised and preached by her is the original form of Buddhism, which is simple and down-to-earth. She advocates that a woman's world is not within the boundary of her home. She and the other nuns grow their own food, run workshops and do not live on any material support of lay followers. Her unique experiments in frugality, avoidance of wastage, and recycling have provided a new dimension to Buddhism in action. In this paper, an attempt is made not only to evaluate the character of Tzu Chi Buddhism vis-a-vis other forms of engaged Buddhism but also its long term consequences in the post-modern world with its problems of war and conflict, gender discrimination, human and animal rights, wastage, pollution, and ecological degradation. Organized panel, English

Sasaki, Kei
Hokkaido University, Japan
Is Japanese Christianity and Japanese Biblical Scholarship Minority or Majority?(10N)

The Japanese Christian population is just a little over 1% of the Japanese total today, even though 450 years have passed since the first missionary came to Japan (though Japanese Christianity had been completely oppressed in an extremely brutal way for 260 years). This is a very rare case in Christianity in the world. This situation is a reflection of the present situation in Japanese Christianity, especially that of Japanese Biblical scholarship. We, Japanese Christians and Biblical scholars, are domestically of the minority. For example, the number of members of Japanese Society of New Testament Studies is only about 120 members. However, religiously and economically at an international level, we belong in the majority, namely in the European and (not indigenous) American cultural realm. This idiosyncratic situation of Japanese Christianity and Japanese Biblical Scholarship has resulted as a very strange one. The small society of our Biblical scholarship has created its elitism and narrowness of methods. Now, we, Japanese biblical scholars, have to make this kind of self-awareness implicit methodologically in our own hermeneutics of the Bible.

Organized panel, English

Sasaki, Naoko
Syracuse University, USA
Women, Religion, and War(03C)

In this panel we will explore the role of war in the lives and work of four different women, from different eras and locales. Each of these women (Radegund of Poitiers, Akiko Yosano, Jiang Qing [wife of Mao Zedong], and Yoko Ono) used

political involvement, as well as poetry and art, to capture the patriarchal violence of war and to speak out as women against this violence. The ways these women responded to war were all shaped by their respective times and cultures, but each expressed the idea that this violence is destructive, not just to the individual woman, but to society as a whole. In what ways did these responses to war help women achieve power and change? Organized panel, * Session Abstract, English

Sasaki, Naoko
Syracuse University, USA
Benevolent Power of the Private:
Yosano Akiko and Japanese
'Modernity'(03C)

In this paper I will discuss how the Japanese female poet, YOSANO Akiko developed her idea of womanhood in response to the process of Japanese modernization. Born in 1878 and dying in 1942, she lived during the critical period of Japan in which the nation strived to emerge in the world as a modern imperial power. Contrary to the public acceptance of such a national vision, Akiko expresses her anti-war stance in the poem *Kimi shini tamo kotonakare*. I will explore the connection between her doubt about war and her idea of womanhood. In reply to this question, I will argue that her strong sense of "private" marks her understanding of modernity in such a way to connect her idea of womanhood, criticism of the patriarchal nature of society, and anti-war perspective.

Organized panel, English

Sasao, Michiyo
Keisen University, Japan
'PassingGod,' San Simon: Ethnic
Identity and Boundary Dynamics
in 'Contact Zone' of Postcolonial
Guatemala(01F)

Basic to the postcolonial Guatemalan society is a status division between one ethnic segment of the population called ladino and another called indigena or Indio. The two ethnic segments are empirically different and categorically distinct, but as each ethnic segment is frequently defined as those people bearing the opposite or negation of some characteristics of the other("inverse image" by J. Howkins,) the ethnic 'boundary' that defines the segments entails much ambiguity and pliability. A constant seepage into the periphery of Ladino region from Indian communities, 'passing' the ethnic boundary or 'Ladinization' are a social reality. This paper addresses the question of 'boundaries,' which is linked to the meaning of religion itself and rituals, by examining the cult of "San Simon," which attracts a largely lower-class Ladino congregation in western highlands, the 'boundary' area of Guatemala. "San Simon," depicted as a seated Ladino wearing European-style clothing and dark glasses, is considered as a Ladinized "Maximon"-the rum-gulping, cigar-puffing ancient folk deity revered among the Tzutuhtil-Mayas of Santiago Atitlan-. It is a deity 'passing' the ethnic boundaries and obscuring those conceptual categories constructed by the modern West and Christianity as ethnicity, race, culture, religion and God.

Organized panel

Sassa, Mitsuaki
Keio University, Japan
Globalization and New Age
Movements in Present-Day
Korea(06T)

Influenced by the West, New Age movements started to emerge in Korea around the 1980s. Moreover, the wave of globalization has had a

tendency to facilitate the development of these movements, especially after the IMF currency crisis of 1997. In the wake of the diffusion of a mass-consumer culture that characterizes globalization, Korean New Age movements have been strongly influenced by Western movements, taking on such features as hybridism, overemphasis of consumption, and collusion with the media. On the other hand, a new type of nationalism that re-unifies Korean traditional culture has been rising as a reaction against the global homogeneity of Western standards. In this report I want to discuss the most recent trends in contemporary Korean New Age movements from the viewpoint of how present-day Koreans re-create their religious tradition while undergoing this process of globalization.

Organized panel, English

Sasaki, Ataru
University of Tokyo, Japan
Two Forms of Power: Imaginary and Disciplinary(07T)

Michel Foucault analyzes two forms of power in detail: sovereign and disciplinary. However, he suggested in an interview in 1977 that this sovereign power was connected with the imaginary "Love for Maitre". What conclusion can be drawn from this proposition?

Organized panel, Japanese

Sato, Atsushi
Toyo University, Japan
Why Is the Hua-yen Doctrine Important in Korean Buddhism?(08M)

In the present Korean Buddhism, Hua-yen is educated and studied as the fundamental doctrine of the Zen sect. Korea can also be said to be the area where the Hua-yen doctrine is the most prosperous in East Asia. In order to consider the reason for this, the precise research

from a historical and an ideological viewpoint is required. In this announcement, I want to consider this problem from the following three points. 1) Positioning of the Hua-yen doctrine within the Zen Buddhist system, 2) Research of the Hua-yen doctrine itself 3) Educational system in the priest training organization

Organized panel, Japanese

Sato, Junichi
Osaka Sangyo University, Japan
To Surmount Religionized Scientism of Today(06D)

Few scientists and engineers of today recognizes truly that their science has become an ism or even a religion. If not so, the science and technology attained in the 20th century should not have led the world and humanity along such an annihilating road of nature and peace. Propagation of this ism or religion has arisen from the blind belief in of arithmomorphism and the traditional application of dialectic; the former treats only with all the matters and phenomena numerically expressible in our world excluding the others, and the latter consists in the absolutization of the principle of contradiction and that of the dialectic which distinguishes unreasonably every phenomena into right and wrong and afterward fuses both. However, this attitude is not "scientific" in itself, because the religionized science excludes the penumbra of knowledge, an intermediate area between to be known and not to be known.

Organized panel, Japanese

Sato, Kazunori
Kokugakuin University, Japan
Debating the Appraisal of the Virtues of Emperor Meiji (Seitokuron)(08S)

Meiji Jingu is commonly known as the shrine established in Yoyogi, Tokyo that is dedicated to cherishing

the memory of virtues (seitoku) displayed by Emperor Meiji and Empress Shoken. Although the Japanese name for the Meiji Memorial Picture Gallery, an institution in the Meiji Jingu Outer Garden, is preceded by the term seitoku it is difficult at best to explain what this term precisely means. One book outlining Shinto states that the manifestation of Emperor Meiji's virtue and the foundation upon which this shrine was established are closely related to the concepts of "the deification of an emperor of Japan" and "a living god." However, I think that as far as postwar historical studies and religious studies are concerned, debate of the issues of the "Emperor System" and "State Shinto" has been left unresolved. In order to rectify the situation, it is indispensable for us to learn how modern Japanese perceive the concept of "imperial virtue," and debate these issues until it is clarified so that we can continue to expand in our understanding of the foundation of Meiji Jingu. Keeping this in mind, I hereby propose concrete inquiry emphasizing public ideology that affects the formation of the modern-day view of "imperial virtue."
Organized panel, Japanese

Sato, Keisuke
Osaka Prefectural College of Technology, Japan
Au Bout de la Vengeance: la Mémoire Inoubliable au point de Vue de la Philosophie de la Religion(07Q)

La mémoire, personnelle ou collective, garde souvent le mal même que l'on a subi malheureusement. En certains cas, cette mémoire se change en vengeance à ce qui a commis ce mal. En outre, cette vengeance peut reproduire les mémoires suivantes et causer la chaîne de vengeance. C'est le pardon que l'on commence

à remarquer en tant que coin de faire cesser cette chaîne. Dans la tradition chrétienne, le pardon est, dit-on, l'œuvre de l'amour de Dieu. Mais alors, y a-t-il le pardon que l'homme fait à l'homme en conservant cette hauteur divine, et pourtant qui pardonne le mal en gardant la mémoire du mal en tant que mal sans oublier. En un mot, le pardon humain est-il possible? Or, d'autre part, le pardon est-il vraiment nécessaire? Pourquoi pardonner, malgré que il n'y ait pas le devoir de pardonner? À partir du concept de vengeance ou haine, mon essai examine ces questions, c'est-à-dire la possibilité et la nécessité du pardon.

Symposium, Japanese

Sato, Shintaro
Tohoku University, Japan
Rethinking Eliade's Homo Religiosus(10Q)

In this presentation I attempt a review of Mircea Eliade through his concept of homo religiosus. He is a representative scholar of religion in the 20th century, but has come under heavy attack from his critics. Therefore, I wish to rethink his contemporary significance in the study of religion. He claims that the "history of religions can open the way to a philosophical anthropology." His usage of the term homo religiosus provides a good example of his vision. In my view, he is an existential thinker in certain aspects, because his consideration of hierophany is the quest for an existential meaning for human beings. He also believes that the possibility of human existence is disclosed towards religiosity. In fact, for Eliade humanity is homo religiosus, and to him that is the core of the problem. This is also where the contemporary significance of Eliade's works abounds.

Organized panel, English

Sato, Takehiro
Taisho University, Japan
Prayer for Personal Health and World Peace: Okinawa, Militarization, and Shamanic Practice(11R)

The religion courtesy in a local place and the meaning of a prayer has become clearer from a global perspective. We can understand the meaning of practice of Shaman similarly. In this report, I take up as an example the courtesy of Okinawan Shaman "Yuta." Okinawa is located in the southernmost end of Japan. I want to show the following things: How does the courtesy of praying for individual health which Shaman performs overlap with the prayer of movement against the military base and world peace? The point of my argument here is following: 1) Religious susceptibility and logic of relating individual reality and the world situation. 2) The global range which appears in local prayer. My conclusion is as follows. Shamanic practices in present-day Okinawa are examples of the religious correspondence to the situation of globalization and they are also important cultural movements.

Organized panel, English

Satoh, Saori
Tokyo University of Foreign Studies, Japan
Faith and Nation: Case Study on Non-Church (Mukyokai-shugi) Christians in Japan(03W)

The purpose of this study is to show the characteristics of the linkage between religious orientation and the view of the nation, dealing with the case of Non-Church Christians in Japan. The people in this case have tended to focus on and share the concept of 'ideal nation' within their religious acts, (e.g. 'Two J's' (Jesus and Japan)). I would like to examine why and how faith and

nation have been linked in this case. We deal here with data from magazine articles they published, and focus on some controversial essays on 'faith and patriotism' and 'prophet and evangelist' during 1930-1945, and analyze in reference to Max Weber's ideal types on social actions, from the aspects of sociology of religion. This analysis shows that the variety of views of 'Japan' and 'the Japanese' depends on the different orientations of 'self and divinity,' 'reformation of this world,' and 'saving of individual and nation.'

Organized panel, English

Sawada, Janine T. A.
University of Iowa, USA
Physical Disciplines in Late Tokugawa Religion(12P)

During the late Edo era people from a wide range of social classes created new religious systems that promised greater control over one's personal and social life. Especially in the middle sectors of society, ideas about how to regulate the functions of the body as well as the mind (or heart) multiplied. While the learning of the elite classes tended to emphasize the importance of disciplining the inner person in the light of the values recorded in the Chinese classics, representatives of less-educated groups generated a broader variety of proposals, many of which gave priority to bodily disciplines. The concern with physical control centered on concrete processes, such as eating, breathing, and sexual reproduction. My presentation will identify this trend in the teachings of such early nineteenth-century figures as Mizuno Nanboku, Inoue Masakane, and Kotani Sanshi.

Organized panel, English

Sawai, Yoshitsugu
Tenri University, Japan

Constructing a New Bio-Ethics from the Perspective of Toshihiko Izutsu's "Oriental Philosophy"(02J)

With the rapid development of medical technology, we face the challenge of having to construct a new bio-ethics. To guide us in this task, I would like to propose an "Oriental perspective." In this context, the word "Oriental" is not meant to highlight the traditionally assumed contrast between "East" and "West," but rather to denote a perspective which includes not just East Asian thought but also the thought of Semitic religions, namely Islam and Judaism. My paper discusses the issue of the "Oriental Philosophy" raised by Toshihiko Izutsu, a leading Japanese scholar of Islamic Studies and Oriental thought. By taking into consideration the thought not only of East Asia, but also that of Islam and Judaism, Izutsu attempted a "synchronistic structuralization" of Oriental thought. Organized panel, English

**Sawai, Yoshitsugu
Tenri University, Japan
The Scriptural Hermeneutics in Hindu Religious Tradition(04L)**

The main theme of this panel is to clarify the characteristics of Hindu thought with special focus on scriptural hermeneutics in the Hindu religious tradition. A notable aspect of Hindu thought is that it is mostly expressed through commentaries on sacred texts. For example, Vedic thought developed as the hermeneutics of the Veda, especially of the Upanisads. This panel seeks to elucidate the fundamental nature of Hindu thought from the perspective of the religious commentaries. Organized panel, * Session Abstract, English

**Sawai, Yoshitsugu
Tenri University, Japan**

Texts and Their Creative Interpretations: Reflections on the Vedanta Philosophy as the Hermeneutics of Upanisads(04L)

In their search to find a system in the diverse and heterogeneous teachings of the Upanisads, Vedantic philosophers developed a system of "creative readings," which they expounded in their commentaries on these texts. The most prominent of these commentators were Sankara, who took a wholly non-dual position, and his critic Ramanuja, who writes from a theistic and limited non-dual standpoint. This paper, which will focus on Ramanuja's philosophy, especially as contrasted with Sankara's, is a hermeneutical attempt to convey the essentials of Vedanta philosophy. I argue that Ramanuja's interpretation of the Upanisads, which was based on his own intuitive experience of reality, developed a unique Vedantic theory of the structure of reality and must be recognized as creative philosophical thinking. Organized panel, English

**Schalk, Peter
Uppsala University, Sweden
On the Road to Unity(10R)**

In Sweden three Hindu organisations try ways and means to co-ordinate their activities motivated by religious, but also by financial reasons. The Tamil Saivas form a separate group from the Krishna devotees and the devotees of Vaishno devi. The Swedish state finances religious activities of organisations that appear united. The VHP has come forward to represent all three organisations, but some feel that this is problematic. My presentation will describe the discussions in the process of formation of an umbrella organisation. Organized panel, English

Schattschneider, Ellen

Brandeis University, USA
Doll Dedication and the Japanese
War Dead: Memorialization,
Repression and Shamanic
Practice(11R)

Across contemporary Japan, at sites as diverse as Yasukuni Shrine and small regional temples and shrines in northern rural Japan, mothers and sisters have dedicated hanayome ningyō (bride dolls) to the souls of their deceased sons and brothers to serve as spiritual companions in the other world. Such "spirit spouses" are often generally dedicated with the help of local female spirit mediums who through spirit possession "speak" with the deceased and determine that they are lonely and in need of a "wife." This paper traces the dedication of one such doll by a local spirit medium herself, who explained that although she had helped many people to dedicate dolls to their deceased relatives she had "forgotten" to "marry" her own relative, killed while he served in the Imperial Navy. Although most of the deceased memorialized in this fashion in Tohoku are not war dead, this paper will argue that the image of tragic death in wartime, in a place far from home, and under conditions where the family received no human remains, continues to inform the contemporary practice of "hanayome ningyō." I explore in turn the migration of this practice to Yasukuni Shrine in Tokyo in spite of initial resistance by the shrine establishment; and attempt to explicate the repositioning of this previously shamanic-based practice within a neo-nationalist stage. In a manner somewhat akin to early shamanic figures, who often underwent great suffering and ritual sacrifice in the interest of the larger community, war bereaved women in these new contexts appear to have been cast in the role of exemplary mourners, embodying the entire

Japanese body politic in all of its contradictory relations to the military war dead.

Organized panel

Schleicher, Marianne
The University of Aarhus,
Denmark
Canonical, Sacred and Holy
Aspects of Scripture: on the
Function of the Psalms in Jewish
Tradition(04R)

The paper argues that 'scripture' comprises three aspects: the canonical, the sacred, and the holy. Interpretation brings the canonical aspect to fruition as an in- and excluding means to delineate society's boundaries. The sacred aspect comes to the fore through belief and conviction. It enables individuals to interact with the divine sender and, if they engage in interpretation, to receive a proposal of a new, religious worldview. The holy aspect inhibits interpretation, but conveys a divine power in ritual that adds to the efficacy of ritual to strengthen the community feeling, the meaning system, and the absolute values of society. Thus, the paper aims at explaining the implicit or explicit use of the biblical psalms in Jewish tradition and at outlining the dynamic processes of legitimisation and identification, presenting religious texts as efficient means of ethnic survival and of power to revolutionise religion from above and from within.

Organized panel, English

Schmidt, Gilya Gerda
University of Tennessee, USA
Medinat Schwaben or the
Localization of Judaism in
Southern Germany(03G)

With minor exceptions, the basics of the Jewish religion are a constant no matter the geographic location. Jewish culture, on the other hand, adapts itself to the culture and customs of the host nation, be it

India, Germany, or the U.S. However, a group could and can only become indigenous over a period of time. This paper will explore the 19th-century 'localization' of Judaism in rural areas of southern Germany, including customs such as lifecycle events, language, names, culinary particularities, worship service, and holiday customs. Until 1806, rural Jews in German lands lived in small principalities under the protection of a local lord. Their period of residence was often short so that their indigenization could not occur. After 1806, with the creation of kingdoms in German lands and until the creation of the Second German Empire in 1871, they achieved greater stability and longevity and th

Organized panel, English

Schoener, Gustav-Adolf
Hannover University, Germany
Astrological Pamphlets and
Martin Luther as the
Reformer(17T)

As a result of the invention of printing, the pamphlets of early modern times changed the function of literature, including religious literature. Unlike the hand-written literature of the Middle Ages, the large print-runs and graphic content of the pamphlets made it possible to address and motivate a far wider audience. Luther's consistent monotheism (Christocentrism) is challenged by the astrological prognosis of the coming of a "little prophet" for the year 1484. This notion, which had been in circulation since the 15th century, first of all in Italy, then in Germany, forced Luther to recognize this "heathen" art (foreword to Johann Lichtenberger's *Prognosticon* of 1527). This prognosis led to disagreement between Catholic and Reformatory astrologers and theologians interested in astrology, over Luther's meaning for contemporary

Christianity (reformer or heretic). Both sides use different variations of Luther's birth horoscope to depict him as a "little prophet" from one or other perspective. Thus Christianity as a whole finds itself in the grip of perspectives that emerged from Arabic-astrological practices. In this paper I examine how these developments generate questions about Christian identity.

Organized panel, English

Schwaetzer, Harald
Institut fuer Cusanus-Forschung,
Germany
Toleranz als Wahrheit im Spiegel.
Zu "De filiatione Dei" und "De
pace fidei"(04N)

Die Schrift „De pace fidei“ gilt in der Forschung zu Recht als Kronzeuge des Toleranzgedankens bei Nikolaus von Kues. Vor allem von Helmut Meinhardt (in Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft 16) wurde die Bedeutung des konjekutralen Denkens für dieses Konzept hervorgehoben. Der vorliegende Beitrag zeigt, daß man zum Verständnis des Konzeptes von „De pace fidei“ nicht nur auf „De coniecturis“ zurückblicken muß, sondern daß es einen weiteren, bislang in der Forschung übersehenen Subtext gibt: das Spiegelgleichnis aus „De filiatione Dei“. Im Spiegelgleichnis operiert Cusanus mit einem zentralen Mittelspiegel (Jesus Christus) und im Kreise um ihn herum stehenden anderen Spiegeln (Geschöpfe), unter denen es „lebendige Spiegel“ (Menschen) gibt, die sich selbst begradigen und reinigen können. Diese Szenario übernimmt auch die Schrift „De pace fidei“. Um den einen Jesus Christus sind die Vertreter der Religionen im Kreise angeordnet. Mit Hilfe dieses Gleichnis erst erklärt sich, wie im cusanischen Entwurf der Wahrheitsanspruch des

Christentums und seine Vorrangstellung zusammenbestehen können mit der der Gefahr des Relativismus ausgesetzten Anerkennung der Gleichheit aller Religionen, indem jeder Spiegel sich zur Gleichheit mit dem zentralen, perfekten Spiegel entwickeln kann. Daß es aber einen perfekten Spiegel gibt, erfährt der christliche Glauben; denn da der Mittelspiegel perfekt ist, kann er nicht gesehen werden, so daß die nichtchristlichen Religionen zu Recht zunächst Christus nicht kennen; ihr Anspruch ist also durchaus gerechtfertigt, aber methodologisch nur unter Einführung des Zentralspiegels begründbar. Auf diese Weise erweist sich das Spiegelgleichnis, mit dem Cusanus seine Anthropologie („viva imago Dei“) erstmals formuliert auch als konstitutiv für seine Toleranzidee.

Organized panel

Se, Yin
Chinese Academy of Social Sciences, China
Modern Urban Civilization and Changing Mongolian Shamanism(01F)

Shamanistic bone-setting in Mongolia was developed as a village folk remedy but began to enter into cities in the late 20th century. By analyzing recent data, this paper will examine the significance of such folk knowledge in the social context of the urban space at the center of state power. Our discussion includes: 1) the shamanistic origin of Mongolian bone-setting, 2) the strategy for social adaptation in the urban environment, 3) the religious significance of an esoteric technique accepted in urban society, and 4) comparison between cases in the cities of Nei Mongol and Ulan Bator. Looking at how these shamans handle and survive within an

antagonistic modern rationalist ethos and politics and at how Shamanism is viewed in the recent nationalistic, cultural revival movement in Mongolia, we will also discuss the changing process of Mongolian shamanism in terms of modern binary oppositions such as urban/rural, center/periphery, and religion/superstition.

Organized panel, Japanese

Segal, Robert Alan
University of Lancaster, UK
A Response to THE UNDERLYING TERROR:(01C)

René Girard and Walter Burkert are the most influential contemporary theorists on religion and violence. While Girard scorns J. G. Frazer's theory of religion for supposedly missing the violence endemic in religion, in actuality, he is no less beholden to Frazer than is Burkert, who graciously acknowledges his indebtedness. Frazer's very nineteenth-century theory (*The Golden Bough*, 1st ed. 1890) makes the physical world the subject of religion. The function of religion is to control the world in order to secure food. The securing of food requires the killing of the king--at least according to one of Frazer's two theories. For Frazer, religion is not quite about the Golden Rule. As twentieth-century theorists, Girard and Burkert switch the subject of religion from the physical world to the human world. Now the function of religion is to control human aggression. Yet both Girard and Burkert are still beholden to Frazer for their focus on ritualized, sanctioned killing as the heart of religion. Where Girard, like Frazer, derives religion from actual acts of killing humans, Burkert derives religion from actual acts of hunting animals but eventually from merely symbolic dramatizations of those acts. Still, the violence dramatized is, as for Girard and Frazer, that of the

sacrifice of one living thing for the sake of others.
Symposium, English

Segal, Robert Alan
University of Lancaster, UK
Does Contemporary Philosophy of Science Make the World Safe for Religious Studies?(11K)

Ever since the challenge to the "received" view of the philosophy of science--a view epitomized by Karl Popper and Carl Hempel--the status of science has been questioned. If radical critics of the received view--critics include Kuhn, Laudan, Feyerabend, the Edinburgh Strong Programme, and Latour--are right, can science, which means natural science, still be considered objective? Can it still be deemed the model of objectivity to be emulated by the social sciences and even by the humanities? Because religious studies is commonly assumed to fall short of the standards of objectivity of the natural sciences and even of the social sciences, what bearing does criticism of conventional philosophy of science have on it? Specifically, can the religionist approach to religion, the approach that purports to be the sole appropriate one for religious studies, be defended? Does radical philosophy of science, by challenging the objectivity of scientific claims, make the world safe for religious ones? This paper will focus on the philosophy of Thomas Kuhn and will seek to determine what use defenders of religious studies can make of it.
Organized panel

Segota, Durdica
Universidad Autónoma de México, Mexico
Violence as a Daily Ethic and Aesthetic Expression amongst Ancient Mexican Cultures(03I)
The discourse regarding political and social violence of ancient

Mexican cultures from the highlands materializes in painting, sculpture and in urban spatial concepts. The themes explicitly expressed as cosmogonic violence (the aspect most researched), also reveal a society where concepts of prohibition, punishment and sacrifice transformed violence into an ethic and aesthetic feature of daily life. As art history makes these material manifestations its object of study, it analyses them by its own methodology and hypothesis. The visual language of space line and colour tenses in order to produce violent formal and iconographic encounters, always in search of discursive equilibrium and harmony.
Organized panel, English

Seki, Atsuhiko
Aichi Gakuin University, Japan
The Development and Present Condition of Ontake Belief in the Chubu Region - Focusing on the Owari Area(08C)

Ko groups were formed in the Kanto region and subsequently spread to other regions. In the Owari area, a large number of ko groups from several schools were established and later developed in complex patterns. One of these schools belonged to Gikaku, an ascetic in the Owari area who succeeded Fukan's disciple, Kozan. There was also a school that regarded Kakumei, who was the other patriarch of Ontake belief in the Chubu region, as its founder. Ko groups of Kakumei's school were formed around his birthplace by his relatives. Later, from the end of the Tokugawa Shogunate to the Meiji period, Gigu and Kumyo revived the ko groups of Kakumei's school in the Owari area. Research on these two ko groups reveals two patterns: "the local adhesion type" in farming areas, and "the dispersed type" in urban areas. Today, these two types have become inter-mixed.

Organized panel, Japanese

Seki, Kazutoshi
Kyusyu University, Japan
The Study of Religion in Japan
(2)(02A)

Japan, which accepted Buddhism, Taoism and Confucianism in various ways in the second half of the first millennium, has a long tradition of comparative studies of religions. One of the earliest examples is Sangou-Shiiki ("The Teaching of Three Religions") written by Kukai, the founder of the Shingon sect of the Buddhism, in 798. It was in the Meiji era (1968-2012), however, that the study of religions in the modern sense was introduced into Japan. This year marks the 100th anniversary of the first academic institute for studies of religions in Japan and the 75th of the foundation of the Japanese Association for Religious Studies. With these two panels we are going to review the religious studies of the past century in Japan methodologically as well as regionally so that we may open up new horizons of study in the future.

Organized panel, * Session Abstract, English

Sekido, Gyokai
Rissho University, Japan
About the Reason why the
Religion of Nichiren Filtered into
the Society(02M)

Buddhism was considered the culture of nobles in the Heian Period. However, in the Kamakura Period Buddhism's role was changed to provide everyday people with a source of relief from their worries and pains. Honen (1133-1212) thought that the doctrine of existing Buddhism was too difficult, so he presented the faith of "Buddhist Invocation." Nichiren (1222-1282) thought that a sacred text was the best salvation for bonbu (foolish ordinary people), and proposed a

method of faith -the "Daimoku" - that was easy for the people to accept. Calamities such as earthquakes, heavy rains, and famines appeared continuously during the Kamakura Period. Nichiren sought to deal with such social problems based on religious faith, and he exhorted the Shogunate to do so in his treatise, Rissho-ankoku-ron. His warnings in that text became reality in the form of a Mongolian invasion and a civil war, and the people paid great attention to it.

Organized panel, English

Sekimori, Gaynor
Tokyo University, Japan
The Effect of Meiji Religious
Policy on Shugendo(07C)

During 1868 and 1869 in particular, the new Meiji government enacted legislation to "clarify" the relationship between Buddhism and kami beliefs and worship. This, rather than the ban on Shugendo promulgated in 1872, sounded its death-knell, since it undermined the very premises of kami-buddha combination on which Shugendo was built. The effects of what has become known as "kami-buddha separation," however, were neither immediate nor uniform among Shugendo centres. This paper examines how the policy was carried out at the three major centres of Shugendo in early-modern Japan: Yoshino, Hagurosan, and Hikosan. Crucial factors in the variety of response include distance from the capital (Kyoto rather than Edo/Tokyo), the social and hierarchical structure of personnel (in particular the relative strength of shrine priests), the pattern of authority (particularly the relative power of the temple and its confraternities), the concern of the local authority (whether the survival of Shugendo was regarded as serving local interest), the economic importance of the shrine-temple complex to the government

(Jingikan/Kyobusho), and the degree of compromise that would satisfy the local personnel. Organized panel, Japanese

Sekimori, Gaynor
Tokyo University, Japan
Wooden Fowl and Paper Fish: The Separation of Kami and Buddha Worship in Haguro Shugendo, 1868-1875(13P)

In 1868 the Meiji government enacted a series of laws, often called the "Separation Orders," to raise "Shinto" to the status of a state cult that embodied the ideals of the new order. This Shinto did not reflect even the practices of local communities, let alone the contemporary religious matrix of kami-buddha combination. Thus it was necessary to "clarify" what was and was not Shinto. Shugendo shrine-temple complexes in particular were targeted for reform, since Shugendo was predicated on kami-buddha combination. This paper looks at how the "Separation Orders" affected the Shugendo of Hagurosan institutionally, ritually, ideologically and socially. Using insights gained from recent "revisionist" scholarship concerning the English Reformation(s), it examines how change that was not demanded or welcomed locally was able to occur. An important source for evidence is the unpublished Diary of the first head of the reconstructed shrine, Nishikawa Sugao.

Organized panel, English

Sekine, Yasumasa
Japan Women's University, Japan
Sacralisation of the Urban Footpath, with Special Reference to Footpath Temples in Chennai City, South India(14F)

With regard to urban footpaths there are two extreme actors: the municipal authorities who, in theory, pursue town planning and maintain

footpaths for the convenience of pedestrians, and the poor homeless living illegally on footpaths with the constant fear of being forced to move on. There exists a clear difference in standpoint between authorities and pavement dwellers on the use of footpaths: the former has the power to keep the public space free from encroachment, but the latter find the footpaths an advantageous space for living. The discussion focuses on footpath temples that have prevailed since the 1990s in Chennai City, South India that are mostly built and maintained by the lower section of the population. Footpath temples contain and represent the power of resistance against authorities in the name of the sacred, and are thus a weapon of the weak in their tactics for survival in the city.

Organized panel, English

Senay, Bulent
Uludag University, Turkey
The Perception of 'Self' and Conflict-Resolution in Buddhism and Islam(17N)

Religion has a dual legacy in human history regarding peace and violence. Conflict resolution theory must examine more systematically the decision-making of religious actors and leaders in order for strategies of peacemaking to be effective in the relevant contexts. Behind religious decisions and motivations exist certain set of attributes that a person attaches to himself or herself most firmly, the attributes that the person finds it difficult or impossible to imagine himself or herself without. In religious worldviews the 'self' is often used for that set of attributes. This paper will look at the Buddhist and Islamic perceptions of Self as a background to religious and pragmatic motivations in the context of conflict resolution. It will look into the question of 'the construction of

'Self' through the Buddhist concepts of anatta (no-self), arhat (the enlightened being) and tathata (such-ness), in comparison to the Islamic concept of nafs, insan al-kâmil (the perfected human being), and fitra (the primordial state). One of the central tenets of Buddhism is that there is no permanent self. In Islam too, the 'self-nafs' lacks permanent inherent existence. In Buddhism, the concept of peace or santi is extended to include both inner and outer peace. Inner peace (ajihatta-santi), which is generally known as 'peace of mind', is a mental state free from "disquieting or oppressive thoughts or emotions." In Islamic tradition, of particular interest in the model of the self is the concept of nafs - the Arabic word used in the Qur'an and translated as 'self' or 'soul'. The perception of one's own 'self' and other selves is important in the process of individuation and ultimately for any kind of 'conflict-resolution'. An indirect conclusion will be drawn with regard to the impact of the study of religion in conflict-resolution in terms of a comparison between 'agnostic phenomenology' and 'phenomenological theology'. The argument will point at the significance of renewed reflection on theories of religion and approaches in the study of religion.

Organized panel, English

Seroussi, Edwin

Hebrew University of Jerusalem, Israel

Between Sacred and Mundane in the Musical Culture of the Sephardi Jews(14U)

Traditional Jewish communities were ruled by religious law in their daily life. The discourse about sacred and mundane spaces of cultural creativity are therefore a modern construction. This paper will explore the lack of clear-cut

divisions between so-called secular and religious spheres in the area music. The paper treats the musical traditions of the Sephardi Jews, i.e. the descendants of the Jews of Spain and Portugal who settled around the Mediterranean Sea after 1492.

Organized panel, English

Shaburov, Nikolay Vitalievich
Russian State University for the Humanities, Russia
Russian Orthodox Church and State Today(17Q)

Under the Constitution, Russia is a secular state, which excludes the existence of a state religion. The recent authoritarian trends in today's Russia suggest not only a desire to exercise a tighter control over religious organizations, but also striving for some type of a state religion. The Moscow patriarchy's active lobbyists have been trying to get through the Lower House of the Russian Parliament a bill on traditional religions in order to provide a legal basis for a closed list of state-backed confessions. For this status will surely go only to four of them: Orthodoxy, Islam, Buddhism and Judaism, the predominant role being undoubtedly reserved for the Russian Orthodox Church. The matter is that the Church and the Authorities are in need of each other. The latter require additional legitimization and the creation of a new state ideology while the former needs the backing of the latter in asserting itself in a secularized and multi-confessional society.

Organized panel, English, Russian (, Japanese)

Shakhnovich, M. Marianna
State St.Petersburg University, Russia
The Cognitive Religious Studies in Russian Perspective(12U)

The study of religion from a cognitive perspective is a relatively recent form of the science of religion, based on a multidisciplinary cognitive approach. It was developed both by European and American scholars (V.Anttonen, J.Barret, P.Boyer, S. Guthrie, Th.Lawson and R. McCauley, I. Pyysiainen, D. Sperber) on the basis of the general evolutionary thinking. This approach produces explanatory theories of religion (without denying the values of interpretation) and in this sense returns to classical tradition. The cognitive approach provides an opportunity to unveil the origin of religion and to reflect upon how religious ideas and practices were formed. This is closely linked with problems concerning the genesis of the mind and with the process of cultural development. The cognitive approach focuses not only on the natural foundations of religion or the cognitive aspects of religious symbolism, but on the genesis and development of language and its influence on a mythological model of the world.
Organized panel

Sharkey, Heather J.
University of Pennsylvania, USA
Islam, Christian Evangelism, and Religious Freedom in Egypt(05H)

In early twentieth-century Egypt, Anglo-American Protestant missionaries proselytized actively among Muslims while working under the protective influence of British imperialism. However, missionaries encountered local resistance to their work in the form of what they called the "Islamic apostasy principle": the doctrine that conversion into Islam was acceptable but that conversion out was forbidden. Small numbers of Muslims nevertheless did convert to Christianity in this period, though they faced heavy social sanctions and came under strong communal pressures to recant. Focussing on

the case of the American Presbyterian mission, this paper examines how Christian missionary attitudes towards proselytism, religious choice, and conversion clashed with prevailing Muslim beliefs in Egypt and galvanized the country's Islamist and nationalist movements. Drawing upon wide popular support for anti-missionary initiatives, Egyptian politicians increasingly used legal means to reduce Christian mission activities and eventually banned the teaching of Christian subjects to Muslim schoolchildren. By the 1950s, a decade of dramatic decolonization, the Egyptian government asserted a definition of freedom of religion that was effectively this: Egyptian Christians had the freedom to practice Christianity or to join Islam, while Egyptian Muslims had the freedom to practise Islam free from Christian evangelism.
Symposium, English

Sharma, Anita
Delhi University, India
H.H.Dalai Lama's Engaged Buddhism(16M)

The Dalai Lama asserts that for Buddhism to be an effective force for systematic institutional change, the traditional Buddhist emphasis on individual, moral, and spiritual transformation, must be adjusted to address more forcefully, the structures of oppression, exploitation and environmental degradation, while preserving the unique Buddhist emphasis on the practice of mindful awareness and a lifestyle of simplicity. His engagement with Buddhist philosophy, while addressing contemporary issues, has varied implications for Tibet as well as the international community. The Dalai Lama contends that his philosophy of developing a 'good heart' is based on core Buddhist principles, but he maintains that it is also in

accordance with the best principles of all religions. In his talks, he often insists that direct engagement with other people and their problems is necessary in order to develop genuine compassion. The Dalai Lama has done much to change the image of Buddhism as a 'quietist and introverted spirituality.' In this paper, an attempt is made not only to evaluate the character of Dalai Lama's engaged Buddhism vis-à-vis other forms of engaged Buddhism but also its long term consequences in the post-modern world ridden with problems of ecological degradation, violence, discrimination, and genocide.
Organized panel, English

Shiba, Haruhide
Taisho University, Japan
Shinran's Concept of Karmic Evil, Comparing with the Sin in Christianity(11M)

It seems necessary to reconsider what is 'justice' now at the present. Hence, we would like to discuss what kind of problem will be raised when we see the tradition of Jewish and Christian religions, which based on 'Justice (Gi)' and 'Justification (Ginin)', from the perspective of Buddhism. Simultaneously, we will also take up Pure Land Buddhism - which has been studied to some extent in comparison with Christianity- comparing especially Shinran's concept of karmic evil with Christianity and general Buddhism, and to make his original stance which is 'Not having definition is to be the definition' (= Gi naki o Gi tosu) clear. Then finally, we will consider what can be seen from his thought or insight in this time of conflict.
Organized panel, English

Shibata, Daisuke
University of Tsukuba, Japan
The Sumerian Shuilla-Prayers in Ancient Mesopotamia(03N)

Clay tablets stemming from the ruins of present-day Iraq and Syria shed light on the cults of the cities of ancient Mesopotamia. The textual material is especially helpful for the reconstruction of the cults of the first millennium BC, for which we have many cult-related texts as well as prayers, which were recited in the course of the cults. Many such prayers are written in Sumerian, even though this language has not served as a spoken language since ca. 2000 BC. In this paper a genre of the Sumerian prayers called Shuilla, "Hand raising (prayer)", will be examined and the character of the prayers will be analyzed, especially its relation to the cults in which the prayers were recited, e.g. during the so called "new year's festival of Babylon".

Organized panel, English

Shibata, Mimiko
L'association pour l'étude de la pensée de Simone Weil, Japan
The Violence of Mysticism: Simone Weil on Modern Science(06Q)

1) Simone Weil criticized the fact that the highly specialized modern science had become itself a prestigious 'mystery' in the contemporary civilization. In fact, according to her, what had led Hitler to his crime was the very mechanistic view of the world characteristic of this science, the view that <<the force is the unique master of all the phenomena of the nature>>. 2) For Weil, the true mysticism has nothing to do with detachment from the sensible material world. Rather it is waking up from the imaginary world-order created by some prestigious force to the beautiful order of the material world itself. <<Beauty is what is most mysterious here below.>> <<The true definition of science is the study of the beauty of the world.>> 3) I'll treat mainly works of

her later days (L'Enracinement, etc.) in which she looks for the way to have the modern science recover both its evidence and its true mystical character.

Organized panel, English

Shibata, Yoshiko

Kobe University, Japan

Searching for a Niche in Society and Expressing Difference from Society through Christianity and Ethnic Ritual: Hybrid Ethnic Identity Among Chinese Creoles in Contemporary Jamaica(06V)

This paper explores the formation of Chinese Creole identity in Jamaica through the lens of religious affiliation, both to Christian and non-Christian groups. The data presented in this paper is based on my fieldwork conducted in 2003 and 2004. Chinese Jamaicans can no longer be referred to as a homogeneous group. The Chinese community in Jamaica is relatively small and it has been largely creolized. A substantial number of its members has intermarried with other segments of Jamaican society. The complex realities of Chinese life in Jamaica refuse generalization and require careful investigations and analysis. Chinese Jamaicans have celebrated the year 2004 as the 150th anniversary of their arrival on the island, commemorating their contributions to Jamaican society at large while also emphasizing their unique ethnic identity. The large majority of Chinese are Christians, and most of the Christians adhere to the Catholic Church. Their "conversion" began in the first generation, although some still continue to perform gaasan, the veneration of ancestors at the Chinese Cemetery. There is also an evangelical Chinese church which caters mainly to Chinese, both Hakka and Mandarin speakers, and which has begun to reach out to new Chinese immigrants who have

arrived from mainland China and Hong Kong.

Organized panel, English

Shields, James Mark

Lakeland College, Japan

The Construction of Harmony among Buddhist Sects in Late Meiji Japan: The "Critical Buddhism" of Murakami Sensho(02B)

In works like *The Unity of Buddhism*, Murakami Sensho sought a clear historical basis for Buddhism. However, unlike some of his peers in the Daijō hibussetsuron movement, he also called for the emergence of a universal, non-sectarian Buddhism based on a set of unified and undisputed doctrines. Murakami's main goal was the (re-)construction of a True Buddhism, based on a principal of non-sectarian harmony. Fully eight decades later, in the late 1980s, Sootō Zen scholars Hakamaya Noriaki and Matsumoto Shiroo began to publish works under the heading of Critical Buddhism, whose goal, like the Daijō hibussetsuron scholars of long past, is to cut through the myth and mysticism of (especially Mahayana) Buddhism in order to get to the bones of a True Buddhism lying underneath--a Buddhism both 'primitive' and more suitably 'modern'. Yet, having the benefit of hindsight with respect to the use and abuse of Japanese Buddhist ideas for nationalist purposes during the twentieth century, the Critical Buddhists also make clear that one of the largest, if not the central, stumbling block to a revived Buddhism is the very notion of harmony or unity, along with the pretence of scholars such as Murakami to 'objectivity'--their work is unabashedly normative and, as some have argued, palpably sectarian. In this paper, I will examine the principle of harmony in Murakami's work, with reference to

the construction of an ideology of harmony within early-twentieth century Japanese nationalism, in order to evaluate the work of Murakami vis-a-vis his late-century avatars, the Critical Buddhists.
Organized panel, English

Shigeru, Makito
Aoyama Gakuin University, Japan
Heidegger's Later Thought on Language and Negative Theology(04Q)

The aim of this presentation is to establish that Heidegger's late thought on language can be placed in the tradition of negative theology. In some of the writings contained in "On the Way to the Language" (1950's) Heidegger offered an analysis of the language contained in the German poems such as S. George's *Das Wort* and G. Trakl's *Ein Winterabend*. It can be said that this analysis belongs to the tradition of negative theology, because it attempts to rescue metaphysics through pain, which points to the difference between Being and beings. Moreover, in "The Question of Being" (1955) he expressed Being by drawing crossed lines, which also belongs to the tradition of negative theology. By portraying Being in this manner, a place of pain that can't be represented is indicated. These examples provided a basis on which metaphysics can be restored.

Organized panel, English

Shillony, Ben-Ami
The Hebrew University of Jerusalem, Israel
Emperors and Religion in Modern Japan(05P)

This panel focuses on the religious behavior of the emperors in modern Japan and on their attitudes towards other religions. Rosemarie Bernard will address the topic of the emperors and Ise Jingu. Despite the vagaries of politics and the

arguments that tennosei dates to the Meiji period, there are continuities and discontinuities in the history of the relations between the emperors and Ise Jingu that ought to interest historians and anthropologists. Ernst Lokowandt will examine the relationship between the political position of the emperors and their religious functions. The allegedly direct rule by Emperor Meiji was accompanied by a stress on his sacred rituals, but once he became a constitutional monarch there was less need to enhance his authority through religious ceremonies. The emperor in present-day Japan derives his position from the will of the people, but he is still in possession of the three regalia and still conducts the most important Shinto ceremonies. Ben-Ami Shillony will talk about the relation of the emperors towards Christianity. Surprisingly, the modern emperors of Japan respected the religion of the west, promoted Christians to senior court positions, and sometimes even considered conversion.

Organized panel, * Session Abstract, English

Shillony, Ben-Ami
The Hebrew University of Jerusalem, Israel
The Descendants of the Goddess and the Son of God: Emperors and Christianity in Modern Japan(05P)

Theoretically, there could be no relation between the sacred emperors of Japan, allegedly the descendants of the sun goddess Amaterasu Omikami, and the foreign religion Christianity, which looked down on Shinto as a pagan creed. In fact, the modern emperors of Japan, since Emperor Meiji, their family members and their close advisers respected the religion of the enlightened west, showed interest in it, promoted Christians to

senior court positions, and on a few occasions, such as during the allied occupation, even considered conversion. Although Christianity has failed to get hold of the imperial palace, a Christian influence there has existed for almost a century.
Organized panel, English

Shim, Sun-Young
University of Tsukuba, Japan
Four Meta-narratives of Tan'gun in the Far Eastern Colonial Contact Zone: Comparing Comparative Religions(01F)

Discourse on Tan'gun, the myth-historical founder of ancient Korean Kingdom, along with discourses on the identity of Korea's indigenous "religion/superstition" (mostly associated with the Shamanistic folk tradition), were among the central issues that have repeatedly appeared in the literature of comparative religions in the Far East throughout the period beginning from the late nineteenth century to the first half of the twentieth century. Proponents form all sides including Japanese historians and anthropologists, Western missionaries and travelers, emerging nationalistic scholars of colonized Korea, and the leaders of many "new/pseudo religions" of Korea during this period all had their part to share in this particular engagement, while at the same time producing knowledge about the self/other. By carefully contextualizing these discourses, that were indisputably hybrid in nature, and illustrating their practical implications within the proper imperial/(anti)colonial contexts, this paper examines the relationship of power and knowledge in the only context of a non-Western modern imperialism.
Organized panel, English

Shima, Iwao
Kanazawa University, Japan

A Statistical Analysis of the Citations from Sruti and Smriti Literature in the Three Commentaries on the Bhagavadgita(04L)

The Vedic tradition is no doubt one of the most important factors in Hinduism. Based upon this Vedic tradition, Hindu philosophers developed their philosophies in mainly two ways. One is in the form of commentaries on the Vedic literature and the authoritative works which follow the Vedic tradition. The other is in the form of citations of the Vedic literature, which are traditionally classified into sruti and smriti. Though both forms basically depend upon the Vedic literature and the authoritative works within the Vedic tradition, Hindu philosophers nevertheless created new ideas by giving new interpretations to them. To illustrate this, I will discuss three famous philosophers, namely, Sankara, Ramanuja, and Madhva. Does their attitude toward the Vedic literature and tradition differ, and if so, to what extent? Since an exhaustive discussion of this topic exceeds the limits of this paper, I will focus my attention on their commentaries on one work, namely, the Bhagavadgita.
Organized panel, English

Shimada, Hiromi
Japan
The Aum Shinrikyo Incident as Religious Terrorism(10I)

The incident of Aum Shinrikyo which arose in 1995 brought a big shock. The believers of Aum Shinrikyo murdered 27 persons and injured 4000 or more people. The death penalty sentence was passed on 12 people, including Shoko Asahara, who is the founder of Aum Shinrikyo. This incident attracted international concern. Researchers of Western countries supposed that the cause of an incident was in its enthusiastic eschatology. However, Aum

Shinrikyo was based on yoga and Buddhism. The believers of Aum Shinrikyo did not necessarily believe in God which brings about the end of the world. I want to consider this incident by going back to the tradition of the terrorism based on the Buddhism in Japan. Next, by comparing the incident of Aum Shinrikyo with the attack of 9.11, I want to analyze the features of religious terrorism in the present age when internationalization is progressing.

Organized panel, English

Shimada, Katsumi
Tenri University, Japan
'Religio' According to Nicolaus Cusanus: Apologetic Strategies in De pace fidei(03T)

Nicolaus Cusanus' *De pace fidei* was written in 1453, the year that Constantinople fell to the Turks. His argument for the unity of all religions and the possibility of peace in this short treatise has been often read as a precursor of the Enlightenment argument for religious toleration. On the other hand, however, there has been little consensus among scholars over Nicolaus' idea of 'religio' in this treatise, whether it refers to Catholic Christianity itself, or rather, whether it conveys a universal idea that transcends any form of historical religions. This presentation will explore Cusanus' argument for the relations between 'ritus' as concrete religions and 'religio' that resides in and above all of them. Moreover, by carefully looking at how Nicolaus tries to frame his argument, I will examine *De pace fidei* not as an argument for religious toleration but as a new discourse for a Christian apologetics at the dawn of the early modern period.

Organized panel, English

Shimada, Yoshihito
Nagoya University, Japan

Various Developments of Shamanism in East Asia - Manchuria, Korea, Okinawa and Tenrikyo - : Key Note Speech(07F)

One common religious basis of East Asia is Shamanism. However, a systematic study taking into account its diverse development has rarely been attempted. One reason for this comes from Chinese religious policy. Today, however, under the liberating policy of China, religious studies have become easier to take even in the North-East Province, and studies of shamanism have greatly advanced. Hence, in this panel session, we attempt to develop an international comparative study on shamanism as found in such regions as Mongolia, Korea, Okinawa, and the Japanese new religion Tenrikyo. 1. Opening Speech: SHIMADA Yoshihito, Professor, Nagoya University 2. Changing Shamanism under Chinese Policy:- YANG Kohe, Nagoya University 3. Shamanism in Korea: Hereditarytan'gol and ecstaticmudang:- UKIBA Masachika, Nagoya University 4. Shamanism in Okinawa-Yuta s and Noro s: SHIOTSUKI Ryoko, Nihonbashigakkan University 5. Shamanism and Revelation: the case of Tenrikyo: MORII Toshiharu, former assistant professor, Tenri University.

Organized panel, * Session Abstract, Japanese

Shimada, Yoshihito
Nagoya University, Japan
Foreign Expansion of Japanese Religions(08F)

Though being a giant exporter of techno-scientific goods, Japan is also an importer in the field of culture, particularly in that of thought and religion. This is an ironic fact, because *Wakon Yosai* (Western technology and Japanese mind) was the 19th century slogan for accepting Western Civilization. Today, however, Japan is slowly

becoming an exporter of Japanese culture – films, novels, comics, and animation. What about religions that constitute the Japanese "mind"? How have Japanese religions expanded in the world? If some of these religions have succeeded, we should ask why this is., and, if not, why? After the opening speech by Y. Simada, who has studied Islamic and Christian expansion in Africa, three case studies are offered: 1. SHIMADA Yoshihito: Expansion of World Religions and Japanese religions 2.TSUTSUI Tadashi. Japanese Migration in California and Jodo Shinshu Buddhism 3.ASAI Yoshifusa: Zen Buddhism in the U.S. 4.MORII Toshiharu: Foreign Expansion of Tenri Kyo. Organized panel, * Session Abstract, English

Shimamura, Ippei
National Museum of Ethnology, Japan
The Reconstruction of Ethnic Identity through Shamanism:A Case Study of the Aga-Buryats in Post-socialist Mongolia(17O)

After the dissolution of the Soviet Union and many socialist regimes, minority ethnic groups started to claim their ethnic identity. Such revitalizations of ethnic culture also have occurred in Mongolia, a former satellite of the Soviet Union. I shall limit my focus on a Mongol minority group in post-socialist Mongolia: the Aga-Buryats in Dornod province and would like to examine the role shamanism played in reconstructing their ethnic identity throughout their cultural revival movement. The reason for selecting this group is that I had observed remarkable activities undertaken by shamans looking for their ethnic roots or genealogies. In my view, this movement is much more concerned with their genealogical ruptures due to an ethnocide in the 1930's and the indispensability of genealogical

knowledge in reconstructing Buryat ethnic identity in post-socialist Mongolia. Primarily, their traumatic memories compelled some people without genealogical knowledge to revive or obtain their ancestral roots or genealogies by becoming shamans or by using shamanic means.

Organized panel, English

Shimazoe, Kimiko
Tokyo National University of Fine Arts and Music, Japan
Reflexivity and Creation of Tradition in Folk Songs of the Amami Islands(01H)

The people of the Amami Islands identify themselves through singing and performing folk songs which are individually unique to their own village communities. These songs consist of melodies and dances. Community members assimilate these practices as they grow up and acquire community membership. Each community holds its own "database" of basic knowledge which is slightly different from other villages. Traditional folk songs of Amami are retained to insure communal identity in a modern, wider society. However, the supernatural power expressed through traditional performances has turned into "music" in a modern sense. Popular folk songs today are no longer communal but designed to heal the general audience in a global society.

Organized panel, Japanese

Shimbo, Satoru
Bunka Women's University, Japan
Shinran's Imaginary World of Nenbutsu - On Sea -(07J)

Shinran often speaks of the sea in his literary works, but what kind of deeper meaning does this word have? What is the symbolic or metaphorical meaning of the sea ?I would like to trace the essential

meaning of this term, based on both the expressive feeling and vocabulary used in his works. In Shinran's literary works, the world of his imaginary sea suggests one aspect of his original Nenbutsu. On the one hand, the phrase the "sea" is used in his work were The Great Virtuous Sea and The One Vehicle, that is, it means the world completely covered with The Sea of The Original Vow or by its Power. Shinran said that in the world all things are in flux, and samsara was the sea of Multitudinous beings, and birth and death, the ocean of desire. Therefore, Shinran declared that there was no existence without thinking of the Ocean of Ignorance.
Organized panel, Japanese

Shimizu, Takashi
Kokugakuin University, Japan
A Study of the Process of the Establishment of the Religious Corporation Law(08K)

Over a span of seven years, the General Headquarter/Supreme Commander Allied Powers (GHQ/SCAP) created the basis for post-war Japan's religious system. It was during this era that the Religious Corporation Law was legislated. However, the Religious Corporation Ordinance (RCO - 1945) dating from the beginning of the occupation period and the Religious Corporation Law (RCL - 1951) from the end of it, differ substantially in content. The RCL was enacted after a number of conferences attended by members of the Ministry of Education (Monbusho), leaders of religious organization, and representatives from the Civil Information and Education Section (CIE). In this presentation, I will examine one aspect of GHQ/SCAP's religious policy by examining the drafting process of the RCL.
Organized panel, Japanese

Shimoda, Masahiro
University of Tokyo, Japan
Nirvana, Stupa Worship and Buddha-nature in the History of Indian Buddhism(04M)

Of the so-called Protestant biased attitude latent for long in modern Buddhist studies that has excessively underestimated the significance of the cult of relics, a few of recent studies have offered an emphatic refutation, making it clear that stupa worship was a widely recognized phenomenon in traditional Buddhism and Mahayana Buddhism alike, and that it is therefore a vital prerequisite for considering Buddhism as a whole. Stupas seem to have worked as a sort of axis mundi, around which the varieties of Buddhist world, not only of ritual but also of theory, variously evolved. This panel, on the basis of the philological research of Mahayana sutras and Buddhist Tantric literature, and with the intention of commanding a wider view of the progress of Indian Buddhism from ancient to medieval period, endeavors to shed light simultaneously on the three primordial and interrelated issues of Buddhism, namely, nirvana, Buddha-nature and stupas.
Organized panel, * Session Abstract, English

Shimura, Takuo
Hymn Society in Japan, Japan
German Hymnody and The Hymnal 21(11S)

In 1950 the German Protestant Churches published "Evangelisches Kirchen Gesangbuch," the first collection ever published by the joint effort of the Churches in the West and the East. However, it did not reflect the times nor difficulties that both Churches were facing. Instead, it included many hymns from the old German tradition. However, when the revised edition was created in 1993, entitled "Evangelisches

Gesangbuch," a completely new hymnal with a large repertoire of contemporary hymns from other countries was included. The addition of new categories such as "justice," "peace," "integrity of creation," "society," "country," and "world" is also noteworthy. Especially, the new hymns that give us hope in time of pain and distress in the world at large are a significant contribution. They are also found in "The Hymnal 21" of the United Church of Christ in Japan, and therefore contribute a great deal to our hymnody as well to the hymnody of the world.

Symposium, Japanese

Shin, Kwangcheol

Hanshin University, Korea

A Cross-Cultural Study on the Viewpoint of Life and Death in Popular Culture of Korea and Japan: with Special References to the Films on Funeral Rites(11D)

The purpose of this study is to broaden our understanding of the spirituality of Korean and Japanese people. It will focus on films in popular culture, especially in funeral rites. And it focuses on "a viewpoint of life and death" among various themes. "Films dealing with funeral rites" are adequate materials for looking into "a viewpoint of life and death", a main theme of this study. In those films, funeral rites are closely related to "the lives of people alive", in spite of being rituals associated with death or corpse. The representative films treated in this thesis are Goryeojang, by Kim Ki-Yong, Chugje (Festival), by Im Kwon-Taek, Hagsaeng bugun sin-wi (Farewell my darling), by Park Cheol-Su>, Narayama Bushiko, by Imamura Shohei, Ikiru (Living), by Kurosawa Akira, Gishiki (The Ceremony), by Oshima Nagisa, Funeral, by Itami Zuzo, etc.

Symposium, English

Shinozaki, Tomonobu

Rissho Kosei Kai, Japan

Nikkyo Niwano's Understanding of Peace and the Lotus Sutra(01M)

---The One Buddha Vehicle and Never Disrespectful Bodhisattva---
The theme of my presentation is Nikkyo Niwano's understanding of peace and the Lotus Sutra. From a point view that takes someone's whole life as his or her message, I think we can say that Niwano lived as a true follower of the Lotus Sutra, believing in the One Buddha Vehicle and practicing the way of Never Disrespectful Bodhisattva. His view of peace is most clearly understood in terms of three concepts which come from Lotus Sutra faith: the idea of the true followers of the Lotus Sutra, the teaching of the One Buddha Vehicle, and the model of Never Disrespectful Bodhisattva. If we don't put these three at the core of his ideas about peace, we will miss Niwano's approach to peace, especially his involvement in the movement for interreligious cooperation.

Organized panel, English

Shintani, Takanori

National Museum of Japanese History, Japan

The Differences and Meanings of Terms Regarding "Mourning" and "Memorial"(05J)

It is perhaps a human universal that there exist ideas and customs that serve to distinguish between ordinary and unordinary death. The content and expression of which reflects the differences and characteristics accorded to each culture and society. Unlike deaths attributed to natural causes deaths caused by accidents and war receive special funerary rites in Japan. Herein, I will attempt to unravel the meaning of Japanese terms for mourning and the like by illustrating examples from shrines and monuments to the war dead. The present situation is that English

terms such as mourning, memorial, lamentation have been circulated throughout general society. However, it is understood that in regards to life and death views as well as contemplations on the soul, the English words mourning and memorial differ from their Japanese language counterparts. Finally, consideration must be accorded to the influence made by using words that disregard this difference.
Symposium, English

Shinya, Masaaki
Reserch institute of Bukyyou
university, Japan

**Changing Urban Folk Religion:
The Case of Jigenji Temple(16I)**

The purpose of this presentation is to discuss a cluster of features of urban folk religion taking the Jigen Temple, popularly called Nozaki Kannon, as an example. This temple, dating from the 13th century, is located in the Osaka suburbs. Some features of traditional urban folk religion are its popular appeal, being oriented toward this-worldly gain, cultural entertainment, and shifting popularity. For example, several "functional" gods, such as the god of trade and the god of fire, are worshipped in order to attain this-worldly blessings, but some of these gods and saints are losing popularity. Once very popular in pre-modern and modern eras, Nozaki Kannon is less in demand today. It appeals to unspecified people with its Nozaki mairi (temple visit), worship of Eguchi no Kimi (a local saint), and Zen meetings. In conclusion, one can say that this type of folk religion is both changing and enduring.

Organized panel, English

Shiojiri, Kazuko
University of Tsukuba, Japan
Life and Death in the al-
Qur'an(02J)

In the al-Qur'an, whether a man is alive or dead, they are to live

according to God's Commandments. In the dimension of the Providence for the Creation of world and Eschatology, there is no distinction between the living and the dead. Under God, both the living and the dead are imposed to follow God's will. As the completion of one's creation is met at the return of the creature to God, the real meaning of life should be found in the life after death rather than in the life of this world. Therefore, man should spend their life-time in this world preparing for the next. The Al-Qur'an suggests that both this world and the next should be the places where man should live. Through this life-death concept in al-Qur'an, we can come to understand the unique Islamic Bio-Ethics, and I would like to examine how this can be viewed through the Oriental Perspective: is the Qur'anic life-death concept Oriental or universal?

Organized panel, English

Shiotsuki, Ryoko
Nihonbashi Gakkann University,
Japan

Shamanism in Okinawa(07F)

In Okinawa we know of two kinds of female religious practitioners, Yuta and Noro (or Kaminchu). Yuta have been regarded as shamans who directly contact supernatural beings and Noro or Kaminchu as priestesses who only indirectly contact them. Yuta work mainly in private, guiding personal clients and dealing with their various problems and misfortunes. On the contrary, Noro or Kaminchu work in public fields, as priestesses, managing community festivals, praying for fertility and welfare of the community. The political situation has been widely different for each occupation. Being religious leaders of their communities, Noro or Kaminchu have been highly esteemed and possessed a degree of political power. Their positions have been

mainly hereditary. But Yuta, whose formation is essentially personal, have often been oppressed by political rulers and their social position has been a marginalized one. But between them, we can comment on several common points: first, they are both composed of females; secondly, both are regarded as having strong spiritual power. This latter point is important. Even though in selecting Kaminchu, the genealogical situations of candidates are taken into consideration, candidates' spiritual powers are not placed out of consideration. Therefore Kaminchu sometimes become Yuta and work as Yuta. The relationship between these two kinds of religious women in Okinawa must be reconsidered from this point of view.

Organized panel, Japanese

Shiotsuki, Ryoko
Nihonbashi Gakkann University,
Japan
Shamanic Practitioners and
Mutual Aid Networks: Case
Studies from the Ryukyu
region(11R)

In recent years, fascinating local networks have emerged among shamanic practitioners in Japan. In some respects, these wide-ranging networks function as mutual aid societies, while simultaneously contributing to spiritual development, the healing of mind and body, and quests for salvation. Their emergence has been broadly structured by the globalization of information and transportation, including the global flow of New Age imagery and concepts. This paper examines three cases of the emergence of such networks in the Ryukyu region (Okinawa and Amami): The emergence of a mutual aid group among Shinto priestesses and believers at Okinogu shrine; The emergence of a mutual aid society for children who refuse to go

to school as well as for their parents, organized around mother-daughter pairs of shamanic practitioners; The emergence of mutual aid networks through the Internet by shamanic practitioners or lay persons broadly interested in shamanism and spirituality. These case studies indicate that shamanism and spiritual healing in modern Japan are increasingly trans-local phenomena, embedded in regional and global structures of knowledge and spiritual practice.

Organized panel, English

Shirae, Tsuneo
Ashiya University, Japan
Gods Deified and Those Who
Deify(07I)

In Japanese an expression which was used 1200 years or more ago, there were two cases, one where it existed the privity of a contract consists between gods and a man and where it didn't. For example, Japanese "praying" had two kinds of expression of "praying to gods" and "good luck to gods-" The former is performed when reciting a god' name intently in order to obtain the safety of its own body in the middle of a trip. The latter will be performed when praying to gods by making present to gods. The difference between the former and the latter is whether privity of a contract consists between gods and a man, and although the relation is in the latter, it is thought that there is nothing to the former. Only the latter remains in a present-day Japanese expression. It is a quotation from Manvoshu.

Organized panel, Japanese

Shirayama, Yoshihisa
University of Tokyo, Japan
Modern Medicine and Indigenous
Beliefs concerning Traditional
Healing; Malaria Control
Alongside Sadsana-Phee in
Laos(15J)

I have been working for a malaria control project in Laos since 2002. The major religion in Laos is Buddhism, but many members of ethnic groups in the mountainous regions have an animistic belief system called Sadsana-pee. The study site in Khammouane province is a malaria holoendemic area (the annual infection rate: 13.3% in 2001) and people in the Bourapar district are the most at risk of malaria infection. Our activities there, malaria prevention and treatment with modern (Western) medicine, are not accepted by many villagers due to their strong belief in their own traditional way of healing. How their local beliefs affect modern medical services such as our malaria control activities in this remote area of high malaria risk will be discussed, based on the results of questionnaire interviews with 240 household heads conducted in ten villages in the Bourapar district from February to March 2003.

Organized panel, English

Shisanya, Constance Ambasa
Kenyatta University, Kenya
Quest for Peace Education: The Role of Religion in Peace-Building in Africa(03D)

There is an upsurge of intra-state conflicts in Africa due to varied reasons. This scenario is absurd since participants are adherents of Christianity, Islam or African indigenous religion. This paper addresses the problem of why there are many conflicts and violations of human rights among religious Africans. The methodology used is a review of secondary data on peace and values that could be promoted by the three religions to foster peace on the continent. The paper argues that peace is elusive to many religious Africans due to lack of peace education in their indigenous and foreign religions. Peace education principles in these faiths

demand respect for life, human dignity, respect for human rights and nature with a view to upholding holistic and harmonious relationships in all spheres of life: political, social, economic, spiritual and ecological as demanded by God and religions in Africa. Such education must be combined with multifaceted secular approaches.

Organized panel

Shishima, S. Daniel
Benue State University, Nigeria
Religion and Peace in Traditional Africa: The Nigerian Experience(02V)

This paper examines the role of African Religion in the maintenance of peace in traditional Nigerian societies. The paper discusses the concept "peace" among the Tiv, Hausa and Yoruba ethnic groups in Nigeria. It is believed that traditional African societies were more peaceful because of their communality. The paper compares this communal spirit ("we are") with the individualism ("I am") in the West in order to understand religious conflict today in Nigeria. In conclusion, viable suggestions are made on the way forward for religion and peaceful co-existence in Nigeria.

Organized panel, English

Singh, Asha
Ranchi University, India
Impact of Globalisation and Urbanisation on the Cultural Dimension of Tribes of Jharkhand (India)(17S)

Exhaustive studies initiated by anthropologists, sociologists and social scientists reveal that Tribes of Jharkhand in India have multi-cultural dimensions due to the impact of outsiders and aliens living in this area. The present study focuses on the radical changes in the life style of Tribes due to globalisation and urbanisation. In order to make such a study

comprehensive, it is desirable to highlight some of the important agencies of cultural change and to study their impact. These agencies are urban contact, influence of Christianity, education and community development projects. Attention in the paper has been confined to two bigger tribes of Jharkhand, the Munda and Oraon. The objective of the study is to find out the factors and forces which lead to cultural changes among tribes and the extent to which their lives have been affected. In the present paper an attempt is also being made to investigate whether the changes are healthy or whether there has been some social disorganisation or maladjustment consequent upon cultural contact. The study also endeavours to highlight the impact of globalisation and urbanisation on the cultural identity of Tribes of Jharkhand. Since the independence of India, tribal communities in this region have been playing an important role in the country's politics. Thus, the present paper will also focus on the impact of political developments on the cultural life of Tribes of Jharkhand.

Organized panel, English

**Singh, Kameshwar Prasad
Ranchi University, India
Identity of Tribes of Jharkhand
(India) through Their Participation
at Festivals & Ceremonies(17S)**

This panel highlights the basic concepts and philosophy beneath the celebration of festivals by the Tribal community of Jharkhand. Festivals like "KARMA", "SARHUL", "SOHRAI" and others celebrated by these tribes are very much concerned with the worship of nature. Panelists in this session will focus on the multi-dimensional and various issues related to the festivals. The following dimensions will be covered in the organized

panel: 1. Religious and cultural traits of the Tribal Community of Jharkhand; 2. Impact of nature and environment on the celebration of traditional festivals; 3. Politicisation of festivals and its impact on the life style of tribes; 4. Changing religious and cultural concepts of festivals as celebrated by the tribes.

Organized panel, English

**Singh, Rana P. B.
Banaras Hindu University, India
Pilgrimage & Sacred Places:
Canon of Peace and Ecological
Harmony(01L)**

This panel considers the idea of reverential development as a force integrating dharma (moral code of conduct) and karma (right action), an integration which ultimately results in peace. Understanding pilgrimage is vital to this process, which since ancient times, has promoted the human quest to experience nature and its inherent spirit. If pilgrimage systems and ecological harmony can be integrated correctly, this can contribute significantly to sustainable development and environmental conservation on ethical grounds.. The focal theme of the panel invites scholars from different fields to discuss three broad themes which are illustrated in the religious traditions of Oriental culture and South Asia: (A) Evolution and Symbolism: textual, contextual and memorial; (B) Ritual Landscape: processes, landscape and sacred systems; and (c) Ecological Harmony and Peace Formation: Cultural interaction, deep ecology and mass awakening.

Organized panel, * Session Abstract, English

**Singh, Rana P. B.
Banaras Hindu University, India
Gaia and Ecological Awakening:
Message of Hinduism for Global
Peace(01L)**

Lovelock's theory of Gaia, which refers to Earth as a living organism, has its roots in the Vedic literature. The Atharva Veda (XXX.1.63), c. 10th century BCE, narrates the Earth as 'Go' ('cow') who provides milk to her calves in the form of life substance. This shows Gaia in a spiritual dimension that helps us understand nature or the earth-spirit as a living organism. Ancient Hindu thought proclaims the need for the sustenance and uplift of human society as an integral part of environmental healing. Hinduism, with its multiple doctrines, varieties of deities, and different types of people from various levels, promotes a sensibility to deep ecology where the Earth is symbolised as mother. Absence of religious studies and environmental ethics in South Asia has been a major reason for the underdevelopment of ecological awakening. However, inter-religious dialogue seeks to spread a message of global understanding and peace as a service to humanity. Organized panel, English

Sjoblom, Tom Mikael
University of Helsinki, Finland
Narrative Minds: Historical Evidence and the Theory of the Modes of Religiosity(16U)

In a number of recent publications, the anthropologist Harvey Whitehouse has put forward a new theory of religious transmission based on two divergent modes of religiosity. The theory is ambitious in scope: it proposes to identify the broad, cross-culturally recurring patterns in which religious traditions may be transmitted and give a systematic explanation of the process involved. Since 2001 a large team of scholars from different disciplines has been testing and critically evaluating this theory under the auspices of an international project. A number of research

volumes from this project has now been published. With the wealth of critical evidence now in our hands, a more searching overall critical examination of the theory may be attempted. In this paper, I will focus at the historical evidence and discussions presented in the volume *Theorizing Religions Past: Archaeology, History, and Cognition* (eds. H. Whitehouse & L. Martin, 2004) with a view to evaluating the theory's usefulness and explanatory power in the historical study of religious phenomena. Organized panel, English

Soares, Benjamin F.
Afrika Studiecentrum, Netherlands
From Debate and Deliberation to Conflict and Violence: Religion and the Public Sphere in West Africa(05H)

In this paper, I use a series of case studies about proselytism in order to build theoretical tools for thinking comparatively about religion and the public sphere in plural societies at a time when the modalities of religious expression have been changing. First, I consider some of the ways in which new forms of associational life, increased transnational and global interconnections, and the use of new media technologies have helped to change proselytizing by various groups of Muslims and Christians over the past decade in Mali and Nigeria. Second, I focus on specific cases of proselytism in order to identify occasions when the public sphere--that idealized space of liberal political philosophy--has indeed been an arena for debate and deliberation, but also instances when it has become the setting for inter- and intra-religious conflict and violence in these two countries. Symposium, English

Sokolova, Anna
Moscow State University, Russia

Religious Situation in Modern Russia: Examples from Vladimir Region(16E)

Recent changes in Russian society substantially affected the religious situation in the country. The Vladimir region is a historical center of Russian culture and the Russian Orthodox Church and provides a good example demonstrating the nature of this process. A preliminary search of mass media demonstrates that apart from the Russian Orthodox Church (traditional for Central Russia) and Western branches of Christianity (traditional for Western countries) new confessions and denominations are rapidly developing. Russia now hosts a broad spectrum of religious movements, including the Russia Orthodox Autochthonic Church, the well-known International Society for Krishna Consciousness and a new religious movement "Anasthasya," which participated in recent Parliament elections in Russia. This paper reports the results of field research on the religious situation in some districts of Vladimir Region.

Organized panel, English

**Solihin, Sohirin Mohammad
International Islamic University
Malaysia, IIUM, Malaysia
Religious Violence in Indonesia:
Jihad in the Qur'an between
Comprehension and
Apprehension(05O)**

In the past, Muslim leaders had different opinions with regard to the state constitution. During the parliamentary debate, nationalist groups defeated them and eventually they governed the country using what so called Pancasila state philosophy. This paper tries to highlight their involvement of Muslims in religious violence with the use of religious motives. The main focus is to see the characters of doctrine, perception, and comprehension

toward the concept of jihad as contained in the textual evidences. In view of this, paper tries to reveal their motives on targeting Western communities which, more likely link with Israel-Palestine conflict. At the end, it will analyze their reading materials that can be considered as the main factors to incite the spirit of jihad.

Organized panel, English

**Sonehara, Satoshi
Tohoku University, Japan
Nikko Toshogu and Ise Jingu:
Shogunate and Emperorship in
the Edo Period(09P)**

In the early modern period, the Nikko Toshogu shrine, built to worship the ancestral spirits of the Tokugawa shogunate, was conceived as the seat of absolute power. For this reason, the Tenno's relationship to Ise Jingu in this period is highly problematic. In the middle of the 17th century, a shogun erected the Toshogu shrine as the sacred center of the Bakufu, and presented the "Tosho-sha Engi" to the shrine. In this text, the Tenno is depicted as a "rimin" – one who rescues people – and is regarded as the protector of the laws of the shogunate. In contrast to this, from the middle of the 18th century onwards, beliefs centered around the Toshogu shrine, which had originally been limited to the warrior class, became popularized. As the authority of the Tenno was employed by the shogunate to justify its rule, there eventually emerged the idea of his supremacy over the shogunate. I want to discuss the significance of these two religious centers, Ise Jingu and Toshogu shrine, in light of how the relationship between their respective deities reflected this political situation.

Organized panel, Japanese

Song, Hyun Ju

**The Academy of Korean Studies,
South Korea**

**A Study on the Formation of
Religious Studies in Modern
Korea: with Lee Neung-Wha as
the Central Figure(16L)**

This paper aims at tracing the formation and development of religious studies in Modern Korea and revealing some characteristics of them. It focuses especially on the works of Lee Neung-Wha, one of the greatest religious scholars in the early 20th century of Korea. The formation of scholastic concern about religion had very significant meaning. The Korean nationalists regarded religion as a root of Korean cultural identity and a key to restore national strength. Beyond those general emphases and fragmentary knowledges about religion, it was required to get into studies for the essence, origin and history of religion. Lee Neung-Wha made such a initial step toward a so-called genuine study of religion. He left not only many writings about particular religion like Buddhism, Christianity and Shamanism, but also many comparative-systematic studies about religion. His study, however, was unique and limited by the conditions of his times.

Symposium, English

Sonntag, Mira

**University of Tokyo, Japan
Communal Life and Religious
Education: Lessons that Private
Schools Can Teach(06L)**

Permitting religious education only in private schools, Japan's lawmakers sought to stay in line with the directives of separation between state and religion and of religious freedom as given by the post-war constitution. Clinging to legal issues while still demanding enforced value education the public discourse often ignores deeper relationship between religious tradition and value education, furthermore it lacks

acceptable value notions. Another problem is the way, in which religious education is practised. Schools that manage to influence the values and moral convictions of their students do so not by means of classes on religion, but rather outside of class by contact with lived values through communal life. Learning from Christian Aishin High School this paper argues that value education in the broader sense cannot be successful unless it is related to communal life. This means that value education in general must be designed in a new way.

Organized panel, English

**Sonoda, Minoru
Kogakkan University, Japan
Toward a Multi-disciplinary
Approach in the Study of Shinto
History(01Q)**

In approaching the historical reality of Shinto from a broad religious, cultural history or comparative perspective, we must inevitably adopt a viewpoint and a methodology different from that of established Shinto studies. This is so because, aside from the modern period, Shinto's historical identity was always overwhelmingly bound up with Buddhism in the phenomenon known as shinbutsu shugo or as a cultural amalgam of one sort or another; Shinto was never a self-contained religious entity. In that sense, what is needed is a study of Shinto from a religious history perspective, one that understands Shinto in its own right in its structural relationship to Confucianism and Buddhism; Shinto in the broader context of Asian religious history where it has survived in amalgamation with, as supplementary to, Japanese Buddhism and Japanese Confucianism. Here there arises a need to reach a structural understanding of Japanese religions.

Organized panel, Japanese

Sørensen, Jesper
University of Southern Denmark,
Denmark
Ritual and Cognitive Aspects of
Agency(01K)

This paper discusses cognitive aspects of agency in relation to ritual behaviour. In it, I discuss several cognitive and semiotic aspects of how rituals alter conceptions of agency and thereby actively enhance representations of so-called 'magical agency', i.e. some ritual entity believed to contain an essence that enables the ritual action to have some sort of efficacy. Organized panel, English

Sørensen, Jesper
University of Southern Denmark,
Denmark
Reconceptualising Magic: From
Ethnocentric Condemnation to
Ritual Practice(06K)

The concept of magic has been through a thorough criticism within both the History of Religion and Anthropology. Several writers have argued that the concept is best abandoned and can be thrown in the conceptual wastebasket together with other obsolete concepts, such as mana and totemism, without any analytical problems. It is argued that magic has a long history as a polemical concept designating other people's ritual practices and as such has an inherent derogatory meaning. The question is whether conceptual cleansing solves the problem. In this paper I will argue that (a) we need a concept like magic, and that abandoning it would add confusion, not clarity; (b) that the concept of magic points to aspects of ritual practices that can be fruitfully analysed through cognitive theorising; and (c) that through such analysis new understanding of the dynamic relationship between institutionally approved rituals and

'illicit' or non-institutional ritual practices can be reached. Thus, instead of abandoning the concept, it must be reconceptualised and thereby turned from a polemical into a scientific concept. Symposium, English

Sotelo, Laura
Universidad Nacional Autónoma
de México, Mexico
Mayan Gods in the Codices(03R)

This work sets out to study the set of Gods that during the Late Post-classic was venerated by the Mayans. In order to know them, we used three types of sources basically: the news that briefed the Spaniards when being in contact with the enemy of the Mayan world, the transcribed indigenous sources in Latin characters, and the Mayan codices. Most of the references to the Mayan pantheon appear in ritual or mythical contexts, and are enunciated in a symbolic language that express a complex system of beliefs in which the deities are the origin and the cause of existence, are the important explanation of occurrences in their diversity, and of the permanence of the cosmic order. Symposium

Sousa, Domingos
Nanzan University, Japan
The Significance of the
Awareness of One's Own "Evil"
(Aku): A Focus on Shinran's
Thought(05I)

At the core of Shinran's thought lies the awareness of radical evil permeating human life. According to Shinran, evil is not simply a contrasting reality to goodness, or a particular act of the self, existence itself is evil, and arises from ignorance and self-attachment. While human beings can do nothing to extract themselves from the evil of self-attachment, through Amida's gift of shinjin they can attain the realization of their Buddha nature.

This gift gives rise to a completely new life, and a sense of compassion for all beings. The problem remains, however, whether the experience of shinjin, being Amida's work rather than the empirical human agent's act, can provide a sense of ethical will and moral vision to positively transform the affairs of the world. My presentation tries to examine the problems concerning the relation of Shinjin and social action in dialogue with Christian thought.

Organized panel

Staemmler, Birgit
Tuebingen University, Germany
Virtual Kamikakushi A Traditional Religious Concept on the Internet(16T)

Kamikakushi is a traditional Japanese term explaining the sudden disappearance of individuals through their abduction by deities. Most references to kamikakushi on the world wide web are to the recent anime Sen to Chihiro no kamikakushi. Apart from that, however, there are people discussing kamikakushi online and individual pages as well as entire websites dedicated to kamikakushi. Interestingly online kamikakushi is firstly most often presented from the missing person's point of view and, secondly, closely linked to concept of 'getting lost', whereas traditionally instances of kamikakushi were reported by neighbours and relatives of the missing person. This paper illustrates traditional instances and images of kamikakushi and juxtaposes them with definitions and contexts of kamikakushi present on the WWW. The central question it raises is: to what degree are the traditional aspects of kamikakushi reflected on the Internet.

Organized panel, English

Staley, Jaffrey L.
Pacific Lutheran University, USA

"Clothed and in Her Right Mind:"
Mark 5:1-20 and Postcolonial Discourse(10N)

Clothing has always been an important marker of colonial power and mimicry. In the 1870s, Reverend Otis Gibson, a missionary in San Francisco, California, penned the story of his first woman convert, Jin Ho. He wrote of her: "She is now clothed and in her right mind and enjoys a good hope of eternal life. . . . Such . . . Is Jin Ho, the first Chinese woman that sought refuge in the Asylum of the Methodist Mission." Years later, my wife's grandmother, Ma Chun ("Maud") Lai, was raised in this "Asylum" after having been sold as a debt slave at the age of three and then rescued from a San Francisco Chinatown brothel when five years old. My presentation intertwines the text of Mark with Methodist missionary materials and family history in order to illustrate how clothing functions as a metaphor for the ambiguities of postcolonial power.

Organized panel, English

Stark, Laura
University of Helsinki, Finland
Apocalyptic Evil or Glorious Modern Future? Popular Trauma and Resistance in a Secularizing Finland 1860-1940(06S)

With as little as 2% of the population attending church regularly, Finland is often cited as a good example of a secularized society. In Finland, the rapid materialist and secularist transformation of the nation has been hailed as a success story. Yet, in the late 19th and early 20th centuries ordinary rural inhabitants spoke of the trauma of rapid secularization through widespread folk narratives, in which new technologies and modernizing changes were depicted in terms of religious apocalyptic discourse, as wonders heralding the end of the world and seen only by those with

second sight. Rather than viewing secularism as progress and the inevitable triumph of rationality these narrators, whose world view was dominated by Scriptural themes and images, saw modernization as the abandonment of a Christian utopian future for a chaotic and incomprehensible one. My presentation speaks more widely to the experience of imposed secularization in other cultures in the world today.

Organized panel, English

Starr, Martin P.

The Teitan Press, Inc., USA

Chaos from Order -Cohesion and Conflict in the Post-Crowley Occult Continuum(14G)

An overview of the post-1947 attempts to craft new religious movements in the United States of America from the elements of the occult orders and writings of the English esotericist and prophet of the Law of Thelema, Aleister Crowley (1875-1947). The varied approaches to Crowley's abundant esoteric and literary legacy often developed a compelling unity of purpose within the small hierarchically-organized collectivities espousing Crowley's beliefs despite the seemingly antinomian overtones of the thelemic maxim "Do what thou wilt." At the same time the religious texts of the Thelemites gave license to protracted polemics with those outside the immediate group which from an outsider's perspective shared many of the same religious ideals and structures. The paper will focus on the development of the "Solar Lodge" and show how its conflict with society led the surviving members of Crowley's Ordo Templi Orientis to band together to restart their religious order.

Organized panel, English

Stasulane, Anita

Daugavpils

Latvia/Lettonie

University,

The Search for Universal Peace: N. Roerich's Case(13G)

The Russian artist N. Roerich (1874-1947) and his wife Helena Roerich (1879-1955) compiled their own doctrinal variant of Theosophy - the teaching of Agni Yoga or Living Ethics. Having claimed to encompass and synthesize the philosophies and religious teachings of all ages, N. Roerich dedicated his activity to the idea of synthesis of cultures. His effort to focus international attention on the importance of preservation and protection of the world's cultural heritage culminated in an international peace pact, the so-called Roerich Pact (1935). The paper intends to formulate N. Roerich's understanding of peace, to discuss his motives of the propagation of peace, to evaluate the inherent aspects of N. Roerich's approach to peace. Finally, on the basis of his writings, the paper deals with the symbolical meaning of the banner of peace, proposed by N. Roerich for the protection of mankind's cultural achievements.

Symposium, English

Stausberg, Michael

University of Bergen, Norway

Towards a Religious History of Bombay City(06S)

Implicitly, more often than not, religion in India is mostly conceived as a rural phenomenon. If cities attract attention, then mostly traditional centers such as Varanasi etc., whereas the modern Indian megalopolis is mainly studied with regard to political, economic, ecological, architectural, and related issues. Apart from some noteworthy exceptions merely confirming the general rule, religion also tends to be neglected in the study of the history of Bombay. This paper wants to fill that lacuna by inviting the

audience to reflect on the research-agenda of a 'religious history of Bombay'. On the one hand, Bombay seems to epitomize the idea of a 'secular city': the 'city of gold', where economics rules, the most important financial hub of the subcontinent. On the other hand, though, right from the city's early history under British rule, it has had a strong appeal to a great variety of religious groups. Hence, Bombay may be considered as a microcosm of religions in India (and quite a contrast to the idea of the 'cosmic city' preferred by much earlier research). The paper will sketch some perspectives to map the religious history of Bombay and discuss the religious morphology of the town.

Organized panel

Steineck, Christian Carl
Bonn University, Germany
Spirituality and Modern Medicine: Friends or Foes? A Philosophical Analysis(13J)

In many countries, modern medicine is based science, technology and experimentation. Yet a niche remains among large parts of the population for 'alternative medicine'. The more ardent proponents of such alternative methods castigate technological medicine for being reductionist and inhumane. Scientifically minded physicians retort by labeling alternative methods as a mere hocus-pocus. There is little doubt that modern medicine can cure many afflictions that used to be fatal a century ago. But, many ask, how well does it heal human beings in other domains? On the other hand, can the 'spirituality' that modern medicine is said to lack be reconciled with the paradigms of contemporary science? The paper analyses these problems from the point of view of Cassirer's "Philosophy of Symbolic Forms". It assesses the status of scientific medicine and explores a possible

understanding of "spirituality" as a complement to science in the modern world. I argue that a reflective form of spirituality can serve as a necessary complement of science in a rational world-view.

Organized panel, English

Stringer, Martin
Birmingham University, UK
The Local Management of Religious Diversity in a Multi-ethnic Inner-city Neighbourhood in Birmingham(03L)

In this paper I intend to focus on the discourses that ordinary people in an inner-city neighbourhood in Birmingham use to talk about, and manage, questions of religious diversity. I will use a number of case studies to highlight the way in which religion, and those of other religions, are expressed by people who do not claim a religious identity for themselves (the majority of the white population in the areas concerned). These case studies will focus on debates about buildings, street festivals and a recent controversial play set within the Sikh community that was put on at a Birmingham Theatre. My argument will focus on the blurring of the boundaries in everyday speech between religious and ethnic identities and how the ability to move between discourses on religion and discourses on ethnicities (or other communal identities) allows ordinary people to manage their relations with those of other faiths. A similar blurring of boundaries also allow people to define or categor! lse social groups within their neighbourhood and so, once again, allows them to manage their relationship with the communities that make up the neighbourhood as a whole.

Organized panel, English

Sudo, Hiroto
Komazawa University, Japan

Butsudan and Ihai in Japanese Religion(09K)

Butsudan or Buddhist household altar and ihai or mortuary tablet are situated at the conjunction of daily life and Japanese religion. Many sociologists have pointed out that Butsudan represents one aspect of the ie and is also the cultural apparatus concerning the Japanese ancestral worship. At the butsudan, a Buddha image should ideally be revered. However, we actually find many butsudans without Buddha images. Instead, most butsudans contain only ihais. According to surveys, the living holds more attachment to the dead in the living's memories than the dead outside its memories. Butsudan is not only limited to the Buddhist households. Butsudan and ihai can be found at households which have converted from Buddhism to Christianity. While kamidana, or household Shinto shelf is often abandoned at the conversion, butsudan and ihai still remain. We could re-consider Japanese religion through the studies of butsudan and ihai.

Organized panel, Japanese

Sugawara, Nobuo Rissho University, Japan Limits and Possibilities of Religious Education: The Case of Public Schools in Japan(06L)

Until the end of World War II Japanese schools were forced by the government to favour Shinto. In reflection of this historical experience many teachers today still think of religious education as a means of state control. Moreover Japan has no religion that plays such a universal role as Christianity does in the West. Some parents oppose the involvement of their children in any religious activities at school, arguing that such involvement contradicts the Constitution. Because of the above issues there is not much progress in the debate

on religious education. In the meantime the suicide rates among students are rising. It seems that young people are in urgent need of ethical guidance on various existential problems, such as meaning and value of life, illness, aging and death. However I would like to argue that in the age of secularization and pluralism such guidance should not necessarily be religious in character. Rather such instruction in universal ethics, values and sentiments (joso) should be given in a non-religious way through the study of literature or what I call "the lessons on loneliness".

Organized panel

Sugawara, Toshikiyo Research Center for Soto Zen Buddhism, Japan The Climb, the Oza Ritual, and Reijin Worship in Ontake Belief(08C)

In Ontake belief there is a threefold conception of kami (gods), which includes ogami (a great god), shoshin (various gods), and reijin (spiritual gods). This division can be seen in every ritual and belief activity such as the climb, the oza ritual, and reijin worship. For example, each ko group usually undertakes a pilgrimage through the threefold space of Mt. Ontake. Furthermore, in the oza ritual, ascetics summon gods in turn based on a threefold conception. This reijin worship is an essential component of Ontake belief and, along with the oza ritual, plays a vital role in the maintenance of ko groups. Specifically, the oza ritual is the most important shamanistic ritual carried out by both the nakaza (medium) and maeza (controller of spirits). This shamanistic ritual continues today. Therefore, researching the oza ritual is necessary for us to make comparisons with other shamanistic rituals in Japan.

Organized panel, Japanese

Sugiki, Tsunehiko
University of Tokyo, Japan
"Theories of Pilgrimage in Esoteric Buddhism in South Asia"(13E)

In the (so-called) early medieval India, various Tantric movements including Buddhist Tantrism (esoteric Buddhism) appeared. The Cakrasamvara Buddhist movement is one of the latest and biggest Tantric movements in Buddhism. Even after the decline of Buddhism in its mother land, Cakrasamvara Buddhism had a great impact on Nepal and Tibet, and even today, it has been one of the mainstreams of Newar Buddhism in Nepal. Indian Cakrasamvara Buddhism has two big theories on pilgrimage: one of them derives from that in Hindu-Shaivism and the other from that in Hindu-Shaktism. In the list of holy places in Cakrasamvara Buddhism are included not only Nepal but also Tibet, the Buddhist theories on pilgrimage have universal nature. This presentation is intended as analyzing these theories in terms of the pilgrimage network among Indian Hinduism and Buddhism, Nepal Hinduism and Buddhism and Tibetan Buddhism and of the theories on ritual and meditation.

Organized panel, English

Sugimoto, Tomotoshi
Japan
Disc-Holding Female Figurines from Palestine(12F)

Thousands of clay female figurines have been unearthed from Palestine. They are expected to shed light on the reality of folk religion of ancient Israel, which is not well reflected in the Old Testament. So far, however, their interpretation is not agreed and it is not clear how they represent Israel's religion. In this presentation, the presenter will focus on disc-holding type of these figurines. He

will reanalyze the catalogue of these figurines to deepen the discussion. He will point out that the most of them can be seen as holding a hand-drum, while a small group is holding a loaf. Although they probably represent a human woman, not a goddess herself, the ones with a hand-drum can be related to the cult of Astarte and the ones with a loaf to that of the Queen of Heaven. In fact, they are the variations of the same goddess. These figurines suggest that in the first millennium Israel the people were making petitions to Astarte besides the formal Yahweh worship, and that her nature varied according to place and time.

Organized panel

Sugimura, Yasuhiko
Kyoto University, Japan
Philosophy and Religion in the Age of Science and Technology - Reconsidering H. Jonas' The Imperative of Responsibility -(08Q)

H. Jonas' major work entitled The Imperative of Responsibility has had a great impact on applied ethics, such as bioethics and environment ethics. Departing from the record-breaking menace brought by our technological age, the author tries to found "the future ethics," whose first imperative is to keep mankind as it actually is. However, in the reception of Jonas' thought, it is in many cases deliberately ignored that his foundation of the future ethics is based upon an apparently classical metaphysical ontology, and that this ontology seems to be inseparable from his "personal belief," recaptured later as "God after Auschwitz." By reconsidering this book in its various aspects from such an point of view, we try to clarify the proper difficulties imposed on philosophy and religion in our age, and to search for a possible form of philosophy of religion.

Symposium, * Session Abstract,
Japanese

Sugimura, Yasuhiko
Kyoto University, Japan
The Imperative of Responsibility
and God after Auschwitz(08Q)

The Imperative of Responsibility emphasizes that the metaphysics Jonas would develop after the "death" of religion does not depend upon any concept of the sacred. That is because this book seldom refers to the themes on religion. Nevertheless, since the first period of his metaphysical reflections, Jonas keeps speaking of the peculiar concept of God as their "hypothetical background:" God who abandoned his omnipotence as to let the world exist with liberty. This concept of God, which will formulate itself ultimately as "the concept of God after Auschwitz," is considered by Jonas himself as the matter of his personal belief. But separated from this "muthos" about the Creator, does Jonas' metaphysics really make sense? By addressing focus upon this question, this paper would show difficulties and possibilities imposed upon the tentative to think about religion in the age of science and technology.

Symposium, Japanese

Sugioka, Masatoshi
Kyoto University, Japan
"The Feeling of Fear" as an
Intellect(08Q)

H. Jonas deduces "The Imperative of Responsibility" from his speculation on scientific technology by way of metaphysical contemplation, which is somehow unique to the context of his philosophy. This essay considers the role that "the feeling of fear" plays in the transition from technology to ethics realized by Jonas' metaphysical reflection. By using the term "the heuristics of the fear," he treats "fear" not as a mere

affect but as a kind of intellect. It is a wonder how he thinks of "fear," which on the one hand is an affect, and the base of ethical attitude on the other. Through the critical analysis of his reflection, and stepping through his metaphysics, I will look for the way to the dimension where scientific technology and ethics might find their mutuality.

Symposium, Japanese

Sugioka, Nobuyuki
The Eastern Institute, Japan
Non-Violence and Living-Beings
in Jainism(09G)

The observance of five major-scale vows is one of the important practices in Jainism. Mahāvīra the founder of Jainism introduced the following five major-scale vows for ascetic monks : 1)non-violence, 2)truthfulness, 3)non-stealing, 4)celibacy, and 5)non-possession. In the present paper the author deals with the problem of the the first vow, the non-violence, from the practical point of view, and observe it from the point of views of living-being and of life. Jainism views anything that exists in the universe based on two principles; soul (jiva) versus non-soul (ajiva). These two principles interact with each other in anything. Earth, water, fire, wind, plants, and animals are considered to have living beings, and to possess both body and soul (jiva) individually. The reason why one should not kill is that living beings do not want neither to be killed nor to suffer. The basic practice of non-violence is not to give each living being any sufferings.

Organized panel, Japanese

Sugirtharajah, R. S.
University of Birmingham,
England
The Bible and Empires Old and
New(10N)

The Bible and empire are interlocked and conjoined. When empire flourishes, the Bible, too, flourishes. Like the influx of books on empire, there is also a influx of books on the English Bible. Along with a spate of books on the Bible, there is a proliferation of the Bible itself. The King James Version, once an undisputed universal script, has given way to a number of audience-specific versions such as *Resolve* (the teenage girl's Bible), *The Scroll: The Tabloid Bible*, and *The Street Bible*. The paper attempts to do the following: critically analyse the contents of the new books on the Bible, especially the things these book conceal rather than celebrate; examine the hermeneutical implications of these books as they redirect the current attention from the reader to the book; scrutinize the specialized Bibles and their ties with the corporate empire; consider their interconnection between exegesis and entrepreneurship; look at the type of message these audience-specific Bibles convey; and to investigate how these Bibles transform the way people read and regard the Bible.

Organized panel, English

Sugita, Hideaki
University of Tokyo, Japan
Muslim Views of Japan during and after the Russo-Japanese War(100)

It is well known that Japan's victory over Russia in the Russo-Japanese War (1904-05) made an enormous impact on the Middle East. A lot of Muslim as well as Christian intellectuals came to admire Japan for her success, regarding it as the result of rapid modernization and the patriotic feeling that joined the Emperor Mikado and his royal subjects together in a single whole. Japan was looked up to as a good example to follow. There were even some Muslims who visited Japan in

order to propagate Islam. However, their images tended toward idealization and overestimation, with the result that there remained no room for a critical perspective of Japan, which began to take an utilitarian view of the Middle East immediately after the War. I will discuss several instances of Muslim views and images of Japan at that time, including those of poets, politicians, and journalists.
Organized panel, English

Sugiyama, Saburo
Aichi Prefectural University, Japan

Militarism, Human Sacrifice, and the Pyramids in Teotihuacan(15R)

An ancient city with large monuments emerged in Mexican Highlands during the first century A.D. and flourished during several centuries as the most influential state in Mesoamerica until it collapsed rather suddenly around 600. According to the results of recent excavations at the three principal monuments in Teotihuacan, the pyramids, harmoniously integrated into the city plan, had suffered several modification and enlargement processes during this period. Burials of more than 137 people identified as warriors were found at the Feathered Serpent Pyramid, and burials containers sacrificed people of different kinds were uncovered very recently inside the Moon Pyramid. These graves evidently indicate that the erection and rebuilding of the monuments was to justify growing military institutions and to proclaim the sacred rulership!! inked to mythical entities. It is demonstrated that human sacrifices were the most important events taking place conceptually at the center of the universe by the expanding state.

Organized panel, English©

Sugiyama, Shigetugu

Kokugakuin University, Japan
The Current State of Shinto Studies(08P)

Research on Shinto in the period since 1945 has been undertaken from a multitude of disciplinary approaches, including but not limited to the history of religions, folklore, archeology, literature and history. These trends represent a new vitality and breadth of free research in contrast to the more narrow type of Shinto research undertaken in the previous period, and has led to the proposal of "new nativism" (shin-kokugaku) and other new terms and concepts. The half-century since the end of World War II has also seen a diversification in methodologies and more finely defined research topics. In contrast, it has been pointed out that Shinto research from the broader perspective has been somewhat lacking. Recent decades have seen theological and intellectual research by scholars such as Ueda Kenji, Hatakake Masahiro, and Tani Seigo, while differing periods of Shinto history have been approached by Tanaka Takashi, Okada Shoji, and Sakamoto Koremaru. Recent years have also seen an increasing number of reports in the fields of ritual studies, shrine traditions, and folklore, while the advance of such media as photography, audio, and video has furthered the aims of Shinto research. Classical studies have been advanced by the publication of the 120-volume Shinto taikai and other basic research materials.

Organized panel, * Session Abstract

Sumika, Masayoshi
University of Tokyo, Japan
Rational Choice Theory of Religion Reconsidered(05V)

The purpose of this paper is to demonstrate that the rational choice theory of religion rests on dubious premises. The rational choice theory

of religion describes the market model in which pluralistic competition will stimulate religious markets, forcing suppliers to efficiently produce a wide range of alternative faiths well-adapted to the specific needs of consumers. The rational choice theory of religion premises that the market adjusts the balance of supplement and consumption, and brings religious pluralism. Do religious markets always succeed in such a manner? A problem with the premise is that the market tends to create a monopoly rather than pluralistic competition. In conclusion, I argue that religious markets are not always compatible with religious pluralism.
Organized panel, English

Sunaga, Takashi
Gifu-City Women's College, Japan
Exchange and Conflict of the Mother God Belief in East Asia(08I)

This presentation analyzes the relation between the identity of Chinese circumference countries and the mother god, which represented by the Chinese characters "saint's mother (聖母)" who appeared in the China continent circumference part in the 12th century. These saint's mothers are deified today in Chinese character cultural sphere including Japan, South Korea, and Vietnam. It is hard to think these were born uniquely, respectively and the faith spread. It needs to analyze the influence relation of religion exchange of those. Moreover, in many cases, these saint's mothers have the tradition a heroic woman who played an active part in invasion/defense war with a foreign country, and a legendary king's mother. Probably, such mother god belief played the big role in identity formation of Chinese circumference countries. In this presentation, the special feature of mother god belief

of East Asia is considered from the opposite viewpoint of exchange and conflict.

Organized panel, Japanese

Susa, Shungo

Japan

**Dose the Absolute Exist in Shinto?
On Ise Sadatake's Theory of
Shinto(09L)**

The purpose of this presentation is to investigate the significance of Ise Sadatake's theory of Shinto, which was formed in the Tokugawa Period. The point we should paid attention to is this: Sadatake's academic works show us that he tried to deny all thought which was lacking in transcendental validity, and also in ideal existence. Sadatake made himself a person with the Kami and the manners which attended a Kami with Shinto from his viewpoint. It was also supposed that the doctrine didn't exist in Shinto in his opinion. Further, Sadatake's Shinto theory became severely critical of the scholars of Kokugaku who searched for Shinto in ancient times, believing only in its ideal aspect. The significance of Sadatake's theory of Shinto will be emphasized in this paper.

Organized panel, Japanese

Suto, Takaya

Hitotsubashi University, Japan

**On the "Exception" in
Kierkegaard(10Q)**

Thinkers in the latter half of the 20th century such as J. Derrida and G. Deleuze have criticized pre-Hegelian thinking, which was based on the identity of conceptions. On the other hand, modern thinkers have highly valued Nietzsche's novel view of truth that positively acknowledges difference. My aim is to define the range of thought of Kierkegaard, who is located between Hegel and Nietzsche in the history of thought. There are two phases in Kierkegaard's thought,

which contradict each other when first glanced at. Obstinate criticizing the system of Hegel's philosophy, Kierkegaard maintained his relation with Christianity. How can his rejection of this system, by using the concept of "Exception," function as to maintain his Christian belief? Without simply comparing the ideas of these thinkers, I search for the possibility of locating Kierkegaard's unique relationship to the idea that was practiced in aporia.

Organized panel, English

Suzuki, Hideyuki

Waseda University, Japan

**The Development of Honji-Suijaku
in Medieval Japan – Kami in the
Jodo Sect(07K)**

Kami and Buddha were in close relations in medieval Japan. Kami was taken into Buddha by Honji-Suijaku. Then, they gradually became considered as nearly equal. But, before explaining their relations, the Jodo sect had a big problem. It hadn't been recognized by the Jodo sect fundamentally that Kami and Buddha, except for Amitabha, can be worshiped for the peaceful death since Honen explained Senju-Nenbutu. Because this restriction existed, it was difficult for them to define Kami by Honji-suijaku as the other sects did. To deny Kami, however, is to mean the departure from indigenous belief. It becomes a great obstruction in order to expand its organization. So, it was necessary for them to explain what kind of position they had toward Honji-suijaku. This study features the main opinions about Kami argued in the Jodo sect. How did they solve the problems with the different religions? Did the acts bring any results? I'd like to look into these matters in this study.

Organized panel, Japanese

Suzuki, Ikkei

The Eastern Institute, Japan

What is Onyodo?(07I)

The question "what is Onyodo?" requires elucidation. Although the term "Onyodo" can be found in ninth century materials, it referred to the technical knowledge system of the Onyoryo. Such an explanation does not work for understanding the current meaning of Onyodo, which is understood as a magical religion. On the other hand, scholars understand Onyodo as a religious system based on the Yinyang-Wuxing thought. But by this point of view, we can't connect the Onyodo with the Onyojys, who are regarded as shamanic religious specialists. Here, I consider the validity of the general ideal of Onyodo, which made a system from the cosmology of Qi, which came from China and Korea, and its techniques in accordance with Japanese conditions.

Organized panel, Japanese

Suzuki, Iwayumi

Tohoku University, Japan

The Past and Present of Mourning and the Dead in Japan 1(04J)

This symposium is structured upon two central problems, "The history of burial graves in Japan" and "Memorials for the war dead in Contemporary Japan." First, by offering examples from the Heian period aristocracy, and while tracing the changes of the burial system of urban Edo during the modern age an examination of Japan's burial system is undertaken. Then we will shed light on the individualization of burial customs and the funerary business within the backdrop of society's urbanization. Next, the questions facing Japan's burial system based on the results of a nationally conducted questionnaire will be presented. Secondly, with a focus on the war dead, the dead and mourning in Japan will be discussed. Beginning with a clarification on the difference in meaning of tsuito

(Mourning) and irei (memorial), the problem will be further examined through examples such as the handling of war dead by New Religions, and the memorials to the kamikaze war dead. Finally, a summary of present day Japanese consciousness towards memorials for fallen soldiers, as well as a comparative examination concerning Japan's national war memorial in Okinawa will be considered to ascertain the actual nature of modern Japan's memorials to the war dead.

Symposium, * Session Abstract, English

Suzuki, Iwayumi

Tohoku University, Japan

The Past and Present of Mourning and the Dead in Japan 2(05J)

This symposium is structured upon two central problems, "The history of burial graves in Japan" and "Memorials for the war dead in Contemporary Japan." First, by offering examples from the Heian period aristocracy, and while tracing the changes of the burial system of urban Edo during the modern age an examination of Japan's burial system is undertaken. Then we will shed light on the individualization of burial customs and the funerary business within the backdrop of society's urbanization. Next, the questions facing Japan's burial system based on the results of a nationally conducted questionnaire will be presented. Secondly, with a focus on the war dead, the dead and mourning in Japan will be discussed. Beginning with a clarification on the difference in meaning of tsuito (Mourning) and irei (memorial), the problem will be further examined through examples such as the handling of war dead by New Religions, and the memorials to the kamikaze war dead. Finally, a summary of present day Japanese consciousness towards memorials

for fallen soldiers, as well as a comparative examination concerning Japan's national war memorial in Okinawa will be considered to ascertain the actual nature of modern Japan's memorials to the war dead.

Symposium, * Session Abstract, English

Suzuki, Jun

University of Tokyo, Japan

The Philosophical and Theological Identity of Evagrius(12N)

It is well known that Evagrius constructed his theology drawing heavily on the teachings and technical vocabulary of the Hellenistic philosophical schools in the Alexandrian cultural tradition. Previous investigations have focused on the doxography of individual philosophical doctrines or terms in his corpus of work. However, his philosophical and theological identity and his strategies in his critical approach to Hellenistic philosophy have received little attention. Evagrius always attributes the source of his Platonic influences to an anonymous Christian sage, referred to as "our wise teacher," not to the Platonists. On the other hand, he never attributes his Aristotelian influences to the Christian tradition. It should be noted that Aristotle is the only non-Christian writer whom Evagrius quotes by name. Focusing on this slight difference in his attitude toward Platonism and Aristotelianism, this study analyzes the philosophical and theological identity of Evagrius.

Organized panel, English

Suzuki, Kenta

University of Tokyo, Japan

The Prajnaparamita Sutras and Sectarian Buddhism as Seen in the Commentaries on the Prajnaparamita Sutras(05M)

The Prajnaparamita Sutras are generally argued to be critical of Sectarian Buddhism, especially of the Sarvastivadin sect. This view seems to be mainly led by direct comparisons between the Prajnaparamita Sutras and Sectarian Buddhist texts. In this paper, I will consider the relationship between the Prajnaparamita Sutras and Sectarian Buddhism through an alternative approach, namely by analyzing how this relationship was understood in the commentaries on the Prajnaparamita Sutras. Although several of these Sanskrit commentaries have been known, little attention has been given to them to date. However, in my view, in order to fully understand the relationship between the Prajnaparamita Sutras and Sectarian Buddhism, it is necessary to know the views of the commentators, who lived in the time during which the Prajnaparamita Sutras were compiled.

Organized panel, English

Suzuki, Masataka

Keio University, Japan

Mountain Religion and Gender(07C)

Maintaining the purity of ritual sites in the mountains was a concern for Shugendo practitioners. Since they regarded women as being impure, they imposed limits on female access to mountains and set up exclusion zones. Because of Shugendo influence, most of the sacred mountains of Japan were forbidden to women. However, the policy of the new Meiji government to define the boundaries of Buddhism and Shinto destroyed Shugendo and in 1872 the government lifted the ban on women entering sacred places. Today only two places in Japan maintain female exclusion: Sanjogatake in the Omine range (Nara prefecture) and Ushiroyama (Okayama prefecture).

With the designation in July 2004 of the mountains and pilgrimage routes of the Kii region (including Omine) as a UNESCO World Heritage site, argument has intensified over whether the ban on women should or should not be maintained at Sanjogatake. Those who propose the ban be lifted criticize the exclusion of women as discrimination and a violation of human rites. They use a modern argument to analyse a pre-modern custom, confusing the context by arguing about belief and religious practice in terms of the logic of secular male-female equality. Those who want the ban to remain in place insist that sacred sites should be maintained according to custom based upon 1300 years of tradition and belief. This is no more than a counter-argument using concepts like tradition and belief, which are a modern construct. This paper analyzes the various arguments surrounding female exclusion, as a component of mountain religion, in terms of gender, and reconsiders the modern situation, and examines where the issue might move in the future.

Organized panel, Japanese

Suzuki, Nanami
Kyoto Bunkyo University, Japan
Vegetarianism and Nature
Religion in 19th Century America.:
A Struggle for Health Reform(14J)

In nineteenth century America, vegetarianism attracted considerable attention. While those that sought Utopian communities in places remote from cities insisted on vegetarianism as a symbol of their difference, others recommended vegetarianism as a promised method for becoming competent to survive a rapidly changing life in modern cities. I would like to focus on the vegetarianism articulated by the latter group, which consisted of Bible Christians from Manchester in

England and health reformers in America. The Bible Christians and the health reformers had been deeply anxious about the deteriorated mind and health of city dwellers, especially about what they called the "nervous disease."

Organized panel, English

Suzuki, Yasumi
Aichi Prefectural Meiwa Senior
High School, Japan
Nakae Tōju's Religious
Thought(09L)

Nakae Tōju(1608-1648) was born in Ōmi in the Edo Period beginning. When he was 9 years old, a grandfather brought him up as a samurai. He came back from Ōzu to home at the time of 27 years old to support mother. He spent a life as a farm village teacher with supporting mother. A Japanese to the Second World War called him Oumi saint. But, a Japanese forgets him now. He worshiped 孝經(The Classic of Filial Piety) from 32, 3 years old every morning. Then, he came to deify 大乙神(Taiitu-shin) from 33 years old once a month. Always he was thinking about the method a person's heart was made to be relieved. Then, he thought out the way that everyone could become a saint. I state the religious experience of Tōju, and want to state a change in his thought.

Organized panel, Japanese

Svalastog, Anna Lydia
Umea University, Sweden
Indigenous People, National
Identity, and the State(05S)

In Sweden indigenous peoples interests are to be integrated in Swedish political governmental and executive institutions. At the same time, interests and questions that can be related to Sami people are understood and treated as additional interests, something not Swedish. This in contrast to e.g.. Working

class interests, women's interests, and occasionally immigrants' interests, which are usually understood as Swedish groups representing national interests. In the history of religion, Sami people have been studied as indigenous people, part of a circumpolar heritage, as the former carrier of Shaman traditions and bear-cult. In the present situation, where most Sami people are Christians, they seem to have fallen out of the academic focus. In the paper I will address two questions on the identity construction of Sami people today. How do academic institutions in Sweden present Sami people in education and research? Are Sami people understood and treated as representing Swedish interests in Swedish governmental institutions and bureaucracy?

Organized panel, English

Svalastog, Anna Lydia
Umea University, Sweden
Gene Technology, Riskhandling and Myths(10J)

I will present a story on how discussions on biological risk in plant science were inherited from medicine, and how plant science became an arena for apocalyptic discourse no longer possible to sustain in medicine. At the same time, social and economical consequences of plant science (themes central in the regulation of medicine) became banned by EU regulation, though the intended ends of the research were to invent and industrialise. In debates over gene technology and risk, mythic themes and references to Judo-Christian traditions are used strategically by opponents and proponents. To better understand this usage, I suggest concepts mythologization and demythologization be employed to analyze the rhetoric of this debate. Western researchers' analysis of western understandings of gene

science and technology use myth as a central analytical concept, usually without motivation, or with references to Eliade. I will discuss this usage and suggest a contextual understanding of myths that includes political theory, globalization and postcolonial implications.

Organized panel, English

Swart, Ignatius
University of Stellenbosch, South Africa

The Social Development Challenge in South Africa: Mobilizing Grassroots Religion through a Participatory Action Research(PAR) Methodology(13L)

In South Africa a new partnership between the state and the religious sector is emerging in order to meet the challenge of social development in the country. However, serious questions remain regarding the religious sector's actual capacity to meet the paradigmatic challenges of the new social development paradigm, despite this sector's apparent potential as a social development actor. This paper describes the endeavours of the Unit for Religion and Development Research (URDR), based in the Faculty of Theology at the University of Stellenbosch (South Africa), to develop a research methodology whereby the religious sector's capacity as a social development agent could be enhanced and faith-based organisations mobilised effectively for sustainable social development at the grassroots level. Based on the philosophy and ideological orientation of participatory action research (PAR), three phases or components that comprise the URDR's effort to develop such a methodology are outlined and discussed.

Organized panel, English

Sweetman, Will

**University of Otago, New Zealand
Green Orientalism(14J)**

In a seminal 1967 article, Lynn White argued that the roots of a contemporary 'ecologic crisis' were to be found in Judeo-Christian conceptions of divinely-legitimated human mastery of nature, and that therefore the search for an alternative environmental ethic ought to begin outside the Western religious tradition. Despite recent research which questions the viability of founding such an environmental ethic on existing Hindu and Buddhist value systems, it is often claimed that these traditions are in some way inherently more environmentally sensitive than Western traditions. This paper seeks to explain the persistence of such claims by contextualizing them within the longer history of both Western representations of Asian religious traditions, and Asian appropriations and modifications of those representations. It suggests that they owe their persuasive power to that dialectical logic which Edward Said labelled 'Orientalism'.
Organized panel, English

**Taeb, Muhammad
United Nations University, Japan
Building on Synergies between
Science and Religion, a Key
Element for Sustainable
Development(05A)**

Science and religion are two prominent institutions that have shaped human civilizations. They have contributed to human development in many ways and have been closely interacting with one another. While scientific curiosity led to discovery of the laws of nature, religion helped man to discover himself, and his purpose in life. The questions of a science approach in understanding religion, or how far religion should adopt itself to science have been a long-standing debate, whereas the

question of how they complement each other is rarely addressed. The world has come to a cross road, choosing between development, values and sustainability. Environmental limitations and interconnectedness of people worldwide are two of the challenges of our time that offer a ground for science and religion to play their part in shaping the future. Science can bring about the outer change or physical change that is needed, while religion can bring about the inner change that enables humans to embrace the outer change needed in the quest for sustainable development.

Organized panel

**Taira, Sunao
Yashima Gakuen University,
Japan**

**The Contact Situation and the
Quest for a New Origin of
Okinawa(01F)**

Today many Japanese recognize the uniqueness of Okinawan culture, and the Okinawan people maintain a strong sense of self-identity derived from this uniqueness. It is clear that this uniqueness has been formulated, discovered, and reconstructed through the process of contacting with modern Japan through various discourses, especially through the discourse of intellectuals. Iha Fuyu (1867-1947), an Okinawan scholar, was one of these intellectuals. He was the founder of the modern study of Okinawan culture and a torchbearer who enlightened the Okinawan identity as well. The whole academic life and activities of Iha was to respond to the historical situation of Okinawa in the framework of its communication with modern Japan, and to reconstruct the wobbling self-identity of Okinawa. In this presentation we examine the meaning of his academic conduct, and will reconsider it as the quest for

a new origin or new arch to identify Okinawa.

Organized panel, English

Tajima, Tadaatsu

Tenshi College, Japan

Joint Session with SISR in Honor of Dr. Abe, Dr. Anzai and Dr. Wilson: "The Dialogue among Civilizations through the Sociology of Religion"(12I)

This official joint panel with SISR/ISSR aims to discuss the development of further understanding among people of different religious cultures. More specifically, it also seeks to further the development of understanding inside the field of the sociology of religion itself through dialogue and academic exchange among SISR/ISSR members from various countries. Researchers who are constrained by their specific historical conditions, have encountered each other through the activities of SISR/ISSR. Our contention is that these academic encounters break the geographical and cultural boundary of civilization of which each scholar is part, and give them the opportunity to share the problems and difficulties experienced in our contemporary world. In this panel, I would like to discuss how these encounters between scholars from varying cultural backgrounds affects our studies.

Organized panel, * Session Abstract, English

Tajima, Teruhisa

Waseda University, Japan

Abegsheidenheit und Samadhi(04Q)

Die deutsche Mystik, die auf dem Boden des christlichen Glaubens erblühte, schöpft ohne Zweifei ihre soteriologische Botschaft aus der christlichen Theologie. Beispielsweise kann man Meister Eckharts Lehre von der

„Gottesgeburt in der Seele" erst in einem diachronischen Kontext christlichen Gedankenguits, in diesem Fall speziell im scholastischen Kontext, recht begreifen. Zum Anderen aber vollzieht sich die Erfüllung der soteriologischen Botschaft unter der „conditio animae" im alltäglichen Leben. Erst die „abegsheidenheit" der Seele macht bereit zur „Gottesgeburt in der Seele". Dadurch, dass die „conditio animae" das alltägliche Leben anbelangt, eröffnen sich hier auch synchronische Ansätze zur Beschreibung dieses Problemfeldes. Unter solch einem Blickwinkel wird die „abegsheidenheit" bei Meister Eckart mit dem „Samādhi" "Begriff im Zen" Buddhismus verglichen.

Organized panel

Tajima, Teruhisa

Waseda University, Japan

Mystik als Selbstrelativierung des Glaubens(05Q)

Die Lösung des gegenwärtigen Konflikts unter den Religionen hängt m.E. davon ab, ob jede Religion ihren Glauben selbst relativieren kann, freilich unter der Vorraussetzung, dass der feste Glaube schon gewonnen ist. Erst unter diesen Bedingungen der Selbstrelativierung des Glaubens wäre die Koexistenz der erschienen Religionen zu verwirklichen. Jesus Christus ist ohne Zweifel der Angelpunkt der Erlösung. Seit Athanasius wird die Menschwerdung Gottes als konkrete Zusage der Teilhabe am Wesen Gottes begriffen. In diesem Referat soll Eckharts „natura humana" in Bezug auf seine Inkarnationslehre behandelt werden, weil sein Begriff von der „natura humana" die Dynmik der Selbstrelativierung des Glaubens in sich birgt.

Organized panel, Japanese

Tajima, Teruhisa

Waseda University, Japan
Konflikt und Koexistenz in der Deutschen Mystik(05Q)

Die deutsche Mystik des Mittelalters war eine Art radikaler Glaubensform innerhalb des Christentums. Viele Mystiker/innen des 13./14. Jahrhunderts wurden für häretisch gehalten und mussten notgedrungen friedliche Lösungen in der Einheit des Glaubens suchen. In der Neuzeit aber wurde von Seiten der Mystiker der Weg zur überkonfessionellen Koexistenz unter mehreren Sekten und Schulen beschritten, da sie meinten, dass das Christentum in einer mystischen Erfahrung gründe. Diese Problematik behandeln Koda („Mystik als Ort der Begegnung und Auseinandersetzung“) und Okabe („G. Arnolds Entwurf einer mystischen Theologie“). Ein Grund dafür dass die deutsche Mystik eine Art radikaler Glaubensform darstellt, liegt darin, dass sie sich insbesondere mit dem Leib des Menschen beschäftigt. Diese Thematik ist eng mit der Inkarnationslehre verknüpft. Ein Mystiker des Mittelalters etwa entwickelt eine eigenständige Anschauung von der Selbstrelativierung des Glaubens. In der Neuzeit schließlich wird dieses Denken dahingehend weiterentwickelt, dass der Leib des Menschen der einzige Ort sei, wo die Heilsgeschichte in Erfüllung komme. Diese Thematik behandeln Tajima („Mystik als Selbstrelativierung des Glaubens“) und Tomita („Leiblichkeit und Eschatologie bei Jakob Böhme“).
Organized panel, * Session Abstract, Japanese

Takahashi, Hara
International Institute for the Study of Religions, Japan
Masaharu ANESAKI and Kiitsu Kyokai (Association Concordia): Its Changes in Activities(16V)

Kiitsu Kyokai (Association Concordia) is an academic organization founded by elites, such as Masaharu ANESAKI, Eiichi SHIBUSAWA, Jinzo NARUSE etc., in the last year of Meiji (1912). At first, it was aimed at understanding religions and sharing the knowledge of them. But the aim of the movement shifted and educational or social problems also became important topics discussion. In the Showa period, when Japan entered war, the topics discussed at regular meetings were now mainly ideological or political issues; these facts were previously relatively unknown. In this paper, I'd like to show the changes in the activities of Kiitsu Kyokai, from its early to later period, based on the materials I found (the Proceedings of Kiitsu Kyokai, etc.) and I hope to show an aspect of religious studies in Japan in the pre war period.

Organized panel, English

Takahashi, Hidemi
Chuo University, Japan
Eternity of the World in the Theological and Philosophical Works of Barhebraeus(15N)

The question of the eternity of the world was one of the points of dispute between philosophy and the monotheistic religions. This paper will explore how and with what success the Syriac Orthodox prelate and polymath Gregory Abu al-Faraj Barhebraeus (Bar 'Ebroyo, 1225/6-1286), who is known to have attempted to combine Christian theology and Aristotelian-Avicennian philosophy, reconciles the two positions in his theological works, such as the Candelabrum of the Sanctuary, and in his philosophical works, such as the Cream of Wisdom.

Organized panel, English

Takahashi, Kayo
Tohoku University, Japan

The Contemporary "Jidan Relationship" and The Organization of "Danka"(08K)

My central purpose in this paper is to address the question of how to analyze the Jidan relationship in contemporary Japan. Jidan relationship refers to some aspects of the relationship between the Buddhist temple and the people in Japan. Jidan relationship is composed of the Dan'na-dera (Buddhist temple and priest), and a Danka (parishioners). Dan'na-dera performs the funeral of Danka, and Danka makes various donations to Dan'na-dera. Generally, it is said that contemporary Danka, especially new Danka are indifferent to their Dan'na-dera. In this paper I aim to analyze the organization of Danka. My main consideration is that the structure of the new Danka's Jidan relationship is different from the old. Organized panel, Japanese

**Takahashi, Norihito
Hitotsubashi University, Japan
The Transformations of Japanese Buddhist Organizations Before and After World War II in Hawai'i(09F)**

This presentation focuses on the transformations of Japanese religious organizations in their overseas missions, and the impact on them by World War II. Since late 19th century, many Japanese religious missions (Japanese Buddhist, Shinto's, and Japanese 'new religions' missions) have been active in the North America. In United States, Japanese Buddhist missions have been especially superior to other Japanese religious ones in both the number of believers and the scale of organizations. And in Hawai'i, Japanese immigrants or the Japanese-American community has been quite large and various Japanese religious groups have actively operated. But World War II did serious damage to Japanese

religious organizations. The purpose of this presentation is to analyze the transformations of organizations of principal Japanese Buddhist sects in Hawai'i before World War II, and to clarify the influence by the transformations of the prewar period in the process of reconstruction of their organizations after the war.

Organized panel, Japanese

**Takahashi, Ryoichi
Kansai University, Japan
Hope for Peace(13U)**

The problem of hope has great importance in Tillich's thought of peace. Tillich considers it is impossible to realize peace on earth completely. But he never agrees with cynicism which gives up the endeavor for peace. Beyond the failure of idealism, however, he finds a driving power in hope, a power which urges us to endeavor to accomplish peace. Hope is different from utopian expectations. Genuine hope is essentially based on our structure of being, especially of our consciousness of history. Human beings are essentially oriented toward the future. We anticipate the future and the end. The hope of the Kingdom of God is not an expectation of a perfect stage at the end of history. The anticipated fulfillment is a fragmentary fulfillment. Although the fulfillment is fragmentary, the anticipated fulfillment creates the hope which drives us to strive for peace.

Organized panel, Japanese

**Takahashi, Yukiko
Shukutoku University, Japan
Takakusu Junjiro on Religious Education(16F)**

This paper attempts to explore the basic principles of religious education as espoused by TAKAKUSU Junjiro (1866-1945), an internationally renowned authority of Buddhist studies, who at same time was one of the pioneers of Buddhist

women's education in modern Japan. To put his ideas of Buddhist education into practice, in 1924 he established a girl's high school in Tokyo and simultaneously published his major book on this subject: *Buddhism as the Realization of Human Life*. In this book he repeatedly used phrases like "religion for the new age," "giving religion a central place in modern education," and pleaded for an education for which the ultimate aim was to build up ideal personalities like the Buddha. In this book, TAKAKUSU drew upon large-scale comparative studies both of Eastern and Western religions and thought, and found the sources of cultural creativity in the rational and oppositional view of the West and the intuitional and unifying vision of the East. In the actuality of life, he insists, these two are complementary to each other, and therefore advises people not to give one-sided importance to either one or the other. The need for a Buddhist-oriented education, which he repeatedly emphasized in this book, comes exactly from the circumstances that at that time Japan was pursuing the goal of modernization based upon a Western model. According to him, this makes religious education as the basis for personality-building all the more indispensable.

Organized panel, English

Takashima, Jun
Tokyo University of Foreign
Studies, Japan
Karmasamy Theory in
Shaivism(04L)

In the Shaiva Siddhanta doctrine of salvation, the most authoritative theory on the cause of the descent of the salvific power of God is that this descent depends on the maturation of mala (soul's innate impurity). However, the Kirana-tantra, one of the oldest Shaiva

Scriptures, states that Shiva gives his grace to a bound soul at the special occasion of karmasamy, the balanced state of two equally powerful, simultaneously maturing karmans, which are opposite in nature and mutually blocking their effect. What in fact was this "karmasamy" theory is not clear, because this theory was disregarded afterwards. I will try to reconstruct what was this karmasamy theory with the aid of Abhinavagupta's criticism on it, and also try to give some hypothesis on the reason why this theory was not accepted in the end.

Organized panel, English

Takayama, Hidetsugu
Tokyo Gakugei Daigaku, Japan
What is Missionary Activity in
Religion?(09S)

In terms of religious history, a particular form of religion starts to spread through a relationship between individuals, and then gradually grows to organize itself as a certain religious group. It is necessary, in the process of propagation, to justify the doctrine publicly and claim it as theoretically true. Missionary activity is worth consideration when we study the history of religion from this perspective. To put it briefly, these activities might just consist in propagating doctrine, but we also need to think about the subjective part of those who receive it. Therefore, this activity cannot be only regarded as the business of religious priests, but as the interpenetration between those who propagate and those who receive the doctrine. In this paper, I will examine various aspects of missionary activity, clarify its essential nature, and promote a discussion on the definition of missionary activity.

Organized panel, Japanese

Takayama, Machiko
Edogawa University, Japan
The Roots of Mormon
Genealogies: An Application of E.
Todd's Model of European Family
Types(02U)

For Japanese who live in a tradition shaped by the emperor system, it is puzzling that a religion like Mormonism with its heavy emphasis on genealogy would appear in a modern country like the United States. In this paper, I try to explain this emphasis on genealogy from the perspective of family patterns found in those parts of Europe from where the Mormon converts originally came. E. Todd, a French social anthropologist, discovered that family types vary within Europe and defined four types of family organization based on the existence/non-existence of authoritarianism in the parent-child relationship, and the existence/non-existence of egalitarianism among siblings. One of these family types, the "linear-descent type" featuring parent authoritarianism and sibling inequality, was found in Germany, Switzerland, Scandinavia, and Scotland. In the late nineteenth century, when the emphasis on genealogy in the Mormon faith was formed, many converts came from areas featuring this "linear-descent type" of family. It can be assumed that these converts strengthened the tendency towards genealogy in the Mormon religion. Japan, too, is a country where the "linear-descent type" is the dominant family type. In this paper, I want to propose that both the emperor system and Mormonism can be understood as phenomena based on the culture of the "linear-descent type" of family organization.

Organized panel, English

Takayama, Sadami
Sophia University, Japan

Conversion and Self-Identity in
Paul and Shinran(01W)

Conversion is essentially a personal experience. It is neither repeatable nor transferable. As a religious awakening, it can determine one's whole life and establish one's identity. From that moment of conversion, Paul lived a vigorous life as an apostle to the Gentiles, and Shinran as a true disciple of Buddha (真仏弟子). Thus, both Paul and Shinran regard their vocation as a gracious gift entrusted to them personally. Yet by their own words it is also true that they acknowledged themselves unworthy and unqualified to be called an apostle (or a disciple): Paul states, "Last of all, as to one untimely born, he (the risen Jesus) appeared also to me." (Cor 15:8); towards the end of the section on the true disciple of Buddha (Kyogyoshinsho 教行信証), Shinran candidly confesses his profound awareness of evil in himself. In this presentation I would like to consider the "self-identity" of Paul and Shinran which arises from "conversion."

Organized panel, English

Takeda, Fumihiko Francis
Sapientia University, Japan
Ephrem's Theological Approach
to God(14N)

If theology is, as in its original meaning, "a discourse about God," the most difficult task for Christian theologians is how to deal with the transcendental God in their treatises. Ephrem the Syrian in the fourth century stands out in his approach to God among his contemporary church fathers. He avoids any theological definitions of God, because God is beyond everything, and so cannot be defined by any notions. Instead, Ephrem uses many symbols and paradox to describe the Being of God. In addition, Ephrem expresses his theological

visions not in prose but in poetry. This is based on his deep insights that poetry is a more suitable literary form for talking about God. All these approaches to God reflect characteristics of Syriac Christianity, the direct successor of Semitic Christianity, which is very different from Greek and Latin Christianity, and show a great diversity in the ancient Christian world.
Symposium, English

Takeda, Hideaki
Kougakkan University, Japan
New Views on Shinto History(08P)

Recently, many studies of Shinto have brought up several important new issues for Shinto history. In this paper, I will attempt to introduce these new topics and discuss possible future directions these studies may take.
Organized panel

Takeda, Kazuhisa
Sophia University, Japan
Community Life in the Missions as Effected by Negotiations: Transactions between the Jesuits and Guarani at the Dawn of their Encounter(01E)

What was the reaction of indigenous people to missionary activity in the South American continent? In the vast majority of the cases these indigenous folk, who since their contact with the European came to confront calamitous situations, chose for their own safety to live in the missions built by these missionaries. This, however, is not to say that they concurred totally with all aspects of mission life, despite the threats of sudden assault that they were frequently exposed to. This presentation, taking as a case as the response of the Guarani towards the Jesuits in Paraguay under Spanish rule, intends to probe the question as to what life meant for the Guarani in the missions. In order to reexamine

the theory that they accepted life with the Jesuits with no holds barred because they found everything satisfactory and to their taste, I will first describe their situation at the beginning of the 17th century, and then show that in order to duly enter into their life in the missions the Guarani conducted several transactions with the Jesuits, at the start of their missions life. By this means I intend to point out that their community life in the missions was the outcome of negotiations by both parties.

Organized panel, English

Takeda, Mikio
Aichi Shinshiro Otani University, Japan
The Problem of Time as Seen in Shinran(07J)

In my paper I wish to explore Shinran's problematization of time. Shinran states: "The person who lives true shinjin, however, abides in the stage of the truly settled, for he has already been grasped, never to be abandoned. There is no need to wait in anticipation for the moment of death, no need to rely on Amida's coming. At the time shinjin becomes settled, birth too becomes settled." (Mattosho) Shinran emphasizes that there is no need to rely on Amida's coming at the moment of death. In these words we can find Shinran making clear the shinjin which realizes, by oneself, the truth salvation now. This "now" is Shinran's problematization of time.
Organized panel, Japanese

Takeda, Shinichi
Kyushu Tokai University, Japan
Homo Credens as Seen from the Perspective of Evolutionary Psychology(17K)

The human body evolved several ten thousand years ago, and has since then remained basically unchanged. The notion of mind has therefore come to play a special role.

Humans possess an immune system that helps them adapt to their environment. This system developed in a process of natural selection and can be called a product of "intelligent" evolution. It has become clear that a placebo is able to activate the immune system. Placebos seem to have a positive effect on almost every sickness. This is why placebos are considered to be an extraordinary type of drug, and placebo treatment may cause a medical revolution in the 21st century. It is expected that the effect of placebos will be further improved over the next period of time. Examining the placebo effect from the point of view of evolutionary psychology, this paper argues that belief is fundamentally connected to human life.

Organized panel, English

Takei, Junsuke

University of Risscho, Japan

The Life History Approach as a Present Challenge in Religious Studies(08J)

Today, in many study departments, the life history approach is used. This approach is supposed to grasp the individual's subjective, personal world. It is sometimes used in the case of studying the individual's personal world of the founder of a religion or the believers. In this panel, we present four cases by the life history approach. In the first case, we study the life history of the 2nd generation follower of a new religion, and try to understand the meaning of the withdrawal about her whole life. Number 2, we study the life history of the religious founder, and try to understand the basis of his belief from the talk of the persons concerning. Number 3, we study the life history of a believer from the religious and political viewpoint, and try to consider their subjective, personal world multilaterally. Finally, we study the

believer's inconsistency to be connected with the number of the listener. From the above, we analyze the life history approach on the present issues in religious studies, at the point of methodology and practice. We want to seek the possibility of this approach.

Organized panel, * Session Abstract, Japanese

Takei, Junsuke

University of Risscho, Japan

The Diversity of Interpretation in a Believer's Life History(08J)

This presentation makes an example process in which the woman belonging to the Marxism group had affiliated to the new religion. And it is going to interpret her personal subjective world by the life history. In religious studies, "religious conversion" and "religious affiliation" are used as a term expressing the change of the sense of values on which the individual is based. Although it is difficult to classify these clearly, if one dares a definition, religious conversion is a one-time individual experience which comes suddenly and religious affiliation is a process which one acquires from a religious group's belief system in the long-term, out of a social / cultural situation. However, this example is not treated as an example of religious conversion and religious affiliation, but is treated as an example of "political conversion." Because this example is the shift to a religious dimension from a political dimension, that is, it is the shift to the faith from Marxism and she becomes "disappointed in Marxism" a reason for affiliation with a religion. By this, we examine an individual life history with a different viewpoint from religious conversion and religious affiliation, and would like to seek for interpretative diversity.

Organized panel, Japanese

Takei, Junsuke

**University of Rissho, Japan
Belief and Human Geography of
Tunesaburo Makiguchi(08J)**

I study the life history of a religious founder, and try to understand the basis of his beliefs from the talk of the persons concerning. Tunesaburo Makiguchi is well known as a founder of the Soka-Gakkai, and an author of Human Geography (Jinsei Tirigaku). The purpose of this presentation is to make clear the way of Makiguchi's religious acceptance, and his geography and education. This study tries to interview from Makiguchi's students and believers. This presentation suggests that Makiguchi's religious acceptance is the result of the ideology and theory that were based on his human geography.

Organized panel, Japanese

**Takemura, Hatsumi
University of Hawaii, USA
Discourses on Traditional
Religion in the Indigenous
Hawaiian People's Movement(04C)**

"Hawaiian Renaissance," arisen in the late 1960s, is an indigenous Hawaiian peoples' rights-claiming, decolonizing and cultural revival movement. It includes many religious discourses, cultivating the modern notion of Hawaiian spirituality. Widely deployed at individual, local and global levels, this notion is ubiquitous from their personal narratives on individual Hawaiians' cultural identity, their anti-nuclear movements to their claim for Hawaiian sovereignty. It also appears when they argue environmental problems both on local and global levels, and even the health-care problems of Hawaiian people. Studying this movement from the the perspective of religious study will help us understand how Hawaiian traditional religion has been revitalized to serve as a cultural resource from which

contemporary Hawaiians use symbols to empower their political protest; how it has influenced, and has been influenced by, the counter-culture since the late 1960s; and how today's "native intellectuals" cope with and restructure their ancestors' religious way of thinking. Organized panel, English

**Takemura, Kazuo
Risshou University, Japan
A Geographical Study on the
Acceptance of the Mission of the
Church(02U)**

The purpose of this presentation is to show that there are regional differences in the religious acceptance of the Christian mission in the provincial cities of Japan, and that those differences are mainly based on regional differences in the folk religion. This research proves that the mission of the church is comparatively difficult in the Jodoshin sect regions where there are many temples of the Jodoshin sect, in Yamagata and Toyama Prefectures. However, a large number of these church members are apt to be devoted Christians. In the regions where there are many temples of the Soto sect and other sects stand abreast, the mission of the church is comparatively easy. However, a large number of the church members are apt to be out of the Church. In Okinawa Prefecture, where there is the religion of the ancestor worship, the mission of the church is easy.

Organized panel, English

**Takemura, Kazuo
Risshou University, Japan
Belief and the Human Geography
of Tunesaburo Makiguchi(08J)**

I study the life history of a founder of a Japanese religion, and try to understand the basis of his belief from the words of those who knew him. Tunesaburo Makiguchi is well known as a founder of Soka-Gakkai,

and an author of Human Geography (Jinsei Chirigaku). The purpose of this presentation is to make clear Makiguchi's religious acceptance, and his geography and education. In this study, I have interviewed Makiguchi's students and believers. This presentation suggests that Makiguchi's religious acceptance is the result of the ideology and theory that were based on his human geography.

Organized panel, Japanese

Takemura, Makio

Toyo University, Japan

On The Significance of the Figure of Buddha in Buddhism(02Q)

Buddhism's view on the Absolute is unique. The Absolute is not elucidated through a contrast of the Absolute and the Relative. Rather, it is found in the identity of the Absolute with the Relative. In other words, the Absolute is found in the identity of any phenomenal dharma (samskrita) with ultimate nature (asamskrita) as emptiness (sunyata), or in the activity of jnana and the tathata or dharmata. The individuality or personality of Buddha and the universality or impersonality of tathata are never separated. Ultimate nature does not exist only by itself, and a specific Buddha is merely one of many Buddhas, even if people believe in one particular Buddha as the Absolute. In Buddhism, personified manifestations of Buddhas are entities guiding the masses to Buddhahood through their great compassion. They are not entities passing judgment on anyone. I will attempt to analyze the reasons for this by addressing such issues as whether or not the personified manifestations of the Absolute are rooted in emptiness, and whether the Absolute is one or multiple.

Organized panel, English

Takeuchi, Mitsuyoshi

Ritsumeikan University, Japan
The Miare Ritual of the Kamo Shrine(08U)

The "miare" ritual, or "miare" festival, is part of the major ceremony that receives an imperial envoy at the Kamo shrine. The meaning of the ritual is specialized and important. Originally, the word are meant the "appearance, revival, or reappearance" of the deity. But when the term is used in its ritual context, it implies trying to feel or experience the reappearance of the deity. The miare ritual is the most unique of all the festivals at Kamigamo shrine, as noted in the ancient text the Shugaishô. In another classic work, the Kamo Kyûki, one part of the ritual is described using a slightly different meaning for the word are. Here, it refers to a sakaki branch or tree taken from a sacred mountain which then receives the spiritual essence of the deity. The Kamo deity descends to a sacred site where it is received by the are of the branch or tree and thus manifests itself for the ritual. Through this ritual, the deity can unite with humanity.

Organized panel, Japanese

Takeuchi, Tsunafumi

Kyoto University, Japan

Nihilism, Life and Responsibility(08Q)

Although Hans Jonas is famous in the field of 'applied ethics', he views the problems of modern technology as 'ontological', rather than 'ethical'. As technological development increases society's scientific worldview, any value or ends are denied, causing nihilism. To combat this, Jonas constructs an ontology based on 'principles of life', which avoids the separation of man and world so as to keep humanities unbroken. This ontology regards beings with the 'principle of life', adopting the fruits of the theory of evolution. Jonas' insistence on the 'principle of

responsibility', results from such an ontology, but there are many difficulties. Discussing the importance and difficulties of his logic in the two 'principles', this paper will illuminate the tasks confronting philosophy of religion in the age of science and technology. Symposium, Japanese

Takizawa, Katsuhiko
Tohoku University, Japan
The Situation of Religion in Post-Socialist Mongolia(17O)

After the collapse of Socialism in 1990, the situation of religion in Mongolia has changed dramatically. Before 1990, almost all activities of religious groups were prohibited under the socialist system. The intellectual liberalization that took place after democratization, however, has laid the foundations for a revival of religion. Indigenous religions such as Buddhism, Islam and Shamanism have revitalized their activities. For example, Buddhism, which had possessed only one monastery earlier, has over 150 monasteries today. The number of shamans, too, is increasing in the eastern part of the country. At the same time, foreign religions such as Christianity, Baha'I and other new religions have entered Mongolia. In particular the Protestant churches are actively engaged in missionary work and have gained many believers. In this panel, we attempt to explain these phenomena not by tracing the history of religious organizations, but by analyzing complex relations between various social factors such as religious consciousness, cultural structures, and community.
Organized panel, * Session Abstract, English

Takizawa, Katsuhiko
Tohoku University, Japan
The Transformation of Family Rituals in Mongolia: One History

of Religion in a Modern Nomad Society(17O)

Mongolians obtained religious freedom with the collapse of socialism in 1990. Since then, the religious situation in Mongolia has experienced dynamic changes, such as the reconstruction of indigenous religions and inflow of foreign religions. Previous researchers, who focus at the level of religious organizations, have described these phenomena as "religious revival," "liberalization of religion," "globalization of religion," and so on. In opposition to them, I pay attention to the recent history of religious practices performed at the family level, which have been unofficially maintained throughout the socialist period, while the activities of religious groups have declined. At the same time, they also have been strongly influenced by the social conditions under the socialist system such as sedentarization, urbanization, and religious oppression. Thus, by putting the continuity of family rituals at the forefront of research, it will become possible to delineate the dynamic process of the religious situation in modern Mongolia.

Organized panel, English

Tam, Wai Lun
The Chinese University of Hong Kong, China
Studies of Local Religion in Asian Context(17G)

Religion is not a native term in many Asian cultures. As Dubuisson (1998) claims, "religion" is a western construction, and a largely a Christian one at that, that was exported from the Christian west and applied to other cultures. Religious life in Asia unfolds not principally in the private domain but mainly in the public and civic arena. In such traditions there is no strict separation of the 'sacred' from the "profane," nor is there a rigid

opposition between "religions." The latter is well illustrated by the total number of followers of religion in Japan which is two to three times more than the total population indicating that many Japanese adhere to two and sometimes even three religions (Reader, 1993). We, therefore, know that the forcing of western assumptions and categories on non-western traditions may distort the true picture or artificially create labels that do not correspond to observable reality. Do we have a competing model? How I construct a competing model on the basis of Asian cultural legacy? I suggest taking a local and regional approach and argue for a re-thinking of 'religion' in Asian context. Organized panel, * Session Abstract, English

Tamaki, Mamoru
Nippon Sports Science University,
Japan
The Doctrine of Six Shin-Shukyo
(New Religious Organizations)
and International
Cooperation(07L)

In general, international cooperation is divided into international aid and international cross-fertilization, and is divided into Governmental and Non-governmental forms. The main subject of this study is the relief activities by Non-governmental Organizations, especially, of religious organizations. I will specifically examine the relation between goals, activities, organizations and relief movements, and doctrines, ideas of leaders, and the history of these organizations. The question of missionary work is, however, not addressed in this paper. The following six religious organizations are discussed: 1'SHOUROKUSHINNTOUYAMATO YAMA' - HEIWAICHIJIKIUNDOU (Movement of A Meal for Peace) 2 'TAIWAKYODAN' - "BANMINHUKUROKUJU" 3

'GEDATSUKAI' - "VIVA CAMBO" 4
 'MYOCHIKAI' - "ARIGATOKU FOUNDATION" 5 'SHISHINKAI' - Aegis of Newar Culture in Nepal 6
 'ZENRINKYO' - Support to HIBAKUSHA in Korea
 Organized panel, Japanese

Tamaki, Nanako
Center for Information on
Religion, Japan
An Analysis of News Coverage of
Religious Issues in Japanese
Television(03J)

This paper will analyze the TV news coverage of religious issues, which were aired on ground-based broadcasting from 1998 to 2004 in Japan. Religion-related news has been mainly about criminal cases, trials, and scandals of religious groups and members. Politics and war issues related to religion abroad, or traditional festivals in Japan are also common coverage. Other than these, characteristics and changes of the news coverage about religion and politics, funeral business, sightseeing on religious sites, religious practices, psychic counseling, and other interesting topics are also analyzed drawing upon TV programs about religion and spirituality aired in the same period. Through the findings, the paper will examine how TV media has depicted religion in contemporary Japan, and also consider the religiosity of Japanese people. Organized panel, English

Tamura, Takanori
Tsukuba Univesrity, Japan
How Does ITC Work and Not
Work for Religious Counseling: -
Cases of Tenrikyo and Konkokyo-
(16T)

Today, if you google words like "email counseling," you get more than 130,000 hits. The trouble consultation and counseling using the Internet have started just several

years ago in Japan. It became popular now, although both good points and weak points of it are being discussed. Although it is thought that the Internet trouble consultation is effective also for the means of propagation, the religious bodies do not seem to use it effectually. How can Internet trouble consultation be utilized for a religious body? Moreover, if there is a cause for the lack of its practical use, is it due to the nature of the Internet as a tool or does it belong to the religious organizations? In this presentation, we are going to take up the example of two churches, Tenrikyo and Konkokyo, to consider such problems.

Organized panel, English

Tanaka, Kanoko

Komazawa University, Japan

How Buddhist Nursing May Contribute to the Study of Religions(16M)

One day at a hospital in Delhi, the chaplain, a friend of mine said to me, "You have no hesitation to pray, chant, and even learn the scriptures with Hindu, Jain, Sikh, and Muslim patients. Is it because you are a Buddhist? I appreciate it, but cannot do the same; otherwise nobody should see me as a Christian." His words may suggest that the Buddha saw everyone's spiritual pains in the process of birth, aging, illness, and death, and took the best measures to overcome them, but never fixed any absolute dogma, or an "ism" because of his relative and flexible attitudes toward the diversity of the phenomenal world. Only if the patients find consolation in religion, a Buddhist will positively try to communicate with that person's religion, not out of curiosity but with respect and calmness on neutral ground.

Organized panel, English

Tanaka, Kenneth

Musashino University, Japan

"The Latter Days of the Law" Ideology among Chinese Pure Land Buddhist Proponents(03M)

Tao-ch'o (562-645) and Shan-tao (613-681) represent two of the scholar-monks who contributed enormously to the formation of Pure Land thought and practice in the 6th and 7th centuries. Before Pure Land Buddhism spread among the masses, its thought and practices (particularly the concept of Pure Land and the practice centered on oral recitation) were debated, argued, and finally accepted among the scholar-monks across a wide range of sectarian lineages. In that process, Pure Land emerged as one of the dominant schools of Buddhism in China. One of the main arguments for the legitimacy of its teachings was that "the latter days of the law" had arrived around 552 C.E. and that Pure Land was the most appropriate teaching for the time. This paper shall also attempt to explore the nature of their arguments within a comparative framework focused on eschatological beliefs found in Christianity.

Organized panel, English

Tanaka, Masamichi

Jinrui Aizenkai, Japan

Dialogue between Islam and Oomoto - The History of Interfaith Activity of Oomoto and Jinrui Aizenkai, Universal Love and Brotherhood Association(03H)

From the birth of Oomoto in 1892, the Foundress Nao Deguchi and Co-Founder Onisaburo Deguchi, preached that "God is essentially one," and "all religions spring from the same source." So from the beginning, interfaith activity has been an important Oomoto mission. In 1925, Oomoto established the World Religious Federation in Peking and created Jinrui Aizenkai, a religious peace movement that

aims to establish eternal peace for all humankind. At that time, Naotaro Kumon, a Japanese Muslim, gave a lecture at Oomoto headquarters in Ayabe, which helped to deepen the understanding of each other's faith. Oomoto also began an affiliation with Tao Yuan and promoted relations with other religions in Asia and spiritual groups in Europe. Unfortunately, he was forced to suspend these activities twice because of suppression by the Japanese government. After World War II, Oomoto started afresh, and renewed its exchanges with various religious communities. In the 1970s, an exhibition of the art works of Oomoto's Spiritual Leaders, which traveled to various cities in Europe and North America, became the catalyst for an exchange with the American Episcopal Church. Oomoto also became a pioneer among Japanese religions in developing exchanges and dialogues with other world religions, especially with Islam in the Middle East. In 1991, Oomoto members met with the Grand Mufti of Syria, Sheikh Ahmad Kufuro, thus deepening the movement's exchange with Islam. Today, Oomoto continues to promote the union of all world religions and interfaith activities aiming at realizing world peace.
Organized panel

Tanaka, Motoo
Konko Church of Osaki, Japan
Activity of Konkoyo for Peace(07L)

Konkokyo began congregations for peace and in memory memory of Hibakusha ("Atomic Bomb Victims") after WWII. The Japanese could not stop that war and, consequently, invaded Asian countries. Today, Konkokyo searches for self-understanding, soul-searching, and global coexistence. Today, the North-South problem is a very serious one. This problem has led to

a form of social pathology in northern countries, and to the global environmental problem, which is perhaps the greatest crisis of all humankind. The votary of KONKOKYO believes that it necessary for keeping world peace to search for the way of coexistence and co-prosperity through international cooperation with southern countries. Accordingly, KONKOKYO established the NGO KONKOKYO PEACE ACTIVITY CENTER in 1988. We have started to give support to education and living for impoverished children in South-East Asia. In this paper I would like to talk about our activities.
Organized panel, Japanese

Tanaka, Yutaka
Sophia University, Japan
God as the Locus of the World
and the Ground of Human
Freedom(02Q)

I will critically discuss Nishitani Keiji's arguments of "The Personal and the Impersonal in Religion" in his Religion and Nothingness. Comparing the Christian tradition of speculative mysticism or "panentheism" with the Zen Buddhist philosophy of "Nothingness," I will show that God as the Locus of the World is nothing but the transcendental Ground of Human Freedom and Subjectivity.
Organized panel, English

Tanatsugu, Masakazu
Kyoto Prefectural University of
Medicine, Japan
The Crossover between Religion
and Medical Care(14J)

With the establishment of modern western medicine, a division of labor has taken place between religions and medical care, with the former being engaged in the salvation and awareness of the soul and the latter occupied with physical cure and treatment. Recently in Japan, these two separate fields have begun to

cross over again. While religious healing was originally concerned with the wholeness of mind and body, medical care workers are now obliged to attend the dying and take care of their spiritual pains rooted in the insolubility of such basic problems as the significance of life and their *raison d'être*. Various forms of psychotherapy are gaining in popularity in place of certain declining religions, and medical care workers are expected to play the roles once assigned to traditional religious workers. What emerges from this consideration is the whole structure of human beings that includes a "spiritual" dimension as an indispensable ingredient.
Organized panel, English

Tanemura, Ryugen
University of Tokyo, Japan
Stupa Worship in Indian Tantric Buddhism(04M)

With the purpose of illustrating in detail some aspects of stupa worship described in later Indian Buddhism, this paper, mainly on the basis of the prescriptions given in the chapter 8 of the *Kriyasamgrahapanjika*, reconstructs the world of rituals concerning stupas. Although the former part of this section has already been examined by Benisti and Roth, the latter part, in which some noticeable elements intrinsic in Tantric Buddhism are attested, is yet to properly be explored. What this text gives us is an archetypical example of a culmination of the development of stupa worship in the Indian Buddhist world.

Organized panel, English

Tani, Sumi
Keio University, Japan
About the Universal Significance of the "Middle Way"-From the Point of View of Russian Religious Philosophy-(15Q)

V. Solovyev, a Russian religious philosopher of the nineteenth century, advocated Christian divine wisdom (*Sophia*), and called on us to straddle the "Middle Way" between two opposite principles. According to his ideas, two opposite polar principles, such as God and person or celestial eternal essence and earthly phenomenon, are simultaneously separate and indistinguishable from each other. I think that this position of regarding opposed categories not merely as one but as two at the same time, forms the core of the "Middle Way" and has its roots in the Christian doctrine of "God-manhood." However, if we compare this concept of the "Way" with other religious traditions, we can find some philosophical similarities in the Mahayana Buddhist idea of the Middle Way of "non-oneness/ non-duality." In this regard, we can state the following question: What kind of philosophical principle is this "Middle Way," which we can be found in Solovyev's thought as well as Mahayana Buddhism? In this paper, I examine anew the concept of the "Middle Way" in Solovyev's thought and consider its universal significance.

Organized panel

Tanigawa, Akio
Waseda University, Japan
The Transformation of the Burial System of Early Modern Urban Edo(04J)

Urban Edo's burial system during the early modern era was established upon three major periods: Kan-ei (1624-43), Kanbun-Enpo (1716-80), and Kyoho (1716-25). The form of grave markers and the structure of the burial institutions of the houses of generals and feudal lords became established during the Kan-ei period. Entering the Kanbun-Enpo period, with a change in the form of burial institutions of the

graves of military generals, the grave styles from the middle ages disappeared, and there emerged the kamekan style grave of the hatamoto class of samurai. Then it was in the Kyoho period that the construction of mausoleums in the graves of generals and feudal lords ended, and stone grave markers began to be erected. The final establishment of Edo's burial system as a symbol of the status and social class of those entombed culminated with Edo's emergence as a metropolis, and reflected the existing social order.
Symposium, English

Tanigawa, Yutaka
Kyoto University, Japan
A "Modern" Monk in 19th Century Japan - Sada Kaiseki's Astronomical Research and his Rejection of Imported Goods - (10M)

This paper aims to argue on the "modern" recognition of Sada Kaiseki (1818-82), who studied Buddhist astronomy and refuted heliocentric theory. After the Meiji Restoration, appealing to the rejection of imported articles, he obtained popularity from a portion of the public. But we should focus on the fact that he doesn't simply refuse Western modernization, but received the "modern" of his own unconsciously. For example, he was famous for his cherished opinion that the use of a lamps would ruin the country. But instead, he recommended to produce the domestic imitative lamps as a substitute -- not to use the classical Japanese light andon -- and kept circulating his opinion to the public at many temples. I also deal with his astronomical operating model, media strategy, and the public's response to him, to reveal an aspect of the modernization of Japanese society and Buddhism in those days.
Organized panel, English

Taniguchi, Masanobu
Seicho-No-Ie, Japan
The Way of Realizing Peace through Faith(03B)

From the Seicho-No-Ie standpoint that "All (correct) religions teach the same truth" / " All religions emanate from one universal God" we will explain the principle of how different religions can coexist. Historically, conflict/wars borne from differences in religion, race, and nationality have been unending. However, transcending and going beyond these conflicts/wars, through such (case) studies such as an American brought up in a family of Protestant ministers embracing Seicho-No-Ie, which began in Japan, how in Brazil where Catholicism is considered to be nothing less than the state religion, Seicho-No-Ie is accepted by many Brazilians and Seicho-No-Ie and Catholicism coexist, and how in South Korea Where anti-Japanese sentiment ran high, one man's father believed in the Seicho-No-Ie teachings began in Japan and dedicated half his life to its propagation, we will clarify the principles that make this all possible.
Organized panel, English

Taniguchi, Shizuhiro
Ryukoku University, Japan
M.Heidegger's Thinking and the Question to Religion(08E)

Religion, connected with language deeply, comes into being and develops, and it is thus a linguistic phenomenon essentially. In general, religion begins with a call from "the dimension of transcendence" to human beings, and because this dimension exceeds a human being in every aspect, the call has the character of "secret". But when the call opens "religious dimension" in human beings, so can be thought, the call will be heard as "blessed words". I want to understand the religious language as a trial to get

over human language, though it is still human language. By the way, a question to "God" melts into Heidegger's thinking deeply, and led by this question, Heidegger thought thoroughly the relation between the ultimate and language. In this paper I will try to clarify the problems involved in the relation between religion and language in the light of Heidegger's thinking.

Organized panel, Japanese

Tatsuguchi, Kyoko
Toho Gakuin, Japan
Methods of Making a Retreat (Sanro) in a Temple to Ask for a Revelation(13P)

The expression of 'sanro'(Literally confining oneself to pray the Bodhisattva, then means practicing in a temple) are seen in the literatures, diaries and biographies of the middle age. But most of them are fragmentary and there are few studies on the 'sanro' itself. In the previous paper, I studied the structure of 'sanro', especially the expression of the set patterns according to time process and place. In this paper, I will study the mechanism of 'sanro'. I will point out that it is the religious act which measured problem solution in a 'holy place', at 'tubone' under the guidance of 'shinosa', aiming at harmony with soul and body. 'Miakashi' is read out, it sit up all night, and 'mukoku' is received before dawn. I will illustrate refering to many texts as possible and to go the modern meaning of 'sanro', and other countries' 'sanro'.

Organized panel, English

Tatsuguchi, Myosei
Ryukoku University, Japan
Buddhism and Practice(09G)

After Sakyamuni attained awakening he preached his first sermon and founded the Buddhist order of monks. After some time, precepts were established for the community

of monks. Precepts are rules that each monk must obey and that constitute the code of the Buddhist order. Living a life according to the precepts is a precondition for entering meditation. At the same time precepts allow the monks to live in harmony with the surrounding society, including Buddhist lay believers as well as non-Buddhists. The precepts are classified into ten categories of intention. These include the goals of preserving harmony within the community of monks, deepening belief in Buddhist teachings and encouraging belief in non-Buddhist teachings, setting up favorable conditions for encouraging monks in their practice, and transmitting the Buddhist teachings to future generations. Through the precepts, the Buddhist teachings are realized in the specificity of everyday life, and demonstrate to society the truth of Buddhism.

Organized panel, Japanese

Tatta, Yukie
Harvard University, USA
Examining the Ideology of a Multi-religious Identity: Islam and Christianity in the Nationalisms of African Americans, Bosnians and Palestinians(05S)

This study explores how a religious nationalism accommodates or does not accommodate the existence of other religious groups in the nation. When we talk about religion and nationalism, we usually think about the cases where a nationalism is based on one religious tradition, often causing conflicts for another religious group inside or outside the nation. The objective here is to examine the theoretically possible ideology of a multi-religious nationalism, in which more than one religious tradition equally provides a combined basis for the national identity. I will show how an ideology of a multi-religious, specifically Muslim-Christian, identity has been

taking place in nationalisms of African Americans, Palestinians and Bosnians from early twentieth century to this day, while at other points of history they have also gone in the opposite direction of an exclusive single-religious nationalism. I will analyze what conditions and circumstances have made them go into the direction of constructing a single- or multi-religious identity.
Organized panel, English

Tazaki, Miyako
Tokyo University of Science,
Japan

Expression of Spirituality among the Japanese Based on Qualitative and Quantitative Researches in Japan(16J)

Based on the results of the WHOQOL Spirituality, Religiousness and Personal Beliefs (SRPB) research project conducted in 2002 by Japanese scholars, the concept of "spirituality" expressed in Japanese society seems to be based on a "personal relationship with others," "inner strength," and "inner peace." The category "Faith in a specific religion" was shown as being least prevalent, which in the construct of spirituality proposed by the WHO, is one of the essential concepts among people with monotheistic religions. In addition, "kindness to others/selflessness," "acceptance of others," "faith," "inner strength," "inner peace/serenity, harmony," "death and dying," "meaning of life," "connectedness to a spiritual being or force," and "divine love" were valid sub-constructs of spirituality as understood in Japanese society. This shows some of the ethnographic and cultural characteristics of the spirituality of the Japanese people.
Organized panel, English

Tedo, Kiyonobu

University of Tokyo, France
L'Histoire Religieuse dans l'Histoire Religieuse au milieu du XIXe siècle en France(07S)

En France, on peut témoigner de l'émergence des sciences de la religion sous la Monarchie de Juillet ; mais d'autre part, il faudrait attendre la Troisième République pour entériner l'institutionnalisation de cette science. Or, ici, il n'est pas question d'attribuer l'avènement de cette discipline uniquement à une de ces deux périodes pour écarter l'autre, mais d'observer le glissement sémantique du mot « science » entre ces deux périodes. Cela relève d'ailleurs de la nouvelle configuration entre la « religion » et la « politique » (ou encore la « morale »). En plus, ce problème n'est pas étranger à la réflexion sur la position du christianisme par rapport aux autres religions. C'est dans une telle perspective que cette communication se focalisera sur une ou plusieurs personnes importantes.
Organized panel, French

Tedo, Kiyonobu
University of Tokyo, France
Une Nouvelle Convergence entre Morale et Religion ou le Religieux dans la Modernité(16R)

Aujourd'hui, on peut étudier la morale laïque dans le cadre des sciences religieuses. Mais autrefois, il n'était pas normal pour une discipline académique de mettre en cause les valeurs étatiques. Autrement dit, la « laïcité académique » acceptait en général une configuration artificiellement établie entre morale et religion, et renfermait mal la « laïcité politique » dans une pleine contemporanéité. Cela dit, il est aussi vrai que certains ont osé de chercher le point convergent entre ce qui est morale et ce qui est religieux sur un nouveau plan intellectuel. C'est surtout le cas de Durkheim et de Bergson. Leur théorie sur la morale

et la religion se renvoient d'ailleurs à leur réflexion sur la condition du religieux dans la modernité. Dans cette communication, nous essayons d'en repérer les aspects et montrons comment ceux-ci se complexifient.

Organized panel, French

Teeuwen, Mark
Oslo University, Norway
The Invention of Shinto in Late Medieval Japan(01Q)

It was in the medieval period that the notion of Shinto as a pre-Buddhist, Japanese ritual system first arose. Its pioneers were the Yoshida, a house of kami ritualists connected to the imperial court. Yoshida priests developed and propagated a new ritual and doctrinal system that they called Shinto. They borrowed this term from pre-existing Tantric transmission lineages called shintô-ryû, which specialized in shintô kanjô. The paper focuses on the question how Shinto became established as a category of non-Buddhist ritual practice in the late medieval period. Yoshida Shinto was a turning-point in the history of Shinto, as Bernhard Scheid characterized Yoshida Kanetomo as the 'inventor' of Shinto. I will address the question how Yoshida Shinto differed from both the classical jingi system and the medieval Tantric shintô-ryû, and how the notion of a non-Buddhist Shinto positioned itself in the discursive field of late medieval and early modern Japan.

Organized panel, English

Teeuwen, Mark
Oslo University, Norway
Imperial Symbolism in Medieval Shinto Ritual(09P)

In the medieval period, the classical jingi system no longer existed. Kami were worshiped almost exclusively as jindo, in a Buddhist context. In the days of the jingi system, the

imperial court had tried to use local shrines and temples to establish a national practice of authority, but local shrines and temples now used imperial symbolism to add prestige and authority to their own practice. Knowledge about the jindo was created and handed down within tantric-type transmission lineages based at these institutions. Such lineages signalled their expertise by insisting on a new reading for the subject of their knowledge: shinto. The hypothesis on which this presentation will be based is that the shinto lineages of the medieval period experimented with imperial symbolism by incorporating jingi rhetoric into a jindo discourse. As a result, an abstract notion of imperial priesthood came to occupy a central position both in the doctrinal thought and in the ritual practice of these lineages. In this way, the shinto lineages of medieval shrines and temples prepared the ground for the re-introduction of 'real' imperial authority in the subsequent, early modern period. Strikingly, this happened when Yoshida priests tried to revive the jingi system at the court, and adopted the term shinto to describe it.

Organized panel, Japanese

Tejada, Aurelio Alonso
Center of Psychological and Sociological Studies, Cuba
Dialogue in a Stressed World(02G)

Interreligious dialogue cannot be used to refer only to the relations of one religion with others, but it should consider at the time the relations between different trends within a religious group, the relations between the believers and their churches, and even the relation between religions and society as a whole. Historical traits, such as the Indo-American and the Afro-American syncretisms, share traditional stresses with more recent and aggressive conversion streams,

originating mostly in the United States and linked to a Protestant sectarian tradition. In spite of its statistical majority and intensive pastoral renewal, Catholic institutional influence becomes eroded mainly by the activities of the so-called new religious movements, by the frequent engagement of hierarchies with the most conservative social and political forces, and by the official rejection of Theology of Liberation decreed in Rome and followed by local churches. This presentation offers an overview of the leading trends of interreligious dialogue in Latin America today.

Organized panel

Tejima, Isshin
Rissho University, Japan
Rivalry and Harmony between Buddhism and Taoism in Tang's China(07M)

Inasmuch as Buddhism catered to the aristocracy under the Southern Chinese Dynasties, in the North, it was accepted by the monarchs of the Non-Chinese races, and also served as an alternative to Confucian thought. The anti-Buddhist policies associated with the Emperor Wu 武帝 in northern Bei Zhou 北周 Dynasty, greatly defined policies governing the relationship between imperial power and Buddhist organizations. Although the Sui 隋 Dynasty was able to maintain Buddhism, the following Tang 唐 dynasty clearly assumed an attitude of following Taoism. The Tang dynasty marks the height of the Buddhist-Taoist debate originating from the Southern and Northern Kingdoms. The periods which follow show a decline in this respect. I intend to examine the reasons for this change by addressing the factor of imperial power among other aspects; and, to verify that the extravagant image

associated with Tang Buddhism was a reaction taken by Buddhists in respect to the Buddhist-Taoist debate.

Organized panel, Japanese

Terada, Yoshiro
Toyo University, Japan
Life History and Context of Dialogue(08J)

A narrative is intrinsically limited to the context of dialogue. How then can an interviewer assure the reliability of his/her work of a Life History that he/she made? This study aims to consider this question by reviewing my preceding work. The presenter has researched Life Histories interview with believers of Seicho-no-le in Taiwan since 1996. The narratives I have heard have both consistent content and changeable content which depends on situations. Through reviewing these narratives, I consider the reliability of the Life Histories and the methodology of Life History in general.

Organized panel, Japanese

Terada, Yoshiro
Toyo University, Japan
Japanese New Religion and Speakers of Japanese in Taiwan : A Case Study of Seicho-no-le(09F)

Though a lot of Japanese New Religious groups have extended to Taiwan, they differ in the compositions of believers and their activities. This presentation is a case study of Seicho-no-le, which is composed mainly of those who can speak Japanese who were educated under Japanese rule in Taiwan. I focus on changes in the group composition of believers, textbooks, events, and rites. And moreover, I refer to a conflict between the consciousness of believers who preserve their belief under martial law and a policy of the head office of Seicho-no-le in Japan.

Organized panel, Japanese

Terado, Junko

**Senshu University, Japan
Religion in Face of "Public" and
"Private": Three "Public" Spheres
of Lourdes Pilgrimage(14R)**

The Lourdes pilgrimage has responded to contemporary problems in the following ways: 1)the offering of a story and rituals that confirm a common bond of "us" with Christ, in response to the collapse of the traditional community system; 2)the arising of a social bond between the rich "us" and the poor "them" through charitable activity, in response to labor problems and the collapse of traditional solidarity ; and 3)the offering of a public place for people to meet and share private matters with regard to disease, old age, and death, in response to people who suffer from loneliness due to the hidden and private nature of such matters in modern medicine and society. In this way these responses are concerned with "public" and "private" spheres of human life. Based on this investigation, we deal with a possible proposition from a religious posture in relation to a division between "public" and "private".

Organized panel, English

Teramoto, Yoshimi

**Kyoto University, Japan
The Concept of "Respecting the
Gods" in the Thought of Minakata
Kumagusu(09L)**

The folklorist Minakata Kumagusu opposed the Meiji Government's official policy of merging minor Shinto shrines. So far, scholars have suggested that the government was merging minor shrines in order to strengthen State Shinto, and to rationalize the organization of local shrines. However, in my opinion this explanation does not cover all the aspects of the shrine merger policy. From 1872 to 1874, the Meiji

Government established a Ministry of Religious Affairs that appointed priests as civil servants in order to advance the policy of merging shrines. At the same time, the government's "Three Articles to Teach the Constitution" (Sanjokyoken) were proclaimed as a central policy through which the people were to be educated. Minakata Kumagusu argued that the policy of merging minor shrines violated the first of these Three Articles, which read "Respect the gods and love the country." Here Kumagusu's interpretation of "respecting the gods" clearly differed from the government's, but he was not simply exploiting the official terminology as a convenient way to criticize the government. In this paper, I want to stress that the concept of "respecting the gods" can be found in Kumagusu's writings prior to the onset of the shrine merger policy in 1872.

Organized panel, Japanese

Teshima, Hideki

**Kyoto Seika University, Japan
Food Offerings in Asvamedha:
From Main Ritual of the Ancient
Indian Horse Sacrifice(12V)**

Ritual procedure of Asvamedha, the horse sacrifice in ancient India, has been researched by many Vedic scholars. However, food offerings, which take place on the first day of main ritual of the Asvamedha for three days, has scarcely drawn any interest of Indologists, because the detailed prescription of this rite is transmitted only in Baudhayana-Srauta-Sutra (BSS) and Vadhula-Srauta-Sutra (VSS). In recent times, however, Dr. Yasuke Ikari (professor emeritus of Kyoto University) discovered in the south of India some reliable Vadhula manuscripts. In this presentation I will present an outline of the Food Offering transmitted in the text of BSS, as well as that in VSS, based on the

manuscript discovered by Dr. Ikari. The presentation will bring to light the large-scale and complicated form of the Food Offering.

Organized panel, English

Teshima, Isaiah

**Osaka Sangyo University, Japan
Scriptural Interpretation and
Politics(14B)**

The idea of the session is to present overviews and perspectives on the intricate relationships of interpretive activities and political realities in monotheistic religions (mainly, Judaism and Islam). A possible focus of the discussion will be the role of democracy as a political system in different religious contexts. The expected roles of the panelists are as follows: Isaiah Teshima will discuss the democratic tenets of Judaism through the Josephus's accounts of three Jewish sects in the Second Temple Period. Osamu Ueno will discuss the characteristics of Spinoza's political thought on religion and democracy. Ko Nakata will talk about Islam and its relationship to politics. Yutaka Ikeda will report on the states of Biblical studies in Japan as a case study of mutual understandings of different cultures. Akira Usuki will respond.

Organized panel, * Session Abstract, English

Teshima, Isaiah

**Osaka Sangyo University, Japan
Democracy and Ancient Judaism:
from a Sectarian Schism to a
Rabbinic Unity(14B)**

The states of ancient Judaism presents a sharp contrast before and after the destruction of the second temple (70 CE). While the Judaism of the second temple period shows a fierce schism of three famous sects on the matters of theology, state politics, and the temple administration, the rabbinic Judaism appears to have maintained harmony among these

differences of opinion quite successfully. The paper attempts to explore this change of religious character of Judaism through focusing on the rabbinic understanding of democracy and its relationship to the Pharisaic sect.

Organized panel, English

Thoha, Anis Malik

**International Islamic University
Malaysia (IIUM), Malaysia
Discourse of Religious Pluralism
in Indonesia(12S)**

In Indonesia, which is a multicultural and multireligious country, intergroup conflicts frequently take place in the religious forms and colours, and involve religious issues. Many, accordingly, have attempted to propose the concept and theory of religious pluralism in order to provide a peaceful and humane solution to the problem. Soeharto's government has been regarded as the most systematic and successful institution in dealing with religious conflicts. At least, it managed, to a large extent and by any means, to control and to stop these conflicts to burst. However, as soon as this regime collapsed in 1998, the religious conflicts came into existence in the large scale in different parts of the country, such as in Moluccas and Poso, eastern Indonesia. Therefore, in the era of reformation, the discourse of religious pluralism gains currency and moral acknowledgement more than before within the different levels and circles of society in Indonesia.

Organized panel, English

Thomassen, Einar

**University of Bergen, Norway
Imagistic and Doctrinal
Dimensions of Christian Gnostic
Ritual(14T)**

The challenge of Whitehouse's "modes of religiosity" theory lies in its claim to be able to explain

historical religious data from a limited set of invariable human cognitive processes, in particular memory. If this claim is true, the theory should be able to predict human behaviour under given preconditions, and thereby to supplement the evidence provided by empirical historical research. The distinction between "imagistic" and "doctrinal" modes, derived from the fundamental distinction between semantic and episodic memory may thus help to understand why, e.g., the evidence for the rituals of "Gnostic" forms of Christianity is limited to rituals of initiation, whereas there is no clear evidence of routinised worship, which is attested from an early date in other forms of Christianity. On the other hand, the apparent importance of doctrine, in the form of scholastic "systems," suggests that the situation may be somewhat more complicated.

Organized panel, English

Thompson, Jack T.
University of Edinburgh, UK
The Ngoni Struggle for Land and Identity in Colonial Malawi(10U)

In late nineteenth century Malawi, as in many similar contexts, local people were confronted by a double challenge to their religious and political identities from missionary activity and colonial incursion. The case of the Ngoni people of northern Malawi is particularly interesting. To begin with they had migrated over several thousand miles and thirty-five years before settling in Malawi, so that for them their allegiance was more to a political and religious identity, rather than to particular pieces of land. Secondly, they held out against the imposition of colonial rule for thirteen years after the rest of Malawi was colonized. This paper will explore the nature of the Ngoni struggle to maintain their own identity during this period – looking

at their attempts to use the missionaries to fulfil their own religious needs, and their struggles to maintain a distinct political structure in the face of colonial attempts to centralize power.

Organized panel

Thurfjell, David
Sodertorns University College, Sweden
Postcolonial Perspectives on Religious Outsidership in Secularized European Societies(12K)

Dipesh Chakrabarty has argued that in order to properly understand the world of today, scholars need to abandon certain ontological assumptions that are embedded in modern secular conceptions of reality. One such assumption is that humans are ontologically singular, i.e. that the gods and spirits that seem to accompany humans in all societies are socially constructed and hence always second to the social. Chakrabarty's intention is not in anyway mystical. Rather, his attempt is to approach religion as it presents itself in history without being distracted by irrelevant and culturally specific assumptions. Gods and spirits, then, are seen as beings that are existentially inherent to humanity and which need not to be explained away or dealt with as abnormal phenomena. The present paper seeks to explore whether the approach of Chakrabarty and other postcolonial scholars is fruitful for analysis of religious minorities and experiences of outsidership in thoroughly secularised West European societies such as Scandinavia.

Organized panel, English

Tillemans, Tom
University of Lausanne, Switzerland

From Dignāga to Dharmakīrti on Apoha : How Do the Major Themes Cohere?(13M)

There seem to be a number of themes that appear in the fully developed theory of apoha by the time of Dharmakīrti. We find, e.g., the rejection of commitment to real universals, an account of what words mean and how concepts are formed, a causal link between language and particulars, a quasi-psychological account of what appears directly to thought, an argument against Mīmāṃsakas to show that words don't have any inherent fitness (yogyatā) for one thing and not another, and finally what looks like an intentional theory of meaning, viz., words simply mean whatever speakers intend to say (vivakṣā) by using them. Two questions arise. (1) Broadly speaking, how do these various themes evolve from Dignāga, possibly through Bhāṣiveka, to arrive at the theory of Dharmakīrti? Who added and modified what? (2) How do these themes relate to each other and complement each other? Or are they unrelated and even rival theories under the rubric of apoha? In other work I have focussed more on the first question, and I'll be brief on these matters of who added what. This paper is essentially an attempt to focus on the second question and will try to use a distinction between meaning/sense and reference to show that the themes do cohere. In particular the distinctive step that Bhāṣiveka and Dharmakīrti make is to add a causal theory of reference to complement the theory of meaning. This is, I would argue, a significant step forward and yields the following compelling account : words have meanings and are freely used in function of intentions, psychological processes. However nothing in these latter factors guarantees a link-up to the world :

that link-up or reference is due to causality.

Organized panel

**Toda, Satoshi
Leiden University, Netherlands
Why was Evagrius esoteric?(12N)**

The esotericism of Evagrius Ponticus (345-399) is a well-known fact. Once he mentions it explicitly (Practicus, Prologue), while one of his main works, Kephalaia Gnostica, is notorious for its intentional obscurity. Why was he esoteric, or what was his concern behind this attitude? Is it related to the sources he had recourse to, or did some of his ideas contain doctrines which might be judged as plainly heretical? By examining various materials, the present paper tries to make sense out of his esotericism.

Organized panel, English

**Toda, Yuan
Fumon-in, Japan
The Place of the Serpent in which Healing Occurs -Spiritual Regions of Stone, Water, and Trees(10P)**

Healing places are commonly located in remote natural landscapes (primitive nature consisting of stone, water and plant). Some are established intentionally like isolation wards. But, the places are originally not exceptional sacred places, but found occasionally to be powerful as Lourdes or spas for Japanese mountain-disciplinants. A visitor becomes aware that the Power is there without failure. Healing occurs by calling up the born nature in the visitor as an experience of returning and fusing to nature. Healers have often dwelled in the healing places. Patients seem to come in order to meet these people, still it is difficult to assume that psychosomatic healings occur only within the closed dyadic of human relationships. This presentation intends to describe the concept of 'spiritual' place and an

example with an image of a serpent as a natural spirit in the guardian family's history of Yama (Mountain) in the outskirts of a large city.

Symposium, English

Tokoro, Isao

**Kyoto Sangyo University, Japan
The History of Shrines that Deify a Person as Kami(08P)**

Yasukuni Shrine (Tokyo) deifies about 2.5 million people who were killed in World War II for their homeland as Kami (the spirits of the soldiers) during a century from the last days of the Tokugawa shogunate (1853) to the end of the Greater East Asian War. The bereaved family, comrades, and worshipers who are privately Buddhist visit the shrine in order to pray for the dead and thank them. Many critics say the Meiji government newly organized the shrines that deified people as Kami (Japanese unique gods) in position of State Shinto. But there are the following shrines: 1) the shrines have already deified special Emperor and the Imperial Family since before 8th century (the Nara period), 2) the shrines have deified the local influential since Nara and the first half of Heian period, 3) the shrines have deified the spirit of special people since Heian period, 4) the shrines have deified the person of justice sacrificed to local society, 5) the shrines have deified the particular great person in order to honor, 6) the shrines have deified the patriots died for the defence of their country. Therefore, we must understand the relation between these six historical facts and Yasukuni shrine. The common among all the people deified in these shrines are highly estimated their contributions to the public (community or state) by many people concerned them.

Organized panel

Tokuda, Yukio

**Tohoku University, Japan
Comparative Study of Conversion and E-shin(01W)**

The aim of this presentation is to delineate the common structure of conversion in Christianity and e-shin in Buddhism, and promote a general understanding of religions. First, I intend to show the usage of "conversion" or "convert" in various English language Bibles, then compare them to e-shin, as found in several Buddhist scriptures. The term e-shin means "change of heart" in Buddhism and is often considered to correspond with the word conversion in Christianity; however, previous studies have focused on the differences between conversion and e-shin from the view of theology. Therefore, it is my purpose to find the commonality of conversion and e-shin according to Western and Eastern scriptures from the standpoint of human existence. In this sense, this attempt will be an innovative study in that it not only treats religious experiences in contrasting religions, but also suggests a ground for the mutual understanding between religions.

Organized panel, English

Tokunaga, Michio

**Kyoto Women's University, Japan
Life and Religion: Bio-ethics Viewed from Oriental Perspectives(02J)**

Due to a tremendously rapid progress of the contemporary medical science, we are forced to deal with serious bioethical issues which we have never been faced with before. In order to reconsider such issues, our panel will be discussing the significance of life from "Oriental" perspectives. Denoting firstly the ambiguous notion of "Oriental" on the basis of Izutsu Toshihiko's "Oriental Philosophy," we would like to clarify Buddhist, especially Mahayana and

Pure Land, and Islamic views of life, and by doing so we intend to disclose what is lacking for considering the urgent issues evoked by the present medical technology.

Organized panel, * Session Abstract, English

Tomita, Hiroshi
Chuo University, Japan
Leiblichkeit und Eschatologie bei Jakob Böhme(05Q)

An dem Leib des Menschen, mit dem die fünf Sinne unvermeidlich verbunden bleiben, offenbart sich Gott, da Gott als solcher in seiner Majestät dem Geschöpf nie erfaßbar ist, so der Görlitzer Mystiker. Demütigt sich der Mensch in seiner leiblichen Gegebenheit, so wie Gott selber sich im Menschensohn in seiner gedemütigten Gestalt, also in der Menschwerdung, mitteilte, dann geschieht es, dass er sich in Christus als dem Spiegel Gottes widerspiegeln lässt, indem der Absolute dem Geschaffenen auch erreichbar wird. Außerhalb der Leiblichkeit sieht man Gott und seine Werke nicht, weil der Leib des Menschen der einzige Ort ist, wo die Heilsgeschichte in Erfüllung kommt. Der Mensch wird dort erst Gott ins Angesicht schauen, wo die Leiblichkeit des Menschen dem Schöpfer auf die Spur kommt, so dass er mit seinen fünf Sinnen die vervollkommnete Geschichte seiner selbst als Eschatologie erfährt.

Organized panel, Japanese

Tomita, Kasei
University of Taisho, Japan
The Religious Dimension of War and Peace. Enlightenment of Symbiosis and Benevolence on Salvation by Faith(07J)

Honen's Nembutsu was his own teaching based on his own enlightenment Senchaku-Hongan Nembutsu. About the Characteristics of Honen's doctrine, the most

noticeable factor is that his teaching was based on realism, in other words, it was deictic, while early Buddhism was based on ideology and moral binding. Sakya muni was to see clearly for sufferings. Also, Hone said the same sufferings.

Organized panel

Tomizawa, Kana
University of Delhi, Japan
The Understanding of Religion in Indology under the British Raj(12K)

Indology as a modern discipline was established toward the end of the 18th century, from demands that arose from the British rule of India. In the Indology of this period, the pro-Indian people called 'Orientalists' were predominant. Their image of India is different from previous ones, as they denied the negative and stereotyped image of 'Oriental despotism,' and regarded Brahmanic Ideology in Sanskrit texts as the essence of India. This means that the core of their image of India was 'religion.' It can be said that the historical study of Indology in this period and that of the concept of religion are inseparable. Here I will take up the texts and speeches on India by Nathaniel Brassey Halhed, William Jones, Warren Hastings, and Edmund Burke, and examine their image of India and concept of religion, focusing on the vocabulary they used for India and religion.

Organized panel, English

Tong, Chee Kiong
University of Singapore, Singapore
Japanese New Religions in Singapore(11I)

In this paper I will examine the popularity of new religions, including Soka Gakkai and Sai Baba, in relation to religious change and rationalization in Singapore society and the role of the state in religion.

Organized panel, English

Torok, Peter
University of Szeged, Hungary
The Different Roles of NRMs in Hungarian Church-State Relationships(06E)

In recent years, the number of NRMs in Hungary has exploded, but compared to Western-Europe, that number remains relatively low (about one percent of the population.) Nevertheless, The role of NRMs in the country's church-state relationships is complex and significant. While the governments of the so-called Christian-national parties express a somewhat negative attitude towards most of the NRMs, the Liberals and the former Communists relate to them with ambiguous feelings, ranging from a cautiously reserved attitude to a somewhat forced friendship. A deeper analysis, however, reveals that the relationship of the different political parties towards the so-called historical Christian churches (Catholic, Reformed and Lutheran) is critical. This paper begins with definitional clarifications, and presents of some qualitative and quantitative data. Based upon these data, I analyze the different roles of NRMs in the church-policy of the post-Communist government. I conclude by exploring possible consequences of these policies for Hungary's NRMs.

Organized panel, English

Torres, Yolotl González
Universidad de México, Mexico
Maize: the Life of Mesoamerican People(10L)

Maize has been, from time immemorial, the source of life and nourishment for Mesoamerican people. Its importance has been iconographically represented from the time of the Olmecs (1500 b.C.-100 a.C) onwards.. There was a mystic interdependence between humans and maize, in such a way

that it can be considered an archetype. It can be said that ritual life of the Mexican centered on the cultivation of maize. Maize is still a fundamental plant for the Mesoamerican indigenous people and even for all the Mexicans. The mystical relationship between maize and humans is reflected in their respectful attitude towards the grains and the complex rituals which are performed during its sowing and harvesting and in the numerous myths about its origin and about a cultural hero called maize child, who like many cultural heroes had to pass through death and rebirth in order to give his beneficial gift to mankind.

Organized panel

Toth, Mihaly
Pazmany Peter Catholic
University, Hungary
Religion and Science in Today's Hungary(06E)

After more than forty years of repression religion has been practiced freely again in Hungary since 1990. However, the transformed situation of traditional churches in an altered society and the appearance of new religious movements have brought numerous challenges. Old patterns of interaction with society and culture do not work any more; yet owing to the specific characteristics of local development, new solutions cannot be simply imported from other countries. One of the critical points of this emerging interaction is the attitude of religious communities toward natural and social sciences, and correspondingly, the reaction of natural and social sciences to the revived presence of religion. The aim of the present paper is to analyze the nature of this complex yet ambiguous relationship, to disclose its roots, and to examine its prospects and pitfalls.

Organized panel, English

Travagnin, Stefania
SOAS, University of London, UK
A Religious Bridge: Dharmā and Sangha Exchanges between Taiwan and Japan in the Post-colonial Period(17L)

During the colonial period (1895-1945), Japanese Buddhism contributed to the development of Buddhism in Taiwan and to the shape of Taiwanese Buddhism. The reality of Taiwanese monks and nuns travelling to Japan and through Japan in pursuit of a Buddhist education, and the phenomenon of Japanese monks and nuns moving to Taiwan and spreading Japanese Buddhism on the island are two important features of East Asian Buddhism in the first half of the twentieth century. This paper discusses in which respects the end of the colonial period affected the relationship between Japanese and Taiwanese Buddhism. This discourse aims to analyse the changes that occurred in the monks' travels and in the relationships between Japanese and Taiwanese temples, to highlight the patronage of the respective governments, and to reveal the role that Japanese and Taiwanese Buddhist associations played in either obstructing or supporting the dialogue between Taiwan and Japan.

Organized panel, English

Triplett, Katja Sophie
SOAS, University of London, UK
Freedom of Religion in Vietnam: Persistent Policy and Vivid Reality?(04I)

After a short assessment of the policies put in place since the enactment of the 1946 Vietnamese constitution, the official constitutional definition of freedom of religion and the Vietnamese model of religious pluralism is described and compared to Chinese equivalents. Additional comparisons are provided

to other Asian nations that have also had a strong cultural connection to China, but have recently been influenced by western democracies such as Japan. The principle of the Socialist Republic of Vietnam to ensure freedom of religion and national unity is further elucidated with case studies such as one that examines the activities of the Religion Publishing House. Furthermore, the study of reports from particular religious groups and the US-based International Committee for Religious Freedom shed light on areas of conflict between citizens and government policies. The title of this presentation is taken from an article published on the English edition of the Nhan Dan information web-site in which Vietnamese government policies are praised.

Organized panel, English

Tsai, Yen-zen
National Chengchi University, Taiwan

Ritual Violence and Communal Sanity: The Case of Herem and Its Solution in Biblical Judaism(04S)

Ritual violence has been widely used by religious groups to ensure and justify their existence. In Biblical Judaism, the practice of herem serves this function. Etymologically, herem denotes a ban or that devoted to destruction. In the practical sense, it was adopted to banish community members, to exterminate aliens, or even to wage a holy war. The ancient Jews regarded herem necessary to maintain their self-identity and accordingly conducted violent actions to advance the common wealth. A modern reading of the herem-related texts, however, reveals that one can derive many implications from them. This paper proposes that while herem might be exclusive as far as ancient Jews' attitude toward peoples of other

faiths was concerned, the Jews also adopted a more tolerant or even inclusive policy toward the aliens. The latter practice was thus to release the tension that might arise from the former. This dual practice in ancient Judaism, one strict, hostile, and exclusive, the other lenient, friendly, and inclusive, actually worked side by side to ensure the continuity of the Jewish community. The paper finally suggests that in our contemporary world that is replete with religious tensions and conflicts, it is instructive to search for solutions that possibly exist in every religious tradition as the Jewish case here presented.

Organized panel, English

Tsai, Yen-zen

**National Chengchi University,
Taiwan**

**Conflict and Communalism:
Taiwanese Perspectives on
Violence in World Religions(04S)**

This panel intends to explore the problems of conflict and communalism in different religious traditions from Taiwanese perspectives. It consists of four panelists, all of them scholars of religion from Taiwan, and each one deals with a religion according to his specialty by focusing upon an example to illustrate the proposed topic: herem in biblical Judaism, sectarian conflict in Buddhism, communal tension between the Hindus and the Muslim in India, and Islam and the reconstruction of communalism in contemporary Malaysia. By examining the four examples within textual, philosophical and socio-historical contexts, the panel aims to reach a better understanding of the creative as well as destructive nature of world religions.

Organized panel, * Session Abstract, English

Tsai, Yuan-lin

Nanhua University, Taiwan

**Islam and the Reconstruction of
Communalism in Contemporary
Malaysia --Regarding Debates on
the Shari'a Reform in 1990s(04S)**

Malaysia provides a good example to examine the relationship between religion and communalism in modern nation-state. Communal difference upon ethnicity and religion in post-independent Malaysia, instead of becoming the source of social conflict and civil war like several multi-ethnic countries in South Asia and East Europe, is transformed into an institution of sharing power and bargaining among ethnic groups. It is interesting to observe how religion becomes a stabilizing and destabilizing factor to the institutionalized communalism in contemporary Malaysia. The "three pillars" of the Malay, the majority of Malaysia, are Malay, Islam and Adat according to the Federal Constitution (160:2). But due to some internal and external factors after 1970s, Islam has been the most important pillar and a controversial issue in the Malay public sphere. The ruling party UMNO initiates the policy of Islamization; the opposition party PAS also offers their Islamic alternative and accuses the ruling elites of "un-Islamic"; the non-Muslims, particularly the Chinese, consider the politicization of Islam as a threat to their religious and cultural autonomy. In fact, Islam as a public symbol defines communal boundary and constructs political identity. My paper focuses on the public discourse regarding the Shari'a reform in 1990s, in which UNMO and PAS struggled for the Malay support; the Chinese parties and organizations expressed their dissent and fought for their civil right. I attempt to analyze some debates on the Shari'a issue in order to

show how the communalist institution is facing a challenge from the elevation of religious awareness by both the Muslim Malay and the non-Muslim Chinese and to what extent Islam would play a significant role to reshape the configuration of the Malaysian ethno-politics.
Organized panel

Tsuchida, Tomoaki
Waseda University, Japan
For a Religious Person to Utter: Dogen's View of Parole(14Q)

Awakening to one's own being (which is, for Dogen, at the same time awakening to other beings as beings in the world) and witnessing to one's participation in being as a being together with other beings, enables one to have one's own word and to get affirmed by buddhas and masters as a witness to the Buddha-dharma. Then and there, one is him/herself, a person, nothing but a person on his/her own together with other persons. This state and the striving toward it is a personal act to live and act like Buddha and to be one on one with Buddha, as oneself a buddha (this actualizing of buddhata may be called 'faith'). In the iconoclastic tradition of Zen, Dogen reflects on the ambiguity of language and, nonetheless, exhorts each of us to come up with one's own word. This presentation purports, examining some chapters in the Shobogenzo, to see how uttering such a word can be an act of faith or of transcendence.
Organized panel, English

Tsuchiya, Hiroshi
Hokkai Gakuen University, Japan
The Study of Christianity within the Field of Religious Studies in Japan(01A)

When studying Christianity within the context of Japanese society, which has a substantially different cultural background compared to that of Europe and the United States,

the traditional way of "theology" must not be directly adopted into Japan from the West. This is because there must be a clear distinction made between "research" and "propagation." Furthermore, there is a necessity to reevaluate the methodology used in the Philosophy of Religion in the context of Japanese scholarship. However, we still fall short of reaching this kind of recognition in Japan because we have a different way of viewing Christianity as a religion in comparison to Western countries and because the features of the academic institution in Japan has prevented this from happening. In order to exercise research of Christianity within the context of Japanese culture, a flexible conception that can perceive ideas from both within and out of the established church is required. This will be a "Study of Christianity" that makes a clear distinction between Christian Theology and the Philosophy of Religion and I believe that this can be grounded as a new style of academic scholarship in the field of contemporary Religious Studies. With the wide recognition of Christianity as a religion that corresponds to diverse regional cultures, I believe that research of this kind is an international issue that must be addressed.
Organized panel, English

Tsuge, Gen'ichi
Tokyo National University of Fine Arts and Music, Japan
Attitudes towards Music of the Shiite Muslims in Iran(14U)

There have been numerous discussions on the legality of music, song, and dance in Islamic laws. A certain negative attitude toward music was disclosed right after the Iran-Islam revolution in 1979, on the grounds that music is harmful to the human mind and body. However, religious music exists in the Islamic

world, as it appears in Sufi ritual. Moreover, traditional music has been cherished in Iran for many centuries. In this paper, I will discuss the concept of music among Shiite Muslims in Iran and explore the sacred/secular notion in their religious musical culture.
Organized panel, English

Tsuji, Naoto
Meiji Gakuin, Japan
On the Work of Missionaries from the Dutch Reformed Church in America toward Japanese Culture(10W)

I would like to clarify how the mission works of the Dutch Reformed Church in America contribute to Japanese modern culture. The Reformed Church eagerly promoted to send missionaries to Japan. It is famous that this denomination dispatched three missionaries, whose names are S. R. Brown, D. B. Simmons, and G. H. F. Verbeck, soon after the arrival of foreigners including missionaries to Japan was permitted in 1858. Those three are pioneers of mission work in Japan and are well-known, but actually the Reformed Church has dispatched ten more male missionaries and nine female missionaries (excluding wives of missionaries) by 1890. To grasp the contribution of this to Japanese culture, the missionaries of the younger generations must be described. In this session, I would like to take up on some apostles like Stout, Amerman, Oltmans, etc. to solve the subject.
Organized panel, Japanese

Tsuji, Ryutaro
Hokkaido University, Japan
Conspiracy Theory-Thinking:The Judea = Freemason Conspiracy Theory in Japan(07U)
It is often said that a feature of so-called cults is that they identify themselves as the victim, the

indicter, or the liberator of a concealed conspiracy. However, such "conspiracy theory-thinking" is not necessarily restricted as a feature only for "cults" at all. The same idea can also be applied to Japanese society in general and in "anti-cult" movements as well. "Conspiracy theory-thinking" has always caught people's heart in history. "Anti-cult" movements that tend to overestimate the peculiarity and ability of a "cult" tend to mimic the logical structure of "cults," which must be the object of criticism and they also cannot get out of the trap of "conspiracy theory-thinking" completely either. Based on these things, I will argue as follows. In Japan, the Judea = Freemason conspiracy theory is often seen in books, expressed by several religious groups, etc. Who tells and believes it? Why do they believe it? And what role does the conspiracy theory have for them?
Organized panel, Japanese

Tsujimura, Shinobu
Japan Society for the Promotion of Science, Japan
Fujii Nichidatsu's Buddhistic Pan-Asianism in Manchuria and India(12M)

My paper will discuss the thought and activities of Fujii Nichidatsu (1885-1985), founder of the Nipponzan Myohoji sect of Japanese Buddhism and known for his correspondence with Gandhi during the Second World War and his role as a leader of the peace movements in post-war Japan. Throughout his life, Fujii strived to follow in the footsteps of his ideal - Nichiren. Inspired by Nichiren's writings, and foremost among these Nichiren's Rissho-Ankoku-ron, Fujii criticized the Japanese state, its foreign relations, and embarked on missionary activities in Manchuria and India. In this presentation I will

explore Fujii's activities from the perspective of pan-Asian thought.
Organized panel, English

Tsukada, Hotaka
University of Tokyo, Japan
Acquisition of the Faith,
Withdrawal, and the
Continuance(08J)

In sociology and psychology of religion, one of the most important assignments is to analyze the commitment to a religious group and the process to acquire a faith. On the other hand, from the 90's, "Dropouts" have come to be paid attention to as activities of some groups began to cause social problems. There are some studies dealing with "Withdrawal" by Futoshi Watanabe, Yuri Inose, Yoshihide Sakurai, and so on. But, by far, the whole lives of "Dropouts" have not been focused on; how they encountered the groups, acquired the faith, were lead to the withdrawal, and how they live afterwards. In this study, I have studied the life history of a second generation believer, and have tried to understand the meaning of the withdrawal about her whole life and how she is going to live her present life. And then, I will also add some new knowledge to studies of "Withdrawal."

Organized panel, Japanese

Tsukada, Sumiyo
Kagoshima University, Japan
La Paix au delà de la Tolérance
chez Gabriel Marcel(12Q)

Nous voudrions réfléchir sur la paix et le conflit en les rapportant à l'idée de tolérance ou à son analyse phénoménologique chez Marcel et montrer que la paix, inséparable de la foi vivante, est au delà de la tolérance tandis que dans la sphère proprement politique nous sommes en deçà. En effet, étant au fond «une contre-intolérance» qui porte sur les manifestations de la croyance ou de l'opinion de l'autre

en tant qu'autre, la tolérance n'est pas la charité envers le prochain. De plus, en politique, elle ne pourra être pratiquée que «dans la mesure où les opinions divergentes seront regardées comme relativement inoffensives». Enfin, la réflexion montre que la notion de tolérance est «une cote mal taillée entre des dispositions psychologiques qui s'échelonnent entre la bienveillance, l'indifférence et le dégoût, un machiavélisme larvé et un dynamisme spirituel d'une essence toute différente».

Organized panel, Japanese

Tsukamoto, Keisho
Tohoku University, Japan
The Formation of the Lotus
Sutra's Teaching of Integration
and Its Background(09M)

The Lotus Sutra teaches that the three vehicles of Buddhism (those of the zravakas, pratyekabuddhas and bodhisattvas) are expedient teachings that are integrated into the true vehicle, the one Buddha-vehicle. The Prajaparamitasutra of early Mahayana Buddhism emphasized the superiority of the bodhisattva practice of benefiting both oneself and others, to the point of stating that the other two vehicles could not attain buddhahood. But because the bodhisattva vows to save all people, the teaching provided a resolution of this contradiction. A historical clue to the religious integration found in the Lotus Sutra is provided by a stupa of the Double-headed eagle (B.C. 1 cent.) at Taxila. The builders of the stupa had intended to symbolize the integration into the Buddhist sangha, or community of believers, of Taxila's variegated population of Greeks, Scythians, Parthians, and Indians. Since the second century B.C. Gandhara's rulers had adopted a policy of integrating religions and cultures. Evidence is seen in their coins, which bear the king's names and titles, religious symbols, and the

names and depictions of Greek, semi-Greek, Persian, Hindu, and Buddhist deities.

Roundtable session

Tsukimoto, Akio
Rikkyo University, Japan
Conflict and Peace in the Old Testament(02N)

It is often pointed out that the monotheistic religions have violent tendencies. In this panel we will focus on the Hebrew Bible, which is thought to have generated the main monotheistic religions of today, and discuss the idea of war and peace and its significance in history.

Organized panel, * Session Abstract

Tsukimoto, Akio
Rikkyo University, Japan
Peace in the Book of Hosea(02N)

Amos, the first writing prophet in ancient Israel, is called "prophet of divine judgment" because he accurately predicted the coming of "swords (=war)" and famines, but never of peace. Hosea, who appeared after two decades, not only announced divine judgment on his people, but also depicted a peaceful time to come in the future, as Isaiah did in Judah. In this paper the characteristics of Hosea's idea of peace will be clarified by analyzing Hos 2: 18-25 and a critical review of the preceding studies on this passage.

Organized panel

Tsukimoto, Akio
Rikkyo University, Japan
Religion and Peace in the Ancient Near East(03N)

In this panel we examine religious documents in the cuneiform script and discuss some significant aspects of Ancient Near Eastern religions in relation to peace.

Organized panel, * Session Abstract

Tsukimoto, Akio
Rikkyo University, Japan

Peace with the Dead: In the Case of Mesopotamia(03N)

In my book "Die Totenpflege im alten Mesopotamien" (published in 1985), I analyzed *kispu* (m), an Akkadian term for the funeral offerings and clarified ancestor worship in ancient Mesopotamia. In this paper I will examine the cuneiform materials that could not be used in the book and reconsider some aspects of ancestor worship in ancient Mesopotamia from the viewpoint of "peace with the dead."

Organized panel

Tsukui, Sadao
Osaka University, Japan
Some Aspects of Christianity in Russia and Japan: Leo Tolstoy and Uchimura Kanzo(05T)

Based on the literature of religious incidents, we can analyze social conditions at that time and the inner worlds of those involved. If there are some parallel features between incidents in different countries, they may serve for us to examine socio-religious differences between these countries. In this sense, it is interesting to examine the excommunication of L.Tolstoy and the lese majesty incident of Uchimura Kanzo side by side. They were both religiously active at the turn of the 19th-20th century, with Tolstoy starting about two decades earlier. Their religious activity has some common features: belief out of church, emphasis on the Bible and pacifism (Uchimura only after the Japanese-Sino War). But there is a big difference: Tolstoy lived under the Russian state-church system, while Uchimura began his Christian life at the beginning of the remarkable growth and spread of Christianity in Japan. Their activities also reflect socio-cultural characteristics of the two countries.

Organized panel, English, Russian (, Japanese)

Tsuneki, Kentaro
Kyoto University, Japan
The "Impersonal" Character of "Capital" and "Brotherly Love" in Max Weber(09R)

Max Weber (1864-1920) insists in his seminal work "The Protestant Ethic and the Spirit of Capitalism" (1904-05) that Christian "brotherly love" assumed a peculiarly "impersonal" character in Protestantism and that this was important for the genesis of "the spirit of capitalism." Weber had already used the term "impersonal" in his Exchange I (1894). In this work, Weber argued that the medieval system of serfs and lords was "personal," but that the modern relationship between capitalists and shareholders was "impersonal," and that the "impersonal" character of "capital" caused speculation in acts of exchange. In this paper, I compare these two discussions of the "impersonal" and show how this concept stands in relationship to the "ideal types" of "modernity" that are likewise discussed in the two works cited above.

Organized panel, Japanese

Tsuru, Shin'ichi
Osaka Kyoiku University, Japan
A Concept of Responsibility as a Consciousness of Being an Assailant: ethics and religion in H. Jonas' The Imperative of Responsibility(08Q)

Where does responsibility come from? H. Jonas regarded new ethics in the technological age as future ethics, the first principle of which consists in "responsibility." His concept of responsibility is demanded as an exigency when a powerful party influences the existence of a powerless one, and in this sense responsibility comes from "a consciousness of being an assailant." Jonas found the feeling of responsibility on the life's demand of being and insists this foundation

should be done without "the sacred." But he qualifies his new ethics as "ethics of fear and reverence;" we associate his idea of not hurting life with an attitude to the sacred in an animistic view of nature. From this point of view, we try to search the concept of responsibility that Jonas presents for a new relation between religion and ethics.

Symposium, Japanese

Tsurushima, Akira
Hokkaido University, Japan
The Suffering God in Bonhoeffer's Theology(10Q)

My aim is to consider how Dietrich Bonhoeffer's idea of "the suffering God" in his Letters and Papers from Prison - "God is weak and powerless in the world," "Only the suffering God can help" - is related to other concepts which he often used ("person," "freedom," "vicarious," etc.) in his theology. It will be clear that the idea of "the suffering God" involves not only the individual relationship of Christians (the Existence of the believer), but also the perspective of community and church.

Organized panel

Tsushiro, Hirofumi
University of Tsukuba, Japan
The Mobilization of Deep Culture (Shinso-Bunka) into Public Religions(01P)

The term "Deep Culture" is a literal translation of the Japanese Shinso-Bunka, which implies hidden or unconscious dimensions of culture. Various resources in Deep Culture can and have been mobilized into Public Religions. In this paper, I would like to illustrate two schemes: (1) A typology of Public Religion from the viewpoint of the religious-political-cultural complex. (2) The channel of mobilization from Deep Culture to Public Religion. The combination of these two schemes can be used as a convenient

viewpoint on the relation of religion and society.

Organized panel, English

Tsutsui, Fumio

Kansai Gaidai College, Japan

Jamesian View of Religion in Empiricism(10Q)

The Radical Empiricism of William James reveals his deep and lifelong interest in human experience, and he is known for developing a new type of empiricism thoroughly reflecting experience itself. In *The Varieties of Religious Experience* he analyzes a specific kind of experience beyond that of the natural - i.e., religious experience. Concerning the relation of these two he says:

"[R]eligious experience...needs...to be carefully considered and interpreted by every one who aspires to reason out a more complete philosophy."

Although James' empiricism could be interpreted merely as one of 'natural' experience, I argue that it still remains incomplete unless inclusive of religious experience. This paper will clarify the Jamesian view of religion in empiricism, focusing on two central issues; (1) the specificity of religious experience and (2) the relation between natural and religious experience.

Organized panel, English

Tsutsui, Tadashi

Nagoya University, Japan

Japanese Migration in California and Jyodo Shinshu Buddhism(08F)

Since the end of the 19th century, many Japanese immigrated to the US with the dream of making a fortune in the land of freedom and opportunity. However, what was waiting for many immigrants was often discrimination and persecution. The Homba Hongwanji sent reverends to the United States and began a Shin Buddhist mission in

1899. Before long, Buddhist Churches were established in various places throughout the West Coast. The Buddhist Church served as a refuge center for the immigrants, where they were protected from discrimination and prejudice. Buddhist Churches greatly contributed to the formation and the development of the Japanese community and functioned as the center of the community. Shin Buddhism also helped acculturation through the influence of Christianity.

Organized panel, Japanese

Tu, Xiaofei

Syracuse University, USA

Two Faces of a Politicized Woman: From Comrade Jiang Qing to the 'White-boned Demon'(03C)

In this paper I explore the life of Jiang Qing, the wife of the former Chinese leader Mao Zedong, in relation to Chinese Communism. Jiang Qing joined the CCP as a "new woman" produced by a "new era:" an idealistic wannabe social reformer armed with radical leftist ideology. On the other hand, some basic rules of the political game remained the same in the Communist movement as in traditional Chinese politics: a woman gains power by marrying a powerful man. Still, as a woman, her involvement in politics was resisted by the party elders, which, I argue, helps explain her reputed aggressiveness and cruelty during the Cultural Revolution when she caught her chance to vent out her resentment. Debunking the image of a heroine and the caricature of an over-ambitious opportunist, I try to explore the dynamics of womanhood, ideology, and violence in the tragic life of a 20th-century Chinese woman.

Organized panel, English

Tweed, Thomas A.
University of North Carolina, USA
American Occultism and
Japanese Buddhism: Albert J.
Edmunds, D. T. Suzuki, and
Transnational Religious
Flows(17E)

Transnational contacts shaped religious life in Meiji Japan and late-Victorian and early-Modernist America as artifacts, practices, and people crossed the Pacific in a complex cultural flow. In this paper, I analyze an exchange that has been overlooked. I focus on Albert J. Edmunds (1857-1941), a British-American Buddhist sympathizer who attended spiritualist seances and celebrated "psychic phenomena," and I consider the ways that Western occult traditions were part of the complicated transnational exchanges between Japan and America. Many of the most important European-American Buddhist advocates - including Olcott, Vetterling, and Canavarro - favored a hybrid religion that combined American occult traditions and strands of Asian Buddhism. Although he is less widely known, Edmunds was one node in the circulation of occult beliefs back and forth across the Pacific. He corresponded with Anesaki Masaharu, one of the founders of Religious Studies in Japan, and even collaborated on a book with him. Edmunds also had exchanges with Suzuki Daisetsu Teitaro (a.k.a. D. T. Suzuki), and that is my focus in this paper. Drawing on English language archival sources in the United States and Japan, I trace their exchanges about occult traditions, especially Swedenborgianism, a topic that Suzuki went on to discuss in public lectures and published volumes.

Organized panel, English

Ueda, Noboru
Meiji University, Japan

On Dignāga's Hierarchical
Understanding of śabdārtha(13M)

As is well known, Dignāga claims that the meaning of word is anyāpoha "exclusion of others", and assumes a Vaiśeṣika-like hierarchical structure of words or meanings. A question yet to be solved is, I think, that on what kind of principle is the hierarchy built. Some modern scholars suppose that the principle is the relationship of inclusion between the two extensional meanings of words, namely that if the extension of the word A includes that of the word B, then the word A is a superordinate word (sAmAnyā-Cabda) of the word B, and vice versa. However, there are some textual evidences in Pramāṇasamuccaya that seem to contradict such a principle. The present paper proposes a more text-faithful principle on which the hierarchy of words or meanings can be built, and argues that the principle is based on the meaning of word which is anyāpoha-theoretically defined in a given group of words or a semantic field.

Organized panel

Ueda, Noriyuki
Tokyo Institute of Technology,
Japan

From Funeral to Engaged?
Japanese Buddhist Temples in
Transition(11E)

Japanese Buddhist temples of traditional sects have been often criticized as `Funeral Buddhism`. The word `Funeral Buddhism` reflects two images among Japanese people. One is that Japanese Buddhist priests have no interest in social engagement. They preach the importance of jīhi (metta/compassion) but never take any action on jīhi. The other is that the funerals conducted by priests are just the routinized ceremony and far from the authentic religion. However, the new trend is arising

among Japanese temples. In recently published book " Ganbare Bukkyo! " (Cheer up Buddhism!) , I presented some temples and priests that are deeply involved in social issues. Some temples founded NPOs for social welfare, peace movement, and satisfying funeral ceremony, and other temples organize some events such as play, music, and festival for getting the public attention. They are often criticized or neglected by the conservative priests of the traditional sects but have already got considerable support among ordinary people. In this presentation, I will introduce some examples of those temples and discuss the future of Japanese Buddhist temples of traditional sects whether they can survive or perish in the next age.
Organized panel, English

Ueno, Keiji
Rissho University, Japan
Prayers for Peace Envisioned in Buddhist Bells(08V)

Two basic types of Buddhist bells can be seen within ancient Japanese tradition. The first type is cylindrical and is the older one, represented by the bell found at Myoshinji of Kyoto, dated the second year of the Monbu Period (698). The second type assumes a flat shape and is represented by the bell at Todaiji of Nara, considered the largest composition of its kind during the Nara period. These two characteristics, along with other similarities in design, are also evident among the early Chinese and Korean representations. According to the inscriptions on these bells, many were made with the intent of protecting the nation--as a prayer for peace. By drawing upon cognate Buddhist designs of bells found in China, Korea, and Japan, and examining their inscriptions, I would like to expand upon the notion of prayer towards

peace as represented by Buddhist bells.
Organized panel, Japanese

Ueno, Osamu
Osaka University, Japan
Faith and Reason in Spinoza's Tractatus Theologico-Politicus(14B)

The Seventeenth Century Dutch Republic was swayed by a fierce debate among philosophers and theologians over the compatibility between rationalistic truth and the Word of God. The liberal defenders, mostly Cartesians, bogged down in a dilemma as to whether going mad with reason to clamp philosophical metaphors against the Holy Scripture or going mad without reason to take it literally for truth. Their confusion provided the monarchical theologians with a pretext for accusing freedom of philosophy of fermenting turmoil and impiety. I will briefly discuss how the Dutch philosopher Spinoza, an excommunicated Jew, dissolved the dilemma by defining a 'universal faith' in terms of the Scripture alone and how he defended freedom of opinion as the sine qua non both for peace and piety.
Organized panel, English

Ujike, Norio
Rikkyo University, Japan
Yoshino Sakuzo's Concept of "Heaven" as Seen in Comparison to his Teacher Ebina Danjo(09C)

It is commonly recognized that Yoshino Sakuzo's view of life was influenced by Christianity. Based on the Christian faith, Yoshino formed his democratic ideas, and contributed to democratic reform during the Taisho Era. In this presentation, I want to focus on Yoshino's concept of "Heaven" by comparison with the thought of his teacher Ebina Danjo who exerted great influence on Yoshino's views on life and Christianity. As Yoshino's

thought was democratic, while his teacher was a nationalist, I want to clarify the significance of the differences in Yoshino's and Ebina's thought.

Organized panel, Japanese

Ukah, Asonzeh F.-K.
University of Ibadan, Nigeria

Seeing is Believing: Posters and Religious Proselytization in Nigeria(05H)

An important feature of urban southern Nigeria is the ubiquity of the poster. Of all types of posters, religious posters predominate. The transformation of the religious landscape in Nigeria in the late twentieth century witnessed the proliferation of religious groups, particularly Pentecostal ministries and para-churches. As different groups engage one another in an aggressive "war for souls", the poster becomes the quintessential proselytization and mobilization strategy. This paper discusses the transformations that the poster experienced among pentecostal groups in Nigeria, its role in religious advertising as well as in processes of proselytization, mass marketing of religious goods and services and mobilisation of religious publics.

Symposium, English

Ukiba, Masachika
Nagoya University, Japan
Shamanism in Korea(07F)

According to previous studies, it is said that Korean shamans can be divided into two types: possessed shamans (Gangsinmu) and hereditary shamans (Saesenpmu). The former are found in the northern half of the Korean peninsula and the latter are found in the southern half. But recently, in southern regions, hereditary shamans are rapidly disappearing and possessed shamans are flourishing instead. The hereditary shamans, who were mainly diviners or fortunetellers,

usually simplify rituals and often adopt the new performances of Seoul shamans. In this paper, I survey the transformation of Korean shamanism and will also point out the problems of the dichotomy of Korean shaman typology.

Organized panel, Japanese

Ulombe, Kaputu Felix
University of Lubumbashi,
Democratic Republic of the Congo

Religion and Gender Issues in a Global World: African Priorities and Examples in the World(11F)

The subject matter is complex and lends itself to debate since 'African culture' is a mosaic of cultures with many affinities and variations. This paper attempts to highlight African priorities in a global perspective of gender issues involving religion. Globalisation today makes it possible to deal with those issues as challenges to humanity. In addressing gender issues from a religious perspective one should take into account the fact that Africans are highly religious. It is worth noting that gender issues today have been complicated by new religions (Christianity and Islam) which have spread to Africa. Based on patriarchal societies they did not contribute much to the empowerment of women. Priorities for African women to participate in globalisation include education, the organisation of women-sensitive workshops and debate within and between religions. NGOs will also reconsider their action for the real promotion of women.

Organized panel, English

Umeda, Yoshimi
NPO Shinto Kokusai Gakkai /
The International Shinto Research Institute, Japan
Studies in Shinto History: 1) Re-Evaluating Periodization, and 2)

Arguments for Global and Multi-Disciplinary Approaches(01Q)

Global and multi-disciplinary approaches are presently undergoing re-evaluation in all academic fields. The study of Shinto history is no exception. Shinto, regarded by some as Japan's indigenous creed, is becoming the focus of academic study by a growing number of academics and students, not only in Europe and America but in Russia and Eastern Europe, and Asian nations, including China, where Shinto was the object of loathing. NPO Shinto Kokusai Gakkai/International Shinto Research Institute is determined to draw on its experience of fostering international exchange over the last decade and to enrich the stratum of scholars specializing in Shinto. This panel comprises contributions by three reputed scholars in the study of Shinto from Europe and America; additionally, two Japanese scholars, one anthropologist and one religious studies specialist, will be articulating new approaches to the study of Shinto.

Organized panel, * Session Abstract, Japanese

**Umeya, Kiyoshi
Japan Society for Promotion
Sciences, Japan
Spirits, Politics, and Terrorism: A
Case of Northern Uganda in East
Africa(04B)**

My aim is to depict the case showing the relationship spiritualism and terrorism vividly in East Africa. The Rebel, currently known as LRA (Lord's Resistance Army), formerly called Holy Spirit Movement based on Northern Uganda and Southern Sudan has been against the government of Uganda since 1986 just after Museveni's seizing the state. They are armed with brand new weapons and said to form the biblical division of guerrilla commanders. LRA soldiers are said

to be incredibly brave and do not fear the bullet of guns because they are believed to undergo the ritual of protection of spirit against bullet before their military operations. To recruit newcomer soldiers, they have abducted huge number of boys and girls from schools or streets to make them soldiers or allegedly wives of soldiers. By the intensive effort of Uganda People's Defence Force (UPDF) under President Yoweri Museveni has successfully pushed the LRA to the brink of extinction in 2004. Their belief is supposed to be amalgam of traditional Acholi spiritualism and Catholic. I shall discuss the beliefs and activities of them using limited first hand data and some literatures. Symposium, English

**Umezawa, Fumiko
Keisen University, Japan
Exclusion of Women from the
Sacred Mountain of Fuji(10D)**

In Tokugawa Japan women were kept away from most sacred mountains, as well as other kinds of sacred places, simply because they were female. By contrast, being male rarely was reason for the prohibition of men from approaching sacred places. This unsymmetrical pattern observed in Japanese religion was interrelated to the consciousness of gender prevalent in the society of the time. This presentation focuses on the customary rule of excluding women from Mount Fuji. I clarify that the rule was not only stealthily transgressed by female pilgrims but also modified and relaxed by professional religionists who managed climbing routes of this mountain. I also discuss that a new gender consciousness developed by a group of lay believers on the one hand, and the tendency of secularization at this pilgrimage site on the other, account for these

developments and changes in the rule.

Symposium, English

Umezawa, Fumiko
Keisen University, Japan
Religion, Ethnicity, and Culture in Korea and Japan (4) Religion and Gender(10D)

This symposium of "Religion, Ethnicity, and Culture in Korea and Japan" is held by the members of the "Korea-Japan Religious Research Forum," an association for the studies of religion in Korea and Japan founded in 1993. This symposium is composed of five sessions including this one, which examines the relationship between religion and gender from various aspects. The following presentations will be given in this session: Park Kyutae, A comparison of femininity in Korean and Japanese new religions; Umezawa Fumiko, Exclusion of women from the sacred mountain of Fuji; Kanatsu Hidemi, Abortion and infanticide, and the faith world; Kim Yun Seong, Discourse of rationality and superstition among New Women in early modern Korea; Lee Youna, Rethinking the modernization of women by Protestantism in early modern Korea.

Symposium, * Session Abstract, English

Umiyama, Hiroyuki
Ibaraki Prefecture University of Health Sciences, Japan
Japanese Hesitation Against the Organ Transplantation(09J)

In Japan, transplantation from the brain of a dead body has just begun in 1997, when the Organ Transplant Law was finally carried out. However, only 30 cases of organ transplantation from brain donors have been performed since then. This is much fewer than any other advanced countries. We suppose that this is not a matter of medical

technique, but might be due to a matter of Japanese attitudes and thoughts toward organ transplantation. We approached this problem through questionnaire surveys and got some conclusions. One of those conclusions is that one who affirms their spiritual existence after death does not always think negatively of transplantation. We do not expect to find what lies in the background of the Japanese hesitation toward organ transplantation in this short time, but we believe we can get started toward the right direction.

Organized panel, Japanese

Unagami, Naoshi
Shumei University, Japan
Doctrine and International Cooperation: A Comparison of Kurozumikyo with Rissho Kosei-kai(07L)

How does doctrine influence religious organizations involved in international cooperation efforts? Kurozumikyo and Rissho Kosei-kai are investigated as case studies, and as a means to compare a new religion of Shinto and one of Buddhism. It can be said that more than global propagation, for Kurozumikyo, emphasis is placed on domestic propagation. This is because its doctrine is based on Shinto and mutual aid with one's neighbors. In contrast, Rissho Kosei-kai has promoted international cooperation based on the Buddhist notion of the acts of the Bodhisattva.

Organized panel, Japanese

Unagami, Naoshi
Shumei University, Japan
International Cooperation and Religion: The Case of Kurozumikyo, Rissho Kosei-kai and Shanti(09F)

How people affiliated with religious organizations influence international cooperation projects is investigated in this paper. Kurozumikyo, Rissho

Kosei-kai and Shanti Volunteer Association were used as case studies. Jitujho Arima, which belongs to the Sotoshu, established Shanthi International Volunteer Inc. In August, 1999. As for the characteristics of Shanthi, it was changed from its former name SVA to the Shanthi corporation to further promote NGO activities. The founder's policy, activities in the sect, the features of the corporation and the NPO, and so on are considered in this paper. The above three cases were chosen based on their organizational ability, level of funding, and policies concerning their activities.

Organized panel, Japanese

**Upadhyaya, Govinda Sharan
Trichandra Multiple Campus,
Nepal**

**Critical Survey of Contemporary
Nepalese Philosophy(17N)**

Nepali Philosophy today is standing almost at a crossroad. It is anxious to retain the forces of its old tradition, and yet it cannot afford to overlook the scientific facts and the empirical attitude of the present-day world. It is in such a state of inner conflict that contemporary Nepali thinkers develop their system of thought. They try to escape this predicament by asserting the value of the elements of tradition with a renewed vigor, emphasizing that these elements are not against the scientific spirit of the present-day world. Consequently, they have been able to evolve some kind of an East-West synthesis.

Organized panel, English

**Urasaki, Masayo
Kosei Nurse Technical College,
Japan**

**Spiritual Care in Buddhism:
Considering Mutual Influences
between Japan and Thailand(12J)**

Both medicine and religion are fields concerned with human life and

death, although each approaches these themes differently. Despite these different approaches, however, spiritual care constitutes the most important element of medicine and religion. Despite the widespread use of the term "spiritual care," we also have to consider how it differs in content according to varying religious and cultural contexts. This paper focuses on a Buddhist approach to spiritual care, seen from the perspective of mutual influences between Japan and Thailand. Both of these are well known as Buddhist countries, albeit following different traditions of Buddhism (Theravada and Mahayana Buddhism respectively). In Thailand, Theravada monks are engaged in a wide range of social and welfare activities, such as the care of AIDS patients. A number of Japanese people and Japanese Mahayana priests consider these activities of Theravada Buddhism to be a positive model of spiritual care that ought to be emulated in Japan. During my research and work in both of these countries, I have noticed how some Japanese are attracted to meditation as a way to develop awareness. In my presentation, I discuss how these Japanese see the possibilities of a meditation-based approach to spiritual care.

Organized panel, English

**Usui, Atsuko
Kanda University of International
Studies, Japan**

**Issues over Gender Quality in
Japanese Religion(08K)**

Japan had lagged behind other countries on the issue of gender equality. But in the 1990's, the Japanese government started to realize the importance of this issue and to develop policies to promote gender quality. The aim of this paper is to survey how women and men have acted the movement for the

promotion of gender equality and faced the difficulty in Japanese religion. I introduce two cases of activities: the special committee on sexism in the United Church of Christ in Japan, and Josei-Shitu (the section for women) in Sinshu Otaniha. These two are different in doctrine, but they have in common the vision for reconsidering the traditional gender structure and promoting women's participation in the policy of the decision-making process. However, they have made poor progress. This illustrates how difficult it is to conduct a debate on gender issues in Japanese religion. Organized panel, Japanese

Utriainen, Terhi Pepita
University of Helsinki, Finland
Dress: Shield or Weapon?
Metaphorical Perspective to Embodied Religious Identity(12R)

Religious language is often metaphorical, and metaphors are powerful tools in constructing identities. My paper provides a tentative approach to the question of religious identity by looking at religious language about dress and nakedness. I argue that narratives, images and metaphors dealing with the topics of dress and nakedness construct religious identities and support ontological security on a subtle embodied level. For example, various Biblical narratives construct images of shamefully naked human beings who are dressed up by the powerful Judeo-Christian god. By providing examples from various religious texts my paper suggest that dress (understood broadly as any attachment to the body) can be regarded as one key metaphor of the shifting and flexible, and therefore socially and politically manipulable, border-zone of embodied (religious) identity. It would be, therefore, interesting to analyze in detail the various meanings given to dress. Is dress in

some specific religious text or context represented primarily, for example, as protection, as visible or invisible identity marker, or as a weapon?

Organized panel, English

Utsunomiya, Teruo
Hokkaido University, Japan
The Role of Religion in the Acceptance of New Biomedical Technologies(06J)

What are the principles which construct and form human life? Of course, there is no single one. But religion has always been regarded as a crucial factor, and taken as the constructive standard for molding personality and also society, as well as the indispensable factor that enables people to accept their own deaths as well as those of others. Furthermore, it is seen as the standard by which people decide whether they can introduce new technologies into their lives or not. However, we do not have any parameters with which to measure, for example, to what extent religion brings about conflicts or to what extent it facilitates science and technology. In this talk I shall investigate the function of religion in the acceptance of death, and the role of religion for the new formation of bioethics concerning topics such as abortion and organ transplantation.

Symposium, English

Utsunomiya, Teruo
Hokkaido University, Japan
Life, Death and Technology(06J)

All the technologies that bioscience and medical science can theoretically realize are not introduced into real human life. Some are introduced positively, some suspiciously, and others harshly rejected. Furthermore, the attitudes against new technologies are different from society to society and from culture to culture. If there

is a universal attitude, it can be changed by time. Can and should the evaluation of new technologies be made from an a priori viewpoint? Or is it relative to every society and culture? Then, what factors are the standards by which new technologies are accepted or rejected? This symposium will take up these kinds of questions from three different perspectives: that of religious studies, ethics, and medicine, esp. psychiatry. All the talks will be given in English but their Japanese translations in full paper will also be given to the audience. Questions and answers will be held in both languages through an interpreter.

Symposium, * Session Abstract, English

Uy Choco, Guadalupe S.
University of Philippines,
Philippines
Contemporary Filipino
Christianity: the Philippine
Experience of 1986(14E)

This paper attempts to explain the uniqueness of our Revolution of February 1986, known around the world as People Power. In doing so, it hopes to give the reader an insight of the level or degree of "spirituality" and "religiosity" of our people from its primitive, pagan beginnings to the advent of Christianity and its (Christianity) subsequent entrenchment in Philippine life. The melding of pagan and Christian teachings, practices and beliefs reinforced the new religion as it evolved through the centuries into what will be termed as "folk Catholicism." It is this new strength of our Christianity that qualified it as the motivating force and the inspiration which supported the several uprisings and revolts our forefathers resorted to against the intolerable rule of the colonial masters. As it was in the past, so it was in 1986. Christianity provided

the sinews of the Revolution against the dictatorial government of Ferdinand E. Marcos; and was won without arms nor violence. How different this Revolution was from any other revolution will be discussed.

Organized panel, English

Valverde, Maria Carmen
Universidad Nacional Autónoma
de México, Mexico
Rituals in Mayan Rebellions
During the XIX Century(02R)

The second half of the XIX century in Maya area, was a convoluted period. The Caste War at the Yucatan Peninsula that lasted more than fifty years (from 1847 to 1901) and the Chamula Rebellion in Chiapas Highlands (1867-1870), caused serious problems to the different central Mexican governments. These complex movements had a lot of interesting aspects, but one of the most important was their religious features. Between battles, clashes and military events, the Maya Indians created in both movements a particular cult related to the revolt, the specific characteristics of them are the subject of this paper.

Symposium, English

Valverde, Maria Carmen
Universidad Nacional Autónoma
de México, Mexico
Cult and Ritual in the Maya
Area(02R)

Maya sacred thoughts were preserved after the Spanish Conquest, as identity and cultural resistance elements, which have persisted to the present times. Much of these ideas was kept inside the houses as part of the every day life or was expressed in community, familial or individual rites. In this paper, I will try to show how the Mayas had displayed their religiosity, by giving some examples of particular public ceremonies or

private practices. I will analyze the different moments of Maya's history, how they apparently accepted catholic religion, but this was just for the Spanish eyes. Maya people actually adapted it to their own and ancient ideas, the new ones that came from Europe. The result of all this process was a different and a very particular religious way of living. Symposium, * Session Abstract, English

Van den Doel, Marieke
Universiteit van Amsterdam,
Netherlands
Inspiration and Imagination:
Marsilio Ficino's Influence on
16th Century(13S)

In a cornucopia of translations and commentaries, the Florentine philosopher Marsilio Ficino (1433-1499) tried to reconcile the conflicting contradictions between Christian doctrine and Antique philosophy, especially the teachings of Plato. Ficino's concept of the human soul and the role man's faculty of imagination plays in it are clear examples of this. Ficino's ideas have influenced both art and art theory in the early modern period. His characterisation of the melancholy temperament in particular, i.e. as a disposition that enables genius, a more sensitive imagination and an aptitude for furor divinus, play an important part in this development. Ficino's influence on art theory becomes manifest, for instance, in Federico Zuccari's (1540-1609) notion that man has certain "imprints" of the divine in his imagination, which he is able to visualise or - even more specifically - materialise by means of drawing. Zuccari equates disegno with segno di Dio in noi: drawing is the sign of God within us. In the prevailing views of art literature of the sixteenth and seventeenth centuries, the human faculty of imagination is the divine component of man, the

divine spark of his creative power. At the same time it is the instrument to emulate nature in order to produce a new intelligible universe and in this way to imitate God. Organized panel, English

van Doorn-Harder, Nelly
Valparaiso University, USA
Studying Religious Peacemaking
in the Religions of Abraham(03D)

In the aftermath of 9/11 and the Iraq war, teaching Islam in the USA has become a nearly acrobatic and politically charged act. Most of our students want to hear niceties about Islam while avoiding the complexities of a lived religion. My school is of a religious character and forms part of a network of 72 similar institutions. Since our students constitute a fair representation of the religious outlook of the average, conservative Christian American, we tried to fill what in fact is an empty framework of notions about the Islamic other and the justification for the war in Iraq with a curriculum that addresses the complex issues within individual religions, while considering the processes of religious peacemaking and inter-religious dialogue. Based on theories developed in the field of conflict resolution and reconciliation, we work from an integrated approach that not only looks at violence and peacemaking within Islam but also in Christianity and Judaism. Understanding that violence is inherently present in all three religions, students consider the issues in terms of social change, relationships, subsystems, and potentials for transformation. In an effort to help them understand how transformation from violence-mindedness to a mindset of peace can take place, they study the personal dimensions of conflicts (emotions, perceptions and spirituality), and the structural, cultural and social dimensions of

inter--religious conflicts. The final goal of these courses is to convey that we all can be agents of peace by being involved in the creation of new patterns, processes and structures.

Organized panel

Van Fleteren, Frederick Emil
LaSalle University, USA
War and Peace in Augustine of Hippo(06N)

The dialectic between war and peace, hate and love, goes back to the earliest Greek philosophers. Plato, perhaps begrudgingly, maintained soldiers in his ideal state. The purpose of education was to bring about the gentleman-soldier. But rest is also a category of Plato's thought. In the Latin world, Cicero justified some of the Roman wars. Virgil added his own views. Augustine is heir to this western tradition. But Augustine is also heir to the tradition of biblical thought. Augustine exegizes Scripture to temper some aspects of the ancient Greeks. Some Christian thinkers prior to Augustine considered war and peace in the context of the Bible, but Augustine is thought to be the founder of the just war theory in the West. The situation is complex. On the one hand, peace is the end desired by every man. Even war has peace as its final goal. On the other, war is sometimes necessary and at times justified. Augustine may be the first thinker in the West to consider precise conditions under which a war may be justified. In this sense, he may be considered "father" of the just war theory. However, the just war theory is not present in Augustine in the definitive form it will take in the high and late Middle Ages.

Organized panel, English

Van Kreijl, Roelie
University of Amsterdam,
Netherlands

Western Esotericism Versus Science: a Riot in Early 19th-century Medicine(12G)

Ever since the Scientific Revolution the natural sciences in the West have developed at great pace. At the same time, esoteric forms of science (often referred to as 'pseudo science') came into being. These forms of science generally put much effort in the drawing of hard and fast boundaries between themselves and regular science, and defenders of regular science have always joined them vigorously in this practice. An analysis of this drawing of boundaries, and especially the way in which it is done, is very revealing. It brings to light the dichotomies and epistemologies that are used by both parties to construct their identities as opposed to those of their rivals. The paper will illustrate this by investigating the polemic between the founder of homeopathy and his adherents and the representatives of academic medicine during the first decades of the 19th century.

Symposium, English

Vazquez, Lourdes Celina
University of Guadalajara, Mexico
Identity and Power: the Mexican Saints from the Christian War(03U)

The relationship between Catholic Church and Mexican State was marked by protracted disagreements that led to the civil war of 1926-1929, also known as the Christian war. In recent years, Pope Juan Pablo II canonized 25 martyrs of this war, showing them to the believers in Mexico and the world as role models. In this paper I analyze the impact that these new saints will have on the formation of national identity, and how the recovery of the historical memory by the Catholic Church is a very important mechanism of power at the present juncture of globalization and loss of the church's hegemony.

Organized panel, English

Veliath, Cyril
Sophia University, Japan
Muslim-Christian Dialogue at Akbar Court in the Mughal Empire(01E)

In 1526, approximately two decades before the arrival of Francis Xavier, the magnificent Mughal Empire was established in India. Akbar, the third emperor, was one of the most enlightened and open-minded monarchs the world has ever known, and his uniqueness lay in the fact that in 1578 he invited Jesuits from the city of Goa which lay about 176 kilometers to the south of Delhi, to explain Christianity both to himself and to the people in his court. The provincial superior of the Jesuits, Rui Vicente, on receiving the emperor's invitation dispatched three of his priests to the Mughal court, namely Rudolph Acquaviva, Francis Henriques, and Anthony Monserrate, on this first mission which lasted from 1580 to 1583. As the exchange of ideas, views, and religious arguments with the Islamic court theologians continued, the emperor displayed a great affability towards the three men, although he did not convert to Christianity. Yet, this was one of the major steps in inter-religious dialogue in India.

Organized panel, English

Velie, Alan
University of Oklahoma, USA
"Black Elk Speaks, Sort of: The Production of an Indian Autobiography(04C)

American Indian autobiographies, either related directly by Indians, or of the "as told to" variety—that is, accounts dictated by an Indian, put into literary prose by white collaborators—have been a popular genre in America for over a century and a half now. Beginning with Samson Occom's autobiographical essay in 1768, the genre reached its

zenith with John Neihardt's *Black Elk Speaks* (1932), the most popular of the Indian memoirs, and its nadir in the latter stages of the Twentieth Century when it turned out that bestselling books like *The Memoirs of Chief Red Fox* and *The Education of Little Tree* were frauds. Recently scholars like Arnold Krupat, Clyde Holler, and Michael Steltenkamp have raised questions about the authenticity of *Black Elk Speaks*. While not an outright fraud like *Little Tree*, written by a white Alabamian with ties to the Ku Klux Klan, or *Red Fox*, in which someone posing as a Sioux invented a life for himself, it turns out that *Black Elk Speaks* is not true to the life of its protagonist. Neihardt's book is a truncated account of a man who had a career as a Sioux shaman, and later converted to Christianity. Neihardt omits forty years of *Black Elk's* life because he feels that white readers would find *Black Elk's* traditional religious experiences inauthentic if they knew he was relating them after he became a Catholic. *Black Elk*, who was sufficiently henotheistic to find both traditions valid, objected to Neihardt's treatment, but his objections to Neihardt were not known until well after his death. Autobiographies are a species of history, and so may be examined fruitfully in light of the ideas of historiographer Hayden White. Using White's concepts of the philosophy, literary form, and politics of a historical work, I discuss how Neihardt turned a highly complex religious figure into a simplistic if sympathetic symbol of the defeat of the traditional Indian way of life.

Organized panel, English

Verma, Shudhanshu Kumar
Ranchi University, India
Impact of Various Religious Cults on the Origin of War(13R)

Religion is the highest plane of human thought. It is a process

through implementation of which the man brings out all the possibilities and marches ahead on the road of fulfilment. The surface of our earth to-day is full of religions variously and diversely prevalent among different groups of people and yet the whole world is suffering variously and diversely and sees no way out. If we look into its history, religion has been the basic cause of war on many occasion. For example in Hindu religion Vishwamitra fought with Brahmarshi Vashistha. The Christians had to fight war for hundred years. Islam could grow and develop only because it had sword force with it. Residents of Macca had to bow down and accept Islam because they could not resist the attack of Hazrat Mahammad and his followers. In short, there are so many examples of war due to religion. But still we have the solution.

Organized panel, English

Vermander, Benoit
Taipei Ricci Institute, Taiwan
Blessed are the Peacemakers:
The Search for an East Asian
Reading(02E)

The Sermon on the Mount tells us that making peace is a creative process, and that engaging in such a process is to continue and to accomplish God's work. Each creative process is unique and must be analyzed in context. What are the peacemakers expected to do in East Asia today? This paper will confront what we see and we hear in East Asia to some of the interpretative resources that the Biblical tradition offers to us. Drawing lessons from this confrontation, we will try to discern the kind of contribution that Christians are called to offer in Asian societies. Thus, taking inspiration from a set of life experiences and biblical readings, and with special reference to Chinese context and theologians,

this paper will try ultimately to give an account of what peace building is to be in East Asia.

Organized panel, English

Vibha, Chaturvedi
Delhi University, India
In Defense of Religious
Pluralism(13B)

The paper discusses the issue of religious pluralism. This issue is of immense importance in the contemporary world. An exclusivist approach to other religions is not acceptable to the modern mind. Therefore ways to accommodate religious diversity need to be seriously explored. The Indian philosophical tradition provides some interesting ways to approach religious pluralism. We find the vedas stating that truth is one but it is presented differently by different learned people. Several Indian thinkers argue that different religions should not be seen as competing interpretations of reality. These are either seen as different paths to the same goal or different interpretations of the same truth. Jain philosophy argues that different points of view present different aspects of the reality. The paper will discuss these and some western perspectives on religious pluralism critically and outline a proposal, which can accommodate religious diversity in a truly pluralistic way.

Organized panel, English

Viola, Kalman (Coloman)
Former Fellow of CNRS, France
Saint Anselm of Canterbury: a
Peaceful Defender of Religious
Freedom(06N)

The main champion of religious freedom in the early 2nd millennium of Europe was Anselm of Aosta, archbishop of Canterbury and first Baron of the Kingdom. The purpose of this paper is to show the importance of dialogue in the peaceful solution of political tensions

which engaged both the freedom of the Church and the freedom of citizens. Analysing the historical events of Saint Anselm's life, some doctrinal implications of the dialogue have to be considered: the conception of God; the conception of man (human being) who is supposed to live in a perfect harmony with the 'universitas rerum', a *conditio sine qua non* of any pacific trend; the conception of the Church and its freedom; the conception of right; the conception of obedience; all these leading to a fundamental critic of royal absolutism and of the feudalistic system of that time.

Organized panel, English

Volokhine, Youri
University of Geneva, Switzerland
Manetho: Hellenic Ideology vs. Egyptian Tradition(17C)

Manetho, an Egyptian priest, is famous for his *Aegyptiaca*, a huge history of Egypt (unfortunately known only by fragments). This book in Greek language is generally mentioned as a perfect example of collaboration between the Egyptian elite and the Greek rulers of Egypt. Some scholars have recently expressed controversial opinions on the roots of this historiographical work: is it really an essay intended to flatter the Ptolemaic court, or is it a veiled Egyptian ideological manifesto? At the heart of this paper, we will examine the problematic Manetho's account of Moses' exodus, a perfect illustration of mnemohistory, and also one of the first manifestation of judeophobia in Antiquity. This paper presents one aspect of a research project on "Moses between Athens and Jerusalem" in which the presenter is involved together with Ph. Borgeaud and Th. Roemer.

Organized panel, English

Von Stuckrad, Kocku

University of Amsterdam, Netherlands
Western Esotericism and Polemics: General Scope of the Symposium(10G)

From late antiquity through today, Western Esotericism played an important role in inter- and intrareligious debates. Repeatedly, esoteric claims have provided alternatives to common religious belief-systems and worldviews. The symposium engages the multi-faceted dialogue and confrontation between these 'esoteric' claims and the claims of the major scriptural religions. Questions to be discussed comprise the following: Is Western Esotericism the 'Other' of scriptural religions (mainly Christianity) or maybe a pluralistic part of it? Is the demarcation line between these systems something to be addressed as an alternative that really existed or as a polemical construct of 'orthodox' religious thought? What impact has a paradigm of European history of religion as a pluralistic history on the study of Western Esotericism? The four panels focus particularly on the polemical construction of identities-both 'esoteric' and 'non-esoteric'-in a pluralistic religious framework, on the Jewish and Christian Kabbalah as a significant example of this discourse, and on the role of modern scholars in the formation of polemical positions in and against esotericism.

Symposium, * Session Abstract, English

Von Stuckrad, Kocku
University of Amsterdam, Netherlands
Christian Kabbalah and Anti-Jewish Polemics: Pico's Theses Revisited(11G)

Giovanni Pico della Mirandola has been the subject of much scholarly debate. On the one hand, it has been noted that this Renaissance

intellectual, who became acquainted with Jewish mysticism through personal and friendly contact with Jews, was one of the most influential mediators between Jewish Kabbalah and its reception in Christian circles. On the other hand, it has been argued that Pico used the tradition of Jewish Kabbalah as a weapon against the Jews, thus participating in an anti-Jewish campaign of Renaissance Christianity and pathing the way to anti-semitic currents in modern culture. Since both approaches to Pico's Kabbalistic theses are basically correct, it must be asked how we can explain this contradiction. The paper argues that we have to apply a discursive approach to the pluralistic situation of European history of religion to see the hidden rationalities, the construction of the Other, and the ambivalence of identities in order to contextualize Pico's reception of Jewish Kabbalah. In addition, the applicability of Steven Wasserstrom's notion of 'interconfessional circles' in medieval times for Renaissance and Reformation discourses will be explored.

Symposium, English

Vorobjova, Marina Vladimirovna
Religious Studies Research
Center "Ethna", Russia
New Religious Movements and
Secular World: Social
Interrelation Development
Dynamics(06T)

The relationship between New Religious Movements (NRMs) and the secular world is not always smooth. Not all NRM can testify to a healthy relationship with the external non-religious environment. However, relationships between NRM and the non-religious world often look much better than those between NRM and other religions. Conflicts between NRM and the secular world happen

much less often than conflicts within the religious world itself - the world of traditional and non-traditional religions. Our aim is to analyze evaluation of NRM by secular and religious worlds and discover reasons of conflict in these different spheres.

Organized panel, English

Voyé, Liliane
Catholic University of Louvain,
Belgium
Nationalistic Aspects of Policies
of Some European Governments
Concerning Religious Matters(11I)

Historically, Europe's background has been unquestionably Christian, and the actual policies of various governments regularly express the cultural and ideological affinities that they share with this family of religions. Many examples might be cited to illustrate how, as a consequence, other religions either receive less favourable treatment or are suspected of being potentially dangerous not only for individuals, but also for the state itself. New Religious Movements, especially those that are branches of or are derived from other religious traditions, are usually considered to be dangerous. In some cases, such as former communist countries, even Christian religions other than the one which is favoured by the state are considered with suspicion. In this paper I will provide illustrations of these kinds of situations before suggesting some interpretations of them, among others the quest for a (re)affirmation of the country's identity, the support of secular institutions which were originally inspired by the values promoted by a specific religion, the foundation among the population of a relatively shared ethic, and of common spatial and temporal, cognitive and artistic references.

Organized panel, English

Waardenburg, Jacques
University of Lausanne,
Switzerland

**Islam and Western Secularism :
Just an Ideological Conflict?(050)**

Quite a few Muslim publications by Arabs and others describe the Western world as secular and dominated by secularism. In contrast to a West without religion, the Muslim world is held to possess Islam with its transcendent truth, norms, and values. This view is the reverse of that found in certain Western publications which extolls the West as a civilization superior to Islam in terms of enlightenment and rationality. These two conflictuous ideologies result from the experience of differences and tensions; they have been interpreted, for instance, in terms of a historical process, a clash of civilizations, Western (neo)colonialism, Muslim violence. The present-day scheme of "Islam versus the West" is analogous to that of "Islam versus Christianity". In both cases, cultural and religious differences are subsumed under dualistic schemes that preach battle and serve absolutized causes and interests. Because the other party is designed as a vital threat, collective defense mechanisms are mobilized among people lacking adequate knowledge. Such mechanisms hamper self-criticism and prevent a realistic view and knowledge of life in Western and Muslim contexts being acquired. They reinforce defamatory stereotypes about those on the other side.

Organized panel, English

Wachi, Yukei
University of Tokyo, Japan
**Fiction and Reality --The
Interpretation of Literary Text and
"the Relationship"(10S)**

The modern criticism recognizes the value of the literary text. In this practice, it is not the author's

innerness, emotion or subjectivity but the recognitive framework of the criticism that holds the interpretative authority over the decision of the fictionality and reality of the text. Thus a modern interpretation of a text can strip off its reality to read it as a fiction, even if it describes something real and religious and is approved as such by some people. Dealing with some texts of Friedrich Schlegel, this paper is to show an interpretational ground on which we can read what the "literary text" narrates as a reality in its original condition.

Organized panel, English

Wachowski, Markus
University Bremen, Germany
**Societal Implications in Isma'ili
Teaching(040)**

The paper will present a contemporary empirical study on Isma'ili communities in Yemen in combination with a historical analysis of societal implications in selected Yemeni isma'ili texts. Claiming that textual production, reception and interpretation is related to the multifold setting of the believers' community in its environment, I will scrutinize in both approaches the underlying structure of borders drawn a) between the inner and the outer sphere, i.e. "common people" and "believers" and b) within the community between the disciple and the master. These borders frame the image of humans, their relation to god, the world and salvation as a model for self-positioning. Furthermore they set ground and limits for the interaction of a persecuted group with its hostile surrounding and supply religiously legitimated rules to save the group's existence. Accordingly, the community's inner hierarchy, based on the teaching's inexpressible core, provides a stable but flexible pattern for a durable self-

identification of a community awaiting the end.
Organized panel, English

Wakabayashi, Haruko
University of Tokyo, Japan
"Ask of Purple Clouds to the Purple Clouds": Defining Sacred Space in Ippen Hijiri-e(03P)

This paper will focus on purple clouds and the representation of sacred space in Ippen hijiri-e, a pictorial biography of Ippen, the founder of Jishu, dated 1299. Although purple clouds are generally known as signs of rebirth into the Pure Land (ojo) in the Heian and medieval periods, not all scenes with these clouds in Ippen hijiri-e can be associated with ojo. They are seen above the many religious sites that Ippen visited during his life as a traveling preacher of Pure Land Buddhism. The text and painting also claim that they appeared during Ippen's nenbutsu activities, notably the dancing nenbutsu, suggesting the miraculous effect of his practices. Why are purple clouds depicted at certain locations or times? Rather than attempting to determine the meaning of purple clouds, the paper will investigate how the motif was used to represent "sacred spaces" that were considered momentous in Ippen's life.
Symposium, English

Walsh, Michael J.
Vassar College, USA
Violent Frontiers: Religion and Conflict in Nineteenth-Century China and Southern Africa(12K)

During the nineteenth century the concept of religion was imagined and applied in different ways around the globe. When colonialists undertook to civilize a people, specific understandings of religion were at the core of their engagements. By the mid-nineteenth century Europe's territorial energy was focused on

Asia and Africa, two vast regions where religious and colonial practices collided and often colluded in fascinating ways. My paper will explore some of the ways religion was construed in the nineteenth century (and how this impacted the way in which we think with and use the term today) as well as look at specific case studies of religio-colonial interactions in China and Southern Africa. My paper will also discuss the relationship between economic and capitalist ideologies in local contexts, and the notion of frontier religion, a space where religious identity comes to shape and be shaped by cultural and political identity.

Organized panel, English

Wamue, Grace
Kenyatta University, Kenya
Rebuilding the Cracked Pot: Religion and Social Transformation in Africa(10T)

Africa has continuously experienced ugly struggles in political, social, economic and religious spheres. Social injustices have become the order of the day, resulting into brutal wars and civil strife that have become the norm. In most of these cases, tension is fanned and fuelled by ethnic and religious hatred. Resolving ethnic tension is a complex phenomenon that points to the difficulty and lack of accuracy in assuming the universality of the impact and role of religion. The dominant perception remains one where religion is manipulated or perceived in a negative light. This paper highlights the fact that religion can be a positive tool for empowerment of the oppressed. Stakeholders addressing the problem of reconstruction have with time invented several ways of managing, resolving and living beyond conflict. Notwithstanding their success, these also have their own limitations.

Organized panel

Wang, Ching-ling
Aletheia University, Taiwan
A Renaissance of Religious Symbolism? --Huang Chin-ho's Visual Art in 21st Century Taiwan(16G)

This article raises the issue of how traditional Taiwanese religious symbolisms may find new significations in the 21st century. Specifically I will illuminate how the Taiwanese artist Huang Chin-ho exposes a new esthetics and spirituality in contemporary Taiwanese visual art. Huang presents the uncertainty and ambiguity of the Taiwanese state of mind: coincidentia oppositorum in fin de siecle Taiwan. By effecting a visual symbolic exchange between traditional folk religious symbolisms, "migrant" and "colonized" political ideologies, and the modern capitalist consumer value system, Huang expresses an excess of untrammled psychological and spiritual desire on this island. In his flamboyant and colorful world, Huang shows his eschatological concern for the passion and mortality of the many hybrids of a crossover society: one has carnival monsters with the faces of dictators, transsexual, hermaphrodite beings with no place to go, cabbages and sugarcanes jostling with karaoke bars and strip clubs, etc. Life and death, the divine and the demonic, hell and paradise are swirling into one. Through Huang's contemporary work I would like to explore how Taiwanese folk religious symbolisms may find a 21st century renaissance through challenging visual taboos in various controversial social realms: the currently contested moral, political, and spiritual lives of the people of Taiwan.

Organized panel, English

Ward, Ryan

University of Tokyo, Japan
The Politics of Unification: Murakami Sensho's Sectarian Critics(02B)

The study of the doctrinal modernization of Japanese Buddhism has, not surprisingly, focused on what can loosely be referred to as "modernists." Unfortunately, such an emphasis tends to tell only one side of the story. Through focusing on reactions to Murakami Sensho's seminal Bukkyo toitsu ron , I will argue for the necessity of considering how conservative and anti-modernist scholars also played an active role in the formation of Japanese Buddhist modernity. I first examine doctrinal criticisms of Murakami's project as found in the writings of Higashi Honganji scholars (i.e, Takakura Gakuryo , Kanren-kai). In doing so, I will show how much of this criticism focused on Murakami's understanding of the reward body (/sambhogakaya), his depiction of Nirvana, and his affirmation of the Daijo hibussetsuron. Having examined these doctrinal criticisms, I will further show how Murakami's support of the reformist Shirakawa Party, which was attempting to modernize the Higashi Honganji institution, was also a major factor in conservative attacks against him.

Organized panel, English

Wasim, Alef Theria
State Islamic University, Indonesia
Psychological Aspects of Religious Plurality at the Grassroots, with Special Reference(04I)

This paper seeks to disclose the phenomenon of religious plurality at the grassroots in terms of its psychological aspects. The grassroots are prone to social, political, and economic stress that may lead to various psychological problems. The focus of this paper is

on how to explain such problems in the context of the study of religions. There is a plurality of religions in Indonesia, originating from different countries and consisting of different sects, each expressing and manifesting religious comprehension in various ways. This situation has come about in a long historical sequence of religious development. The interaction of the various religions and sects with local cultures have resulted in the emergence of either old or new identities through the adaptation of religious life in order to survive. Therefore, the explanation of this paper will be focused on a cross-cultural psychological approach. Since the thirteenth century CE, Indonesia has known the slogan "Bhinneka Tunggal Ika" (Unity in Diversity) implying that "every religion is good". At the same time, political and religious élites sometimes have their own vested interests. Therefore, the question of existence and identity sometimes threatens the security and composure of religious life. Several factors can make it even worse; these are prejudice, social and economical gaps, discrimination and marginalization, and threats to the right of life. Both the mobility of the people through transmigration and emigration and the mobility of capital will have effects on the psychological aspects of religious plurality.

Organized panel, English

Watanabe, Futoshi
Kansai University, Japan
Ritual Arrangement of Hina-Nagashi: A Case Study of Awashima Shrine(16I)

This report examines the complex of harai (a notion of purification) and kuyo (a notion of memorial service) represented in the ritual of Hina-Nagashi in Awashima Shrine. Hina-Nagashi means to float hina dolls

into the sea as a ritual of Hina-Matsuri (the girl's festival on March 3). The origin of Hina-Nagashi is an ancient magic of purification to transfer one's own evil to a sacrifice. However, modern style of Hina-Nagashi is oriented to hold a memorial service of hina dolls. In the ritual of Hina-Nagashi, the concept of hina is ambiguous. It signifies both hitogata (a doll as a sacrifice) and ningyo (a doll as a toy). Contemporary ritual superposes these double meanings. Hina-Nagashi blends the notion of purification and memorial service. This style of Hina-Nagashi was established in 1950s. I will try to describe the transition and the religious significance of Hina-Nagashi.

Organized panel, English

Watanabe, Hibi
University of Tokyo, Japan
Fragmented Publicness: The Social Dimension of Religion, Ethnicity and the Discourse in Post-Socialist Siberia(05E)

It is usually argued that since the collapse of the Soviet Union, religion has been revitalized and restored. In fact, many churches, mosques and temples were rebuild, and a number of new religious groups were created. In questionnaires, so many people answer that they now believe a religion. In what sense, however, was religion revitalized? If so, in what social structure was it? The problematic here is to what extent and in what social sense religion emerged in contemporary Russia. The author describes and analyses the example in the Republic of Buriatia, based on his fieldwork data and comparing another case in post-socialist countries. Especially, the ethnicity concerning and the discourse on the religion are focused. Finally, the author re-examines the theoretical studies of

publicness in the post-socialist scene.

Organized panel

Watanabe, Hoyo
Rissho University, Japan
The Peace the Lotus Sutra Aspires After(09M)

In the history of Buddhism, religious practices of the Buddha-with-Eternal-Life in the past were envisaged through the Bosatu-Do (Bodhisattva-Way-of-Life). Though Buddhism suggested various religious practices in its history, the Lotus Sutra advocates the Bosatu-Do as a path leading to Buddhahood. As we find a deep gap between this ideal and our stressful daily lives, the Lotus Sutra shows the Bosatu-Do as the path for overcoming difficulties. The image of the Bodhisattva Sadaparibhuta appearing in Ch. 20 of Myo-horenge-kyo is the typical example. The late Rev. Fujii Nichidatsu, who preached the Sutra in modern India, was a practitioner of this thought, and shared common religious understandings with Gandhi, his contemporary Indian Peace Movement leader. "Unstable Foundation for the Ideal" appears to have existed both in the history of the Lotus Sutra Faith and in Modern Society. For overcoming such difficulties, we wish to examine the Peace the Lotus Sutra aspires after. Roundtable session

Watanabe, Manabu
Nanzan University, Japan
The Personal and the Impersonal in the Absolute(02Q)

Generally speaking, the Christian God is said to be transcendental and personal, but the Buddhist dharma is said to be immanent and impersonal. However, God, Christ, and the Holy Spirit in the New Testament have an immanent transcendent side, and are impersonal on the immanence side.

And there is a transcendent immanence side in the Buddhist Tathagata, and it is personal on the transcendence side. On the one hand, the three major personalistic monotheisms that originated in the Middle East have the intolerant tendency to deny the truths of other religions; on the other hand, Buddhism humiliates other religions as being "other ways," but its tendency to annihilate other religions and to convert their believers are relatively ignorable. It is said that in the case of the personalistic religions that absolutization is likely, because God reveals His divine will to believers through prophets and others, and they simply believe it; in the case of Buddhism, the others would not be coerced into its doctrine, because believers seek their own enlightenment. However, even in Buddhism, the thoughts of the founders of sects have absolute authority. It is necessary to reexamine the meaning of God and dharma to the human personality.

Organized panel, English

Watanabe, Manabu
Nanzan University, Japan
Salvation and Violence(10I)

Many religions promise their believers salvation in one form or another, and some of them even aim at the salvation of unbelievers. Christian agape and Buddhist compassion, for example, imply a process of salvation that reach beyond the confines of their own faithful. In many cases those who experience such works of agape and compassion welcome them as a healing or a grace. In this case, a certain mutual understanding binds the two parties. In many other cases, however, what one person believes to be a salvific act is rejected by the person on the receiving end as an unwelcome intrusion. The Buddhist practice of "subjugation" (chōbuku)

is a good example. Seen from the standpoint of the believer, it is a way of bringing mind and body under control, while from the standpoint of the non-believer it amounts to nothing less than the indoctrination and subjugation of those who do not happen to share the same beliefs. The grotesque extremes to which this practice can lead have more than amply been demonstrated in the case of Aum Shinrikyō.
Organized panel, English

Watanabe, Mitsuharu
Kanto Gakuin University, Japan
Application of Formal Logic or Mathematical Modeling for Religion(14K)

Most object of religious theory/discourse might be regarded as something above language. In other words, they are hardly described by natural language. Object of natural science and technology is also something above language. On the other hand, natural science and technology have been developing abstract and systematic modeling methodology and not depending on natural language, in order to describe their object clearly and distinctly and also to insure universality and applicability. But, in the field of religion and related human/ social science, natural language (and tables, simple figures at most) have been mainly used for description and it has been very rare to adopt more sophisticated modeling methods. Some scholars (e.g. new scientist) refer to natural science concept such as quantum physics, but they are nothing more than mere metaphor. We try to consider about modeling of religious ontology/practice and its benefit such as universality, applicability, contribution for mutual understanding of religions.
Organized panel, English

Watanabe, Mitsuharu
Kanto Gakuin University, Japan
Application of Systematic Modeling for Religious Research(14K)

Most object of religious theory/discourse might be regarded as something above language. In other words, they are hardly described by natural language. But, in the field of religion and related human/social science, natural languages (and tables, simple figures at most) have been mainly used for description and it has been very rare to adopt more sophisticated modeling methods. Therefore, the following items are considered here. 1. We try to consider about modeling of religious ontology/practice and its benefit such as clearness, distinctness, universality and applicability. 2. We will propose a hypothesis that the built-in pendulum of religion has oscillated between the two polar opposites, namely the centrifugal force and the centripetal one, in the world history of religion. 3. In religious studies, we often face a limit of natural language. Therefore, it would make characteristics or problems clear to illustrate concepts and key terms structurally using UML.

Organized panel, * Session Abstract, English

Watanabe, Mitsuharu
Kanto Gakuin University, Japan
Research Portfolio and Roadmap to Utilize the Internet for Religious Information(16T)

We have prepared the research portfolio consisting of normative and descriptive method. In normative method, researcher operates web site as a normative example for religious Internet practice. For that sake, it is required to have a balance between strategy and tactics. The strategy is to make a win&win scheme where religious

body, researcher and citizen enjoy benefit altogether. The tactic is to utilize up-to-date technology available in reasonable cost for the purpose of descriptive analysis of data and text given in the web site. Therefore we have designed a web site portfolio to satisfy several criteria totally and its roadmap reflecting estimated progress of elementary information technology. Middle term goal of descriptive research consists of two aspects. The first is to discover new taxonomy of religious concept and religious body. The second is to clarify a communication gap between religious body/ believer and general public/ intelligentsia statistically through calculation of terminology gap.
Organized panel, English

Watanabe, Tamaki
University of Tsukuba , Japan
M.K. Gandhi's Independent
Movement in Contact
Situations(01F)

With his peculiar narratives and activities, M.K. Gandhi has been recognized as one of the most important figures in the Indian independence movement, and evaluation has been done mainly in his political leadership and ideology. It may be difficult, however, to grasp the total significance of Gandhi's movement, if we see only its political aspect. It is true that they carried out the movement, utilizing political slogans like "national independence," but such slogans had profound religious meanings at the same time. For instance, Gandhi used the word swaraj in the traditional meaning of "self-control," although it is usually translated as "independence." Likewise his unique performances, such as khadi and the salt march, make sense only seen from the indigenous religious symbolism of spinning and salt. It is in this context that we can recognize

their creativity that arouse in the crucial conflict between modernity and the indigenous tradition.
Organized panel, English

Watanabe, Toyokazu
Kyoto University of Art and
Design, Japan
The Power of Megaliths(10P)

Faith in megaliths, or worship of Iwakura, is a common practice in Japan. Most Iwakura were arranged by human beings, and these rocks are said to take gods' place. But Japanese gods are invisible and have no shape or form. Iwakura itself is not where the invisible gods dwell, but is built in a momentary and mysterious state. Is Iwakura worshiped as a god because of the emergence of such mysterious states or because of a dwelling anima in the rock itself?
Symposium, Japanese

Waterhouse, Helen
Open University, UK
Second Generation Soka Gakkai
in the UK(05G)

The paper will be based on a study, now in progress, on what can loosely be called 'generational issues' in Soka Gakkai, in the UK. The study began as research into second generation Soka Gakkai members i.e. of the practising and non-practising children of converts to the movement. Soka Gakkai has been well established in the UK since the mid-1970s. This means that some long term practitioners have adult children whose relationship with the movement is qualitatively different from that of their parents. The research also incorporates activities developed for the children of practitioners and general parenting matters. Early in the research it became clear that closely related to the second generation focus was the attitude of UK Soka Gakkai members to previous generations and to

deceased family members. Ancestor practices and practices for the dead more generally are common within Japanese religion but do not usually form a part of UK religion. However, this study is uncovering some interesting attitudes to the dead among UK Soka Gakkai practitioners. These attitudes are significant in their own right but specifically for what they can add to our understanding of the adaptation and assimilation of this Japanese religion in a European context.
Organized panel, English

Watts, Jonathan Stansbury
Jodo Shu Research Institute, Japan
The Search for Socially Engaged Buddhism in Japan(11E)

This paper will attempt a cursory evaluation of Buddhist organizations' activities in Japan, especially in reference to the growing movement of socially engaged Buddhism throughout Asia. The key characteristics of such socially active Buddhist groups will be identified and mapped out in a typology. "Relief," "Evangelistic," and "Reform" will be three ways to consider the core intention of various groups' activities. In particular, the ideological element behind Buddhist social activities in Japan will be discussed, with brief comparisons to some of the more well know SEBs in other parts of Asia. A final section which discusses the emergence of Japanese Buddhist NGOs and the development of an ideological component to Buddhist social action, which will be argued is one of the key components to an authentic socially engaged Buddhism
Organized panel, English

Wazaki, Haruka
Nagoya University, Japan
Religion as a Bridge Combining Private with Public and Sacred

with Profane in the Case of Daimoji Urban Ritual in Japan(17G)

Daimonji urban ritual is the Buddhist Bon ritual combined with Japanese local religion of Shinto or ancestor worship held in Kyoto, which was the former capital of Japan before Tokyo for more than thousand years up to Meiji era, whose population numbers one million and half. The writer aims at criticizing the rigid separation of sacred from profane and personal from public/civic, whose concept is based on the European tradition of Christianity, when people intend to analyze Japanese and Asian religious deeds and thoughts in terms of this strict division of dichotomy. The writer is going to describe how close the personal and the achievement of the sense of citizenship were by these interactions of private and common, holy and secular.
Organized panel, English

Weaver, Jace
University of Georgia, USA
War and Peace in the Local Village (with Apologies to Marshall McLuhan)(04C)

The paper will examine how war and violence are viewed broadly across Native American indigenous communities and as these relate to their religious traditions. Examples will range from the wars and human sacrifice of communities like the Aztec and Pawnee, to checks upon warfare among the Cherokee, to healing rituals designed to restore warriors to the wholeness of community.
Organized panel, English

Welch, Christina
King Alfred's College, UK
Becoming the Other: Appropriation or Appreciation?(06G)

This paper examines the hobbyist scene in Europe. From Scandinavia and the Baltic States, through Britain and into Germany, groups of Westerners regularly dress, dance and ritualise as Native American Indians in replica Pow-wows. Based around native concepts of appropriate behaviour and incorporating aspects of traditional spiritual practices, these non-Natives firmly believe they are honouring the host culture. By looking at the sources of material that informs this activity, including the role of popular culture, academia and Native peoples themselves, this paper seeks to determine whether becoming the Other is appropriation or appreciation.

Organized panel

Welch, Christina
King Alfred's College, UK
Indigenous Concepts of the Land and New Age Appropriations(10U)

Many so-called New Agers or Western Alternative Spiritual practitioners (WASPs) draw on traditional Indigenous concepts of the land to inspire and validate their own spiritual beliefs and practices; practices typically appropriated from North American Indian and Aboriginal Australian peoples. Expressing connectivity between themselves and the 'natural' environment in ways expounded by colonial ideologies, WASPs typically fix the Native peoples whom they seek to identify with spiritually in a manner that ignores the contemporary realities of Indigenous lifeways. This paper examines the perceptions of Indigenous concepts of land by WASPs in the UK, and considers the appropriation of such concepts in the legitimising of pseudo-Native identity. Further, by drawing on Germaine Greer's recent manifesto for Aboriginality as a solution to environmental destruction (2004), this paper also

looks at the implications of the appropriation of indigenous concepts of land in relation to neo-colonialism.

Organized panel

Welter, Albert Franklin
University of Winnipeg, Canada
Defining Orthodoxy in the Chan/Zen Tradition(13Q)

How is orthodoxy determined? Who defines it? How is it sanctioned? This presentation explores orthodoxy in Chan/Zen Buddhism as a function of those defining it and the circumstances governing their interpretation. Rather than assume Japanese Rinzai Zen interpretation as normative, as is frequently the case in modern discussions of Zen, I explore alternate models of orthodoxy in the Chan/Zen tradition, attempting to shed light on how questions relating to orthodoxy are decided, and what criteria are used to determine orthodox principles and practices. The presentation demonstrates how orthodoxy functions as a contested terrain used by competing groups to sanction their interpretations and marginalize opponents. Rather than posit a single orthodoxy, multiple orthodoxies exist in Chan/Zen tradition, rooted in the socio-political and religio-spiritual concerns of contending groups. The discussion is framed around texts central to the formation of classical Chan identity compiled in early Song China (ca. 960-1050).

Organized panel, English

Werner, Karel
University of London, England
Buddhism and Peace - Historical and Comparative Perspective(15G)

Buddhism, despite its message of peace, has always suffered from strife owing to royal patronage which brought career seekers into monasteries eager for political power and material benefits.

Resulting tensions led sometimes to execution of monks or even murders within monasteries (Sri Lanka). Rival Buddhist kingdoms often engaged in wars with each other (Burma). Where monarchs adhered to non-violence, empire builders replaced them (Mauryas - Sungas; Sukhothai - Ayutthaya). In SE Asia Buddhist kingdoms succumbed to Islamization. In Japan and Tibet monasteries engaged in warfare for political and economic power. Not so in Korea, but monks did take arms against Japanese invaders. Yet, in contrast to theistic religions (Judaism, Christianity, Islam), Buddhism never engaged in religious wars. However, it has no power to bring peace to the world; its message points to peace in transcendence. Peace on earth is possible only if secular democratic governments with powers to control religious excesses prevail.
Organized panel, English

Wessinger, Catherine
Loyola University, USA
Assessing New Religious
Movements for the Potential for
Volatility(02T)

Members of religious movements may become caught up in violence, or they may, in some instances, initiate violence. This paper will present analysis deriving from the comparison of new religious movements that were involved in violence in order to address the thorny issue of assessing groups for the potential for volatility. While it is impossible to predict whether or not a religious group will become involved in violence, I assert that certain characteristics can be cause for concern, and thus indicate the need for more careful research and the need to take particular care when dealing with such groups. The "characteristics that cause concern" include "interaction factors," "internal factors," and "belief factors."

"Reassuring characteristics" will be highlighted in the hope that in the future more group members will be able to correct problematic dynamics, and more scholars can interface constructively between religious groups, law enforcement agents, and the media.
Organized panel, English

Wessinger, Catherine
Loyola University, USA
Teaching about Religion Using
Interactive Video(05L)

For the past three years I have offered a "Religion and Media" course team-taught with faculty at other universities in the United States using interactive video (videoconferencing) to create a unified seminar out of classes on three campuses and to bring in distinguished guest speakers. We have found that the use of videoconferencing greatly stimulates student engagement with the subject. Students benefit from being exposed to a variety of experts, and they particularly enjoy the discussions with students in other locales. In Spring 2004 we expanded the format to include one linked session with a class in Chile. My presentation will discuss the pitfalls to be avoided in using videoconferencing to create a unified seminar consisting of students on different campuses, strategies to use videoconferencing effectively in the classroom, and the benefits of utilizing this technology in teaching about religion.
Organized panel, English

Westermann, Nicola
University of Tuebingen,
Germany
Tibetan Buddhist Ethics in the
Context of Globalization(16M)

The point of departure of this paper is the search for approaches to global challenges and effective possibilities for intercultural and

inter-religious dialog. More concretely, this paper handles the efforts at dialog made by His Holiness the fourteenth Dalai Lama who tried to build bridges between religions through ethics and their general acceptance among Western scholars of theology and philosophy who have a particular interest in His Holiness' ethical approach. First the focus of interest are the foundations of His Holiness' ethical arguments, especially his ethics of compassion, within the Tibetan tradition. Then it will be shown how he advocates these ethical principles in consideration of global challenges in a pluralist world. Finally his approach will be compared with seemingly corresponding approaches from Western philosophical ethics (e.g. Walzer, Nussbaum) as well as seemingly contradicting theories of Western evolutionary ethics. The aim is to show similarities and differences between the approaches and to pinpoint the risks of misunderstanding for exponents of these very disparate traditions of thought.

Organized panel

Weststeijn, Matthijs Arie
University of Amsterdam,
Netherlands
Iconoclasm, Calvinism and the
Depiction of the Visible
World(13S)

The possible relationships between Calvinism and the growth of the art market in the Dutch Republic have given rise to many speculations. In the 17th century, the fervent painter-who-became-preacher Camphuysen wrote against all images, even those on household objects. By contrast, the painter-poet Samuel van Hoogstraten tried to reconcile Calvinism with the art of his contemporaries, such as his master Rembrandt. In a double publication of 1678, of which one volume was

entitled 'The Visible World' and the other 'The Invisible World', Van Hoogstraten elaborates on phrasings of the Church Fathers and Calvin. This presentation will focus on how this Dutch painter came to regard the visible world as the 'Second Bible', a subject worthy of religious attention. The argument will connect these ideas to Spinozism, taking into account how Van Hoogstraten took part in the fierce discussions to which the radical religious philosophy of Spinoza gave rise.

Organized panel, English

Wettach, Tania
University Tuebingen, Germany
The Role of Religion in
Ethnopolitical Conflict(03V)

According to D. Horowitz, mass mobilization in ethno-political conflict cannot be reduced to the seducing role of "ethnic entrepreneurs." Similarly, the role of religion in ethno-political conflict cannot be, often argued by theorists of modernization, relegated to a passive role of passive victimization by nationalistic leaders. Religion as an identity marker not only plays a decisive role in generating a collective ethnic identity, but also in its ethno-religious form, religion can become a political actor in ethno-political conflict. Interpreting ethno-religion or ethno-clericalism as the "politicized" form of world religions presupposes an essentialist conception of religion. This conception divides religion into its peaceful "actual" form, on the one hand, and its derived, politicized and violent version, on the other. Such a notion of religion is often found in the conflict theories of political scientists. But ethno-religion can also be described in the framework of the phenomenological typology proposed by Theo Sundermeier and Andreas Feldtkeller (based on Lanckowskis model of religious

change) as a combination of "primary" and "secondary" characteristics of religion. This concept and typology of religion allows us to understand ethno-religion as the intrinsic potential of all world religions founded on specific conflict issues and exposes root causes that need to be taken seriously in processes of conflict transformation.

Organized panel, English

Wiebe, Donald
University of Toronto, Canada
Disentangling the Role of the Scholar-Scientist from that of the Public Intellectual in the Modern Academic Study of Religion(05K)

It has recently been argued that an essential aspect of the study of religion involves engagement in public analysis and critique of its economic, political, and cultural environment. Failure to do so, it has been maintained, is to exhibit a (de)fault in critical intelligence. That argument has attracted considerable attention and interest, but little by way of critical analysis or debate. I shall argue here that the case for the student of religion as public intellectual is unsound (i.e., that no such default of critical intelligence exists in the work of the scientific student of religion qua scholar). The argument for a public role for the academic student of religion, however, has been very persuasive and I will also attempt to provide an account of the influence it continues to wield.

Organized panel, English

Wilke, Annette Maria
University Muenster, Germany
Two Tamil Hindu Goddess Temples in Northern Germany: A Case Study fo Competing and Complementary Modes in Reproducing Cultural Identity(10R)
Tamil Refugees migrating from Sri Lanka to Germany exchanged one

minority status for another. Religion, and temple worship in particular, seems to be one of their symbolic resources to strengthen dignity and self-assurance. While in the last decade a great number of temples in the homeland Jaffna were restored, Tamil Hindu immigrants also invested much time and effort to construct their own places of worship in the midst of a foreign culture, even despite of poor financial resources. The paper deals with patterns of re-adjustment in the diaspora by focussing on two quite distinct goddess sites in Northern Germany, which were both established between the late 1980s and early 1990s. Whereas the "Hintu Cankarar Sri Kamaksi Ampal Alayam (Airoppe)" of Hamm(-Uentrop), Westphalia, has meanwhile grown to be the largest temple of Continental Europe, the close-by "Ohm Navasakthi Nayaki Ampal Alayam" of Münster is still a small place of worship in a basement. The two temples, their Goddesses, priests and visitors disclose competing and complementary discourses of self-assurance, and the intertwining of new possibilities and old constraints in reproducing cultural identity. In mapping such changes and continuities, attention must be paid, too, to strategies in procuring financial resources and to interaction with members of the host society.

Organized panel, English

Williams, Duncan
University of California, Irvine, USA
The Many Facets of Tokugawa Soto-shu; Zen(12P)

This paper will survey recent Western research on Soto-shu; Zen Buddhism during the Tokugawa period. Looking at Tokugawa Soto-shu; Zen through the lens of time (historicity), space (regionality),

tradition, and themes, the paper will show how the best of Japanese research is being combined with new theoretical consideration from Western religious studies. The paper will also take up Annalist contributions of quantitative analysis and "imaginaire" in the study of religious history.

Organized panel, Japanese

Williams, Mark Bentley

University of Leeds, UK

Endo Shusaku and the Force of Paradox(05W)

During his lifetime, the author, Endo Shusaku, became accustomed to the sobriquet, 'Japan's foremost Christian novelist'. It goes without saying, however, that the concept of 'Christian literature' is far more complex than the mere treatment of Christian themes by an author baptised into the Christian faith: as I argued in my 1999 monograph, *Endo Shusaku: A Literature of Reconciliation*, the term is of value only insofar as it points to an author whose artistic world is born of a consideration of the dramatic tension that ensues when religion and literature are placed in opposition. In this presentation I shall be focusing on the way in which Endo established such tension, particularly in his later works, *Scandal* and *Deep River*, and the extent to which he succeeded in challenging his own earlier portrayal of Japan as a 'mudswamp' in which the roots of Christianity were destined to wither and die.

Organized panel, English

Williams-Hogan, Jane

Bryn Athyn College, USA

Religion, Conflict and Peace: The Swedenborgian Perspective(03V)

Our eyes cannot penetrate to the beginning of human life on earth, it would seem that conflict not peace has been integral to the human condition. This is so, despite the fact

that many religions speak of a golden age of peace and harmony now lost in the far reaches of time. An important focus of these religions is to provide a way to recapture that peace for humanity in either its individual or collective manifestation whether here or in some hereafter. Swedish Revelator, Emanuel Swedenborg (1688-1772) wrote down his understanding of these human concerns at the height of the Enlightenment. He imbedded his theory of the source of human conflict and peace within a broad history of human religious development. An examination of his perspective provides fresh analysis of the causes of conflict, the use of conflict, the connection of conflict to human freedom and the conditions of peace.

Organized panel, English

Winter, Franz

University of Vienna, Austria

The Use of European Esoteric Traditions and Their Function in Japanese New New Religions: The Case of Kofuku no Kagaku(16P)

The Use of European Esoteric Traditions and their Function in Japanese New New Religions: The Case of Kofuku no Kagaku One of the newest of the so-called "New New Religions" in Japan is Kofuku no Kagaku, which was founded by Okawa Ryuho (born Nakagawa Takashi) in 1986. With regard to the teachings of the group's master it is obvious that he is deeply influenced by European esoteric and theosophical traditions. In this paper some examples are given: the portrayal of Jesus Christ in Okawa's books, his position in the group's system and the story of his life told therein; the figure of the (Greek) God Hermes, who has a very high position in the differentiated cosmoteriological teaching. The question of the function of these traditions in

a Japanese New New Religion is to be posed: In what way and why are these teachings used?
Organized panel, English

Witzel, Michael
Harvard University, USA
Scape Goats, Personal Ethics, and 'Just' Violence(06R)

In the section dealing with 'Hinduism,' a brief review is given of the evidence from its earliest texts, the Vedas, that indicates their rather ambiguous stance towards the problem. While violence and war were a matter of fact, personal violence, also in sacrifice, was viewed much more warily. The effects of hurting others, even plants, on the perpetrator were averted by substitution of intermediary agents. In the pre-Buddhist period, this trend led to the avoidance of any hurtful action as to avoid the effects of bad karma, thus opening the path for the rejection of violence in Buddhism and Jainism. However, the continuing advocating of violence in warriors' circles is briefly discussed, especially as seen in the Bhagavadgita. Finally, a brief look is taken at the anti- and post-Gandhian stance of the Hindutva movement that openly advocates the use of force for reasons of 'nation building.'
Organized panel

Woo, Hai Ran
Catholic University of Korea, Korea

The New Age in South Korea(06M)
One of the recent cultural developments in South Korea is the rapid spreading of thoughts and practices that relate to the New Age. Following on from a brief discussion of the "New Age" terminology in general and specifically to the use of this term for non-western cultures, this paper reports on the activities and organizations of New Age providers and focuses especially on

a new development, namely the "industrialization" of New Age business. With respect to the entire spectrum of the New Age meaning system, some criteria are sought, according to which thoughts and practices of foreign cultural origin as well as of traditional religious culture are selected and integrated in the New Age. Finally, ethnocentric messages the New Age comprises, as well as hostile attitudes of the majority of Korean Christian churches toward the New Age, are analyzed in the light of globalization and reactions relevant to the local culture.

Organized panel, English

Wright, Pablo
University of Buenos Aires, Argentina

The Time of Being in Toba Religion (Argentine Chaco)(06H)

In this paper I account for the emergence of current religious discourse and practice, usually called Evangelio, among the Takshek Toba of Eastern Formosa (Argentina), through a double historical and ethnographic perspective. I show the influence both Catholic and Protestant missions and the national state had in the constitution of indigenous churches, as well as their critical view of ancient culture, shamanism, and social life. In addition, I inquire into the way the Toba being-in-the-world is assessed today, and how this grounds and transforms the missionizing impulses of the state, and "world" religions. The latter, strongly anchored in what could be labelled "evangelical-being," synthesizes the historical processes already mentioned. Moreover, it illustrates an interesting case for comparative studies in the region and other areas of South America.
Symposium, English

Yagi, Ichio

**Kyoto Women's Junior College,
Japan**

**Some Aspects of Oracle Tanka
(or the Thirty-one Syllable
Japanese Verse)(07I)**

Oracular messages in Japan are composed of words conferred to people by deities and Buddhas with a particular will or intent. In many cases they are given in a dream and may be either in the tanka form or in prose. The present paper takes up the former type: the so-called oracular tanka. With the oracular tanka which are extant today, we find no uniformity either in content or context. There are even cases where these works are confused by allusion and/or parody. Such extant messages defy any easy philological classification and, to understand them, require an introduction of the historical vantage point of the religious beliefs behind them. The present paper proposes certain ways by which some aspects of oracular tanka are to be classified.

Organized panel, Japanese

Yagi, Kumiko

**Tokyo University of Foreign
Studies, Japan**

**Muslim Discourses on Otherness
and Selfhood(100)**

The aim of this panel is to discuss images of the other in Muslim discourses, focusing on those intellectuals who acted as the leaders of public opinion. Four panelists discuss the cases of Turkey, Iran, and other parts of the Arab world. Islam is not static and Muslims are not monolithic; likewise, the images of the other envisioned by Muslims are not only various but also always changing. Generally, the other is a relational concept of the self and the image of the other is an important aspect regarding the construction of a self-image. The other in this sense is a metaphor which may also represent not only the non-Islamic other but also

certain aspects of their own societies which those intellectuals would like to criticize. This panel discusses the images of the other portrayed by those Muslims both as a reflection of and a part of an ideological discourse.

Organized panel, * Session Abstract, English

Yagi, Kumiko

**Tokyo University of Foreign
Studies, Japan**

**Islam as Reflected in Arab Muslim
Discourses on Otherness(100)**

This presentation explores images of the other in modern Muslim discourses, focusing on those Arab Muslim intellectuals who were active in creative writings. Attention will be given not only to their essays but fictions as well. While the West, which used to embody the other, came to be replaced by America, their collective self-image, of which Islam always formed an integral if not central part, changed according to this shift. Otherness is always actively made rather than given: the image of the other is an important aspect regarding the construction of a self-image. This is true of the present case. The very effort involved in constructing the other as such indicates what the Muslim writers criticized and then portrayed as non-Islamic, consequently clarifying what they believed Islamic values were and what possibilities they could expect from Islam. It is important that their understandings of Islam are various and changing.

Organized panel, English

Yagi, Seiichi

**Toin University of Yokohama,
Japan**

**Impersonal God in the New
Testament(02Q)**

In Pauline epistles and Johannine literature there is a theology the keywords of which are oneness of divine-human activity, God working

in us, mutual immanence of the divine and believers. God works in us and works up the will and working of us (Phil 2:13), i.e. love and the community of the loving. It is noteworthy that God does not work on the world and history from the outside to affect it. God works through human deed (cf. Rom 15:18b). Therefore there is no room for "theodicy". In the sense of "oneness of divine-human activity" peace is the matter of human activity and God is not responsible to the evil in the world.

Organized panel, English

Yahya, Muslih Tayo
University of Jos, Nigeria
The Demand for Shari'ah in 21st Century Nigeria: Causalities and Consequences for Interfaith Peaceful Coexistence.(110)

Since the year 2000, some of the 36 states that constitute the Federal Republic of Nigeria, have decided in their respective legislative assemblies to implement the Sharia Legal System. Virtually all the "Sharia states" so far are in the North, which is known to be predominantly Muslim but geographically includes the areas known as the Middle-Belt, where most Christians in Northern Nigeria are found. Suspicions and fears created by this development are seen as part of the reasons for bouts of violence and religious unrest experienced in parts of Northern Nigeria in recent times. Yet, vocal demands for Sharia are still heard from other states where it is not implemented. The paper discusses the causalities of this demand, its implications for interfaith peaceful coexistence in a democratic Nigeria of the 21st century, and the respective roles of the various actors.

Organized panel, English

Yamada, Keizou

Japan

(06D)

Violence in the name of God can never be justified. God is betrayed by terrorists who use the name of God; justice is betrayed by those who take revenge. A war to rectify the violation of human rights is beyond reason. In this age of nuclear weapons, a just war is no longer possible. There is no peace without justice, and no justice without forgiveness. War is death. Never again can one group fight against another in a war.

Organized panel

Yamada, Mamoru
Waseda University, Japan
Japanese Values Today(06U)

Volumes have been written on such characteristic Japanese values as deep trust in human relations and social institutions, obedience to authority, group orientation, filial piety, or a sense of duty and obligation. Many of these have been identified as traditional values that will inevitably decline as a result of the process of rationalization, and, indeed, they are often not held in high regard in contemporary Western societies. On the other hand, it is commonly acknowledged that even with these traditional values Japan has undergone a unique modernization process. What, then, is the state of Japanese values today? The purpose of this report is to attempt a re-examination of what are commonly assumed to be Japanese values through an evaluation of the results obtained on items concerning general attitudes included in a survey conducted in June and July 2001.

Organized panel

Yamada, Masamichi
Chuo University, Japan
The Zukru Festival in the Society of Emar(03N)

The Akkadian legal texts from Emar in Syria (the 13th and the early 12th centuries B.C.) reveal that there were two official authorities in its society, i.e., the royal palace and the urban community. Although it is known that the king of Carchemish, the substantial overlord of Emar, treated them as equally important authorities, we have little information on how they interrelated. In this respect, noteworthy is the Zukru (Emar VI 373): the grand New Year festival celebrated once every seven years by the people of Emar. The king of Emar did not participate in it, but appeared as the main provider of the offerings for the gods and the foods and drinks for the feast of the citizens. Taking into account this peaceful relationship between the royal palace and the urban community, I will discuss the social meaning of the Zukru festival in Emar.

Organized panel, English

Yamada, Shinya
National Museum of Japanese History, Japan
From Folklore to the Globalism of Funeral Rituals: The Development of the New Services in the Funeral Industry and the Cultural Concept of Death(04J)

The aim of this presentation is to report on the situation of the introduction of embalming and the rituals that corresponded to embalming. I will also cover new factors that have arisen in the funeral industry and the cultural concept of the deceased's body in Japan. Former funeral directors have offered their commercialized services based on local funeral customs. However, due to unpredictable demands in the future, some directors introduced embalming in 1988. Nowadays, the number of corpses that are embalmed is over 1% of the total deceased in Japan. Moreover, a

professional school for embalmers was established and a viewing ritual, as well as an exclusive funeral home, was established. This is because the intentions of the funeral industry are global. On the other hand, based on the usual ritual of death, where treatment of the corpse is concerned, the bereaved accept embalming as a choice out of all the services offered in terms of treatment of the corpse. I will provide an overview of embalming in contemporary Japanese death. Symposium, English

Yamaga, Tetsuo
Hokusei Gakuen University, Japan
The Syro-Ephraimite War in the Book of Kings and the Book of Chronicles(02N)

Both the Book of Kings and the Book of Chronicles in the Old Testament, describe the history of Israel and Judah during the era of kingly rule. However, the two texts frequently differ in their depictions of the same events. In some cases, the accounts in the two books are almost diametrically opposed to each other. A good example of this is the way the Syro-Ephraimite War is covered in both texts (II Kings 16; II Chron. 28). In my opinion, these discrepancies or inconsistencies arise chiefly out of differences in the perception of war found in the two authors and in their different evaluation of alliances made by the kings of Israel and Judah. In this paper, I will attempt to prove this view through a detailed comparison of the two texts.

Organized panel

Yamaguchi, Aki
Nanzan Institute for Religion and Culture, Japan
An Encounter Between Religious Universalism and Particularist Society: Unitarians as Mediating between the Japanese

Modernizers and the Modern West(16V)

The Japanese were abruptly thrust into a tumultuous age at the latter half of the nineteenth century and awoke to the far more advanced civilization and the imperialism of the West, including its notion of 'religion,' which seemed to the Japanese as an essential part of the modern nation-state. The intellectuals of the early half of the Meiji period (1880s to 1890s) wooed the American Unitarians as a model for mediating what the Japanese took to be modern, i.e., the universal values of being rational and moral. The honeymoon was short lived, however, and soon as the Japanese opted for their own nationalist and imperialist path. In this presentation, I will focus on the birth of Religious Studies of Japan, which was prompted by the conflux of the Unitarian type of universalism, social Darwinism, and the then worldwide trend of religionwide ecumenism, as typified by the World Parliament of Religions.

Organized panel, English

**Yamaguchi, Kojun
Taisho University, Japan
The Culture of Debate in the Tendai School and the Institutes for the Training of Study Monks (Dangisho) in Medieval Japan(09U)**

In Medieval Japan, institutes called Dangisho for the training of study monks were established everywhere, and it was the same in the Tendai School. Mt. Hiei can be described as the central university of the Tendai School, while the numerous Dangisho were its local colleges. The purpose of the Dangisho was to train candidates for the Ryugi rongi (debates which were combined with examination) at Mt. Hiei, the passing of which was required for promotion in the hierarchy of the Tendai School. At the Dangisho, students were introduced teachers to Tendai

doctrine, while also studying the records of previous debates in preparation for the examination. After practicing at minor debates at the Dangisho, candidates would proceed to take the main examination at Mt. Hiei. The activities of the Dangisho were limited to monks and the Dangisho are occasionally criticized for lacking a broader educational function, but we should not forget that it was thought that learning and debate themselves constituted activities for the salvation of the people.

Organized panel, Japanese

**Yamaguchi, Masahiro
Kokugakuin University, Japan
How was the word shinko used?(08K)**

In 1975, Bunkazaihogo-ho (the Cultural Properties Protection Law) was made a partial amendment. By this amendment, events related to shinko (belief or faith), such as Folk Performing Arts, was appointed as Cultural Assets. In this process of disputes for the amendment, the point at issue was whether the institution of protection was contrary to the principle of separation of government and religion or not. In other words, it was question on considers whether the state should give legal protection to religious events, such as folk performing arts of Shinto origin. On the occasion of problem solving, folklorist like HORI Miyasizu and HONDA Yasuji played a major part. I will take up their discussion and investigate how they used the word shinko. I will compare their concept of belief with that in religious studies and aim to bring up a new question.

Organized panel, Japanese

**Yamaguchi, Nobue
St.Mary's Junior College, Japan
The Symbolization of Archives Becoming "Sacred Things"-A Case Study of Miyaza of Komiya**

Hachiman Shrine in Fukuoka Prefecture-(08U)

The purpose of this paper is to consider the phenomenon in which archives become "sacred things." In my paper I discuss how a certain miyaza (an organization for worshipping a shrine) inherited archives. The archives are mainly the recording of membership in an attendance book. Worship is done daily to these archives and to touch and to look at these archives is prohibited. On the day of the miyaza festival, attendees' names are written in the archives. The boxes in which the archives are held are handed to the new zamoto (the headman who presides over miyaza) as the symbol of miyaza. Miyaza's members can confirm that they are members in the village, and recognize themselves as descendants of their ancestors by the same name which were originally written in the archives. Archives are maintained by the existence of this miyaza. On the other hand, a factor in miyaza's maintenance is the existence of the archives. The existence of the archives becomes the psychological authority of miyaza members.
Organized panel, Japanese

Yamajo, Hirotsugu Kwansei Gakuin University, Japan

Faith and the Earthly Life: the Notion of Happiness in Pascal and Montaigne(01D)

In the fragment called "The Bet" found in *Pensees*, Blaise Pascal (1623-1662), having calculated the profits of the two possibilities of the existence or the non-existence of God, concludes that the former choice is the better bet. If one wins, one will gain an "eternal and infinitely happy life." Yet, does this player, who is therefore also a believer, also acquire happiness during his earthly life? And if this is

the case, what kind of happy existence does he gain? For Pascal, wealth, health, and power, having their source in the physical order, never constitute a veritable good. Such a radical rejection of earthly happiness is absent in Michel de Montaigne (1533-1592), who maintained his faith while also acknowledging this-worldly pleasures. What is the origin of the difference in their attitudes? Through the examination of their ideas about happiness, I want to elucidate the relationship between faith and this-worldly happiness.
Symposium, Japanese

Yamaki, Kazuhiko Waseda University, Japan A Theory of Toleration Based on An Analogy between Religion and Language(04N)

In this paper we chiefly direct our attention to the theory of toleration by Richard Hooker (c. 1554-1600). In *Of the Laws of Ecclesiastical Polity* (3, 2, 1), he writes as follows: "But we must note, that he which affirmeth speech to be necessary among all men throughout the world, doth not thereby import that all men must necessarily speak one kind of language. Even so the necessity of polity and regiment in all Churches may be held without holding any one certain form to be necessary in them all." We have found Nicholas of Cusa as a herald and both Pierre Bayle and Voltaire as successors of this theory. We think that the worth of this theory is increasing now again, when the crash of civilizations is often spoken in the world.
Organized panel, English

Yamamura, Honryu Risho University, Japan Study on' Nichiren Sect Religious Debates (Focusing on Ketsumaku-Myogenron)(07R)

1. What is "Ketsumakumyogenron"?
Volume 4 of this book was authored

by Ryogi Nichidatsu (1674-1747) of Nichiren sect and was published in Kyoho 21 (1736). This book was a counterargument against Volume 1 of "Kongo Tsuiron" written by Hotan Soshun (1854-1738) of Kegon sect published in Kyoho 19 (1734). Therefore, it is presumed that Ryogi Nichidatsu established a school between Kyoho 19 and 21. Ryogi Nichidatsu was a learned priest and a teacher representing Nichiren sect of the min-Edo era. He succeeded the high priest position of Honkoku-ji temple of Nichiren sect in Kyoto and became the 26th high priest. He also held consecutively the high priest position of temples in Takagamine, Rokujo, and Nakamura. It has been told that approximately 70 people came to him to become Nichidatsu's immediate pupils, Nichidatsu authored more than 50 books that are more than 120 volumes. On the other hand, Hotan Soshun was also a learned priest and a teacher representing Kegon sect of mid-Edo era. From his early years, he actively listened to lectures by prominent teachers in Kyoto-Osaka area, and during this time, polished and deepened his understanding on doctrines of various denominations. As a result, he contributed to the restoration of Kegon sect which, had been in decline at that time. Hotan Soshun authored more than 100 volumes of books including enormous numbers of writings on religious debates. He spent most of his lifetime debating with scholars and polemicists of other denominations.

Organized panel, Japanese

Yamanaka, Hiroshi
University of Tsukuba, Japan
The Religious Dimension in Japanese Popular Culture(02H)

The object of this panel is to discuss the religious dimension in Japanese popular culture, dealing with anime,

films, music, and comics. As is well known, Japanese popular culture has become quite popular throughout the world. Instead of traditional Japanese cultural icons like Kabuki which were regarded as being typical of Japanese culture, a new type of popular culture, such as anime or karaoke has lately drawn attention from overseas. However, little attention has been focused on the religious dimension of Japanese popular culture. It seems very important for us to pay attention to this dimension, for it is said that forms of religion in advanced industrial society have changed and diffused into various other realms that as yet have had nothing do with religion. In this panel, we'd like to consider how religious forms have changed in Japanese society, focusing on the religious dimension appearing in anime, films, music, and comics.

Organized panel, * Session Abstract

Yamanaka, Hiroshi
University of Tsukuba, Japan
Robots and Religiosity in Japanese Animation(02H)

My aim in this paper is to show the religious dimension underlying Japanese animation dealing with robots, focusing on the relationship between human beings and robots. If we remember Spirited Away or My Neighbor Totoro, it seems easy for us to associate Hayao Miyazaki's animation with animistic beliefs prevalent in Japanese traditional religion. In contrast to Miyazaki's anime, Katsuhiro Otomo, Mamoru Oshi, and Hideaki Anno, all important animation film directors in Japan, appears to be in favor of depicting robots or cyborgs in technologically advanced societies. I would say their works, in which robots play a leading part, may have a hidden religious dimension. My attention here shall be focused on the way in which they depict the

relationship between human beings and the robots. By considering this issue, we may be able to find a clue to help us understand the religious dimension in contemporary Japanese animation.

Organized panel, English

Yamanaka, Shugo

**Tenri University, Japan
Religion and Children: The Acceptance and Development of Faith(05L)**

Drawing on such theories as James W. Fowler's Faith Development Theory, I will examine the process in which children, born and raised in a family dedicated to a particular religion, come to embrace and progressively develop that faith. The contrary case, in which children come to rebel against and gradually distance themselves from that faith will be likewise considered. Giving special attention to Tenrikyo, whose teachings emphasize the "parent-child transmission of faith," I will explore various factors that affect the acceptance or the rejection of the parental faith by children born into Tenrikyo families.

Organized panel, English

Yamanashi, Yukiko

**Nanzan Institute for Religion and Culture, Japan
A Paradigm Shift in Interreligious Dialogue: Source of Understanding? Means of Peace?(16O)**

The purpose of this presentation is to consider a paradigm shift in dialogue among religions. In this regard, "publicity" and "tolerance" are key words. Over the last few decades, a large number of studies have been made on the interreligious dialogue. What seems to be lacking, however, is to consider the very heart of the problem: the conflict between religious values which resort to any means for religious conviction in

some cases, and secular values which respect the human rights and democracy above all else. Given this perspective, would you say simply that interreligious dialogue brings peace to world? Now, I would say we are in need of a new paradigm in the field of interreligious dialogue.

Organized panel, English

**Yamaori, Tetsuo
International Research Center for Japanese Studies, Japan
"Survival Strategy" and "Impermanence Strategy"(05A)**

If ever a terrible natural disaster such as the Great Flood depicted in the Old Testament would take place on earth, what would we do? There are, at least, two possible choices. One is to build a boat such as Noah's Ark, and survive the crisis. I would like to call it human species' Survival Strategy. Another is to accept the fate that I am among the fellow humans who will mostly die in the great flood. It is a positive and subjective choice to accept that there is nothing eternal, and all things with form will expire. I would like to call it "Impermanence Strategy." I suppose that it is "Science/Technology" which enables the former Survival Strategy, while it is "Religious" belief system which enables the latter Impermanence Strategy. The question we face now is to keep a balanced relationship between the two, and apply it to the forthcoming difficult future.

Organized panel

**Yamashita, Hiroshi
Tohoku University, Japan
Catholic Mission and Inculturation in Late Medieval South India with Special Reference to the Literary Activities of the Jesuit Old Madurai Mission in Tamilnadu(09I)**

The Early Jesuit Mission in southern India, also called Old Madurai Mission, started in the early seventeenth century and covered the major areas of the present State of Tamilnadu. In undertaking proselytization activities, the missionaries employed the method of "inculturation," which stand in sharp contrast to the methods employed by St. Francis Xavier. Their approach that compromised greatly with indigenous cultural traditions to attain large numbers of converts among the local population created long-standing disputes and controversies over the method of mission with the headquarters of the Catholic Church. In this paper, I trace the cultural achievements of the Jesuits of the Madurai Mission, focusing on the literary activities in vernacular languages conducted by Roberto de Nobili, Giuseppe Beschi, and others. One of my aims is to re-evaluate and redefine the historical role of Christian missionaries by assessing their religio-cultural contributions to southern India at the dawn of the modern age.

Organized panel, Japanese

Yamauchi, Makoto
Japan Society for the Promotion of Science, Japan
La Profondeur du Mal et le Pardon - avec la Réflexion de Jean Nabert(07Q)

Le fait d'avoir commis le mal ne se borne pas à déterminer la qualité d'un acte. Il torture notre être total comme une souffrance. La difficulté de délivrer l'homme de son péché consiste en cette coïncidence étrange du commettre et du souffrir. Un oubli peut-il devenir sauveur? Mais, séparer un événement passé de son propre destin, ce n'est qu'entasser tromperie sur tromperie. Jean Nabert approfondit ce caractère étrange de l'expérience du mal pour découvrir la relation inséparable entre l'ipséité et la

culpabilité de l'homme ; Nabert touche ainsi une profondeur du mal intime de l'homme. Cependant, n'est-il pas possible de parler d'un véritable sauveur seulement par cette descente sans réserve jusqu'à la profondeur, même s'il doit demeurer si haut que sa manifestation historique est difficile à espérer?

Symposium, Japanese

Yamawaki, Naoshi
University of Tokyo, Japan
Public Philosophy and Dialogue between Religions(16O)

This presentation aims at considering what impacts the public philosophy can make on the dialogue between religions. The public philosophy challenges different religions to take the public responsibility of overcoming the global crisis of humankind in the 21st century. Therefore, each religion is required to cooperate with each other in order to realize global public goods such as peace or well-being which each religion can share in spite of the differences of content of faith or dogma. The dialogue between religions should be now reoriented to finding out universal values in different religions and transforming them into practical energy to co-generate the public world in which humankind co-exist peacefully.

Organized panel, English

Yamazaki, Hiroko
Bunkyo University, Japan
St. Anselm's View of Peace(06N)

From the Christian perspective peace and love(charity) are inseparable. Anselm of Canterbury(1033-1109) can be mentioned as one of the people who has such a viewpoint. He thinks of God as "the one who makes peace and creates evil " (Is. 45. 7). Evil in this case is created to purify the just and to punish the unjust. The evil

created not by God but committed by a individual is against "the rule of charity (regula caritatis) ". He argues that God creates evil in order to make the act follow this rule. This law covers not only the doer but also the recipient. Consequently if a recipient suffers evil by another person's act, it is against the rule of charity. From St. Anselm's way of thinking peace is brought about by following this rule and when we live without such a law, peace is broken. Organized panel, English

Yanagisawa, Saeko
Universidad Nacional Autónoma de México, Mexico
Body Fragments in Mesoamerican Ritual(03I)

In Mesoamerican pictographic tradition the heart glyph and the blood glyph are represented by means of specific and particular schematic forms. This paper will examine the similarities between, on the one hand, the Teotihuacan and Mixteca-Puebla traditions, and representation the occidental world, on the other. First, I will show how the meaning of the blood glyph and the water glyph, and those of the heart and the flower glyph, in prehispanic thought fused and overlapped. Second, I will demonstrate that if these symbolic relationships are not considered and if we continue to misread violent practices, we will be incapable of fully understanding the function of the exposition of fragments of the human body in Mesoamerican ritual. Organized panel, Japanese

Yang, Eun-Yong
Wonkwang University, Korea
Thought of Three Major Religions in Modern Korea: Buddhism, Confucianism, and Taoism(07D)

Modern Korean society is confronted with a time of great reformation, which has a profound effect on Korean thinking. We may

divide trends in modern Korean thinking according to three categories: Traditional ways of thinking; Western thinking, and Thoughts of New Religions. There are three major religions, Buddhism, Confucianism, and Taoism, that are important for traditional thinking. These three religions have influenced also the New Korean religious movements such as the Buddhist reformation movement, the Confucian teaching movement, and the civil Taoist movement. For this reason, the synthetic harmony among the three religions is considered as one of main components within new Korean religions.

Symposium, Japanese

Yang, Fenggang
Purdue University, USA
Chinese Christians and Churches in the United States(01B)

In this presentation I will address some of the following questions: How do Chinese churches in America relate to each other, and to other Christian churches, denominations, parachurch organizations, and associations? Are Chinese churches moving from the immigrant through the ethnic on to the multiethnic stages, like earlier European immigrant churches did? I will argue that independence and integration are not exclusive, but actually coexist. Although Chinese Protestant churches tend to be nondenominational, they are integrated with the broader American Christian community through seminaries, parachurch organizations, and college-campus ministries. Chinese Christians tend to be conservative in their theological orientation, carefully following mainstream evangelical theologies. On the other hand, however, some distinctly Chinese theologies are emerging, which are challenging Chinese evangelical

Christians to broaden up their theological understanding. Globalization is a major contextual factor affecting the dynamics of independence and integration. Organized panel, English

Yang, Heriyanto
Gadjah Mada University,
Indonesia

State-Recognized and Non-State-Recognized Religions: The Case of Confucianism in Indonesia in Historical, Political, and Legal Perspectives(05G)

For a time (i.e. three decades), Confucianism and its followers in Indonesia were persecuted by the state. A discourse on the existence of Confucianism in Indonesia is fully part of the debate within the Chinese community in the country. It is also an integral part of issues and problems arising from the state's policy concerning the relationship between state and religion. It serves as an example of how, in Indonesia, power and vested interest invariably prevail over law enforcement. This paper will therefore frame its discussion on the existence of Confucianism in Indonesia within the three above-mentioned contexts by approaching it with historical, political, and legal perspectives; and finally come to a conclusion. The period examined covers the dawn of the 20th century up to the present. Organized panel, English

Yang, Hong
Nagoya University, Japan
Changing Shamanism under Chinese Policy(07F)

Changing Shamanism of Manchu under Chinese religious policy-Over "jia ji" and "ye ji." The traditional religion of Manchu is shamanism. The characteristics of shamanism in Manchu are "jia ji" and "ye ji." "Jia ji" is a ritual in which ancestor gods of the family is deified. "Ye ji" is the ritual that a shaman associates with

the natural gods. "Jia ji" and "ye ji" are controlled by Chinese religious policy. This presentation aims to report some observations and analyses about the process of the transfiguration of the shamanism of Manchu under Chinese religious policy. Organized panel, Japanese

Yang, Huilin
Chinese Peoples' University,
China
The Publics of Theology and the Humanist's Theological Concern(01N)

Christian theology has been studied and researched within China's academic circles, but largely in an adjunct capacity. Obviously this is in part because theology has yet to be accepted as an independent field within the academic structure of China. But it may also be true that there is a significant difference between the theological language of the church and the academic context. In both cases, we face the issue of theology's publics or publicness. Simply put, exploring the issue can help us (1) to understand the reason for the theology's relegation to an adjunct position, and (2) how theology can move from the confines of the church into the larger society and establish its relevance. Only as these two aspects of theology's publics or publicness are understood, can the "faith community" of the Christian Church realize its potential as a "community of discourse". Organized panel, English

Yano, Hidetake
University of Tokyo, Japan
The Reshaping of Tradition in Thai Theravada Buddhism(01H)

This presentation focuses on the topic of how local religious traditions have been reshaped in global society, taking up the case of the Thammakai (Dhammakaya) Temple

/ Foundation (Theravada Buddhism) as a concrete example of this phenomenon. The Thammakai has grown into a large religious organization in contemporary Thailand, and its activities include the practice of meditation based on a unique philosophy, belief in the world after death, belief in reincarnation, the active utilization of the mass media, and the performance of spectacular rituals. The conventional accounts of this movement either argue that it represents an example of the emergence of modern individualism and consumerism in a religious setting, or explain it as an attempt to return to traditional thinking. However, both approaches, in my view, give only insufficient analyses of the Thammakai. In this presentation, I want to propose the theory that this form of religious practice and organization constitutes an attempt by urban dwellers of higher educational backgrounds to construct a new self-image and create a new set of social relations that can overcome the inconsistencies existing between contemporary consumer society and traditional Buddhist public morality. Organized panel, English

Yao, Yushuang
Fo-Guang College of Humanity and Social Science, Taiwan
The Appeal and Development of Religious Movement in Contemporary Taiwan(13I)

Appeal is an under-explored topic that is often approached from a functional perspective and dealt with in terms of essential understandings linked with positive feelings to a religious movement. It is commonly seen as an attribute of an organisation or as being predetermined by social structure and the alterations in it. Thus what is "offered" or "provided" by a new religious movement (NRM) is often

described as its appeal (Wilson 1992: 206). The paper look at appeal from the perspective of the participants, taking their own claims about what they see as appealing about the Movement, claims that are derived from their own experience and practice. This is an important source for developing an understanding of the nature of appeal, and of the reasons why people feel that they should convert into a new religion. This subjective practice-oriented approach will avoid privileging explanations based on academic perceptions of needs resulting from uncertainty stemming from social shifts (Heelas 1997: 135-152) and will help refine relative deprivation theory which explains the development of sectarianism (Stark and Bainbridge 1985: 307-8; Puttick 1997: 25-7). Organized panel

Yasui, Takeshi
Shokei Gakuin College, Japan
Spiritual Care and the Rights of the Terminally Ill in Japan: Perspectives from Buddhism and Christianity(15J)

The WHO (1990) has contributed to a growing awareness that the dying have the right to receive spiritual care within the system of palliative care. Although the Japanese government has maintained a neutral position with regards to this recommendation, some Christian and Buddhist communities have adapted it to accommodate the Japanese worldview. Spiritual caregivers should not only counsel Christians and Buddhists, but also treat nonbelievers without any prejudice at all. The question then arises: what aspects of a caregiver's spirituality allow success in such an undertaking? The tradition of the German Protestant mystics, such as Weigel, Arnold, Angelus silesius, and Tersteegen, Katsumi Takizawa (1909-1984) offers us clues on how

to deal with this important question. It is hoped that the suggestions on spiritual care in this presentation will benefit all sectors of Japanese society.

Organized panel, English

Yasutake, Rumi

Konan University, Japan

Generating Women's Social Activism in Meiji Japan: American Protestant Churchwomen and Their Japanese Proteges(04G)

This paper examines the effect that American churchwomen's activism in the evangelical tradition had on Japanese gender relationships in Meiji Japan. Focusing on the experiences of Japanese men, as well as Japanese women proteges of Anglo-American missionary women in such organizations as the Japan branch of the Woman's Christian Temperance Union (Nihon Kirisutokyo Fujin Kyofukai), my paper studies how American churchwomen's activism in Japan led to the formation of middle-class Japanese churchwomen's organizations and how it affected their organizational vision and strategy in their attempt to advance women's status in the male-dominant gender hierarchy in Japan and the world. This paper also scrutinizes the relationship between American churchwomen and Japanese men in Japan.

Organized panel, English

Yauchi, Yoshiaki

Waseda University, Japan

Anselm of Canterbury and the Spirit of Rational Tolerance(05N)

In his *Cur Deus Homo* (*Why God Became Man*), Anselm of Canterbury intends to demonstrate the necessity of the Incarnation for man's salvation by reason alone. This work is constructed as a dialogue between Anselm and his friend and pupil Boso, with Boso serving as the mouthpiece of the so-

called infideles (unbelievers). Some scholars have claimed that the infideles should be identified with Jews and possibly even Muslims. Others have claimed that the infideles are simply figures of literary fiction. The solution to the problem is not clear. However, it is true that Anselm employs reason in his attempt to understand his faith and to provide demonstrations which would satisfy not only Jews, but even pagans. I would argue that we can see in the *Cur Deus Homo* a spirit of rational tolerance.

Organized panel, Japanese

Yavuz, Sevket

Canakkale Onsekiz Mart University (Ilahiyat Fakultesi), Turkey

The Sacred Canopy: Text, Episteme and Cipher of Cultural Identity & Otherization Phenomena(16R)

If the historicity of the "word" is the historicity of being, becoming, and existence, then the "sacred canopy", i.e. sacred text, creates and appropriates the very epistemic and ontological modalities of human existence in history. The text becomes an ambulatory phenomenon by and through hermeneutical attempts and in turn the exegetical practice make the text alive in a cyclical manner. At this juncture, the problem of power-knowledge-creed comes to the fore. In this ambulatory phenomenon, the scope and domains of knowledge-creed is consciously and/or unconsciously wrapped up with and, in general by, the agendas of power (especially politico-economic). This ambulatory entity in the end re/produces an episteme in a certain spatio-temporal experience, an episteme that perpetuates (a) the extant status quo of the interpreting subject, which is called proto-case; (b) the mood or mentality of the discoursing subject, which is named

proto-type appropriated via archetypes in history; (c) the course of the event in which the historical subject is embedded, namely, proto-episode; and (d) the glossing over the connection between the power-knowledge-creed, which can be phrased as "embedded creed". With these four characteristics of the epistème, the cultural identity and character of the subject are ciphered. The more authoritarian and totalitarian the epistème (text and its interpretation is wrought within, for example, wars, power struggles, etc.), the less democratic and human-rights-centric the subject is; or vice versa. Thence, the aim and main gist of this study lies here: in order to live perpetually and peacefully in our hoary planet, and not "to force God's hand to perdition" as expressed in the theological-political discourses of the "Armageddonists" and of the Jihâdists, humanity needs a reconstruction of an epistème of love and mutuality re/produced by perennial wisdoms of Abrahamic tradition, Buddhist dharmas, etc. through universal fraternity (ukhuwwah khalqî) of all human beings.

Organized panel, English

Yayama, Kumiko
Toho University, Japan
Music and Religion in the Middle East: The Ambiguity of Boundaries between the Sacred and the Secular in the Usage of Melodies, Texts, and Musical Conceptions(14U)

Reciprocal threads connect music and religion in human cultures around the world. Various aspects of this mutual influence have left their mark on the musical cultures of Muslims, Christians and Jews in the Middle East. On the subject of singing and music making in the socio-religious setting, the issue of distinguishing sacred music from

secular music has been a crucial issue in Jewish thought. However, there is no clear-cut division between the religious and the secular in the musical activities of Middle Eastern Jewish communities, wherein the use of secular melodies on ritual occasions is one of the most outstanding musical phenomena. In this panel we will illustrate the ambiguity of the boundary between the sacred and the secular as appears in the musical cultures of Syria, Iran, and Israel. In addition, we will discuss secular/religious music as a symbol of the nation and as a way to build ethnic identities.

Organized panel, * Session Abstract, English

Yeung, Anne Birgitta
University of Helsinki, Finland
Social Engagement and Religion in Scandinavian Perspective(02I)

The Scandinavian countries with the Evangelical Lutheran national churches present intriguing case studies for an exploration of the roles of religion and churches in late modern societies. Church membership rates are very high in the Nordic countries, but most citizens are passive members. However, the question of the influence of the churches at the social and individual level is far more intricate. The Lutheran churches have always played a central role in the provision of welfare, and in the construction of societal values and national identity. They have a very high number of paid staff and provide services ranging from religious services to food banks and to highly popular confirmation school camps for the youth. In my presentation I will argue that certain central elements of the churches' roles are currently far from declining. For example, the extent and societal visibility of the social work of the churches has

greatly increased in Finland since the 1990s.

Organized panel, English

Yi, Chan Su

Kangnam University, Korea

The Hermeneutics of Religious Experience: Daesoon Thought in the Light of Schillebeeckx's Theological Hermeneutics(05D)

This article examines the process of how Daesoon thought keeps its own identity while being practiced as a religion in Korean culture through the perspective of theological hermeneutics of E. Schillebeeckx, a representative theologian in 20th century, especially on the centering of the matter of experience. Conclusively, a religion takes place, is formed, only when it is understood anew by the people who live in that cultural tradition through their languages. It is in this sense that Daesoon thought has thrived in Korea, where its co-existence with the core of traditional Korean culture has led to the transformation of both. More importantly, it is in their openness to each other and to the world that Daesoon thought can maintain its own identity as Daesoon thought, and Korean culture its own identity as Korean culture, avoiding falling into the tertiary which is neither Daesoon thought nor Korean culture.

Organized panel, English

Yi, Yong Bhum

The Korea Institute for Religion and Culture, Korea

The Academic Knowledge of Folk Beliefs in Modern Korea(16L)

This article aims at a wholistic understanding of the academic knowledge of folk beliefs in modern Korea. To put it concretely, this article intends to clarify the sociocultural factors and context, the nature and structure, and the social position of that knowledge. For this purpose this article will do three next

works. First, this article examines various results of modern academic studies on Korean folk beliefs. The classification of these studies, the analysis of their mutual relation, and the clarification of their internal structure are the main points of the first work. Secondly, through the examination of various Korean religions and mass media's discourses on Korean folk beliefs this article tries to disclose the social position of the academic knowledge of Korean folk beliefs. Thirdly, this article makes clear the sociocultural factors and context of that knowledge. This is to connect it with the historical process, entire knowledge system in modern Korea. Symposium, English

Yoeli-Tlalim, Ronit

School of Oriental and African Studies, UK

Discourses on War and Violence in Jainism, Buddhism and Hinduism(06R)

This panel will look at the ways texts from the Jaina, Buddhist and Hindu traditions which deal with statecraft, war and violence have been addressed in contemporary contexts. Emphasizing the role of interpretation, our panel will focus on the following questions: which arguments are used to legitimise/de-legitimise violence and war? How are contradictions between ancient texts and the modern contexts addressed? How are religious and political spheres demarcated in these discourses?

Organized panel, * Session Abstract, English

Yoeli-Tlalim, Ronit

School of Oriental and African Studies, UK

Kalacakra tantra: Great War or World Peace?(06R)

The myth of a future great war, at the time of the 25th Kalki of Shambhala, with the eventual defeat

of all barbarians and the spread of Kālacakra teachings, has been widely disseminated both in Tibet and Mongolia. This myth has been used to various political ends, emphasizing the external descriptions found in the first chapter of the Kālacakratantra and Vimalaprbhā, whilst ignoring the inner interpretation of the war found in the second chapter. Although it constitutes a major part of the Kālacakra tantra and its commentaries, the 14th Dalai Lama tends not to mention the future great war in his Kālacakra teachings. Furthermore, the Dalai Lama has also been stressing the connection between peace and Kālacakra so far as to name Kālacakra initiations in the last years as: "Kalachakra for World Peace". This paper discusses the Dalai Lama's interpretative engagement with this text as both religious and political statements.
Organized panel

Yokomichi, Makoto
Kyoto University, Japan
Robert Musil's "New Man"(07U)

The purpose of this presentation is to investigate how Robert Musil arrived at his idea of the "New Man" under the influence of Ernst Mach and the Machists. Around the turn of the twentieth century, the ideas of "cosmism" and "vitalism" attracted the attention of people in the German speaking world. At that time, the scientist and historian of science Ernst Mach developed a unique but radical criticism of experience, and had a tremendous impact on contemporary intellectuals and artists. Among them was Robert Musil. In his university dissertation, Musil thoroughly studied Mach's "element-theory," which denies all transcendence and metaphysics. Musil furthermore explored this theory in one of his novels, *The Man Without Qualities*, by drawing on Hermann Bahr's "nerve art" and

Gestalt theory. Musil thus crafted Mach's theory into his own moral science, searching for a way to transform himself into a divine "New Man."

Organized panel, Japanese

Yokosaka, Yasuhiko
Niigata University, Japan
Christian Hymnody and Peace(11S)

The concept of peace reflected in Japanese hymns has had a complicated history. The hymns on the theme of peace in the hymnals edited by interdenominational committees before the appearance of "The Hymnal 21" were influenced by the Sino-Japanese War, the Russo-Japanese War, and the reign of the Emperor among other events. The use of Yamatokotoba, the literary form of the Japanese language, was also part of the reason for the complex history of hymns dealing with peace. This panel will first attempt to disclose this history by taking a closer look at "The Hymnal" of 1903. Then, it will focus on "The Hymnal 21" (1997) of the United Church of Christ in Japan, one of the most significant hymnals in the history of Japanese hymnody. Current trends of hymnody in the English language, including the Hymn Explosion, and of German hymnody are considered in this discussion. By examining these examples, this panel offers an opportunity to reflect on the relationship between Christian hymnody and peace in current hymn writing.

Symposium, * Session Abstract, Japanese

Yokosaka, Yasuhiko
Niigata University, Japan
Current Trends in English-Language Christian Hymns: Seeking New Criteria for Survival(14S)

Looking through the American hymnals of various denominations edited after the 1980s, one will find many hymns in the contemporary repertoire originating in the so-called "Hymn Explosion" and other movements of hymn writing. Compared to the increase in these new hymns, the decrease in hymns dating back to the period from Isaac Watts to the end of the 19th century is greater than ever. This study is an attempt to clarify the reasoning behind the selection of hymns and to elucidate what criteria are used in the process of publication. This presentation will do so by comparing the basic English language hymn repertoire found in The Hymnal 1982 of the American Episcopal Church with the repertoires of seven other American post-Hymnal 1982 hymnals from different denominations.

Organized panel, English

Yokosaka, Yasuhiko
Niigata University, Japan
Religion and Art(14S)

Various forms of art are heavily influenced by religious practice. This relationship has been discussed by many people in many different aspects. In this panel, four individual presentations deal with this topic: 1) a study on the protestant theologian Paul Tillich's religious thought and expressionistic art; 2) a study on ambiguity of the criteria applied to religious paintings in the "Conference" of the Academie royale de peinture et de sculpture in Paris in the 17th century; 3) an attempt to find new criteria in judging what Christian hymns in the English language will survive in the 21st century; 4) exploring the communicative, propagandistic, and interactive power of music through its "discursive" capacity by observing Gypsy Pentecostal movements in Portugal (The Philadelphia Church).

Organized panel, * Session Abstract, English

Yokota, Michihiro
The University of Electro-Communications, Japan
Three Problematic Issues in the Calvinistic Ethos as Pointed out by Max Weber(05V)

In this presentation I would like to suggest a new way of interpreting Max Weber's comparative sociology of religions. Traditional interpretations of Weber's sociology of religions have stressed the affinity between Weber's theories and modernization theory, which has recently become the target of critical reconsideration. With regard to modernization, Weber himself actually took a rather critical stance as he pointed out several problematic issues found in the ethos of Calvinism and Puritanism. Although they were not able to develop a capitalist ethos themselves, Weber's inquiries into non-Western traditions provided him with a critical perspective on Calvinist thought. Through the study of non-Western traditions, Weber discovered ideas of positive significance, and in this way acquired a perspective from which he was able to re-consider and comparatively evaluate the ethos of the modern West.

Organized panel, English

Yokote, Yutaka
University of Tokyo, Japan
Aspects of the Doctrine of "nature" in Daoism -from Tang to Song -(10H)

The arguments about the true nature of the human being using the concept of "nature" appeared since ancient times, and in many cases, this concept has often appeared as being problematic in the history of Confucianism. References to the term "nature" also appeared in early Daoism, and after the rise of

Buddhism, discussion about "Buddha-nature" came to prominence. Thus, ideas about "nature" in Confucianism, Buddhism, and Daoism began to mix. What was the story behind the idea of "nature" in Daoism in such a process? Here I want to give an elementary study of the change in the doctrine of "nature" in Daoism from Tang to Song, considering the relationship between the "Buddha-nature" doctrine and the large stream of Taoist thought.
Organized panel, English

Yonei, Teruyoshi
Agency for Cultural Affairs, Japan
The History of Research of 'Goryo' Beliefs(13P)

According to the Japanese belief in "goryo," some spirits of the dead can become vengeful entities and do harm to society in vengeance for injustice suffered. These spirits must be placated by religious means. The history of researching this particular belief can be divided into three main stages. The first stage comprises the period preceding the Second World War. During this stage, goryo beliefs were mainly analyzed by the folklorists Yanagida Kunio and Origuchi Shinobu. The second period started in the 1950s. In this period, historians began to pay attention to the phenomenon of goryo beliefs. In their work, they elucidated the social situation and historical background of the period in which belief in goryo was formed. The third stage started somewhere between the 1970s and the 1980s. During this period, the concept of goryo left the fold of specialist academic knowledge and became widely known among the general population as well. It became increasingly recognized that belief in goryo was a fundamental aspect of Japanese culture, found in literature, the arts and other fields. However, in my view, in order to give a

comprehensive picture of these beliefs, a religious studies-based viewpoint is required.
Organized panel, English

Yoo, Heun Woo
Dongguk University, Korea
The Basic Object in Philosophy and Religion(05D)

The eastern philosophers proposed to define death as the nonduality of life and death. Taoists, for example, do not believe in the Wheel of Life of the Buddhists nor in the Heaven or Hell of Christianity. Taoists view existence as glorious. The whole Universe, they teach, is a marvelous, vibrant Unity wherein everything, visible and invisible, pulses with energy and changes. As being develops through the experience of existence, its vessels are swept onwards by the mighty stream of the eternal TAO to other forms of expression and activity. Man does not die; he merely extends into new fields. Taoists teach that the end of a person is the return to the Ultimate Reality. "Life is uncertain - Death is certain": This is a well-known saying in Buddhism. Knowing very well that death is certain and it is a natural phenomenon that everyone has to face, we should not be afraid of death. Yet, instinctively, all of us fear death because we do not know how to think of its inevitability. We like to cling to our life and body and so develop too much craving and attachment.

Organized panel, English

Yoon, Suk San
Hanyang University, Korea
The Foundation and Fundamental Theology of Chondokyo(12D)

This paper concerns the foundation of Dong-Hak, a religion that originated in Korea. A number of researchers have sought to explain the background and origin of Dong-Hak in terms of the political, economical, and social situations of

the late Yi Dynasty. Unlike these studies, this paper aims to explore the matter from a broader perspective, and claims that, in addition to the social situation of the late Yi Dynasty, the endeavor to find an alternative to the inconsistency and crisis of the current times, and, ultimately, to find a new order in the chaotic universe on the cosmic level all contributed to the foundation of Dong-Hak. This paper will expand the discussion into the philosophical domain, and consider the significance of Dong-Hak in the present society.

Organized panel, English

Yorizumi, Mitsuko

Ochanomizu University, Japan

A Study of a Position of Ethics in Japanese Mahayana Buddhism(07G)

I will announce about positioning of ethics in Mahayana Buddhism in Japan based on the result obtained from my research of Japanese Buddhism including Dogen and so on. First I want to make reference a little about the problem of religion and ethics as an introduction for it. Generally speaking, ethics is the rules how men should act, in human relations or in society. In various cultures, religion serves as an ethical formation base traditionally. Being conscious or not, people have regulated their act based on a religious idea for a long time. However, ethics does not always have a relation of harmony with religion. In the first place religion is teachings to aim at the value that transcends this world. That is why both Jesus Christ and Gautama Buddha emphasized that people could not enter the religious world unless they did not deny human relations like a family and so on. In other words religion has two contrasting sides, one is harmonious with ethics and another is antagonistic. In this announcement I

want to clarify how two sides appear in Japanese Mahayana Buddhism.

Organized panel, Japanese

York, Michael

Bath Spa University, England

Contemporary Spiritual Cultures in the UK(04B)

Present-day religiosity in the United Kingdom conforms to the increasing Western emphasis on spirituality over religion. This paper explores the significance of this shift in terms of New Religious Movements, the contemporary growth of evangelical Christianity and such amorphous movements as New Age, Goddess Spirituality and contemporary Western paganism. More broadly, the framework to be used for understanding and analysing the various forms of spirituality in this paper are the theological ideal types of Abrahamic, dharmic, secular and pagan.

Symposium

Yoshida, Atsuhiko

Gakushuin University, Japan

Points of View on Comparative Mythology(17B)

There are numerous conspicuous resemblances between Japanese mythology, on the one hand, and on the other, the mythology of Indo-European society, the original structure and contents of which were elucidated in detail by the vast comparative studies of the late, great scholar Georges Dumezil, who made it clear, above all, that the aforesaid mythology had been composed on the basis of a particular world-view, which he proposed to call "the Indo-European trifunctional system." These resemblances seem to result manifestly from a strong influence of Scythian myths, that reached Japan via the Korean Peninsula. As a consequence of this transmission of myth from the West to East, effected by the Scythians, the mythologies of

the Far Eastern part of Eurasia, Japan and Korea, have some noticeable similarities even to Germanic and Celtic myths, preserved in Iceland and Ireland, that is to say, in the Far Western areas of the same continent.

Symposium, Japanese

Yoshida, Hiroaki
Taisho University, Japan
Reconstruction of Mahayana Views of Humans(07G)

In the fundamental Buddhist view, the Buddha was the one completely liberated from samsara (cycle of life and death) of ordinary beings. Thus human beings are viewed as a form of beings in the Six Paths. In this view, all beings including human beings are equal as repeating birth, aging, illness and death (samsara) and in contrast to the Buddha beyond samsara. As the Buddha was liberated from samsara by awakening, the delusion of ordinary beings is discussed in contrast to it. (There is a difference between humans with languages and other beings without them in relation to delusion.) Thus, the transformation of delusion into awakening becomes the objective of Buddhist practice. The contents and theories of it make the Buddhist history. In this view, Buddhisms restricted by areas and eras can be put into positions in its thought history. On the other hand, ordinary beings and the Buddha are positioned in the transformation of delusion into awakening, the clues to clarify their ontological, epistemological and value-oriented phases and thereby the standard of comparison among religions and thoughts become possible. For instance, the definitions, beliefs, etc. about the ontological relation or non-relation between animals, humans and God in Semitic religions, in Confucianism and Taoism, etc.

Organized panel, Japanese

Yoshida, Kikuko
Human Environment University, Japan
The Topological Character of Shinto(07O)

From an universalistic standpoint of religion, the Japanese native religion Shinto was estimated - for example by the three "leading" British Japanologists of the Meiji period - as "not worth to be called a religion," and according to Zen Buddhist, Daisetz Suzuki, Shinto was no more than a consolidation of primitive customs that led him to the conclusion that religion didn't exist in Japan before the introduction of Buddhism. On the other hand, Keiji Nishitani, who has the same Zen-Buddhistic background as Suzuki, holds that there is something very characteristic in Shinto, as viewed from religious science or from the philosophy of religion. But Nishitani hasn't elaborated a more detailed theory. In this paper, I will point out the topological character of Shinto. Shinto is not only topological in the sense of a "place" for foreign religions in Japan, but it has a topological character within itself.

Organized panel, Japanese

Yoshida, Osamu
Toyo University, Japan
Dharma Ocean – Dependent Origination and Sciences(07G)

The Buddha was awakened in the Dharma (Norm) of all dharmas (forms), the law of Dependent Origination. Its simplest form is equivalent to causality law, though it applies wider (conditions, subject, transformation). Buddhism shares methodology on truth with sciences (cognition criteria of perception and inference). Science studies, after conflict with religions, tried to be value-free. This ignored the value and behavior sides, i.e., ethics. Thus we face the demise of global life system such as nuclear, environmental, species problems.

Einstein symbolizes the 20th century in this dilemma: He wanted not to have published his mass energy equation after Hiroshima-Nagasaki, which liberated the massive energy last century. Dependent Origination was applied more in transforming humans in ethical and religious dimensions, cultivation and verification of unconditioned peace and unsurpassed awakening. Dependent Origination, super-grand unifying principle, must apply in the total life system including sciences and religions.

Organized panel, Japanese

Yoshida, Ryo
Doshisha University, Kyoto, Japan
Awakening Transnational Consciousness-Educational Activities by the Gospel Society [Fukuinkai] (1877-1896)(03W)

In October 6th, 1877, several Japanese Christian students living in San Francisco gathered and organized Gospel Society for Bible study and advancement of members' mutual awareness and living. In addition to being the first organization by Japanese in U.S., it was evaluated as "Japanese students' cradle society," continuously providing the environment to continue studying in American society by coping with various needs of the "migrant students." This study analyses the details and characteristics of Gospel Society's activities represented by their educational programs. This would show Gospel Society's attempt to re-question the value of its own ethnic values and to develop the activities based on its own ethnic values with the cooperation of American people involved with other cultural values, even though Gospel Society had been mainly regarded as the result of church history or missionary programs.

Organized panel, English

Yoshihara, Kazuo
Keiyo University, Japan
Networking of a Chinese Popular Religion in Thailand, Malaysia, and China(14D)

Dejiao arose in the Chaozhou area of Guangdong province in 1939. After World War II some Dejiao believers migrated to Hong Kong, Malaya and Thailand. Dejiao organizations are also known as charity organizations based on its religious teachings in these countries. An international religious ritual performed by spirit mediums has been held every three years since the end of 1980s. They have sent many pilgrimage tours to Guangdong in these ten years. What do these new activities of Dejiao in recent years aim, and what suggestion do they give?

Organized panel, Chinese

Yoshinaga, Shin'ichi
Maizuru National College of Technology, Japan
Modernity, Religiosity, and the Issues of Mind: Japanese Intellectuals on "Kokoro"(04U)

After the 1880s, psychology played a key role in the modernization of Japanese religion. At that time, several techniques that aimed to develop both body and mind were widely practiced. Buddhism started focusing on psychological aspects in defining its raison d'etre, and self-cultivation movements became popular among intellectuals. Simultaneously, Japanese intellectuals tried to define kokoro by adopting Western techniques, including hypnotism and psychic research. It would be a mistake, however, to overlook the influence of the traditional religions. This panel aims to elucidate not only how modern Japanese intellectuals thought about the mind (kokoro) under the influence of traditional religious beliefs, but it will also

discuss the religiosity these intellectuals found in the secular self-cultivation movements. Organized panel, * Session Abstract, Japanese

Yoshinaga, Shin'ichi
Maizuru National College of Technology, Japan
Intellectuals and the Practice of Seizaho(04U)

Seizaho is a form of physical exercise combining seiza, a type of Japanese sitting meditation, and abdominal breathing. From the end of the Meiji era, several forms of seizaho were in vogue among Japanese intellectuals. One of the most of these was the Okadashiki Seizaho, named after its founder Okada Torajiro. Okadashiki Seizaho was welcomed as an alternative method of treating illness. The method itself is simple and physical, devoid of a complex theoretical system. Okada, however, thought of seizaho as something more than a healing technique, and its practitioners, too, considered it to be a very spiritual activity. They not only tried to heal their physical and mental illnesses, but also strove to gain serenity by practicing seizaho. Kishimoto Nobuta, a pioneer of comparative religion, was a leading proponent of Okadashiki Seizaho. He saw a perfect personality in Okada. In this paper the religiosity of seizaho as perceived by Kishimoto will be discussed.

Organized panel, Japanese

Yoshizawa, Kazunari
Kanagawa University, Japan
Considering Collections of Orally Transmitted Texts: Ekouinryu Buddhist Scriptures(07R)

In this paper I examine the Ekouinryu tradition of Japanese Tendai orally transmitted texts. The Ekoubou(in)ryu tradition was situated in and around the so-called Inge. I will examine various texts in

an attempt to understand how the process of shishisoshō (master-disciple transmissions) took place and was carried out in the Kamakura period. I particularly want to examine the theoretical base behind this practice and the actual realities of how it was carried out. Organized panel, Japanese

Yoshizu, Yoshihide
Komazawa University, Japan
The Role of Hua-yen Thought in East Asia(08M)

Hua-yen Buddhism was established in China between the end of the period of the Northern and Southern Dynasties and the early Tang dynasty. The central idea is the one of Ekayana, the idea of the One Vehicle, taken from the Hua-yen Sutra. This form of Buddhism spread all over East Asia together with the Zen, Jodo, and Tendai schools. The aim of this panel is to elucidate the roles Hua-yen thought has played in East Asia by comparing it with the roles of the other Buddhist schools. The panel chairman intends to give the audience of this panel an overview of the merits and demerits of Hua-yen thought by having the panel members present about Hua-yen thought in a variety of East Asian cultures. Among the issues that will be considered are the role of Hua-yen thought as the common intellectual ground for many post-Ming schools of Chinese Buddhism, the fundamental function of Hua-yen thought in the Zen school in Korea, and the historical role of Todaiji Hua-yen thought in Japanese Buddhism.

Organized panel, * Session Abstract, Japanese

Youn, Jea-Keun
Daejin University, Korea
Formation And Development of Daesoon-Thought(04D)

Daesoon-thought is considered as one that offers a new interpretation of the people who live in the modern society and advocates the new worldview based on the history of Korean thought. Basically, Dong-Hak, which was a root of Korean religions, was strongly against formalistic Confucianism that governed the whole society of Chosun dynasty, and showed its characteristics towards anti-neo Confucianism. However, the people, who severely suffered from the gap between the ideal and real world, longed for the emergence of a new leader, since the sprit of Dong-Hak collapsed before the sword of Japanese forces. This paper aims at shedding light on how Daesoon-thought appeared in the context of late Chosun.

Organized panel, English

**Yousif, Ahmad F.
University of Brunei, Brunei
Darussalam
Contemporary Islamic
Movements in Southeast Asia:
Advocates of Peaceful Changes
or Radical Transformation?(06C)**

Today, there are more than 200 million Muslims living in Southeast Asia (SEA). While historically Islam has had a relatively peaceful coexistence with other religious communities in the region, in recent years a number of Islamic movements, such as Abu Sayyaf (Philippines) and 'Jemaah Islamiah' (Malaysia-Indonesia), have utilized violent means to voice their concerns and achieve their objectives. Members of these groups have their own interpretations of jihad (struggle) in Islam and do not hesitate to use force to achieve their goals. This paper seeks to determine whether contemporary Islamic movements (CIMs) in SEA are primarily advocates of peace or more revolutionary in their orientation. In

order to achieve this aim the historical developments of a number of CIMs in SEA will be reviewed. Secondly, the religio-political and socio-economic factors which motivate the growth of such movements will be examined. Thirdly, an attempt will be made to classify CIMs in SEA according to their objectives and methodologies. Finally, the paper will assess the extent to which the events of September 11th, 2001 have changed the dynamics between CIMs and local governments in SEA.

Organized panel, English

**Yumiyama, Tatsuya
Taisho University, Japan
Views of Death and Violence in
Japanese Films: Especially in the
Works of Takeshi Kitano(02H)**

The purpose of this report is to point out the modern Japanese views regarding death and violence through the examination of Takeshi Kitano's films and reviews which appeared in magazines and newspapers. Takeshi Kitano, who started his carrier as a comedian, is one of the most popular directors in Japan. Some of his films, HANA-BI (winner of the Grand Prix at the Venice film festival in 1997), BROTHER (invasion of Hollywood in 2001), and ZATOICHI (winner of the best director award at the Venice film festival in 2003) are well known throughout the world. And Kitano is also known for his association with death and violence. He was the leader of a group which attacked the editorial staff of a paparazzi magazine. He was also seriously injured in a late night motorcycle accident. First of all, I will attempt to explain his films. Next I will gauge the response of people who have seen some of his films. Finally I will discuss the modern Japanese views regarding death and violence.

Organized panel, English

Yumiyama, Tatsuya
Taisho University, Japan
Thinking Spiritual Education in Japan(05B)

The purpose of this report is to summarize the controversies surrounding the religious education regarding the revision of The Fundamental Law of Education and suggest possibilities for spiritual education. Article 9 of this Law states "The attitude of religious tolerance and the position of religion in social life shall be valued in education," on the other hand "The schools established by the state and local public bodies shall refrain from religious education or other activities for a specific religion." Furthermore there is also the ambivalent attitude and controversy regarding religious education in public schools. The Provisional Council on Educational Reform issued an interim report which included a cultivation of the religious sentiment regarding the revision of this Law on Nov. 2002. But the words "religious sentiment" elicited many objections, and the Council refrained from using these words. I will attempt to explain how the concept of spirituality differs from specific religions and suggest how spiritual education touches upon and cultivates religious sentiment.

Symposium, English

Zhang, Qin
Sichuan University, China
The View on Harmony in the Taoist Theories of Nourishing Life(16D)

Taoism presents the theories of Nourishing Life, based on the view of Three Resources: Heaven, Earth and Humans. The presupposition of the theories is harmonies between Heaven and Humans, and among Humans. This paper discusses the view on harmonies, and its contemporary significance, of the Taoist theories of Nourishing Life.

Organized panel

Zhang, Xiaojun
Tsinghua University, China
Water, Gods and Power: A Case Study of Yuanshen Temple(17G)

This paper is a historical case study of discussing the Yuanshen temple in Jiexiu in Shanxi province and focus on relation between religion, ritual and local livelihood order. Yuanshen temple was early Buddhism and changed to a public and local one at least in Ming dynasty. There were three superposition spaces of the temple. First, it was a management and control space of water and irrigational of 48 villages. There were a set of rule and ritual of water management in some festivals. The Gods was highest authority. Second, the worship space included different Gods of Daoism, Confucianism and Buddhism although Yuanshen were gods of water and irrigation. The Gods had different meanings to different local groups. Third, the public and symbolic space of power was an arena of the state, village, the people and folk organizations.

Organized panel

Zhang, Xinying
Chinese Academy of Social Sciences, China
Nothing Ventured, Nothing Gained; Perpetuate our Name, Glorify our Parents: Lu Zhengxiang's Later Years Described in the Letters of Liu Fucheng(13D)

Lu Zhengxiang (1871-1949) was a renowned foreign diplomat of early-modern China. Liu retired from public service in 1926. In July of the following year, he entered a Benedictine monastery in Belgium. He was recognized as a Catholic father in June of 1936. Pope Pius XII named Liu as the honorary abbot of a Belgian monastery in June of 1946. Liu's transition from diplomat to

Catholic priest was no doubt a major turning point in his life. In this paper, through introducing letters sent by Liu Zhengcheng to Liu Fucheng that are now stored in the Chinese Academy of Social Science's collection, I would like to show how Liu, even after having becoming a monk, was extremely interested in the fate of his country, and how his entry into the monastic order was simultaneously aimed at both developing his own spiritual peace and at encouraging the Catholic Church to further recognize and place greater importance on Chinese culture. Through religious and cultural exchange, Liu hoped to improve China's international standing, and realize a dream which, despite his best intentions, had not come to fruition while he was active in the political world. The letters which I will introduce in this paper provide us with a valuable primary source by which to fully evaluate one of the more significant figures in modern and contemporary Chinese history.

Organized panel, Chinese

Zhang, Zehong
Sichuan University, China
The Introduction and Influence of Taoism on Minority Peoples in Southwest China(17D)

Both Chinese Taoism and traditional ethnic religions in Southwest China were produced, when Taoism spread among Southwest China after the Qin and Han periods, in which Chinese peoples were unified preserving their varieties. Accepting the shamanism of minority peoples in Southwest China, Taoism developed its rituals and techniques. The religions of minority peoples in Southwest China, including their system of deities, books, rituals, instruments, customs, chanting, talismans, and mentality, were clearly influenced by Taoism. In the minority peoples, Taoist rituals are

now performed as magical techniques, such as talisman registers, divine names, mudras, incantations, performances of transformation and Wu's steps. In other words, Taoism and ethnic religions in Southwest China have penetrated and influenced each other, and results in the accumulation of various cultures; hence ethnic Taoism in Southwest China.

Organized panel

Zhu, Yueli
Sichuan University, China
Syncretism of Taoism(17D)

Religious Taoism was formed in the periods when the sanctity of emperorship was more important than politics and Confucianism was the predominant philosophy. During the process of its formation, Taoism absorbed various elements from other teachings, such as philosophical Taoist ideas of "Valuing softness beyond strength" and "Evaluating tolerance highly," a Confucian idea of "All things as transformation of one entity," various religious beliefs, and immortality cults that pursued longevity through magical techniques. This historical background made Taoism highly syncretic; that is, Taoism has inclined to think of peaceful compromises as good, acceptance as pleasure, and changes as unavoidable. In addition, Taoism emphasizes no difference between the national and the foreign, even though it used to made a nationalistic assertion when it was opposed to Buddhism. Therefore, Taoism has been moderate to other religions, and has contributed to peaceful coexistence of various religions in Central China.

Organized panel

Zhukova, Ludmila Gennadijevna
Russian State University for the Humanities, Russia

Modern Russian Orthodoxy: Unity in Diversity?(05T)

The object of this paper is to demonstrate the diversity and discrepancies in today's Russian Orthodoxy, which defy a clear assessment. The Russian Orthodox Church (ROC) is a key-player in the Russian field of religion. It claims to have a special role to play by actively cooperating with the State in various spheres such as education, patriotic upbringing, etc. The ROC's claims are based on the assertion that the overwhelming majority of Russia's population adheres to it. But most of the respondents understand that being Russian means being orthodox, as their religious identification is a direct consequence of ethnicity. In addition to the ROC of the Moscow Patriarchy and national Orthodox Churches there also exist some alternative Orthodox Churches in Russia. These communities are extremely conservative as they call the Patriarchy a structure restored by Stalin in 1943, oppose ecumenicalism and cultivate eschatological sentiments. The paper will also touch upon the relationship between the Moscow Patriarchy ROC and the Old-Believer communities and the Church of Our Sovereign Lady. Organized panel, English, Russian (, Japanese)

**Zielinska, Katarzyna
Jagiellonian University, Poland
The Alliance of Religion and Nationalism in Central Europe - Polish case(04E)**

This paper examines the role of traditional religions (Churches) in recreating and spreading nationalist mythologies in the Central Europe. The intimate connection between religion and nationalistic ideology is one of the primary characteristics of nationalism in Central and Eastern Europe that distinguishes the role of

these ideologies from their counterparts in Western Europe. Therefore, demonstrating some political, economic and cultural preconditions will uncover the roots of these interconnections. Particularly important seems to be the Communist period, when the suppression of religion and national identity by Marxist ideology paradoxically strengthened the alliance between them. Special emphasis will be placed on the situation in Poland, because the link between religion and national consciousness has been particularly strong and examples from that country may serve as a good illustration for presenting the role of religion in the revitalization of nationalist myths in post-Socialist reality. In summary, I will try to answer the question if in other countries of the region traditional religions play a similar role in the re-emergence of the nationalist myths as they do in Poland.

Organized panel, English

**Zikmund, Barbara Brown
Doshisha University, Japan
Discourse on Violence and War in the Islamic and Christian World(12B)**

The first presentation will examine the worldview of the current president of the United States and his use (or misuse) of traditional "just war theory" in arguments for the invasion of Iraq. This paper will compare President George W. Bush with President Abraham Lincoln. The second presentation will discuss the world view of Islam and the ways in which "jihad" is viewed as a means for protecting and expanding the "abode of Islam" as the rule of Law. This paper will also seek to examine distortions in the current discourse. The third presentation will explore the relationship between polytheism and monotheism and the connections

between both of these religious traditions and violence. This paper will assess the idea of replacing monotheistic thought with polytheism, focusing upon Japan and re-examining the concept of idolatry in the realpolitik.

Organized panel, * Session Abstract, English

Zimmermann, Michael
Stanford University, USA
Eternal Buddhahood and Permeating Knowledge: The Origins of Buddha-Nature(04M)

The origins of the strand of Mahayana Buddhism that teaches that all living beings have buddha-nature can be traced back to the first centuries CE in India. Detailed studies of early textual proponents of the buddha-nature theory in recent years have shed light on the terminological basis upon which the theory developed. The paper discusses a variety of terms used in these earliest texts such as "having a buddha within" (tathagatagarbha; rulaizang), "buddha-element" (buddhadhatu; foxing) and "buddha-knowledge" (tathagatajnana; rulaizhi(hui)). A close analysis of their meanings in the earliest strata of buddha-nature texts is a presupposition for reflecting about the possible intellectual origins of the buddha-nature doctrine. Is it an "internalization" of the Buddha relics worship? Is it a result of the idea that buddha-knowledge permeates the whole universe? Or is it an attempt to account for how one could become a buddha in light of buddhahood as eternal--void of any beginning.

Organized panel, English

Zitukawa, Mikiro
Himezi-Dokkyo University, Japan
Soul of Materia and Healing of the Psyche in Japanese Belief and Customs (1)(10P)

The aim of this symposium consists of two parts (4 hours) and is ultimately designed to reconsider the concept of "materia" or matter in religious activities and human life in general. Today, current understandings of matter are inclined to regard it as a simple mass of particles obeying scientific laws, or mere instruments for our benefits. But, in Japanese culture, it is quite natural to perceive mental or psychical powers in everyday materials around us. Our religious attitude is basically constructed thereupon. In short, a "Panpsychism." The souls or spirits in natural materia are both beneficial and evil; there is no distinct separation between benefit and evil nor good and bad. In Japanese traditional ways of beliefs, we cannot insist on autonomous living, but it is everything surrounding us that makes us live and cured. In this first session, we are to depict some typical cases of the traditional religious customs.

Symposium, * Session Abstract, English

Zitukawa, Mikiro
Himezi-Dokkyo University, Japan
Should "Sacred" and "Secular" Continue to be Basic Concepts in Religious Studies?(17J)

The conceptual duo of "sacred" and "secular," with all its implied antagonism, is often regarded as a basic conceptual tool for the analysis of religion. However, in Japanese folk customs no such antagonism can be detected. Seemingly opposed things or concepts stand in mutual harmony. In Japanese folk culture, places of everyday life can easily become into sites of religious practice. However, a theory with less emphasis on a supposed antagonism between "sacred" and "secular" would fall outside the conceptual world of western Christian societies. In my

opinion, an approach treating this pairing as a basic conceptual tool for understanding the world, will necessarily have to ignore important facts of life. It is better for logical consistency and preventing the kind of conflict and discrimination that can be witnessed in Palestine, for example, to adopt another set of concepts that are able to mutually contain each other. "Sacred" and "secular" can be understood as an artificial fixation of this actually dynamic relationship. In my view, the advanced and refined theology and philosophy of Christianity represents an effort to fix in place the hitherto fluid nature of folk cultural conceptions.

Organized panel, English

Zou, Changlin

Chinese Academy of Social Sciences, China

Ancient Chinese States and the Thought of Peace under the Heaven(13D)

The Chinese culture, which is the core of East Asia, has contributed for the development of this region for thousands of years. In China, exclusive religions caused neither serious conflicts nor violence, and major world religions coexisted in peace and prosperity. This is a most unusual case, compared with other ancient societies, and also very suggestive for us to consider the relations between religions and global peace today. The primary reason that Ancient Chinese religions were not exclusive lies in the concept of Zhongguo (central state) or "China". While the concept of nation states in the West was exclusive, the concept of "China" was tolerant and inclusive of various cultures and groups. The origin and history of Chinese religions also did not promote their exclusiveness. Because the Chinese culture was not destroyed or annihilated by external interventions, many

primitive elements survived to compose Chinese religions and imperial cults. Therefore, various forms of worship and belief are well preserved and coexist in peace. Finally, it can be pointed out that ancient Chinese religions were not separable from the state system of imperial periods. Because religions were a part of imperial system in China, they were harmonious with the value system and functions of state organizations.

Organized panel, Chinese

21. Images of the Tokyo Congress

The Congress
Venue

Takanawa
Prince Hotel,
Shinagawa,
Tokyo



Shōmyō Chanting at the Congress opening ceremony, 25 March 2005



Welcome Reception 25 March 2005



Taiko drummers – Welcome Reception 25 March 2005



Plenary Academic session: 'Technology, Life, and Death' (with HANAOKA-KAWAMURA Eiko, Ebrahim MOOSA, William LAFLEUR, OKANO Haruko)



Cultural programme concert: Cultural Coexistence of Religions in a Musical Culture in the Middle East.
(Lisa LINO, Kumiko YAYAMA, Muhammad Qadri DALAL)



Gary LEASE, Armin GEERTZ, Peter ANTES, Rosalind HACKETT at the IAHR International Committee Meeting, Sunday 27 March 2005



Delegates of member associations at the IAHR International Committee Meeting, Sunday 27 March 2005



Members of the incoming (2005-2010) IAHR Executive Committee at the General Assembly of the IAHR, Wednesday 30 March 2005. Left to right: Brian BOCKING, Morny JOY, Pratap KUMAR, Gary LEASE, Tim JENSEN, Rosalind I J HACKETT, Gerrie ter HAAR, TSUKIMOTO Akio, Abraham KHAN



SHIMAZONO Susumu speaks during the closing of the conference, with the new President Rosalind I. J. Hackett and General Secretary Tim Jensen. IAHR General Assembly, Wednesday 30 March 2005

Appendix 1: Membership of the IAHR Executive Committee 2005-2010

The following members were elected on March 27th 2005 during the General Assembly of the XIXth IAHR Congress in Tokyo

President:	Rosalind I. J. Hackett, USA
Vice-President:	Gerrie ter Haar, The Netherlands
Vice-President:	Akio Tsukimoto, Japan
General Secretary:	Tim Jensen, Denmark
Deputy General Secretary:	Ingvild Sælid Gilhus, Norway
Treasurer:	Gary Lease, USA
Deputy Treasurer:	Pratap Kumar, South Africa
Membership Secretary:	Abraham Khan, Canada
Publications Secretary:	Brian Bocking, United Kingdom
Internet Officer:	Francisco Diez de Velasco, Spain
Member without portfolio:	Morny Joy, Canada
Member without portfolio:	Alef Theria Wasim, Indonesia

Appendix 2: International Committee of the IAHR, Tokyo, March 27, 2005

Minutes of the Meeting

[To be adopted at the next International Committee meeting in 2008]

[Preliminarily adopted by the Executive Committee on September 18, 2006,
Bucharest]

Professor Peter Antes presiding.

Prof. Antes warmly welcomed the delegates of the International Committee and thanked the congress organizers for arranging the venue of this meeting. He also expressed his pleasure in meeting in Tokyo in the highly prestigious surroundings of one of the former imperial houses.

1. Adoption of the Agenda

The agenda was unanimously adopted.

2. Membership

1. Ascertainment of Membership

The following members of the Executive Committee of the IAHR were present: President: Peter Antes, Vice-President: Rosalind I. J. Hackett, General Secretary: Armin W. Geertz, Deputy General Secretary: Gerrie ter Haar, Treasurer: Gary Lease, Members-at-Large: Paul Morris, Jacob K. Olupona, Akio Tsukimoto and Alef Theria Wasim. [Apologies were received from Montserrat Abumalham Mas and Ingvild Sælid Gilhus. Mary Getui was absent without apologies].

The following representatives of the IAHR affiliates were present: Africa (AASR): Adam Chepkwony; Austria (ÖGRW): none; Belgium/Luxembourg: none; Brazil (ABHR/BAHR): none; Canada (CSSR/ SCÉR) [one vote only]: Darlene Juschka; Canada (Quebec) (SQÉR) [one vote only]: Morny Joy; China (CARS): Zhuo Xiping & Zhang Xinying; Cuba (ACER): Jorge Ramírez Calzadilla & Aníbal Argüelles Mederos; Czech Republic: none; Denmark (DAHR): Tim Jensen & Jesper Sørensen; Eastern Africa (EAASR): Grace N. Wamue & Philomena Mwaura; Europe (EASR): Kim Knott; Finland: Nils G. Holm & Veikko Anttonen; France: Charles Guittard & Mrs. Guittard; Germany (DVRG): Hubert Seiwert & Edith Franke; Hungary: none; India (IASR): M.L. Bhatia & Amarjiva Lochan; Indonesia: none; Israel: none; Italy: Giovanni Casadio & Marina Uma Vesce; Japan: Yoshiko Oda & Masaru Ikezawa; Latin America (ALER): none; Mexico: Yolotl González Torres; Netherlands (NGG): Wouter Hanegraaff; New Zealand (NZASR): Joseph Bulbulia; Nigeria (NASR): Musli Tayo Yahya & Danoye Oguntola-Laguda; Norway (NRF): Knut A. Jacobsen; Poland: none; Russia: none; Slovakia (SSŠN/SASR): none; South Korea (KAHR): Chongsuh Kim; Southern Africa (ASRSA): none; Spain (SECR): none; Sweden (SSRF): none; Switzerland (SGR/SSSR): none; Ukraine (UARR): Anatoly Kolodny & Liudmyla Fylypovych; United Kingdom (BASR): James Cox & Graham Harvey; United

States (NAASR): Gregory Alles & Russell McCutcheon.
The representatives of CARS subsequently left the room.

The following observers were present for various reasons: Ramazan Adibelli, Mehmet Aydin, Elise DeVido, Abraham H. Khan, Abdurrahman Küçük, Panayotis Pachis, Yen-zen Tsai and Yuan-lin Tsai. It was proposed, and agreed, that speaking rights should be extended to these observers.

2. Co-option as Recommended by the Executive Committee

The following were unanimously co-opted: the two managing editors of NUMEN: Einar Thomassen & Gustavo Benavides; one of the managing editors of the Numen Book Series: Pratap Kumar; the editor of Science of Religion Abstracts and Index of Recent Articles: Katja Triplett.

Prof. Antes concluded that the International Committee had a quorum.

3. Minutes of Previous Meeting (published in the IAHR Bulletin 38, 2005, pp. 14-20)

The minutes were unanimously adopted.

4. Report by the General Secretary (published in the IAHR Bulletin 38, 2005, pp. 30-44)

Prof. Geertz referred the participants to his report on pp. 30-44. Since most of the matters reported will be dealt with in separate points on the agenda, he restricted his oral report to a few matters. One of them concerns corrections in his written report: page 39: “approximately \$400” should read “\$400”; page 42: “(7% of each affiliate’s budget, in our case \$400)” should read “(\$400)”. He also mentioned that the list of conference locations on page 37 was done in haste and was incomplete. The complete and correct list is on the IAHR website.

Prof. Geertz said that the reorganization of the Indian Association (IASR) had occurred not least because of the unstinting efforts of Pratap Kumar and Abraham Khan. Both Peter Antes and Rosalind Hackett were present at the conference, he added. He thanked the out-going officers of the Indian association for their willingness to transform the association, and he congratulated all involved parties with their success.

Concerning the Russian association, Prof. Geertz reported that reorganization efforts by Prof. Shakhnovich had not been realized before the Tokyo Congress as he had hoped, but that Prof. Shakhnovich has assured him that a national conference will be held in St. Petersburg where reorganization matters will be finalized.

Prof. Geertz concluded his oral report by thanking the out-going editors of the various IAHR journals for their dedication and hard work on behalf of the IAHR during the last terms: the Numen managing editors Einar Thomassen and Gustavo Benavides, the managing editor of the Numen Book Series Wouter Hanegraaff and the editor of Science of Religion Abstracts and Index of Recent Articles (SOR) Michael Pye. He then extended a warm welcome to the new reviews editor of Numen Maya Burger, the new co-editor of Numen Book Series Pratap Kumar

and the new editor of SOR Katja Triplett. These words of welcome and thanks were acknowledged by applause.

Prof. Geertz said that the discouraging financial situation would be discussed in more detail during the Treasurer's report, but he took the opportunity to emphasize that despite the highly dissatisfying situation concerning CIPSH, it is important that the IAHR maintains its membership and remains a part of the UNESCO network. In terms of international cooperation, it is necessary for the IAHR to continue its membership. Furthermore, it is perhaps even more important that the IAHR did its part, in cooperation with CIPSH-member organizations, in maintaining a bulwark to protect the interests of social and humanistic scholarship in the face of worldwide economic and political obstacles.

Prof. Olupona asked if there were any plans on how to generate more money for the African Fund. Prof. Geertz replied that no plans had been effectuated and that the Fund currently lies dormant.

Prof. Antes thanked the General Secretary for his efforts and for his report and proposed that it be formally adopted. The report was unanimously adopted.

5. Report by the Treasurer (published in the IAHR Bulletin 38, 2005, pp. 45-49)

Prof. Lease began by saying that Prof. Geertz's description in his written report of the current financial state of the IAHR (pp. 38-41) was a clear report on the situation. He said that the IAHR has only been able to generate income to cover 2/3 of its expenses. This needs to be changed during the next 5 year term. There is not enough money in the general account to generate viable interest. The IAHR is adrift for the moment in terms of finance.

He also said that there were no plans at the moment concerning the African Fund nor for the whole of IAHR finances. He reported that the description of the situation with CIPSH in Prof. Geertz's report indicates that things are becoming more and more difficult. He said, furthermore, that it is difficult to implement a budget without knowing the amounts that the IAHR might receive from CIPSH.

Prof. Lease said that there are four important points to note. First, how can the situation in relation to CIPSH be corrected? There is not much the IAHR can do. The question is whether the IAHR should calculate support from CIPSH in future budgets. He suggested that it would be best to leave CIPSH out of future budgets. If any amounts come in, these would be accepted in gratitude. But calculating on support is out of the question. Second, the dues payment situation. Only a few, approximately 1/3 of the associations, actually pay their dues on a regular basis. This clearly cannot continue. Third, there is a need for philanthropic assistance. But the problem is that you need money to get money, in other words, professional development costs money, and, furthermore, there is no certain timeline. It takes time to cultivate potential clients. He said that the Executive Committee has not as yet pursued a strategy. Fourth, the IAHR will have to reduce its activities in relation to its income. This means fewer regional conferences, fewer publications, and a more reticent profile whereby the IAHR becomes a purely coordinating office. Is this what the members want? he asked.

Prof. Morris asked if the IAHR has applied for funds. He agreed that it was very difficult, but there are many possibilities. He called for a budgetary committee to explore this avenue systematically and said that he would be happy

to be involved in it. Prof. Lease responded that this had not been done because it makes demands on time and energy. Furthermore, he said, the IAHR has not developed the textual material necessary to use in such applications. For instance the mission and goals of the IAHR and other strategic wording. He agreed that the IAHR needs a committee or sub-committee to develop a marketable form and use it.

Prof. Antes proposed that the Treasurer's report be formally adopted. The report was unanimously adopted.

6. Additional Matters of Report by the Executive Committee

No additional matters of report.

7. Recommendation of Changes in the Constitution

New Article 7B: "One of the most important rights and privileges of membership in the IAHR is the right to vote in the meetings of the International Committee and in the General Assembly. This voting right is dependent upon annual payment of the membership dues in advance of the membership period in question." Article 7 shall subsequently become Article 7A.

Prof. Geertz recalled that the International Committee can only *recommend* changes in the constitution since it is solely the General Assembly that has the power to adopt any changes. The General Assembly, on the other hand, cannot make its own recommendations. He then explained that the phrasing placed before the committee was not the same as the phrasing in the published bulletin. This is because the Executive Committee had changed the wording during its meeting on March 23rd and had formulated the recommendation in relation to Article 7 rather than to Article 3. The latter change was made because the Executive Committee felt upon closer reflection that the whole issue concerns membership dues. Prof. Geertz also expressed regret that it was necessary to introduce measures to coerce affiliates to pay their dues.

Prof. González said that some associations cannot pay their dues. Prof. Geertz replied that the situation has changed for many of the associations and that he had difficulty understanding why associations from wealthy countries have not paid for years. Furthermore, the Executive Committee has been very flexible through the years and has time and again invited associations from countries with weak currencies to contact the Treasurer and work out alternative contributions. But there has been no response whatsoever. Finally, he said, he finds it difficult to believe that regional associations cannot pay the minimum of \$100, including the Latin American Association and the African Association. There was general agreement among the participants that the situation had to change. Prof. Geertz also said that the special status of the New Zealand association should be changed in tune with the privileges and commitments of the other affiliates. Prof. Morris replied that this would involve reorganizing the association. He said that he would present this requirement to the members.

Prof. Jensen pointed out that the proposed wording did not provide the Executive Committee with specific tools to deal with non-paying members. He argued that wording is needed that mentions the possibility of the Executive

Committee to allow an affiliate to postpone an annual payment or, in extraordinary situations, to pay a reduced fee. Prof. Lease said that this would not solve the problem. Prof. Seiwert suggested that the phrase “in advance” should be removed. It invites members to only pay just before the meetings and not on a regular basis.

Prof. Cox said that the members should not forget that there is a disparity of wealth between associations. He preferred a formulation along the lines of “unless by prior agreement with the IAHR”. Dr. Bulbulia said that “grants by application” could serve as a grant of waiver where necessary. Prof. Casadio added the point that several associations haven’t paid their dues since they became members and yet they can have representatives on the Executive Committee. He suggested that if they do not pay, then they should not have representatives on the Executive Committee. Prof. Geertz replied that the Executive Committee is not a representative body and that the committee members are elected for their personal virtues and as members of the Executive Committee, they only represent the IAHR. Furthermore, he said that this is not a membership issue. It is in effect only a voting issue.

Prof. Kumar proposed that the International Committee accept the recommended change in the constitution as proposed by the Executive Committee. He said that it is a principal issue: even if you are poor, you have an obligation to pay. This may involve that the individual associations must secure funds in some way, from their universities or research councils, private foundations or private individuals, etc. Prof. Hackett agreed, but she urged that the remainder of the last sentence be deleted, i.e. “in advance of the membership period in question”.

Prof. Olupona agreed with Prof. Casadio that the national associations should pay their dues and that unless they are paid in full, they should be restricted from having representatives on the Executive Committee. The reason for this is because national associations have the right to nominate alternative candidates to the Executive Committee.

Prof. Jensen said that it is important to emphasize that the Executive Committee is not a representative body. But getting back to the actual wording of the proposal, he agreed that the phrase “in advance of the membership period in question” should be deleted. However, he would like to see the following phrase added to the latter half of the last sentence: “unless by prior agreement with the Executive Committee of the IAHR”. A discussion arose concerning this proposal. Most were in agreement that the Executive Committee has the mandate to work out alternative or reduced agreements. Dr. Bulbulia said, however, that it is not good to provide loopholes in the constitution.

Prof. Antes said that in his opinion all sides of the question have now been discussed, and he would like to put the various proposals to a vote. There was general agreement on his decision. He asked Prof. Geertz to explain the procedure. Prof. Geertz replied that according to the rules of procedure, rule 17, “when an amendment to a proposal is moved, the amendment shall be voted on first. When two or more amendments to a proposal are moved, the committee or General Assembly shall first vote on the amendment deemed by the presiding officer to be furthest removed in substance from the original proposal, and then on the amendment next furthest removed therefrom and so on, until all the amendments

have been put to the vote. If one or more amendments are adopted, the amended proposal shall then be voted upon as a whole.” He suggested to the committee that the voting procedure should be in the following order:

First amendment: “One of the most important rights and privileges of membership in the IAHR is the right to vote in the meetings of the International Committee and in the General Assembly. This voting right is dependent upon annual payment of the membership dues unless by prior agreement with the Executive Committee of the IAHR.”

Second amendment: “One of the most important rights and privileges of membership in the IAHR is the right to vote in the meetings of the International Committee and in the General Assembly. This voting right is dependent upon annual payment of the membership dues.”

Prof. Antes put the first amendment to a vote with the following result: 17 in favor, 26 against, 0 abstentions. He concluded that the amendment was therefore defeated.

Prof. Antes then put the second amendment to a vote with the following result: 36 in favor, 2 against, 1 abstention. He concluded that the amendment was therefore adopted.

Prof. Antes subsequently put the resultant proposal to the vote with the following result: 46 in favor, 0 against, 2 abstentions. The following proposal was therefore adopted:

New Article 7B: “One of the most important rights and privileges of membership in the IAHR is the right to vote in the meetings of the International Committee and in the General Assembly. This voting right is dependent upon annual payment of the membership dues.” Article 7 shall subsequently become Article 7A.

Prof. Antes thanked everyone for their discipline and for a good debate. He declared a coffee break while preparations went underway for the election procedures in point 8.

8. *Election of the New Executive Committee (cf. IAHR Bulletin 38, 2005, pp. 50-65)*

Prof. Antes referred to rule 16 on electoral procedures for the Executive Committee by which elections occur in two rounds. The first round concerns the election of the ten officers. Those whose candidacy is unopposed shall be declared “elected unopposed”. All others shall be elected by secret ballot. The second round concerns the election of two members without portfolio.

In initiating the first round, Prof. Antes noted that the candidacies of eighth offices were unopposed, and he therefore asked the International Committee to declare them “elected unopposed”. Prof. Antes therefore announced that the

candidates for the nine offices were “elected unopposed”. They are:

- President: Rosalind I. J. Hackett (USA)
- General Secretary: Tim Jensen (Denmark)
- Deputy General Secretary: Ingvild Sælid Gilhus (Norway)
- Treasurer: Gary Lease (USA)
- Deputy Treasurer: Pratap Kumar (South Africa)
- Membership Secretary: Abraham Khan (Canada)
- Publications Secretary: Brian Bocking (United Kingdom)
- Internet Officer: Francisco Diez de Velasco (Spain)

Their election was acclaimed by applause.

Prof. Antes initiated the second round for electing the two Vice-Presidents and the two Members without Portfolio. He proposed that Dr. Bulbulia and Dr. Sørensen assist in the procedure and count up the votes. They then assisted the General Secretary in passing out the ballots. While this was effected, Prof. Antes reminded the members that statements of candidacy had been published and circulated in advance. Dr. Bulbulia and Dr. Sørensen retired with the ballots to count them. When they returned, the following results were announced:

Vice-President (two positions only, names in alphabetical order):

- (30) Gerrie ter Haar (The Netherlands)
- (21) Nils G. Holm (Finland)
- (17) Jacob K. Olupona (USA)
- (27) Akio Tsukimoto (Japan)

Prof. Antes announced that Prof. Gerrie ter Haar and Prof. Akio Tsukimoto were thereby elected. Their election was acclaimed by applause.

Members without Portfolio (two positions only, names in alphabetical order):

- (20) Masaru Ikezawa (Japan)
- (23) Morny Joy (Canada)
- (19) Paul Morris (New Zealand)
- (4) Winni Sullivan
- (30) Alef Theria Wasim (Indonesia)

Prof. Antes announced that Prof. Morny Joy and Prof. Alef Theria Wasim were thereby elected. Their election was acclaimed by applause.

9. Recommendation of New Affiliations (cf. IAHR Bulletin 38, 2005, pp. 30-35)

Prof. Geertz reported that the reorganization process of the *Indian Association for the Study of Religion (IASR)* does not require a new recommendation process and was solely a matter of report. Prof. Geertz also reminded the members that the application by the *Greek Society for the Study of Culture and Religion (GSSCR)* had been unanimously accepted for recommendation at the Bergen meeting and therefore did not require further deliberation. He then introduced the following applications for affiliation:

Romania: Romanian Association for the History of Religions (RAHR). Prof. Geertz said that the application for affiliation was accepted in Bergen, Norway in

2003 on the condition that they submit their constitution to the General Secretary. Prof. Geertz announced that he had indeed received the constitution. He also said that he did not consider the complaints from Mr. Liviu Bordas as mentioned in his written report (p. 32) to have a bearing on the affiliation process. He encouraged the RAHR, however, to negotiate directly with Mr. Bordas. The application was unanimously accepted for recommendation to the General Assembly.

Turkey: Turkish Association for the History of Religions (TAHR). Prof. Geertz said that the Executive Committee was pleased to have an application from Turkish colleagues after several earlier attempts through the decades. The successful establishment of the TAHR as an IAHR affiliate was effectuated through the hardworking efforts of Dr. Mustafa Alici. Prof. Geertz announced that he had received all the necessary documentation. The application was unanimously accepted for recommendation to the General Assembly.

South and Southeast Asia: South and Southeast Asian Association for the Study of Religion (SSEASR). Prof. Geertz reported that due to great efforts by Prof. Lochan in the face of political harrassment, which will be acknowledged during the General Assembly, the SSEASR has now been established as a regional association with representatives from a wide range of countries in the South and Southeast Asian region. He announced that he had received all the necessary documentation. The application was unanimously accepted for recommendation to the General Assembly.

Prof. Geertz then said that it was his sad duty to recommend the disaffiliation of the *Taiwan Association for Religious Studies (TARS)*. He referred to his report (pp. 34-35) and mentioned that the *Chinese Association for the Study of Religion (CARS)* had rightly pointed out that the affiliation of TARS by the General Assembly in Durban was illegal. He also said that discussions with CARS since then concerning the decision by the International Committee in Bergen to disaffiliate TARS as a national association, but to recommend that it be recognized as a “corresponding member”, indicated that this solution was unacceptable to CARS. After several separate meetings with representatives from both sides during the Tokyo Congress, Prof. Geertz said that there seemed to be a willingness between them to try to work out an equitable solution for all parties. He therefore asked the International Committee to recommend an open-ended process in which the subsequent status of TARS be resolved after further negotiations. This proposal was unanimously accepted for recommendation to the General Assembly. The exact wording of the proposal is as follows:

The International Committee during its meeting on Sunday, March 27, 2005 recommends to the General Assembly that the Taiwan Association for Religious Studies (TARS) be disaffiliated from the IAHR. Their subsequent status in the IAHR shall be resolved after further negotiations.

10. Recommendation of Honorary Life Members (cf. IAHR Bulletin 38, 2005, pp. 66-67)

Prof. Peter Antes left the room at this point. Prof. Geertz reported that the following recommendations were the first in accordance with the new rules. The

procedure had been followed as stipulated in the rules of procedure. Unfortunately, the affiliates did not participate in the procedure. However, the Executive Committee put forward their three allotted names, and these were subsequently put forward by the Chairman of the Advisory Committee, Prof. Zwi Werblowsky.

Prof. Geertz said that honorary life memberships can be conferred on senior scholars who have distinguished themselves through life-long service to the history of religions through their scholarship, regular participation in IAHR conferences, service as national or international officers, and/or other outstanding contributions. Such memberships would help to designate the range of interests current in the IAHR and would provide a wide circle of consultants in relation to IAHR-related activities. Prof. Geertz said that he had expected that the affiliates would be eager to use the opportunity to honor senior scholars in their association by forwarding their names, but this was evidently not the case.

Prof. Geertz then put forward the following three names and referred the members to the motivating descriptions in the bulletin on pp. 66-67:

Prof. Peter Antes (University of Hannover)

Prof. Emer. Michio Araki (Tsukuba University)

Prof. Giulia Gasparro (University of Messina)

The proposal was unanimously approved.

Prof. Antes returned to the room and congratulations were extended to him and to Prof. Araki and Prof. Gasparro.

11. Future Conferences (cf. IAHR Bulletin 38, 2005, pp. 36-37)

Prof. Geertz referred to his written report. He reported that there were only two future conference venues, namely Ankara (2006) and Windhoek (2007), but only Ankara was fairly certain because the Turkish Association had agreed to host the conference. He reported that no bids for the next quinquennial world congress venue had come in.

Prof. Jensen suggested that the in-coming Executive Committee issues a call for bids and that a nine month deadline should be set for serious bids for the next congress venue. He said that there were rumors, but no serious proposals. Dr. Juschka suggested that Canada would be a good place to hold the next congress.

Prof. Geertz described the four kinds of conferences acknowledged as IAHR events: congresses, special conferences, regional conferences and co-sponsored conferences. Details on the conditions for each type can be found at the IAHR website.

Prof. Küçük said the the Turkish Association would host a special conference in 2006 if the Executive Committee wishes. He also suggested that the congress venue for 2010 could be in Turkey.

Prof. Geertz concluded that the in-coming Executive Committee should issue a call for bids for hosting the 20th quinquennial world congress as soon as possible and that serious bids should be sent to Prof. Jensen by December 31, 2005.

12. Any Other Business

Prof. Antes asked the General Secretary if there was any other business from the

Executive Committee. Prof. Geertz replied that there was not. Then Prof. Antes asked the members if they had any other business.

Prof. Alles extended his thanks to the Japanese colleagues for their great hospitality. He said, however, that perhaps the congress program had given the impression that scholars of religion are religious leaders or are on religious quests. This is not what the IAHR does, he said, it is not a form of global theology or interreligious dialogue. Even though he respects those disciplines, this is not why he came to the IAHR congress.

Prof. Lochan agreed with Prof. Alles and described how in preparation for the first SSEASR conference, he and the IAHR had been branded in India as a religious movement by political authorities in Delhi. He had been promised both funding and conference facilities, but these were retracted at the last minute. He had to wait for hours in government offices to answer questions, and he was described in the local newspapers as a fundamentalist trying to swindle the authorities. Fortunately, he said, he received supporting letters from Prof. Antes and Prof. Geertz, and the authorities finally gave permission for the conference to be held. Prof. Lochan said that the IAHR needs to declare in very clear and strong words that the academic study of religion is neither religious, theological nor interreligious.

Prof. ter Haar, who is chair of the academic programme, said that perhaps the confusion had arisen because the programme contained two separate events. The first was the opening ceremony and public symposium. This was not the actual congress. IAHR congresses do not usually have princes giving speeches or priests performing rituals. The second was the actual congress itself which is purely academic. She said that she had referred to the dual nature of the programme in her opening talk. In Africa, similar events occurred. The IAHR congresses should acknowledge that it is being held in particular places in the world.

Prof. Alles replied that he did not feel it necessary for the IAHR to misrepresent itself when presenting itself to the general public. In retrospect it was perhaps ill-considered in relation to the Japanese public. Prof. Sørensen said that if the interreligious theme had only been in the opening ceremony, that would have been alright. But it has also permeated the academic programme.

Prof. Olupona said that this was not a new issue. All the proceedings of previous congresses indicate that this is a returning problem. Critical scholarship of such issues, he added, may not be as easy in some societies as in others. It depends on the role of religion and the issues studied. Prof. ter Haar said that a distinction between methodology and the object of our study can also make scholars blind to relevant issues. Dr. Bulbulia suggested that a statement should be released by the IAHR. Prof. Yahya found the discussion hypocritical and argued against a statement that might offend practitioners. Prof. McCutcheon said that scholars of religion should be able to share theoretical perspectives and not consider themselves to be representatives of particular societies. Prof. Jensen said that issues like those mentioned by Prof. Olupona are relevant in Denmark as well. But scholars do not agree on the issues, and it would be difficult and wrong to develop a political agenda for the IAHR. The job of members of the IAHR must be to follow the goals and aims as set out in the constitution.

Prof. ter Haar said that the study of religion also needs space to deal with the

problems facing the people we study and to be able to discuss these issues. If the IAHR wants to be purely a European or North American association, that is fine. But if it wants to be global, then it must be sensitive to different academic situations around the world. Prof. Alles replied that if one wants to be a scholar of religion, then the IAHR is the place to be. If one wants to talk theology, then one must associate with a different group.

Prof. Lease said that he feels the IAHR is being used to solve world problems. The IAHR, he claimed, has been moving in that direction during the last 10-15 years. But the IAHR is not a United Nations of religious thought. There is excellent scholarship all over the world, and members should continue to be effective in pursuing the goals of the IAHR. Prof. Kumar said that the study of religion is perhaps more complex than for instance the anthropology of religion or political science. One would not find the same kind of confusion or conflation in these disciplines, he claimed. This must be made clear, for instance, in India. The IAHR must tell the world what it stands for.

Prof. Hackett said that the Executive Committee takes Prof. Alles' points extremely seriously and promised that the in-coming Executive Committee would be proactive on image management. She also said that the field of inquiry, however, is always changing. Religion is not just about texts and temples, but also about religious rights and similar matters. She agreed that there are problems of confusion that must be addressed. One way of resolving the problem is to make the statements of goals in the IAHR Handbook and the website more clear and to directly confront the challenges of non-academic forces trying to influence our scholarship.

Prof. Antes concluded the meeting by stating that this is the last International Committee meeting for him as President of the IAHR. He said that the past 20 years on the Executive Committee had been wonderful, and he thanked the members of those past committees for excellent collaboration.

Prof. Kumar extended a vote of thanks to the out-going Executive Committee. The meeting ended with applause.

(Minutes by Armin W. Geertz)

Appendix 3: General Assembly of the IAHR, Tokyo, Wednesday March 30, 2005

Minutes of the Meeting

[To be adopted at the next General Assembly in 2010]

[Preliminarily adopted by the Executive Committee on September 18, 2006, Bucharest]

Welcome and Introduction by the President of the IAHR

Prof. Antes welcomed the participants and explained that the General Assembly consists of all members of the IAHR affiliate associations who are present at the congress and that all such members are entitled to vote during the meeting. He recalled that, according to the constitution, the General Assembly may take action only on matters referred to it from the International Committee, but that on the other hand it may refer any matter to the International or Executive Committee for consideration and report. He himself would be presiding over the meeting up to and including point 9, whereupon the chair would be passed over to the incoming President. He ended his introduction by noting that there were over a hundred participants present and that the General Assembly therefore had a quorum.

1. Adoption of the Agenda

The agenda was adopted by general consent.

2. Minutes of Previous Meeting (published in the IAHR Bulletin 38, March 2005, pp. 21-29)

The minutes were adopted by general consent.

3. Brief Report by the Out-going General Secretary (published in the IAHR Bulletin 38, March 2005, pp. 30-44)

Prof. Antes said that the report had been adopted by the International Committee. Prof. Geertz referred the participants to his report on pp. 30-44. Since most of the matters reported will be dealt with in separate points on the agenda, he restricted his oral report to a few matters. One of them concerns corrections in his written report: page 39: “approximately \$400” should read “\$400”; page 42: “(7% of each affiliate’s budget, in our case \$400)” should read “(\$400)”. He also mentioned that the list of conference locations on page 37 was done in haste and was incomplete. The complete and correct list is on the IAHR website.

Prof. Geertz said that the reorganization of the Indian Association (IASR) had occurred not least because of the unstinting efforts of Pratap Kumar and Abraham Khan. Both Peter Antes and Rosalind Hackett were present at the conference, he added. He thanked the out-going officers of the Indian association for their willingness to transform the association, and he congratulated all involved parties with their success.

Concerning the Russian association, Prof. Geertz reported that reorganization

efforts by Prof. Shakhnovich had not been realized before the Tokyo Congress as he had hoped, but that Prof. Shakhnovich has assured him that a national conference will be held in St. Petersburg where reorganization matters will be finalized.

Prof. Geertz thanked the out-going editors of the various IAHR journals for their dedication and hard work on behalf of the IAHR during the last terms: the Numen managing editors Einar Thomassen and Gustavo Benavides, the managing editor of the Numen Book Series Wouter Hanegraaff and the editor of Science of Religion Abstracts and Index of Recent Articles (SOR) Michael Pye. He then extended a warm welcome to the new reviews editor of Numen Maya Burger, the new co-editor of Numen Book Series Pratap Kumar and the new editor of SOR Katja Triplett. These words of welcome and thanks were acknowledged by applause.

Prof. Geertz said that the discouraging financial situation would be discussed in more detail during the Treasurer's report, but he took the opportunity to emphasize that despite the highly dissatisfying situation concerning CIPSH, it is important that the IAHR maintains its membership and remains a part of the UNESCO network. In terms of international cooperation, it is necessary for the IAHR to continue its membership. Furthermore, it is perhaps even more important that the IAHR did its part, in cooperation with CIPSH-member organizations, in maintaining a bulwark to protect the interests of social and humanistic scholarship in the face of worldwide economic and political obstacles.

Prof. Geertz reported that the recommendations for three new Honorary Life Members were presented to the International Committee in accordance with the new rules initiated in Durban. Prof. Geertz said that unfortunately the affiliates did not participate in the procedure. However, the Executive Committee put forward their three allotted names, and these were subsequently put forward by the Chairman of the Advisory Committee, Prof. Zwi Werblowsky. The International Committee unanimously approved the appointments of Prof. Peter Antes (University of Hannover), Prof. Emer. Michio Araki (Tsukuba University), and Prof. Giulia Gasparro (University of Messina). A description of their achievements is found in the bulletin on pp. 66-67.

Prof. Geertz said that honorary life memberships can be conferred on senior scholars who have distinguished themselves through life-long service to the history of religions through their scholarship, regular participation in IAHR conferences, service as national or international officers, and/or other outstanding contributions. Such memberships would help to designate the range of interests current in the IAHR and would provide a wide circle of consultants in relation to IAHR-related activities. Prof. Geertz said that he had expected that the affiliates would be eager to use the opportunity to honor senior scholars in their association by forwarding their names, but this was evidently not the case.

Prof. Geertz concluded his report by saying that it was his last since he was stepping down from the Executive Committee. He said that he enjoyed serving the IAHR for the past fifteen years, five of them as Treasurer and ten as General Secretary. He thanked the members of past Executive Committees, with whom he has served, for their collaboration and friendship.

Prof. Antes thanked the General Secretary for making his job easier as

President. He thanked him for his report, and it was thereafter received by general consent.

4. Brief Report by the Out-going Treasurer (published in the IAHR Bulletin 38, March 2005, pp. 45-49)

Prof. Antes said that the report had been adopted by the International Committee. Prof. Lease began by saying that Prof. Geertz's description in his written report of the current financial state of the IAHR (pp. 38-41) was a clear report of the situation. He said that the IAHR has only been able to generate income to cover 2/3 of its expenses. This cannot continue, he said. As for the miserable state of dues payments, even if they are paid, the IAHR would still have financial difficulties. It is no longer viable to depend on CIPSH because of the reduction of funds from UNESCO to CIPSH. The IAHR can no longer plan as if payments from CIPSH will come in. There is a need for an external funding program.

The in-coming Executive Committee, Prof. Lease said, will be taking steps to get the affiliates to pay their dues, they will continue membership of CIPSH, and they will be planning concrete steps to generate external funding. All of these matters will be decisive in deciding whether the IAHR has money to invest in development.

Prof. Antes thanked the Treasurer for his report. The report was thereafter received by general consent.

5. New Affiliations (published in the IAHR Bulletin 38, March 2005, pp. 30-35)

Prof. Antes asked Prof. Geertz to report. Prof. Geertz explained the procedure for new affiliations. He said that societies that have applied for affiliation must be recommended by the Executive Committee to the International Committee which then must recommend the applications to the General Assembly. The General Assembly must vote either yes or no for each application. He reported that each applicant had sent their statutes, names and addresses of officers, descriptions of their activities, and other documents to the Executive Committee. He also said that their applications have been recommended by the Executive Committee and the International Committee.

But before putting forward recommendations for new associations, Prof. Geertz said that it was his painful duty to begin with a recommendation for disaffiliation of one of the associations. Prof. Geertz said that it concerns the *Taiwan Association for Religious Studies (TARS)*. He referred to his report (pp. 34-35) and mentioned that the *Chinese Association for the Study of Religion (CARS)* had rightly pointed out that the affiliation of TARS by the General Assembly in Durban was illegal. He also said that discussions with CARS since then concerning the decision by the International Committee in Bergen to disaffiliate TARS as a national association, but to recommend that it be recognized as a "corresponding member", indicated that this solution was unacceptable to CARS. After several separate meetings with representatives from both sides during the Tokyo Congress, Prof. Geertz said that there seemed to be a willingness between them to try to work out an equitable solution for all parties. He therefore asked the International Committee to recommend an open-ended process in which the subsequent status of TARS be resolved after further negotiations. This proposal was unanimously accepted for recommendation to the

General Assembly. The exact wording of the proposal is as follows:

The International Committee during its meeting on Sunday, March 27, 2005 recommends to the General Assembly that the Taiwan Association for Religious Studies (TARS) be disaffiliated from the IAHR. Their subsequent status in the IAHR shall be resolved after further negotiations. After a statement against the proposal from the floor by Prof. Casadio, Prof. Antes put the recommendation to a vote. The result was 39 in favor, 8 against, and 22 abstentions. He concluded that the recommendation had been passed.

The following recommendations were then put forward by Prof. Geertz. Representatives were asked to stand up during the naming of their association.

Romania: Romanian Association for the History of Religions (RAHR).

The application was accepted by acclamation.

Greece: Greek Society for the Study of Culture and Religion (GSSCR).

The application was accepted by acclamation. Prof. Panayotis Pachis presented his word of thanks.

Turkey: Turkish Association for the History of Religions (TAHR).

The application was accepted by acclamation.

South and Southeast Asia: South and Southeast Asian Association for the Study of Religion (SSEASR).

The application was accepted by acclamation.

Prof. Geertz explained that the SSEASR had been established under unusual circumstances. Dr. Lochan and the IAHR had been branded in Delhi as a religious movement by political authorities in Delhi. Dr. Lochan had been promised both funding and conference facilities, but these were retracted at the last minute. He had to wait for hours in government offices to answer questions, and he was described in the local newspapers as a fundamentalist trying to swindle the authorities. Dr. Geertz said that both he and Prof. Antes had sent supporting letters, and Dr. Lochan had received important support from Prof. Somaiya. The authorities finally gave permission for the conference to be held. Because of this, the Executive Committee chose to present a small token of its appreciation in the form of a letter to Dr. Lochan and Prof. Somaiya. Prof. Antes then read the letter to Prof. Somaiya:

March 16, 2005

Dr. Shantilal K. Somaiya

Dear Sir,

As President of the International Association for the History of Religions (IAHR) and on behalf of that world body, let me thank you for your sustained activities in the academic study of religion and your interest in the IAHR. I would especially like to thank you for your key role in the organization of the inaugural conference of the South and Southeast Asian Association for the Study of Religion (SSEASR) which I expect to become officially affiliated to the IAHR during its World Congress in March 2005.

I understand that you hosted the first meeting of key scholars in India at your Bombay Campus in 2003 to chart the academic plan of the

SSEASR. You were also the first to pledge substantial financial support for the SSEASR Conference in Delhi, January 27-30, 2005. Your support went beyond the call of duty, however, when it became evident that forces in the government in New Delhi were actively engaged in banning the conference. This action we adamantly condemn. And we are grateful that you stood firmly behind the Chair of the IAHR Working Group, Dr. Amarjiva Lochan, and helped persuade senior federal government ministers in New Delhi to lift the ban. Your gracious offer of legal assistance is also gratefully acknowledged.

IAHR activities do not call forth such hostile governmental reactions in democratic countries, and therefore I warmly extend our thanks for you being there when help was most needed.

*Yours truly,
Prof. Dr. Dr. Peter Antes
President of the IAHR*

Prof. Antes then asked Prof. Somaiya to stand up to the applause of the audience. Prof. Somaiya said a few words of thanks and expressed his happiness that the IAHR was a good and dynamic association.

Prof. Antes concluded that each new affiliate will now have the right to send two delegates to the International Committee meetings. He was delighted by the increase in representation and welcomed the new associations.

6. Recommendation of Changes in the Constitution

Prof. Antes said that changes and modifications in the constitution on the recommendation of the International Committee were the sole responsibility of the General Assembly. The following recommendation was put forward:

New Article 7B: "One of the most important rights and privileges of membership in the IAHR is the right to vote in the meetings of the International Committee and in the General Assembly. This voting right is dependent upon annual payment of the membership dues." Article 7 shall subsequently become Article 7A.

Prof. Antes put the recommendation to a vote. The result was 113 in favor, 0 against, and 0 abstentions. He concluded that the recommendation had been passed.

7. Other Recommendations of the International Committee Requiring a Vote by the General Assembly

Prof. Antes asked Prof. Geertz if there were any other recommendations to be put to the General Assembly. Prof. Geertz replied that there were no other recommendations.

8. Report on the Election of the In-coming Executive Committee

Prof. Antes reported that, in accordance with the rules, the International Committee had elected a new Executive Committee for the years 2005-2010. The election had occurred in two rounds. Since the nominated candidates for eight of the ten officer positions had not been contested, they were elected "unopposed" without ballot. The following were elected to the offices indicated:

President: Rosalind I. J. Hackett (USA)
General Secretary: Tim Jensen (Denmark)
Deputy General Secretary: Ingvild Sælid Gilhus (Norway)
Treasurer: Gary Lease (USA)
Deputy Treasurer: Pratap Kumar (South Africa)
Membership Secretary: Abraham Khan (Canada)
Publications Secretary: Brian Bocking (United Kingdom)
Internet Officer: Francisco Diez de Velasco (Spain)

Their election was acclaimed by applause.

Prof. Antes reported that there had been four nominations for the two Vice-President positions and that a secret ballot had therefore been conducted. The candidates' names and the number of votes cast were as follows:

Vice-President (two positions only, names in alphabetical order):

- (30) Gerrie ter Haar (The Netherlands)
- (21) Nils G. Holm (Finland)
- (17) Jacob K. Olupona (USA)
- (27) Akio Tsukimoto (Japan)

Prof. Antes announced that Prof. Gerrie ter Haar and Prof. Akio Tsukimoto were thereby elected. Their election was acclaimed by applause.

Prof. Antes then reported that there had been five nominations for the two Members without Portfolio positions and that a secret ballot had therefore been conducted. The candidates' names and the number of votes cast were as follows:

Members without Portfolio (two positions only, names in alphabetical order):

- (20) Masaru Ikezawa (Japan)
- (23) Morny Joy (Canada)
- (19) Paul Morris (New Zealand)
- (4) Winni Sullivan
- (30) Alef Theria Wasim (Indonesia)

Prof. Antes announced that Prof. Morny Joy and Prof. Alef Theria Wasim were thereby elected. Their election was acclaimed by applause.

Prof. Antes first thanked the losers of the election for their participation and noted that their readiness to be candidates had helped to maintain the democratic system of the IAHR.

Prof. Antes thanked the out-going Executive Committee members for their services, and he extended his congratulations to the in-coming Executive Committee members. The Assembly applauded.

9. Public Transfer of Office to the In-coming Executive Committee

The out-going Executive Committee members left the stage and the in-coming Executive Committee members took their seats on the stage thereby signifying the transfer of office.

Prof. Rosalind I. J. Hackett presided over the rest of the meeting.

10. Brief Statement by the In-coming President

Prof. Hackett began by congratulating the in-coming members of the Executive

Committee. Then she extended special thanks to Prof. Antes and Prof. Geertz. She said that they exemplify the attributes and qualities of the IAHR: love of the field, organizational talent, hard work, willingness to travel a lot and meet different people. She promised that the new committee would keep up the IAHR tradition of dedication and leadership. Prof. Hackett then thanked the out-going Executive Committee members and expressed the hope that they would be willing to help advise the new members. She also thanked all of the officers of the IAHR affiliates for their participation and support.

Prof. Hackett referred the members to her statement in the bulletin on pages 51-52. She said that she would only like to emphasize in her oral statement that she looked forward to working closely with the various associations. She felt that there is a need for more electronic resources to provide vital fora for talking about the academic study of religion, learning from one another, and criticizing one another on how to practice that study. There are fora popping up around the world concerning interreligious dialogue, she said, but very few fora for critical and analytical approaches to religion. She continued by saying that this will be uppermost among the concerns of in-coming committee. However, being scholars of religion, she said, we are experts in describing and studying religious actors and ideas. We have to follow wherever they go. As Asad has said, we need to be travellers. We need to explore the three T's: texts, temples, and theories. Religious ideas are becoming more salient in public life where there are tensions between scientific approaches and religious ones. But these tensions can be creative and necessary for the academic study of religion.

Prof. Hackett expressed her optimism about the future of the IAHR. The assembly then applauded.

11. Brief Statement by the In-coming General Secretary

Prof. Jensen first thanked the out-going President and General Secretary for their excellent work and congratulated them on their great achievements in the service of the IAHR. Referring to the new delegation of duties in the Executive Committee and to his statement of candidacy in the bulletin on pages 54-55, he said that he considered it an important task in its own right to help effectuate the intentions behind the new delegation of duties and to monitor how well it functions. Concerning his statement of candidacy, Prof. Jensen wished to ensure that the IAHR can keep on doing its best to help carve out a space for the non-religious, academic study of religions around the world. He added that the upsurge in public and political interest in religion not only benefits the IAHR but also endangers the non-religious, academic study of religions which the IAHR seeks to promote. Global, he said, in the language of IAHR is not the same as ecumenical.

Prof. Jensen then took the opportunity to communicate to the members of the IAHR some of the decisions already taken by the In-Coming Executive Committee. Acknowledging the seriousness of the financial situation of the IAHR, the Executive Committee has set up a finance sub-committee and a fund-raising sub-committee. The committees have been asked to produce a five year budget and ideas for fund-raising. He said that the Treasurer as well as the Deputy Treasurer will do their best to ensure that fees get paid in due time. The Executive

Committee, furthermore, is determined to see to it that a special endowment fund is set up as soon as possible.

As for the XXth World Congress in 2010, the Executive Committee will send out invitations for bids to host this event, and it will revise the guidelines for running a world congress as well as the guidelines for congress publications.

The Executive Committee, furthermore, intends to take heed of the criticisms raised at the International Committee meeting with regard to a tendency towards religious apologetics mingling with the presentation of academic papers. The Executive Committee, consequently, will take a closer look at the Constitution (article 1) and also tighten up the various texts explaining the policy of the IAHR.

As for future special and regional conferences, Prof. Jensen said that the Executive Committee together with the relevant national associations planned to host conferences in Ankara and in Greece in 2006 and in Thailand in 2007. The planned conference in Windhoek 2007, unfortunately, most likely would not be realized.

In regard to IAHR publications, Prof. Jensen informed the General Assembly that the Executive Committee in the future will serve as an advisory board to SOR, and that the Executive Committee looks forward to continued fruitful cooperation with the editors and with Brill.

Finally, Prof. Jensen extended his thanks to the Japanese organizers and hosts, especially thanking them for their efforts to subsidize the participation of such a large number of scholars from outside Japan. Likewise, he thanked Prof. Gerrie ter Haar for her excellent work as the IAHR chair of the academic program for the Tokyo Congress.

The assembly then applauded.

12. Suggestions from the General Assembly to the In-coming Executive Committee

Prof. Hackett asked if there were any suggestions or matters that the Assembly would like to give to the in-coming Executive Committee. Prof. Luther Martin said that if there were no funds in the Endowment Fund, the NAASR would like an account of where the contributions that have been given to the Fund are. Prof. Lease said that the money is still there, but not in a separate account. Prof. Michael Pye gave his support to Prof. Martin, but urged that his comments not be taken as a criticism of Prof. Lease. He urged that even though there may be no separate account, it would be a good idea to have a separate column in the Treasurer's report. The original idea was to generate interest in order to cover expenses of people from developing countries. Those funds should be earmarked again. Prof. Lease replied that this would be done. Prof. Russell McCutcheon suggested that the Executive Committee re-negotiate its contracts with Brill Academic Publishers concerning royalties as a contribution to IAHR finances. Prof. Jensen said that contracts with Brill are subject to negotiation.

Prof. Wiebe said that the IAHR needs to think more about the academic programme. In looking through the 1900 congress proceedings, the distinction between the academic study of religion and religious scholarship are clearly set out. He suggested that the Executive Committee also look at the 1960 Marburg declaration and the 1908 proceedings of the Oxford conference. The latter sets

out in volume 1, the kinds of questions relevant to academic as opposed to religious approaches. Prof. Hackett thanked Prof. Wiebe for the references and said that the Executive Committee would look back as it looks forward.

Prof. Grace Wamue extended her congratulations to the new committee and said that she hoped for support in efforts to strengthen the East African association.

Prof. Madhu Khannan expressed her thanks to the IAHR. She said that perhaps five year gaps between congresses was too long because things change so rapidly. She suggested that the congress should be held every three years. Prof. Jensen said that conferences are held every year and that the International Committee would be convening in 2008, but that the General Assembly would not meet until 2010. He asked for bids for the 2008 conference. Prof. Hackett said that congresses were getting bigger and more complex and maybe people were not willing to host them more often.

Prof. Hackett then thanked everyone for their suggestions.

13. Any Other Business

Prof. Hackett asked if there was any other business. Prof. Elom Dovlo thanked the hosts for facilitating the presence of so many people from his region.

Prof. Hackett thanked the Japanese hosts for organizing the business meetings. She also expressed thanks for the large number of participants for attending the General Assembly.

Prof. Hackett then closed the formal meeting.

After a 15 minute break, Prof. Hackett thanked those who worked so hard to make Tokyo 2005 a success. Thanks were extended to the Congress President, Prof. Susumu Shimazono. Special thanks were also extended to the Programme Chair, Prof. Gerrie ter Haar and to Prof. Yoshio Tsuruoka. Prof. Shimazono extended his gratitude to the foundations, associations, and private individuals who helped make the congress possible.

Prof. Hackett then declared the XIXth Quinquennial World Congress of the International Association for the History of Religions, Tokyo, Japan officially closed.

(Minutes by Armin W. Geertz)