

Religious Diversity and Ecological Sustainability in China

Workshop and Book Project



Sponsored by

*Minzu University of China
Max Planck Institute for the Study of
Religious and Ethnic Diversity
Yale Forum on Religion and Ecology*



March 6 – 9, 2012

Beijing



Religious Diversity and Ecological Sustainability in China

**Workshop and Book Project
sponsored by**

**Minzu University of China
Max Planck Institute for the Study of Religion and Ethnic Diversity
Yale Forum on Religion and Ecology**

**Beijing
March 6-9, 2012**

Table of Contents

Invitation	5
Schedule of Panels and Events	7
Rationale	14
The Workshop	15
Workshop Organizers	15
Workshop Participants	16
Paper Abstracts	17
Participant Bios	30
Workshop Format	37
Communication of Research Results	37
Volume Editors	38
Illustrative Table of Contents	39
Critical Dates/Instruction for Abstract and Paper Draft	40
Hotel Directions and Workshop Registration	41
Conference Assistants	41
Workshop Organizer China Contact Information	41
Reimbursement Instructions	42

Appendix – sample MPI reimbursement form

Invitation

The Max Planck Institute for the Study of Religious and Ethnic Diversity cordially invites you to join the “Religious Diversity and Ecological Sustainability in China” workshop/book project at Minzu University of China in Beijing, March 6-9, 2012. This project is jointly sponsored by Max Planck Institute, Minzu University of China, and Yale Forum on Religion and Ecology. Your contribution to this book project will be part of a collective landmark endeavor piloting the studies of the intersections of religious practices, utopian visions of modernity, and their ecological significance and impacts in the context of both historical and contemporary China. Your participation will strengthen our commitment to bringing forth the intended volume to be shared with both scholarly community and the general public. We also hope this workshop will lend us opportunities to renew old ties and build new bonds for our future international and cross-institutional projects.

If you have not already done so, please confirm your participation at your earliest convenience. All paper abstracts are due before December 1, 2011 and paper drafts are due before February 15, 2012. These dates are critical for us to prepare final conference program and draft our publication proposal.

Max Planck will reimburse your round-trip international flight (economy class) and Minzu University will book your lodging in Beijing for the nights of March 6, 7, 8, and 9. For more details on logistics and reimbursement instructions, please refer to the attached workshop program. We look forward to seeing you in Beijing!

Cordially,

Dr./Prof. Peter van der Veer

Director

Dr. Dan Smyer Yu

Research Group Leader

Max Planck Institute for the Study of Religious
and Ethnic Diversity

Hermann-Föge-Weg 11

37073 Göttingen

Germany

<http://www.mmg.mpg.de/departments/religious-diversity/>

Workshop inquiries: smyeryu@mmg.mpg.de

Max Planck Institute for the Study of
Religious and Ethnic Diversity
Göttingen, Germany
www.mmg.mpg.de

School of Ethnology & Sociology
Minzu University of China
Beijing
www.muc.edu.cn

Religious Diversity & Ecological Sustainability in China

Book Workshop

Schedule of Panels and Events

Sponsored by School of Ethnology & Sociology, Minzu University of China and
Max Planck Institute for the Study of Religious and Ethnic Diversity

Organizers: Dan Smyer Yu (MPI)
Su Faxiang (MUC)
James Miller (QU)

Volume Editors (English): Peter van der Veer, James Miller, Dan Smyer Yu
Volume Editors (Chinese): Dan Smyer Yu and Su Faxiang

Conference Conveners: Su Faxiang (MUC) and Dan Smyer Yu (MPI)

Discussants (details in schedule): Peter van der Veer, Ding Hong, Zhang Haiyang, Jin Ze,
Su Faxiang, Dan Smyer Yu, Guan Kai, Mary Evelyn Tucker, John Grim, James Miller, Robert
Weller, Deborah Sommer, Nancy Chen, and Emily Yeh.

Tuesday March 6, 2012

13:00 – 16:00 Registration in Hotel Lobby

Wenhua Hotel, on the campus of the Central Institute of Socialism,
opposite the west gate of Minzu University
No. A4 Wanshousi, Haidian District
北京市海淀区万寿寺甲4号
+86-10-6870 6868
+86-10-6870 6383

For directions and other logistics-related questions please contact
the conference assistant, Ms. AN Jing: +86 182 0100 5600;
email anjing808@126.com

For a Google map of the location, visit <http://g.co/maps/hrsh9>

18:00 – 20:00 Welcome Banquet

Meet in the hotel lobby at 17:50

Wednesday, March 7, 2012**09:00- 09:45 Inaugural Session**

Welcome remarks: Dr./Prof. Song Min (10-15 minutes)
 Vice President
 Minzu University of China

Dr./Prof. Peter van der Veer (10-15 minutes)
 Director Max Planck Institute for the Study of
 Religious and Ethnic Diversity

Dr./Prof. Ding Hong (10-15 minutes)
 Dean, School of Ethnology & Sociology
 Minzu University of China

09:45-09:55 Group photo**09:55 – 12:00 Panel 1 Contextualizing the Ecological Consciousnesses and Environmental Ethics of Ancients and Moderns in China**

Mary Evelyn Tucker and John Grim
 Yale School of Forestry & Environmental Science and Yale Forum on
 Religion and Ecology
 “Environmental Ethics for a Chinese Context”

Yang Shengmin
 School of Ethnology & Sociology
 Minzu University of China
 “From the Esoteric Buddhism to the Yishan Sect of Islam: Why
 Mystical Religious Sects have More Powerful Influences on the
 Residents of Talimu Basin”

Tu Weiming
 The Institute for Advanced Humanistic Studies
 Peking University
 Asia Center, Harvard University
 “The Ecological Implications of Confucian Spirituality in the 21th
 Century”

Rebecca Nedostup
 Department of History, Boston College
 “Finding Nature in Religion, Hunting Religion from the Environment”

Discussants: Peter van der Veer and Ding Hong

11:15 – 11:25 Tea/Coffee & Snack Break

11:25 – 12:00 Panel Discussion

12:15 – 13:30 Lunch

14:00 – 16:00 Panel 2 Parking Nature, Greening lifestyles in Private and Public Spaces of Urban China

Nancy Chen

Department of Anthropology

University of California, Santa Cruz

“Elemental Connections: Self-Cultivation, Ecology, and Reframing Urban Spaces”

Robert Weller

Department of Anthropology

Boston University

“Globalizations and Diversities of Nature in China”

Pan Jiao

Department of Anthropology

School of Ethnology & Sociology, Minzu University of China

“The Niche and Organization of the Yi People in the Manufacturing Zhujiang Delta”

Ole Bruun

Roskilde University, Denmark

“Feng shui: A resource for Chinese ecology?”

Discussants: Jin Ze and James Miller

15:30 – 16:00 Panel Discussion

16:10 – 18:00 Panel 3 Water, Crops, Animals and Ecological Protection

James Miller

School of Religion

Queen’s University

Ontario, Canada

“Religion and Ecology of the Blang”

An Jing

School of Ethnology and Sociology

Minzu University of China

Ren Guoying

School of Ethnology & Sociology

Minzu University of China

“Ecology and Livelihood: A Study on Food Fight between the Animal and the Human at the Tujia Ethnic Township of Xiaguping, Shennongjia”

Yang Zhuhui
 School of Ethnology & Sociology
 Minzu University of China
 “The Dong’s Sticky Rice Cultivation and Related Cultural Operation”

Zhang Yahui
 School of Ethnology and Sociology, Minzu University of China
 “The Sacrificed Water Ghosts in the Jinci Temple”

Discussants: Guan Kai and Deborah Sommer

17:30 – 18:00 Panel Discussion

18:30 – 20:00 Dinner

Thursday March 8, 2012

08:30 – 10:20 Panel 4 Myths, Place-making, and Ecological Practices from Comparative Perspectives

Kasang Gyal
 Institute of World Religions
 Chinese Academy of Social Sciences
 “Folk Beliefs and Ecological Preservation: Case Studies of Sacred Mountains in Tibetan Regions”

Dan Smyer Yu
 Max Planck Institute for the Study of Religious and Ethnic Diversity
 “Earthwork, Home-Making, and Eco-Aesthetics among Amdo Tibetans”

You Bin
 Minzu University of China
 “Flood Story in the Bible and Chinese myths: A Comparative Study from a Socio-Ecological Perspective”

Min Junqing
 The Chinese Islamic Association
 “Allah and Agency: a Case Study of the Ecological Practice and Religious Expression of a Chinese Islamic Order”

Discussants: Su Faxiang and Emily Yeh

09:50 – 10:20 Panel Discussion

10:20 – 10:30 Tea/Coffee Break & Snack

10:30 – 12:20 Panel 5 Nature Conservancy or Nature Consumption: the Entanglement of Traditional Eco-religious Practices, the State, and Market among Tibetans and Mongolians

Emily Yeh

Department of Geography

University of Colorado, Boulder

“Competing articulations of Tibetan Buddhism and Environmental Protection”

Su Faxiang

School of Ethnology & Sociology

Minzu University of China

“A Research on Resettlement in Amdo Tibetan Pastoral Area”

Qi Jinyu

School of Ethnology & Sociology

Minzu University of China

“Grassland Ecological Emigration and Cultural Adaptability: A Case Study of Applied Anthropology for the Source of the Yellow River”

Bao Zhiming

Global Institute of Ethnology & Anthropology

Minzu University of China

“How the Ecology is Forgotten during the Process of Ecological Relocation: A Case Study of S Banner in Inner Mongolia from a Sociological Perspective”

Discussants: Zhang Haiyang and Dan Smyer Yu

11:50 – 12:20 Panel Discussion

12:30 – 14:00 Lunch

14:15 – 16:05 Panel 6 Cultural Practices and Ecological Sustainability

Liu Mingxin

School of Ethnology and Sociology

Minzu University of China

“Analysis on the Influence of the Environment Factors on the Forming and Development of Manchu’s Folk Culture”

Zhang Xi

School of Ethnology and Sociology

Minzu University of China

“Advancing Theories of Ecological Anthropology”

He Qimin
 School of Philosophy and Religion
 Minzu University of China
 “Adapting or Choosing?: A Study on the Religious Cultural Ecology”

Liu Xiapei
 School of Ethnology and Sociology
 Minzu University of China
 “Culture, Belief, Ecology and Sustainable Development: Take the Ancient villages in China as Example”

Discussants: Robert Weller and Nancy Chen

15:35 – 16:05 Panel Discussion

16:05 – 18:00 Free

18:00 – Dinner

19:30 – 20:15 Documentary Film Show & Discussion with students

19:30 – 20:30 *Journey of the Universe* (55 minutes/2011)
 Producers: Mary Evelyn Tucker and Brian Thomas Swimme

20:35 – 21:05 *Embrace* (30 minutes/2011)
 Producer: Dan Smyer Yu
 Directors: Dan Smyer Yu and Pedma Tashi

Discussant: Emily Yeh and Su Faxiang

21:10 – 21:40 Discussions

Friday March 9, 2012

08:30 – 10:40 Panel 7 The Earth, Sentience, and Eco-Minds of the Ancients

Chen Xia
 Institute of Philosophy, Chinese Academy of Social Sciences
 “A Daoist View of Ecology: the Co-existence of Dao and Wu 物”

Deborah Sommer
 Department of Religious Studies, Gettysburg College
 “Conceptualizations of the Earth and the Ritual Management of Natural Resources in Classical Chinese Texts”

Joseph Adler
 Asian Studies Program
 Kenyon College
 “The Great Virtue of Heaven and Earth: Deep Ecology in the Yijing 易经”

Zheng Xiaoyun
 Institute of World Religions
 Chinese Academy of Social Sciences
 “Ecological Significance of Theravada Buddhist Practices in Yunnan”

Peng Guoxiang
 Department of Philosophy and Religion
 Peking University
 “Ecological Implications and Beyond: Rereading the Inquiry of the Great Learning”

10:10 – 10:20 Tea/Coffee Break

Discussant: Mary Evelyn Tucker and John Grim

10:20 – 10:50 Panel Discussion

10:50 – 11:30 Closing Remarks

Yang Shengmin (10 minutes)
 Peter van der Veer (10 minutes)
 Mary Evelyn Tucker (10 minutes)
 Dan Smyer Yu (5 minutes)

11:35 – 12:10 Discussion of Publication Plans (Conference participants only)
James Miller, Peter van der Veer, Dan Smyer Yu, and Su Faxiang

12:30 – 14:00 Lunch

Afternoon Faculty interaction
 Activities (TBA)

Rationale

It is becoming increasingly obvious that the health of Planet Earth is affected by human activities on both organizational and personal levels. The industrialist vision celebrating a modern cornucopia has proven itself successful in extracting and harnessing resources from the Earth as well as in producing wastes lethal to the biosphere. The worldwide project of modernization has concurrently brought blessings to human wellbeing as well as displacement of human communities and endangered myriad species. Many of us, who are either socially engaged or theoretically-oriented, have produced works critiquing the environmental consequences of modernity and its grand global material project—modernization. Meanwhile, many of us have also begun to revisit and reinterpret ancient ecological worldviews and practices that are an inherent part of native belief systems for the purpose of either exploring alternative, “green” models of modern life or radically reorienting the course of modernization the world over. Nowhere are these questions more intensely focused and their impacts more keenly felt than China, which has experienced the full brunt of industrialization, population explosion, rural to urban migration at a pace and scale unprecedented in world history.

At the same time, however, it is necessary to resist the simplistic construction of “New China” as exclusively “secular”, “modern”, or “materialistic.” The resurgence of religious expression in contemporary China, the attention paid to minority nationalities throughout China’s diverse environmental contexts, and the resuscitation of Confucius as supreme icon of Chinese culture together compel us to pay attention to the cultural and religious diversity of contemporary China. Doing so leads us to question the binary taxonomies of tradition / modernity, sacred / secular, rural / urban, religion / science that inform the ideology of modernity, and to pay particular attention to the way their attendant ideologies and narratives serve to construct and authorize particular views of nature and environment.

We aim to do so by weaving together three separate spheres of inquiry. The first aims towards an historical understanding of China’s traditional constructions of nature and environment and of how those constructions have been reconfigured by modern narratives of secularization, nationalism, or scientific development. The second engages an understanding of China’s diverse environmental contexts and the ways in which minority nationalities, popular culture and official religions have constructed and engaged their local ecologies and environments. The third analyzes contemporary urban China and the concepts of space, nature, technology and environment that inform and authorize contemporary architecture, urban planning and utopian dreams of eco-cities. In these three ways we develop a comprehensive understanding of contemporary China that goes beyond the tradition / modernity dichotomy, and illuminates the diversity of narratives and worldviews that inform contemporary Chinese understandings of and engagements with nature and environment.

To generate this breadth and depth of knowledge requires a multidisciplinary approach, the first stage of which will take place by means of a workshop at Minzu University. In this workshop, both the historical studies of larger traditions and the ethnographic discussions of eco-religious communities among non-Han populations are part and parcel of the on-

going worldwide scholarly effort to discern the diverse superstructures and axiomatic roots of human ecological practices. On one hand, the workshop explores the “green” facets of religions in China, and, on the other hand, traces origins of modern ecological views, ethics, and practices from ancient times. The inclusion of ecological discourses from the non-religious sphere in China is meant to acknowledge the social reality of contemporary China, in which approximately 90% of the population is “non-religious.” This does not mean the secular society of China is constructed of social behaviors absent of belief systems and religiosity. The path of China’s modernization, despite its changing forms, bears a millenarianist trademark ranging from scientism to the current modernization trends, in which the vision of a “saved” China has always been projected into a not-yet-manifest future depicted as a paradise on earth with abundance, equality, and fair division of labor. This enchanted utopian trait of China’s modernity deserves an ecological reading from the perspective of religious studies as does contemporary field studies in smaller scale communities negotiating modernity and their own traditions in a globalized era. We look forward to working with a diverse body of scholars bringing fresh theoretical perspectives.

The Workshop

The workshop will bring together 12 Chinese scholars and 12 scholars working outside China. Papers will be translated both ways before the conference to enable maximum engagement between both sets of scholars. The conference will take place from March 6-8 at Minzu University, Beijing. There will be no parallel sessions so that all scholars have the opportunity to participate in all discussions. Notes from the discussions will be kept by the three editors so that the discussion can be reflected in the conference publications.

Workshop Organizers

Minzu University of China

DING Hong, Dean, School of Ethnology & Sociology
SU Faxiang, Chair of Department of Ethnology

North America and Europe

Peter VAN DER VEER, Max Planck Institute
Dan SMYER YU, Max Planck Institute
Mary Evelyn TUCKER, Yale University
John GRIM, Yale University
James MILLER, Queen’s University

Workshop Participants

Confirmed Participants

Joseph ADLER, Religious Studies, Kenyon College
 AN Jing, Ethnology, Minzu University of China
 BAO Zhiming, Sociology, Minzu University of China
 Ole BRUUN, Anthropology, Roskilde University, Denmark
 Nancy CHEN, Anthropology, University of California
 CHEN Xia, Philosophy, Chinese Academy of Social Sciences
 DING Hong, Ethnology, Minzu University
 John GRIM, Religion and Ecology, Yale
 GUAN Kai, Sociology, Minzu University of China
 KASANG Gyal, Religious Studies, Chinese Academy of Social Sciences
 HE Qimin, Religious Studies, Minzu University of China
 LIU Mingxin, Ethnology, Minzu University of China
 LIU Xiapei, Ethnology, Minzu University of China
 James MILLER, Religious Studies, Queen's University
 MIN Junqing, The Chinese Islamic Association
 Rebecca NEDOSTUP, History, Boston College
 PAN Jiao, Anthropology, Minzu University
 PENG Guoxiang, Religious Studies, Peking University
 Qi Jinyu, Ethnology, Minzu University
 REN Guoying, Ethnology, Minzu University
 Dan SMYER YU, Anthropology, Max Planck
 Deborah SOMMER, Religious Studies, Gettysburg College
 SU Faxiang, Ethnology, Minzu University
 Mary Evelyn Tucker, Religion and Ecology, Yale
 Peter VAN DER VEER, Religious Studies, Max Planck
 Robert WELLER, Anthropology, Boston University
 TU Weiming, Philosophy, Peking University
 YANG Shengmin, Ethnology, Minzu University
 YANG Zhuhui, Ethnology, Minzu University
 Emily YEH, Geography, University of Colorado
 YOU Bin, Religious Studies, Minzu University
 ZHANG Yahui, Ethnology, Minzu University
 ZHANG Xi, Ethnology, Minzu University
 ZHENG Xiaoyun, Religious Studies, Chinese Academy of Social Sciences

Paper Abstracts

„The Great Virtue of Heaven and Earth: Deep Ecology in the Yijing“

By Joseph Adler, Kenyon College

The Yijing is one of the foundational documents of Chinese culture: one of the „Five Classics“ (or „Scriptures“) of the earliest Chinese religious canon, and the subject of innumerable commentaries over the past two thousand years throughout East Asia. Since its first Latin translation in 1738 it has become an object of fascination by Western culture, especially since James Legge’s 1899 English translation and Richard Wilhelm’s 1924 German version (translated into English in 1950, with a famous foreword by C. G. Jung). Amidst the current revival of religion in the People’s Republic of China there is considerable renewed interest in the Yijing. The text and the divination system at its core are based on the premise that human beings and the natural world share a common nature that makes possible the meaningful correspondence of human interests and natural patterns, human creativity and the natural creative process of change. Such commonality or consanguinity is also the premise underlying the contemporary theory of „deep ecology.“ This paper presents a close reading of the Yijing that brings to light these correspondences, focusing primarily on the „Ten Wings“ or appendices as interpreted by the Cheng-Zhu school of Song-dynasty Confucianism.

“How the Ecology is Forgotten During the Process of Ecological Relocation: A Case Study of S Banner in Inner Mongolia from a Sociological Perspective”

By Bao Zhiming, Minzu University of China

Based on fieldwork carried out in Inner Mongolia’s S Banner region, this study reveals that the implementation of ecological relocation policy is a social process involving the participation of multiple social agents including the central government, local governments, market elites, farmers and herdsmen. Their complicated interaction embodies the nexus of power and interests between government, the market and local people. Local governments occupy a central position in the relationship network which forms during the process and their conflicting dual roles of “agent political operator” and “profit-seeking political operator” causes great uncertainty for the direction of top-down government-led environmental policy.

Keywords: ecological relocation; local governments; agent political operator; profit-seeking political operator

“Feng shui: A resource for Chinese ecology?”

By Ole Bruun, Copenhagen University

A range of processes in contemporary China may be seen to signify changing outlooks, including increasing subjectivization and diversification, even a rising pluralism. A resurgence

of religious expression and a reappearance of diviners of all sorts, first in rural and later in urban areas, may indicate the presence of substantial cultural resources for constructing alternative modernities. Among the Chinese philosophical and religious traditions, fengshui more than others is noted for its green facets, but perhaps more so by Euro-American writers than by Chinese writers.

Fengshui is known to bridge premodern and postmodern outlooks, expressing and constantly reshaping human sensibilities towards the totality of natural and man-made surroundings. Its genuine ecological contents and relevance, however, though postulated by many writers, remain contested, as its sensitivity to nature, defence of open spaces and insistence on greenery mix with materialist pursuits, ideological pragmatism, and a self-centred perspective. Globalizing trends in fengshui practices may invite comparison between Chinese and Euro-American processes described as a subjectivization of religion, while cultural exchange already long ago has effected that Chinese popular religion is infused with modern causality and subjected to conscious selection among elements.

Increasing wealth, diversification of lifestyles, and a desire for greener environments feed a general resurgence of non-modernist reflection, and link up with a shift towards cultural identity markers as opposed to state-led identity building. Thus, from thriving at the margins of society fengshui is seen to be adopted in urban homes, big business, green housing development, and a post-modern architecture with Chinese characteristics. The present paper will explore a range of recent uses and controversies of fengshui in China, mainly in urban areas, and discuss present and potential turns of fengshui in the context of a rising ecological awareness and a stated need of stronger environmental ethics. A lead question is if it has a capacity for adopting an ecological discourse and move towards 'ethical extension', or, if its elusive concepts, as some civil society actors seem to think, are incompatible with the ecological cause.

"Elemental Connections: Self-Cultivation, Ecology, and Reframing Urban Spaces"

By Nancy Chen, University of California, Santa Cruz

Trees not only are a natural symbol for longevity and fruitfulness but also help to provide a sense of place and meaningful practice...In Chinese temples certain trees are cultivated for their form and longevity. Throughout many parks and former imperial landmarks, trees that have lasted longer than several dynasties are labeled with small plaques. In the homes of urban artists and intellectuals, smaller trees may be carefully cultivated (Breathing Spaces, 2003: 52).

In earlier work, I examined the rise of popular healing practices in the Post Mao reform era. Ecological discourses were especially prominent in self cultivation practices such as taiji and qigong. Some forms of qigong even specifically highlighted trees as integral to enhanced awareness of energy and one's own breathing. Practitioners frequently cited the relief that parks offered from the daily rhythms and stresses of modern urban life.

As China goes green, so too its markets which offer an array of products to purify drinking water, reduce indoor air pollution, and recycle materials for consumer goods. Environmental consciousness in contemporary China is increasingly framed as located in consumer choices as well as state campaigns.

This book chapter will situate contemporary environmental awareness among ordinary citizens in 21st century China in a continuum from post Mao reform practices of self cultivation. Specific attention will be given to urban parks and the significance of trees based on ethnographic research. The natural and social landscapes experienced in these secular settings offer key opportunities to reframe subjectivities and enhance environmental and cosmological connections.

“A Daoist View of Ecology: The Co-existence of Dao and Wu (物)”

By Chen Xia, Chinese Academy of Social Sciences

Daoism has a deep reverence for ecology, cosmic equilibrium and natural dynamic harmony. This paper will demonstrate the interrelatedness between Dao and wu (matter, things, creatures, 物) as the philosophical foundation for protecting the environment and respecting all forms of life. Such spirit permeates into Chinese poetry, landscape paintings, contemplative practices, and fengshui. They present a microcosm of the universe as the macrocosm and highlight human involvement in the transformation of this universe, requiring the avoidance of any unnecessary tampering with the natural world. The Daoist, holding such view, is a contemplator, an observer, a lover and a dweller in the natural world. He or she lives in harmony with, rather than against the natural world, acts to benefit humans, other wu and the environment.

“Adapting or Choosing? – A Study on the Religious Cultural Ecology”

By He Qimin, Minzu University of China

The study on the diversified religious structure according to their geographical characteristics is a fresh field. Along with the layered nature ecology, the religious landscape in China's ethnical areas is also composed of tridimensional religious cultures. This corresponding religious landscape embodies the discipline that people's choice of religious cultures is subject to their special living conditions. Different from the natural ecology's "picky attitude" towards the living beings and their passive adapting to the natural ecology, in the field of religious ecology, the social relationship formed by human beings and their culture is initiative. The influence of the living conditions and the multistory structure of their economic level decide that, the one-to-one correspondence between a specific religion and a given area is not inevitable. Through the description of the Lisu people's convert to Christianity in Yunnan province, this essay tries to illustrate that the religious "diversification" is not only a tradition, but also a practical choice in line with people's living conditions.

.....

“Folk beliefs and ecological environment: Take the belief in holy mountain in Tibetan regions and ecological protection as examples”

By Kalsang gyal, Institute of World's Religions Chinese Academy of Social Sciences

.....

The belief in holy mountain is situated of a widely popular with strong folk atmosphere of the traditional belief pattern. Among world's religious beliefs, it is different from natural worship or totem worship, also is not an strictly orthodox religious belief. We may call it Tibetan folk beliefs, highland culture model, which has an important historical meaning and contemporary value of reference in the human and nature and other ecological civilization. This article will give an all-round discussion of the interactive relationships between the belief in holy mountain of Tibetan regions and ecological environment, specially has lots of case descriptions, objective analyses, and theory conclusions., from holy mountain's geographical concept, secular characteristics and sacred characteristics, and its relationships between village ecology and environment protection.

.....

“Analysis on the Influence of the Environment Factors on the Forming and Development of Manchu's Folk Culture”

By Mingxin Liu, Minzu University of China

.....

The forming of Manchu's folk culture lies on different aspects, while basically it rests with the natural environment and social environment where Manchu lives from generation to generation. First of all, natural environment is the most basic factor for the forming of Manchu's folk culture since every kind of culture is one kind of means for people to adapt to the nature. Secondly, Manchu's production way building on the basic of “White Mountain and Black Water” is the final factor for the forming of Manchu's folk culture. Besides, we should also pay attention to the influence on the Manchu's folk culture caused by the change of social structure, the development of economic culture, etc.

.....

“Culture, Belief Ecology and Sustainable Development: take the ancient villages in China as example”

By Liu Xiabei, Minzu University of China

.....

The Ancient Villages in the paper refer to traditional towns with a long history, accumulated culture, a self-consistent social structure and a healthy circle for socio-economic and cultural operating mechanism. And it has some characteristics: its layout reflects the Chinese traditional idea of integrating human in nature; and it has a more harmonious ecosystem environment than ordinary village; then the villagers get along and have a strong sense of belonging and identity for the community; there are many traditions and mechanisms and elites groups to deal with the public affairs, and a set of self-consistent livelihood practices, and the farming rituals, folk beliefs and operating systems based on it.

Taking the ancient village as an example by field work and literature search, the thesis aims to present that traditional culture is a self-consistent system including the nature-oriented livelihoods, the sound institutions of land management and distribution system adapted to the former, and the rituals, beliefs and their way of life based on the first two. It is a healthy and sustainable system; it is also a livable community with a great sense of happiness; then it is the carrier of “the meaning of life” with Chinese characteristics; and it is the cornerstone of cultural diversity.

The study also points that the folk beliefs and ancestor worship play important roles in the process of site selection and of protection of ecological environment. And the livelihood of the village is also the fruit of adapting to nature. The village has been a good interaction with nature. And it forms good ecological environments and the appropriate social cultures and their way of life, and makes up a wholly sustainable system. Thus, to preserve cultural diversity, we should protect the ancient village and pass on its culture.

..... **“Religion and Ecology of the Blang”**

By James Miller, Queen’s University, and An Jing, Minzu University of China

This essay reports on fieldwork conducted among the Blang people (Bulang zu) in Yunnan province in summer 2011 during the Kaowasa (Guanmenjie) Buddhist festival. It presents an ecological reading of Blang religious life that emphasizes the ways in which the local economy and ecology intersects with Blang religion, and how the Blang religious life is being transformed by the widespread adoption of tea monoculture. It argues that despite the rapid transformation of Blang economy, ecology and religion, the traditional religious values of Blang society can be a partner in official government efforts to reduce deforestation in Yunnan.

..... **“Allah and Agency: a Case Study of the Ecological Practice and Religious Expression of a Chinese Islamic Order”**

By Min Junqing, the Chinese Islamic Association

Islam has it that the ecological practice of maintaining the natural environment not only reflects the belief process of Muslims with regards to the Tawheed but also showcases the social value of “good merits” done by agents of Allah on earth. The thesis focuses on the ecological practice of Xidaotang which is one of the three Islamic sects in China. By doing so, the author tries to interpret the complex and multiple reciprocal relations between Allah and Mankind, communities and Nature which are embodied in Islamic belief system. The author holds that the ecological practice on part of Muslims originates itself in the expression of their belief in Allah. Besides, the thesis concludes that the Muslims endow their ecological practices with sanctity and cultural meaning by means of the religious ritual, thus creating the ecological effects. Muslims exhibit the nature of Islam which has dual emphases of both the world and hereafter by virtue of their ecological practice.

.....

“Finding Nature in Religion, Hunting Religion from the Environment”

By Rebecca Nedostup, Boston College

.....

The modern notion of “religion” as discrete category of analysis and of human activity, rendered in Chinese as zongjiao 宗教, developed part and parcel with a new conception of the natural world and human agency within it. In the last decades of the Qing, social Darwinism and its adaptations offered an explanation for China’s position in the world political and economic systems and posited religion as a distinguishing characteristic that influenced competitive ability. By the 1920s and 1930s, analysis of religion had spread from intellectual circles and a small group of political reformers to become a topic commonly discussed in the popular press and among the foot soldiers of political mobilization. Now an equally new concept of nature (ziran 自然) as the dominion over which humans manifested control played a key role in an evolutionary and historicist view of “religion”. Influenced by the translated works of theologians such as Allan Menzies, Max Müller, and Ernst Renan and by the functionalist theories circulating with the introduction of social science, popular, academic and governmental writing on religion increasingly focused on a schema that traced the origins of “belief” (xinyang 信仰) to a primitive human need to explain the mysteries of the natural world. Proper zongjiao represented a higher level of abstraction and progression away from this base “superstition” (mixin 迷信) – for many, a deeper engagement with texts and ethics, most especially matters of human interaction. Many in the intensely active world of Republican religious modernism shared such a view.

In this conception, then, the definition of religion depended on a notion of the natural world, if only ultimately to reject it: the farther religion had departed from nature, the truer a religion it was. Such an evolutionary schema proved dangerous to religious practice, since iconoclasts argued that believers should not need the physical trappings of temples and clerical networks to enjoy their spiritual freedom. At certain times and in certain places in twentieth century China, then, the modern concepts of “nature” and “religion” combined to create the conditions for an ecology of fear, in which religious practitioners could be forced to shift their behavior in order to counter the actions of a predatory state and culture.

.....

“Informalities: the Niche and Organization of the Yi People in the Manufacturing Zhujiang Delta”

By Pan Jiao, Minzu University of China

.....

In the huge influx of labor from the ethnic minority west to Zhujiang delta, the Liang Yi people, or Nuosu as they call themselves, are probably the most troublesome for some local administrators and employers in southeast China. They are often complained to be low in quality(suzhi di) , that is, poor in Chinese speaking and education, clumsy to be used to “modern situation”, unreasonable in settling dispute, and so forth. Drawing on the complains, it’s said that the local administrations advocate or regulate that there should be no more than 50 employees from Liangshan Yi in each manufacture, and each factory has to inform the local administrations whenever it employs more than 5 Yi people. In the labor market, the Yi people are publicly refused to be accepted whenever employers can find alternatives.

When they validate their discriminations against the Yi people, nevertheless, you can find what both of them concern with is actually the Yi people's group actions in settling labor disputes such as the delayed payment and low compensations for work accidents though the local administrations are more concerned with the social stability and the employers are more care of money they have to pay in settling dispute with the Yi labors.

The sketched above means the Yi's grouping is stronger than other people in the Zhujiang delta labor market. This article aims to illustrate how the Yi people are organizing themselves to enter the labor market and to defend themselves, how the informality of their organization is converted by the local administrations, employers, and even some Chinese scholars into a discourse of their cultural inferiority for a legitimacy to de-group them into impersonal individual labors, why the Zhujiang delta manufacturing actually needs the Yi labor despite both of the local administrations and employers dislike them, and how the informality of the Yi people actually parasitizes on made-in-China, which is basically informal itself even in terms of China's labor law.

.....
“Ecological Implications and Beyond: Rereading the Inquiry of the Great Learning”

By Peng Guoxiang, Peking University

The intellectual and spiritual resources that Confucian tradition can contribute to contemporary world from an ecological perspective have been increasingly receiving attention while Daoism still is regarded as more pertinent in this regard. A salient feature of Confucianism in terms of ecology should be defined as a “one-body” paradigm based upon an anthropocosmic vision. This Confucian one-body ecology was actually embedded and tackled in the Inquiry of the Great Learning articulated by Wang Yangming 王陽明 (1472-1528). The implications and significance of this notable Confucian text, however, was unfortunately not received enough attention in the previous discussion on Confucian ecology. This paper aims to reveal the Confucian one-body ecology by rereading and analyzing the Inquiry of the Great Learning. This one-body ecology, in my opinion, builds up a living one-body relationship not only between self and other human beings, human beings and the nature, but also between human beings as co-creators and the whole cosmos and the beyond.

.....
**“Research on the Grassland Ecological Emigration and Cultural Adaptability
 ——A Case Study of Applied Anthropology for the Source of the Yellow River”**

By Qi Jinyu, Minzu University of China

Since the implementation of conservation policy and being zoned for National Nature Reserve on Sanjiangyuan Nature Reserve in Qinghai Province, which makes the region's ecological environment greatly protection, to the lower reaches of the Yellow River and Yangtze River, such as environmental protection and ecological improvement in the overall. This paper focuses on depth studies of the policy-making level from the government in the planning and design of relevant policies, laws and regulations, which the Central Government had set up protected areas, as well as the original intention of the local government to proceed with the idea. In addition, how much degree of negotiation and detailed feasibility

studies in the choice of the process demonstrated on nature reserve divisions and ecological protection program? The central and local government whether had been reached a consensus in the development of workable migration relocation program? Otherwise, what is the view of the local people? What are the ideas of the experts concerning to the Nature Reserve strategy?

In this paper, on the depth of fieldwork to compare the life in migrants' community before and after the relocation of the migration through the ecological protection, and reference a useful experience in treatment and solution similar ecological resettlement work from abroad. There are self-evident of the importance of ecological immigration work, but in the actual operation that very few people giving enough concern on protection and transfer-inheritance of the immigrant groups' traditional culture, but more attention to ecological and environmental protection and ecological restoration. Through anthropological vision, this paper aims to interpret the above phenomenon and makes deep analysis on the ecological migration and its profound impact on social life and traditional culture's transfer-inheritance to ethnic minorities and immigrants.

Key words: ecological migrants, grassland ecological protection, cultural changes, social adaptation, integration strategy, cultural contrast

.....
"Ecology and Livelihood: A Study on Food Fight between the Animal and the Human at the Tujia Ethnic Township of Xiaguping, Shennongjia"

By Ren Guoying and Du Juan, Minzu University of China

In the Shennongjia National Nature Reserve, the Tujia people live a traditional life for generations. The implementation of the Policy for Ecology Protection has significantly improved the local ecological situation. However, it has resulted in a new problem--the animal compete with the human for food, which has somehow driven the Tujia people into financial trouble. Considering this phenomenon, the article, in the perspective of deep ecology, reflects on the Policy for Ecology Protection in the Shennongjia National Nature Reserve. It argues that the ecology protection should include the protection of the fundamental rights of the human, avoid the 'extreme biocentrism' and push the harmony of man and nature into being achieved.

Key words: Shennongjia, Tujia people, Food Fight between the Animal and the Human, Deep Ecology

.....
"Earthwork, Home-Making, and Eco-Aesthetics among Amdo Tibetans"

By Dan Smyer Yu, Max Planck Institute for the Study of Religious and Ethnic Diversity

The creativity of the Earth has inspired countless artists across the different continents of the world. The emergence of earthworks in the 1960s has further highlighted the interweaving creative forces of the Earth and the humanity. The imaginative mindscapes of humankind

and the sublime landscapes of the Earth are inextricably amalgamated in this unique style of art. This paper explores eco-aesthetic meanings of the intersections of natural landscape, religious practices, and home-making in a Tibetan farming village nestled on an alluvial fan of a dried tributary of a large river. This paper treats the built-environment, the natural but humanized surrounding landscapes, and the greater contour of the village as an earthwork in its broadest sense not only as an art form but also as works of geological forces and indigenous civil engineering with a spiritual orientation. Written from a synthesized perspective of cultural anthropology, phenomenology of landscape, and religious studies, this paper argues that place-specific and culturally-contextualized landscapes have subjectivities of their own. In the context of the Tibetan landscape, this earth-subjectivity is inextricably intertwined and interwoven with collective human subjectivity rested upon human social activities. The materiality of this intersubjective relation between the landscape and humans is what I call an “inter-dwelling process,” which is the centerpiece of this paper.

.....
“Conceptualizations of the Earth and the Ritual Management of Natural Resources in Classical Chinese Texts”

By Deborah Sommer, Gettysburg College

Much has been said about conceptualizations of heaven (tian 天) in pre-Han Chinese texts, but conceptualizations of the earth (di 地) are less well known. This essay explores religious understandings of the earth as they appear in classical Chinese texts such as the Book of Odes, Book of Documents, Book of Rites, and Rites of Zhou. It focuses particularly on ritual practices that sustained human relations with the earth and with its mountains, waters, altars of land and grain (she ji 社稷), and terrestrial numinous powers (qi 祇). Since the earth provided agricultural products and other natural resources necessary for human life, human beings were ritually obliged to acknowledge its beneficence, to live in accordance with its seasons, and to manage appropriately the natural resources it produced. This essay describes the principles that informed these ritual systems for maintaining relationships with the earth.

.....
“A Research on Resettlement in Amdo Tibetan Pastoral Area—— A Case Study of Maqu County and Luqu County in Gansu Province”

By Su Faxiang, Minzu University of China

Pilot projects of sedentarization in Tibetan pastoral areas have been launched since 1990s. Ever since the beginning of this century, large-scaled projects of sedentarization have been implemented. Based on the field work of 4 settlements in Maqu County and Luqu County —— both located in Tibetan autonomous prefecture, south of Gansu Province, this thesis briefly provides the basic information about the implementation, approaches the sedentarization modes of the pastoral areas in the southern part of Gansu Province and the basic living conditions of the residents, and the difficulties both residents and communities confront with.

Key words: nomads, resedentarization project, adaptation.

.....

“The Ecological Implications of Confucian Spirituality in the 21st Century”

Tu Weiming, Peking University and Harvard University

.....

A preliminary inquiry on Confucian humanism in the secular age based on a „personal“ observation of the distinctiveness of Confucian religiosity from the perspective of the Axial-Age civilizations. The purpose is to show that a new language of global citizenship is not only desirable but also necessary for all religions in confronting the new human condition as shaped by ecological consciousness. The anthropocosmic vision underlying the Confucian discourse is a source of inspiration and critical reference for rethinking the human as observer, appreciator, participant, and co-creator of the „Great Transformation.“

.....

“Foundations for an Ecological Culture in China”

By Mary Evelyn Tucker and John Grim, Yale University

.....

It is becoming increasingly clear that our global environmental crisis will require solutions from many disciplines including science, policy, law, and economics. However, it is also apparent that environmental ethics will be part of the solutions and that these ethics will need to be culturally sensitive. The field of world religions and ecology has emerged from this concern to incorporate environmental ethics that are attentive to the diversity of religious and cultural traditions around the world. In the case of China, such ethics for the environment can be drawn from Confucianism, Daoism, or Buddhism. The vice minister of the environment, Pan Yue, has done just that in developing an environmental ethics appropriate to the Chinese context. This paper will explore the sources of such an ethics in the Chinese religious traditions. It will highlight the growing concern in China to create an ecological culture.

.....

“Globalizations and Diversities of Nature in China”

By Robert Weller, Boston University

.....

This paper focuses on the ways global ideas about the relations between nature and culture became grafted onto existing practices in China. It begins with several key notions that co-existed in the late imperial period and helped constitute a social ecology of the Qing’s multi-ethnic empire. These include an imperial power that extends down from the center, an empowered edge that breaks in from the cognitive or physical periphery, and the many varied alternate conceptions important in non-Han parts of China. During roughly the same period and continuing through the twentieth century, several important global waves of thinking about and interacting with nature also entered China, including the broad transformations brought by the entry of New World crops beginning in the sixteenth century, a stark split between nature and culture that became important in the nineteenth century, and an environmentalist discourse that became important only at the end of the twentieth century. These new sets of ideas and practices were enormously influential, primarily at the level of policy. Especially with the enthusiastic embrace of the modern by many Chi-

nese elites in the early twentieth century, they appealed partly because they meshed with new ideas about the nation-state, its clear boundaries, and its very different cosmological grounding. They did not, however, completely replace the ideas that came before, leaving in place alternative ways of thinking about and acting on humans relations to the broader world.

.....
“From the Esoteric Buddhism to the Yishan sect of Islam: Why the mystical religious sects have more powerful influences on the residents of Talimubasin?”

By Yang Shengmin, Minzu University of China

From 3BC up to now, during the history of more than 2000 years , the residents of the Talimu basin of Xinjiang believe the Buddhism and Islam in succession. During the 2000 years, they have had been devout believers. These two religious are different completely. When they believed Buddhism, the Esoteric Buddhism give them more influence , and after they changed to believe Islam, the Yishan sect of Islam had occupied a dominant position. Both the Esoteric Buddhism and Yishan sect of Islam are the mystical religious sects. Why the mystical religious sects had more powerful influence on the natives of Talimu basin? We will try to give a interpretation from both the sides of environment and the history of the locality.

.....
“Research on the Dong’s Sticky Rice Cultivation and Related Cultural Operation”

By Yang Zhuhui, Minzu University of China

The relationship among habitat, culture, and human being is one of the important issues in anthropology. Ethnic groups living at various habitats will shape different livelihoods basing on their life experience. Then the livelihood will affect the construction of other cultural traits, and even form a “cultural complex”. As one of the ethnic groups cultivating rice, before foundation of the P.R.C., the Dong people saw sticky rice as their staple food in many areas, so the sticky rice cultivation was more popular than other kinds of rice, and then formed a series of cultural traits related to sticky rice and built a better interactive relation with its habitat. However, since the 1970s, as hybrid rice was cultivated more widely, sticky rice cultivation has been a sharp decline, then the cultural traits relating to sticky rice become weakening little by little because of the impact of this modern agricultural technology. What will local daily life take place when the crop breeds change? What will the cultural traits take place because of the changed crop breeds? And what change will take place in the interaction of habitat, culture, and human being? After describing the conditions of the Dong’s sticky rice cultivation, the author tries to expound the related cultural traits, and then devotes a discussion to developmental ideas, effects of modern agricultural technology on environment and local knowledge from the perspective of anthropology of development.

.....

“Competing articulations of Tibetan Buddhism and Environmental Protection”

By Emily T. Yeh

.....

Since the early 2000s, China has witnessed a proliferation of writing by Tibetans that asserts the affinities of traditional Tibetan cultural-religious concepts with contemporary environmental concerns, and thus the value of Tibetan culture and Tibetan Buddhism for conservation. Such claims can be found in an outpouring of essays and books in both Chinese and Tibetan by social scientists, influential Tibetan Buddhist leaders, and members of grassroots and other environmental organizations. In turn, environmentalists and conservation organizations have sought to collaborate with Tibetans on projects that deploy traditional practices and concepts for biodiversity conservation. While similar in broad outlines, the various arguments about Tibetan Buddhism and the environment are based on different and sometimes contradictory logics. Drawing on fieldwork with Tibetans involved in conservation work conducted between 2004 and 2011, this paper provisionally explores several different articulations of this Buddhism-environment nexus as well as their implications for how Tibetans view the relationship between their realities and those of secular, scientifically-grounded conservationists.

.....

“Flood Story in the Bible and Chinese myths: A Comparative Study from a Socio-Ecological Perspective”

By You Bin, Minzu University of China

.....

Flood, as the most representative metaphor of ecological disaster for the ancient, and for the modern, plays a central role in the imagination of great religious or philosophical writers. It reflects a deep understanding of these great writers about the intertwining of the social-ethical and ecological issues. On the one hand, flood was imagined as a result of dissolution of the social and ethical order, and the ecological disaster would not be solved without corresponding transformation in the social aspects. On the other hand, the story of flood and the ways to pacify down it became an archetypical myth to imagine their ideal societies. This paper would compare the flood story both in the Bible and the Chinese Classics to see how the socio-ecological significances are elaborated in these great religious traditions, and their possible inspirations for the contemporary.

.....

“The Sacrificed Water Ghosts in the Jinci Temple”

By Zhang Yahui, Minzu University of China

.....

The Nanlao spring originates from the Xuanweng mountain behind the Jinci Temple near Taiyuan city in the Shanxi province. The spring had been the main water resource for the irrigation of the villages around the Jinci temple since the very beginning of the Song Dynasty until the spring dried up in the 1980s. There are two important rituals about the spring every year, one for the female god named Shuimu (the mother of the water), and another for a hero named Zhanglang whose tomb was built in the pool in the middle of the float

of the fountain. I discussed the meaning of both of the rituals in the perspective of the research of the sacrifice of Marcel Mauss, and suggest that the ritual for Shuimu removes the danger of the nature, and another ritual removes the danger from the empire .

.....

“A Religious Ecology Theory of Theravada Buddhism”

By Zheng Xiaoyun, Chinese Academy of Social Sciences

.....

Ecological civilization is one form of civilizations of the human kind. The basic ideas that an ecological civilization proposes is that of a whole system of global ecological environment and that of inter-connection and relationship among various elements within the system. Based on the principles of respect for and protection of nature, and for the purpose of harmonious co-existence of human beings, of human with the nature and the society, it aims at the establishment of sustainable modes of production and consumption, guiding people on a sustainable, harmonious way of development. Buddhism has rich theories on ecological ethics. This paper focuses on the theravada Buddhism to provide a brief discussion of ecological civilization of theravada Buddhism, analyzing the natural, social and spiritual aspects of the system. The theravada Buddhist idea of “karma-reward” is an important Buddhist theory, and forms the theoretical foundation for the construction of a theravada Buddhist ecological civilization. It emphasizes the relationship between subjects and the environment, and shows great concern for the ecological environment. Many of the theravada Buddhist commandments are expressions of mercy and compassion for the nature, and theravada Buddhist ideas of the relationship between human beings as well as between human and society indicate major concepts of a social ecological civilization. One of the prominent characteristics of the spread of theravada Buddhism is the close connection between royal power and authority of the deity. For theravada Buddhism, emphasis on wisdom and spiritual ecological civilization are important features. The three aspects complete each other to construct a unique Buddhist ecological system, revealing rich ecological resources inherent in theravada Buddhist thoughts.

Key Words: theravada Buddhism, natural ecological civilization, social ecological civilization, spiritual ecological civilization

Participant Bios

Joseph A. ADLER is Professor of Asian Studies and Religious Studies, and Director of the Asian Studies Program, at Kenyon College in Gambier, Ohio. He received his Ph.D. in Religious Studies in 1984 from the University of California at Santa Barbara. He is the author of *Chinese Religious Traditions* (Prentice Hall, 2002), co-author of *Sung Dynasty Uses of the I Ching* (Princeton University Press, 1990), and translator of *Introduction to the Study of the Classic of Change*, by Zhu Xi (Global Scholarly Publications, 2002). He has also contributed essays to *Confucianism and Ecology* (1998), *Sources of Chinese Tradition*, 2nd. ed. (1999), *Confucian Spirituality* (2004), *Teaching Confucianism* (2008), and *Zhu Xi Now* (forthcoming). In 1992 he founded the Confucian Traditions Group of the American Academy of Religion. His new book, *Reconstructing the Confucian Dao: Zhu Xi's Appropriation of Zhou Dunyi*, is currently under review.

AN Jing is a Ph.D. candidate at Minzu University of China specializing in ethnology of religion. Her dissertation is focused on social function of traditional religion. She has conducted field research at Laoman's village in Yunnan province three times since 2008. In 2010 - 2011, she was a visiting research student at Queen's University.

BAO Zhiming (PH.D., Department of Sociology, Peking University, 1994) is the Chair and a professor in the Department of Sociology at Minzu University of China. From 1988 to 1996, he worked in the institute of sociology and anthropology at Peking University. From 1991 to 2005, he studied in Japanese universities and academic institute such as National Museum of Ethnology, Tokyo Metropolitan University, Ritssho University as a visiting student and visiting scholar. From 2005 to 2007, he was a full-time professor in Nagoya University of Commerce and Business in Japan. Basing on multi-sided fieldwork for years in Inner Mongolia, especially in agricultural Mongolian area, he has undertaken ethnographic researches on Mongolian culture/society, has published *The Life of Mongolian Peasants in Horchin* (in Mongolian, 1999). He is doing a research project about the ecological relocation in Inner Mongolia from the perspective of environmental sociology and ecological anthropology, and has published "Definition, Categorization and Other Issues on Ecological Migration (Relocation)"(2006) and "Impact of Ecological Migration (Relocation) on Nomadic Existence"(2005), etc.

Ole BRUUN has a PhD in anthropology from Copenhagen University, Denmark. He has extensive fieldwork experience from China, Mongolia and Vietnam and has specialized in the broad interface between nature and society, including perceptions of nature, resource management, pastoralism, popular religion, Chinese feng shui, and local community adaptation issues. He is currently Associate Professor at the Institute for Society and Globalization, Roskilde University, Denmark. Email: obruun@ruc.dk

Nancy N. CHEN, Professor of Anthropology, University of California at Santa Cruz. Research Interests and teaching Specialties: Medical anthropology, visual anthropology, food and culture. Area of Research: food and medicine, Chinese biotechnology, mental health and cross-cultural psychiatry, traditional and alternative healing practices, Asian-American identity.

Selected Publications:

Asian Biotech: Ethics and Communities of Fate, Aihwa Ong and Nancy N. Chen, eds. Duke University Press 2010.

Food, Medicine, and the Quest for Good Health, Columbia University Press, 2009.

Bodies in the Making, Nancy N. Chen and Helene Moglen, Ed. New Pacific Press, 2006.

Breathing Spaces: Qigong, Psychiatry and Healing in China, Columbia University Press, 2003.

China Urban: Ethnographies of Contemporary Culture, Nancy N. Chen, Constance Clark, Suzanne Gottschang, Lyn Jeffery, Ed. Duke University Press, 2001.

DING Hong, Ph.D. Professor of Ethnology at Minzu University of China. She teaches Islamic Culture, Study of Gender and Anthropology of Religion, etc. Her major realms are the study of ethnic groups and religions. She has numerous publications, such as *The Study of Dungan*, *Hui in China* and *The Influence of Russia on the Development of Central Asia*.

John GRIM is a Senior Lecturer and Research Scholar at Yale University, where he has appointments in the School of Forestry and Environmental Studies as well as the Divinity School and the Department of Religious Studies. He teaches courses in Native American and Indigenous religions and World religions and ecology. He has undertaken field work with the Crow/Apsaalooke people of Montana and Salish people of Washington State. His published works include: *The Shaman: Patterns of Religious Healing Among the Ojibway Indians* (University of Oklahoma Press, 1983) and, with Mary Evelyn Tucker, a co-edited volume entitled *Worldviews and Ecology* (Orbis, 1994). With Mary Evelyn Tucker, he directed a 10 conference series and book project at Harvard on "World Religions and Ecology," He edited *Indigenous Traditions and Ecology: The InterBeing of Cosmology and Community* (Harvard, 2001) and co-edited the Daedalus volume titled *Religion and Ecology: Can the Climate Change?* (2001). He is co-founder and co-director of the Forum on Religion and Ecology at Yale with Mary Evelyn Tucker.

GUAN Kai, Ph.D. is an Associate Professor of Sociology at the School of Ethnology and Sociology, Minzu University of China, where he teaches classes in Political Sociology, China Society Study, Ethnic Group and Social problem, Method in Social Science Study. He is the author and editor of numerous articles. He served as a special invited researcher for The Central Propaganda Department: *Ethnic Politics* (2007), *Intangible cultural heritage of ethnic minorities and public policy* (2010). He holds an Master's degree in Sociology from Beijing University and a Ph.D in Anthropology from Minzu University of China.

Rebecca NEDOSTUP, Professor, Department of History, Boston College. Research interests include the relationship between mass politics, popular culture, and social power in the twentieth century; religion and the nation-state; and urban and spatial history. Her 2009 monograph *Superstitious Regimes* examines the execution of Nationalist government campaigns against Chinese popular religious practice, 1927-1937. Her new research investigates community formation and home building among displaced persons in wartime and postwar China and Taiwan. Professor Nedostup offers courses in Asian and world history; modern Chinese history; and the urban, religious, and cultural history of greater China, as well as teaching graduate colloquia on modernity, religion, and nationalism and on ritual

and spatial studies in history. She is director of the Asian Studies Program at Boston College and co-organizes the Modern Chinese History Seminar at the Fairbank Center for Chinese Studies at Harvard University.

James MILLER: I am Associate Professor of Chinese Religions at Queen's School of Religion, Queen's University, Kingston, Ontario, Canada. Most scholars know me principally as a scholar of Daoism (aka Taoism), the organized, indigenous religion of China. As a sinologist I have translated and interpreted texts from the medieval Chinese religious movement known as the Way of Highest Clarity. More broadly, I study the way religions construct images of nature and influence values and behaviour towards nature and the environment. My current research engages the way that Daoism is being constructed as a "green religion" in China and abroad. You can read more about this part of my work on my research blog, sustainable China.

PAN Jiao, Ph.D. Professor of Anthropology at Minzu University of China, where he teaches classes in Anthropological Theory. His major realms are Ethnical Group Theory, Anthropological Theory and Method, Social Stratification, etc. He is the author of numerous articles like "Ethnic Identity and Ethnic Group: Nuclear Basis and External Circumstance" and "Theories of Ethnic Identity and the Making of Yi Identity in China" and others.

PENG Guoxiang is a Professor of Chinese philosophy, intellectual history and religions at Peking University and the director of the Center for Cultural China Studies at the Institute for Advanced Humanistic Studies of PKU. He was visiting professor, scholar, and research fellow of universities including University of Hawai'i, Harvard University, Wesleyan University, National Taiwan University, The Chinese University of Hong Kong, Ruhr-University Bochum in Germany, and National University of Singapore, etc. He received many fellowships and awards including Friedrich Wilhelm Bessel Research Award bestowed by the Humboldt Foundation and the Ministry for Education and Research of Germany. He was invited to give lectures at universities in the United States, Europe and East Asia. He is deputy secretary general of the Chinese Society for Confucian Studies and board member of the International Confucian Association. He is also a member of the editorial advisors of the European Journal for Philosophy of Religion (Europe), the executive editor of the Journal of the History of Chinese Philosophy (Beijing), etc. His publications include four books and more than seventy peer reviewed articles focusing on Neo-Confucianism and Contemporary New Confucianism.

Qi Jingyu, Ph.D. is an Associate Professor of Sociology at the School of Ethnology and Sociology, Minzu University of China where he teaches classes in Culture Study, Educational Anthropology and Religious Sociology. The author and editor of numerous articles, he served as the Director of China Ethnology Society: Group Identity and Diversity of Identification: An Anthropological Comparison of Three Tu Ethnic Communities (2008), Wandering in Beijing: Identity Identification and Ethnic Adaption of Minorities (2011). He received his Ph.D. in Sociology from Minzu University of China and completed his postdoctoral work in Beijing University.

Dan SMYER YU is a Research Group Leader at Max Planck Institute for the Study of Religious and Ethnic Diversity in Göttingen, Germany. He is an anthropologist of religion specializing in the studies of religious revitalizations, charismatic communities, commercialization of religious spirituality, and the relationship between eco-religious practices and place-making in contemporary China. He received his Ph.D. in cultural anthropology from the University of California at Davis. His recently published book *The Spread of Tibetan Buddhism in China: Charisma, Money, Enlightenment* (Routledge 2011) results from one of his cross-regional and cross-institutional ethnographic research projects. Currently he is writing another book concerning the intersections of religion, nation, and nationalism in the context of modern Sino-Tibetan interactions. It addresses how land, place-making, nostalgia, modernity, imagination, and representation are entwined in both rural and urban settings of contemporary China. In addition to his research writing, Dr. Smyer Yu has also made an ethnographic film titled *Embrace*, which documents Amdo Tibetans' narratives concerning folk religious practices and their ecological significances. It is nominated for award at the Beijing International Film Festival in 2011.

Deborah SOMMER 司馬黛蘭 is an Associate Professor of Religion at Gettysburg College, Gettysburg, Pennsylvania, where she teaches classes in Chinese religions and intellectual history, historical surveys of the religious traditions of South and East Asia, classical Chinese, and cross-cultural studies of the body in the field of comparative religions. The author of numerous articles, she served as editor of *Chinese Religion: An Anthology of Sources* (1995) and is the author of the forthcoming book, *The Afterlife of Confucius: The Sage in Body and Image*. She holds a Ph.D. in Religion from Columbia University.

Su Faxiang, Ph.D. Professor in Ethnology at Minzu University of China. He teaches classes in Folklore, Tibetan Buddhism, Study of Tibetan Society, etc. He is also the author of numerous publications such as *The Research of The governing toward Tibet in Qing Dynasty* and *The Research of Ethnic Relationships* in Tibet and others.

Mary Evelyn TUCKER is a Senior Lecturer and Senior Research Scholar at Yale University where she has appointments in the School of Forestry & Environmental Studies as well as the Divinity School. She is a co-founder and co-director with John Grim of the Forum on Religion and Ecology. Together they organized a series of ten conferences on World Religions and Ecology at the Center for the Study of World Religions at Harvard Divinity School. They are series editors for the ten volumes from the conferences distributed by Harvard University Press. She is also Research Associate at the Reischauer Institute of Japanese Studies at Harvard. In 2011 Tucker completed the *Journey of the Universe* with Brian Swimme, which includes a book from Yale University Press, a film on PBS, and an educational series of interviews. She is also the author of *Worldly Wonder: Religions Enter Their Ecological Phase* (Open Court Press, 2003), *Moral and Spiritual Cultivation in Japanese Neo-Confucianism* (SUNY, 1989) and *The Philosophy of Qi* (Columbia University Press, 2007). She co-edited *Worldviews and Ecology* (Orbis, 1994), *Buddhism and Ecology* (Harvard, 1997), *Confucianism and Ecology* (Harvard, 1998), *Hinduism and Ecology* (Harvard, 2000), and *When Worlds Converge* (Open Court, 2002). With Tu Weiming she edited two volumes on Confucian Spirituality (Crossroad, 2004). She also co-edited a Daedalus volume titled *Religion and*

Ecology: Can the Climate Change? (2001). She edited several of Thomas Berry's books: *Evening Thoughts* (Sierra Club Books and University of California Press, 2006), *The Sacred Universe* (Columbia University Press, 2009), *Christian Future and the Fate of Earth* (Orbis Book, 2009). She is a member of the Interfaith Partnership for the Environment at the United Nations Environment Programme (UNEP). She served on the International Earth Charter Drafting Committee from 1997-2000 and is a member of the Earth Charter International Council. B.A. Trinity College, M.A. SUNY Fredonia, M.A. Fordham University, PhD Columbia University.

Tu Weiming, Lifetime Professor of Philosophy and Director of the Institute for Advanced Humanistic Studies at Peking University and Research Professor and Senior Fellow of Asia Center at Harvard University, was born in Kunming and grew up in Taiwan. He received his B.A from Tunghai University in Taiwan, M.A and Ph.D from Harvard University. Tu is a fellow of the American Academy of Arts and Sciences (1988-), Executive member of the Federation of International Philosophical Societies (FISP, 2008-) and a tutelary member of the Institute of International Philosophy (IIP2010-). Tu has taught Chinese intellectual history, philosophies of China, and Confucian humanism at Tunghai University (1967-68), Princeton University (1967-71), University of California at Berkeley (1971-81), Peking University (1985), Taiwan University (1988), Ecole des Haute Etudes in Paris (1989). He taught at Harvard from 1981 to 2010. He holds honorary professorships (comparable to honorary degrees) from Zhejiang, Sun Yat-sen, Suzhou, Renmin, Jinan, the Foreign Languages University and the Shanghai Academy of Social Sciences, all in China.

Peter VAN DER VEER is Director of the Max Planck Institute for the Study of Religious and Ethnic Diversity at Göttingen. He taught Anthropology at the Free University in Amsterdam, at Utrecht University and at the University of Pennsylvania. In 1992 he was appointed as Professor of Comparative Religion and Founding Director of the Research Center in Religion and Society in the Social Science Faculty of the University of Amsterdam. He served as Dean of the Social Science Faculty and as Dean of the Amsterdam School for Social Science Research at Amsterdam, and as Director of the International Institute for the Study of Islam and Chairman of the Board of the International Institute for Asian Studies, both in Leiden. In 1994 he was appointed as University Professor at Large at Utrecht University, a position he continues to hold. He has held visiting positions at the London School of Economics, the University of Chicago, University of Michigan, the Ecole des Hautes Etudes en Sciences Sociales in Paris, the Institute for Advanced Study in Princeton, the New School in New York, and the National University of Singapore. He received the Hendrik Muller Award for his social science study of religion. He is an elected Fellow of the Royal Netherlands Academy of Arts and Sciences. Van der Veer works on religion and nationalism in Asia and Europe. He has just finished a monograph on the comparative study of religion and nationalism in India and China. Among his major publications are *Gods on Earth* (LSE Monographs, 1988), *Religious Nationalism* (University of California Press, 1994), and *Imperial Encounters* (Princeton University Press, 2001). He was editor or co-editor of *Orientalism and Post-Colonial Predicament* (University of Pennsylvania Press, 1993), *Nation and Migration* (University of Pennsylvania Press, 1995), *Conversion to Modernities* (Routledge, 1997), *Nation and Religion* (Princeton University Press, 1999), *Media, War, and Terrorism* (Routledge-Curzon,

2003), *Patterns of Middle-Class Consumption in India and China* (Sage 2007). Professor van der Veer serves on the Advisory Board of *Public Culture*, *Contributions to Indian Sociology*, *Nations and Nationalism*, *Culture and Religion*, *Domains*, *Cultural Dynamics*, and *China in Comparative Perspective*.

Robert P. WELLER is Professor and Chair of Anthropology and Research Associate at the Institute on Culture, Religion and World Affairs at Boston University. He is the author numerous books and articles, including *Discovering Nature: Globalization and Environmental Culture in China and Taiwan* (2006) and *Alternate Civilities: Chinese Culture and the Prospects for Democracy* (1999). His next book, currently in press and co-authored with Adam Seligman, is *Rethinking Pluralism: Ritual, Experience, and Ambiguity*. Weller's present research focuses on the role of religion in creating public social benefits in Chinese communities in China, Malaysia, and Taiwan.

YANG Shengmin, Ph.D. Professor of Ethnology at Minzu University of China, where he teaches Fieldwork of Ethnology, the History and Culture in Northwest China, Ethnic Issues in Xinjiang and Central Asia, etc. His major realms are the study of Peoples in Northwest of China and Central Asia, especially the study of Ethnical History and Culture in Xinjiang, in which he has made significant achievements. He has numerous publications, such as *The History of Quigour* and *Comprehensive Mirror for Aid in Government: The Explanation of Tujue and Quigour History*.

YANG Zhuhui, Ph.D. Professor of Ethnology at Minzu University of China, where she teaches Ethnography of China, Fieldwork, Family, Marriage and Kinship, etc. Her major realms are the study of History and Culture in South China. She has plenty of publications, such as *The Study of Birth Culture of Southwest China*, and *Customs of Dong*, etc.

Emily T. YEH is Associate Professor of Geography at the University of Colorado, Boulder. She conducts research on nature-society relations in Tibetan parts of the PRC, including projects on conflicts over access to natural resources, environmental history, the relationship between ideologies of nature and nation, the political ecology of pastoral environment and development policies, vulnerability of Tibetan herders to climate change, and emerging environmental subjectivities. Her work has appeared in journals such as *The China Quarterly*, *Environmental History*, *Society and Space*, and *Annals of the Association of American Geographers*, and she is currently revising a book manuscript on the political economy and cultural politics of development and landscape transformation in Tibet.

ZHANG Haiyang, Ph.D. is a Professor of Ethnology at Minzu University of China, where he teaches classes in general ethnology, classical theories of anthropology, physical anthropology, comparison of Eastern and Western culture. His publications include *Cultural Diversity in China and Chinese Identity*, and he is the author of numerous articles, such as "Structural Characteristics of Chinese Civilization: the Development of Ethnic Minority and National Security," "Social Harmony, the Fourth Generation of Globalization and Diversity Harmony of Culture, the Studies of Civil Culture in China's Society Transition," and others.

ZHANG Xi, Ph.D. is a teacher of Anthropology at Minzu University of China, where he teaches classes in Cultural Anthropology, Tourist Anthropology and Applied Anthropology. His major realms are Cultural Anthropology and Applied Anthropology. He is the author of numerous famous articles like “The Core Knowledge of Qiang” and “The Review of Ecological Anthropology Thoughts,” and others. In addition, he translated the written work *Aboriginal Language Survey*.

ZHANG Yahui (Ph.D. Peking University) is an assistant professor at the Minzu University of China. His research covers religions of the Manchu, Mongolians and Tibetans of the Qing Dynasty, the social history of Water in North China, and the ethnographic study of Shamanism. He has published *Shuide Peitian* (The Virtue of Water is Celestial: Society and Morality in an Irrigational System, Central Shanxi, Minzu Press, 2008) and *Lishi yu Shenshengxing* (History and the Sacred, World Book Press, 2010). He also published papers in *Qingshi Yanjiu* (Qing History Studies), *Chinese Anthropological Review*, and *Sociological Studies*.

ZHENG Xiaoyun, Ph.D. (Institute of World Religions, Chinese Academy of Social Sciences) is an expert on Southern Buddhism, religions in Southeast Asia and ethnic religions. She is also the Assistant Secretary-General of the Center of Buddhist Studies of the CASS, and Executive Chief-Editor of the Journal *World Religious Cultures*.

Workshop Format

The actual dates of our workshop are March 7 – 9. The workshop is divided into seven panels. Each panel consists of four or five participants plus two discussants. Each paper (including co-authored papers) should be presented in 20 minutes. The last 30 minutes of a panel are allotted to discussion. The total length of a panel is approximately between one hour and thirty minutes or one hour and forty minutes.

The conference room has multimedia equipment. It is best you have your PowerPoint slides in a flash drive if you would like to use the University's laptop. If you have special needs, please communicate with our conference assistants listed in the program.

The working languages of our workshop are Chinese and English. Minzu University will provide simultaneous translation; however, it is best that we have our papers translated into Chinese before we arrive in Beijing. Many of our colleagues and students in China do not speak English.

If you won't be able to have the translation of your paper done on time, please consider writing your PowerPoint in both English and Chinese and send a copy to Dan Smyer Yu.

Communication of Research Results

We plan to publish selected papers in both Chinese and English languages. Potential publishers for the Chinese version include Minzu University Press, Nationality Publishing House, and other top publishers of academic works. Minzu University will commission some of its graduate students to translate your papers into Chinese; however, it is probably best that you find a translator whom you feel comfortable in terms of how your work is best translated and represented in the scholarly fashion. All of our papers will be included in the Chinese version of volume. Having your translation early will help us publish our works as soon as we can.

For the English version we will approach academic publishers which have prior experiences of working with the topics of religion, ecology, environmental sustainability, and China Studies. The list of potential publishers is long. Our publishers could be University of California Press, Harvard Press, Routledge, Oxford, University of Washington Press or McGill-Queen's University Press. As soon as we have received workshop participants' papers, we will have a concrete blueprint for publication. Our pre-publication division of labor among organizing scholars are set with their specializations. Toward the end of our workshop, we will have a session addressing publication ideas and issues.

Volume Editors

Editors of the Chinese version

Dan Smyer Yu (Research Group Leader, Max Planck Institute)

SU Faxiang (Chair of the Department of Ethnology)

Editors of the English version

Peter VAN DER VEER (Prof./Dir., Max Planck Institute)

James MILLER (Prof., School of Religion, Queen's University, Canada)

Dan SMYER YU (Research Group Leader, Max Planck Institute)

Each of the co-editors will be responsible for one of the three sections of the intended volume based on his expertise. Miller will take in charge of papers focusing on interpretations of religious traditions and their ecological significance in contemporary China. Van der Veer will review papers that primarily address ecological/environmental views and practices in the secular realm of China especially cosmopolitan centers of China. Smyer Yu will edit papers focusing on ecological practices of ethnic minority communities in China. This general division of labor among the three editors by no means sets clear-cut boundaries between paper topics presented at the workshop. We work together in every way we can to complete the publication of the volume from every stages of its development. In particular we aim to ensure that the papers are not presented as free-standing independent entities, but that at the end of each section, the editors will write a short review note that aims to capture some of the discussion that took place in the workshop and to communicate some of the interdisciplinary insights that the conference aims to generate.

Table of Contents

[Titles are for illustrative purposes only]

Editors' Introduction..... Miller, van der Veer, and Smyer Yu

Part I: Traditions and Modernities Miller

The World as my Body: Daoism and Ecology Author #1

Religion, Science and Modernity Author #2

Reading Nature: Ecology and Divination in Fengshui Practice Author #3

Chinese Christian Discourse on Nature and Science Author #4

Local Ecologies of Religion in Islamic China Author #5

Interdisciplinary Response Miller, van der Veer, and Smyer Yu

Part II: Materiality and State Van der Veer

Materializing Communist Utopia in Late Capitalist Modernization..... Author #6

Eco-Paradise in Cyberspace of China Author #7

"Boss Christians" and Building a City of God in Wenzhou..... Author #8

Reinventing Eden among Christian Business Owners in Shanghai Author #9

"Ecological Civilization" and other Ecotopias..... Author #10

Interdisciplinary Response Miller, van der Veer, and Smyer Yu

Part III: Indigenous Landscapes of Sustainability..... Smyer Yu

Vibes of Seismic Motions: Naxi Earthquake-proof Architecture Author #11

Tourist Consumption of Tibetan Landscape in Shangri-La Author #12

The Model of Bai Horticulture in the Myth of King of Five Grains Author #13

The Birth of Humans from Trees: Environmental Ethics in Qiang Myths Author #14

An Ark of Forests: Reindeers, Shamans, and Healing among Dawo'er Author #15

Interdisciplinary Response Miller, van der Veer, and Smyer Yu

Critical Dates/Instruction for Abstract and Paper Draft

Conference dates: March 6th – 9th, 2012

Welcome dinner is scheduled at 6:00pm, March 6th. If you can schedule your arrival time around 15:00 Beijing time, that'll give you enough time for the transition from Beijing airport to our hotel and complete workshop registration with our staff and student volunteers in the lobby of our hotel.

Your hotel will be covered by the workshop for the nights of March 6th, 7th, 8th, and 9th

Abstract due before December 1, 2011

Approximately 200-250 words

Please email your abstract to both James Miller and Dan Smyer Yu:

james.miller@queensu.ca

smyeryu@mmg.mpg.de

Paper draft due before **February 15, 2012**

- The word count of your paper is around 8,000
- Please use AAA citation format as we'll work mostly with anthropologists and ethnologists in China. Here is the link to AAA Style Guide:
http://www.aaanet.org/publications/style_guide.pdf
- Please also have your paper translated into Chinese. It is because we'll have the Chinese version of our volume published in China and our colleagues and attending students in China will be most appreciative if you make your work accessible to them during conference. We'll cover our own translation expenses.
- Please email your paper to James Miller and Dan Smyer Yu:
james.miller@queensu.ca
smyeryu@mmg.mpg.de
- We'll distribute our papers to everyone.

Most of us are swamped with our work. Rest assured we have a great deal of empathetic understanding for your fully-marked calendars as we do, too; however we trust all of us have a high morale to work together to have this volume of our insights and visions published as early as we can. With both resourceful and instrumental support from Max Planck, Minzu, Yale, and our individual enthusiasms, we have every reason to make our project successful! We thank you and give you a high five in advance for working extra hours, staying up late, or sacrificing a couple of weekends, to complete your draft on time!

Hotel Directions and Workshop Registration

Most likely you will land at Terminal 3 of Beijing Capital Airport. The best way to reach our hotel is by taxi. It usually costs 110 – 120RMB for the ride to the conference hotel on the campus of the Central Institute of Socialism, which is opposite the West Gate of Minzu University. It is best you have some cash when you land in Beijing.

Here is the hotel address and contact information in both Chinese and English, which you may show to your taxi driver:

Wenhua Hotel (inside the Central Institute of Socialism)
文华苑[在社会主义学院里面；民族大学西街]
No. A4 Wanshousi, Haidian District
北京市海淀区万寿寺甲4号
Tel: +86-10-68706868; +86-10-68706383

Conference Assistants

An Jing (Minzu University of China)

anjing808@126.com

Tel: +86 18201005600

For general conference assistance at Minzu University please contact An Jing.

Kang Jie (Max Planck Institute)

kang@mmg.mpg.de

Tel: +86 18610069707

Kang Jie will be assisting Max Planck related work during the conference. She will collect your reimbursement form and receipts.

Workshop Organizer China Contact Information

Dan Smyer Yu, Ph.D.

Max Planck Institute

Cell: 86-13910603084

smyeryu@mmg.mpg.de or dsmyeryu@yahoo.com

Reimbursement Instructions

It is essential to keep your flight itinerary, invoice from your travel agent or airline, and your boarding passes. In particular, the Max Planck Institute requires you to hand in your original boarding pass with your travel claim. Without the boarding pass, you will not receive reimbursement.

Our hotel rooms will be prepaid. We have sent everyone a confirmation message. If in any event your room is not prepaid, please make sure to ask your hotel staff to write your full name and Minzu University of China on the invoice for reimbursement from Minzu University of China.

Like most European institutions, the Max Planck Institutes make reimbursements by wire transfer. It is essential that you provide us with your bank wire information. In the appendix we attach a sample MPI reimbursement form for your reference. We'll collect your completed, signed form during the conference. We will have Kang Jie, our Max Planck conference staff member, to collect your boarding pass and flight receipts. For more reimbursement inquiries please contact Ms. Jie Zhang, Department Secretary, at vdvOffice@mmg.mpg.de.

