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UMR 5206

*Action, Discours
Pensée politique & économique*



**International Associated Laboratory
CNRS-ENS Lyon/ CASS
“Post-Western Sociology in Europe and in China”**

**Workshop 2019, 24-26 June
Ethnicity, Space and Religion
in Europe and in China**

ENS Lyon, TRIANGLE

Monday 24th 9:00 - 18:15 1 Place de l'Ecole ENS MONOD
Tuesday 25th 9:00 - 16:30 1 Place de l'Ecole ENS MONOD



International Associated laboratory (LIA)

CNRS-ENS Lyon/CASS

***Post-Western Sociology
in Europe and in China***

Workshop

***Ethnicity, Space and Religion in Europe
and in China***

Time: 2019 June 24–27 th

Venue: ENS Lyon, France

Host organizer: Triangle, CNRS, ENS Lyon

**Partner: Institute of Sociology, Chinese
Academy of Social Sciences, Beijing**

LIACNRS-ENS/CASS
Post-Western Sociology in Europe and in China
Workshop in ENS Lyon, France, 2019
***Ethnicity, Space and Religion in Europe and
in China***

Host-organizer: Triangle, CNRS, Ecole Normale Supérieure de Lyon

Partner: Institute of Sociology, Chinese Academy of Social Sciences, Beijing

The workshop will focus on the intermingling notions of ethnicity, religion and society in order to understand the common dynamics that religious groups and individuals share with other religious groups or faith groups in our global world of today. State management of religious pluralism in Europe and in China can provide the contextual framework for understanding the different trajectories of religious mobilizations in society in the past or today. Do the constitutional contexts, the secular regime, the historical formations of ethnicity or the social stratification of a society play a role in the way religious groups – for example Muslims - act? Do all these characteristics related to law, public policies towards faith, sociological attributes of a society interact simultaneously or sequentially in the construction of ethnicity and its transformations in history? The workshop will aim to draw some crossed analysis between different local/national contexts in Europe and in China in order to address this epistemological challenge for the study of ethnicity and religious mobilization in society.

In China cities provide a space for civic life and social integration, on which Buddhist temples, for example, work as an axial point of the prosperous economic practice and active social life of medieval Chinese city. The sacred space is also a place to educate and entertain people and ascribe them to a shared identity, i.e. a Chinese Buddhist. Nowadays, Tibetan Buddhist monasteries and Lama religions exert a great influence on people out of the Tibetan communities, or even foreigners. Why the Tibetan Buddhist Monasteries and Lamas in Kham area have been moving during the last decades, monasteries moving closer and Lamas even traveling worldwide? The workshop will highlight the new goals and strategies developed by Tibetan Buddhist elites, and focuses on the frame of interactions and coexistence between Sino-Tibetan parts in terms of social governance and relative autonomy. What about Chinese religions and Buddhism in Europe? What about new practices and new transnational circulation of religiousness resources?

The focus on the society will also lead us to discuss the political nature of the society. State formation through its representations, discourses and government of immigration, religious minorities, do influence the society. State recognition of ethnic differentiations can lead to a productive and positive polarization if the State considers it necessary for its rational organization and functioning which continuously evolves. However, this purpose will need to

encourage at the same time freedom of religion and individuation of religion. The latter cannot be fully analyzed without taking into account the globalization of religion and, more particularly here, the transnational relations enacted by Muslims or Buddhists. How Muslim and Buddhist transnationalities and translocalities participate in the interaction of ethnicity, Islam and society? Religious transnationalities and translocalities are built, transformed by processes of inclusion and exclusion marked by frontiers established in some cases simultaneously with the State.

This workshop will analyze interactions between ethnicity, religion and society in Europe and in China to draw theoretical and epistemological continuities and discontinuities between European and Chinese sociologies, to produce common knowledge and to improve the paradigm of Post-Western Sociology.

Drawing upon Baudrillard's concept of simulation, this paper discusses the extent to which Chongqing's Red culture campaign (2008–2012) can be characterized as the simulation of a traditional Maoist mass campaign. I argue that instead of being a real mass campaign, the Red culture program exhibited the following critical features of simulation—the procession of a model of the real, the liquidation of referentials, and the constitution of a self-induced and monolithic circuit of power. Firstly, the operation of Chongqing's Red Culture campaign followed an established model of the ideal revolutionary mass campaign. The activities therefore did not follow their own trajectories, but were organized to fit in the pre-existing model. Secondly, the Red culture campaign was a process during which signs were emptied of their representational meaning. The definition of Red was expanded to include all songs that were considered “healthy” and “positive”. As a result, it stopped referring to any specific concept of political ideology. Thirdly, Chongqing's Red culture program demonstrated characteristics of a self-induced and non-dialectical power circuit. The program did not exchange meaning with the audience of the program. Rather, the exchange of signs took place within the territory of an imagined singular political power. To think of the Red culture campaign not as a mass campaign, but possibly the simulation of a mass campaign, this paper examines the space for power relations that were embedded in Chongqing's controversial political program.

Dr. Mei Xiao is a researcher based at the Institute of Sociology, Chinese Academy of Chinese Sciences. She received training in sociology from Carleton University, Canada, London School of Economics and Political Sciences, and University of Cambridge, UK. Her research interest is in cultural sociology, sociology of emotions, and politics of everyday life. Her book *Chongqing's Red Culture Campaign: Simulation and Its Social Implications* is published by Routledge in 2018. Her work also appears in *China Perspectives*, *International Journal of Politics, Culture, and Society*, *Youth Studies*, and other academic journals. Dr. Mei is also an editor for the *Sociological Studies* and *The Journal of Chinese Sociology*.

analyzes Islamophobia as a “total social fact,” the construction of the “Muslim problem” and the redefinition of French secularism, focusing on the complex social mechanisms that entail the racialization of Muslims in various social fields (politics, mainstream media, human rights law, academia, companies, care sector, etc.). Finally, he studies the implementation of the French anti-racist legislation by the criminal justice system, and racism at large in the French academia.

10:45–11:15

A socio-history of Muslim youth movements in the Area of Lyon from the eighties.

Foued Nasri (Centre Max Weber, Lyon 2/ CNRS)

This paper will offer a socio-historical approach concerning the rising and the development of Muslim youth organizations in the Lyon area since the eighties. We consider Muslim youth organization actors self-identified as Muslims. Their purpose is to participate, in various ways, to the development of activities, discourses and practices aiming at acting on behalf of Muslim communities. By paying attention to the multiorganizational field, the paper will try to address the political and social conditions under which these organizations have been created, the competition with other organizations, and the attempts to coordinate activities and discourses, first, within the Muslim organizations field, and then, with organizations which do not rely on Islamic identity as self-identification. By focusing on these issues, the paper will try to offer a relevant overview on how Islamic self-identification can support access to the public space.

Foued Nasri is a temporary lecturer at the University of Saint-Etienne. He holds a PhD in political science and his dissertation deals with the mobilization of youth with immigrant background in the area of Lyon from a socio-historical point of view. He directed, with Samir Hadj Belgacem, a book on the 1983's so-called March for equality and against racism. He also focused an important part of his research on the political dimensions of Muslim inclusion at the University of Geneva within the DELMUSNET project. One of his recent strains of research deals with the ways the United States try to outreach Muslim communities in Europe in the aftermath of the 11/9 by supporting various actions dealing with Public diplomacy which aimed at providing opportunities to Muslim youth.

11:15–11:45

Chongqing's Red Culture Campaign: Simulation and the space of power

Mei Xiao (Institute of Sociology, Chinese Academy of Social Sciences, Beijing)

Schedule

June 23rd

Full Day Arrival and Checking-in

June 24th

1 Place de l'Ecole, 69007, ENS de Lyon, MONOD

9:00 – 9:30 Opening Ceremony

Professor Laurence Roulleau-Berger, CNRS Research Director, French Director of the LIA
Professor Wang Chunguang, Vice-Director of the Institute of Sociology, CASS.

1. **09:30 – 10:00: *The main trends of contemporary religiosity in Europe***
Professor Sébastien Tank-Storper, CNRS Senior researcher, EHESS Paris
2. **10:00 – 10:30: *When are ethnic boundaries religious? Some remarks on the Hui migrants in Nanjing***
Professor Fan Ke, Head of the Institute of Social Anthropology, Nanjing University

**10:30–10:45 Coffee
Break**

3. **10:45–11:15: *Durkheim's theory of religion and Chinese sociology***
Professor Laurence Roulleau-Berger, CNRS Research Director, Triangle, ENS Lyon
4. **11:15–11:45: *Integration and Religion in Paris: the case of Wenzhou***
Professor Wang Chunguang, Vice-Director of the Institute of Sociology, Chinese Academy of Social Sciences, Beijing

11:45–12:30: *Discussion*
Chairpersons: Professor He Rong and Doctor Fang Ling

**12:30–14:00 Lunch
Break**

5. **14:00–14:30: *Religion and city life: understanding the mechanism of how sacred space shapes traditional Chinese city***
Professor He Rong, Institute of Sociology, LIA Chinese Scientific Coordinator, Chinese Academy of Social Sciences
6. **14:30–15:00: *The religion of the Chinese people in France: implantation and adaptation***
Doctor Fang Ling, Research engineer at the CNRS, GSRL Research Group for Sociology of Religion and Secularism
7. **15:00–15:30: *The Reconstruction of Jama'at in Nanjing from 1999***
Associate Professor Bai Li, School of Social Development, Nanjing Normal University

15:30–15:45 Coffee Break

8. **15:45–16:15: *China's many Islams: from accommodation to assimilation?***
Professor Dru C. Gladney, Pomona College, Claremont, California-President of the Pacific Basin Institute
9. **16:15–16:45: *The minority Muslim experience in the face of expressions of Islamophobia***
Professor Nacira Guénif, University Paris 8 Vincennes —Saint-Denis
10. **16: 45–17:15: *The dynamic equilibrium of sacred space and belief norms: taking the changes of Xiang-huo-wu in Leizhou Peninsula as an example***
Doctor Yan Jun, Lin Weizhi, School of Political Sciences and Sociology, Shanghai University

17:00–17:15 Coffee Break

17:15–18:15 Discussion

Chairpersons: Associate Professor Samadia Sadouni and Associate Professor Zheng Shaoxiong

19:30 Dinner

On this basis, by shifting the focus from oppression and resistance, I would highlight the new goals and strategies developed by Tibetan Buddhist elites, and be focused on the frame of interactions and coexistence between Sino-Tibetan parts in terms of social governance and relative autonomy.

Zheng Shaoxiong is an associate professor at CASS, he got his Ph.D. of Social Anthropology at Peking University. His research fields include: Sino-Tibetan relationships; Politics of Tibetan Native Chieftains; Historical anthropology. He's a postdoctoral fellow from 2010–2012 at Institute of Sociology, CASS, and work in the Anthropology Department as an assistant researcher since 2013, he is now General Secretary of the Center for Social and Cultural Anthropological Studies (CASS). Among Zheng's publications, the latest one is a book about ethnic relations and local governance in south-western China: Kangding Native Chieftains between the Han Chinese and Tibetans: A life History of the Last MingzhengTusi (1902–1922) (Beijing: SDX Joint Publishing Company). During the last five years, Zheng also published articles: "Informal Institutions and the Fluid Boundaries of Common Natural Resources in Sichuan Tibetan Area: Case Study of the Collection of Matsutakes and Cordyceps" (Academia Bimestrie, 2015); "the Mazu Pilgrimage and the Han Chinese Society in Fujian and Taiwan" (Dushu, 2015); "Guozhuang in the Qing Dynasty: An Historical Path for Discussing Han-Tibetan Relationship" (Open Times, 2014); "Grassland Communities: Their Space Formation and Local Construction" (Open Times, 2013).

10:00–10:30

The economic and emotional structures of Islamophobia. On the production, dissemination and reception of Islamophobic speech

Abdellali Hajjat (University of Paris-Ouest Nanterre)

Research on Islamophobia in the Western world has unfortunately focused too much on content analysis. It is certainly important to study the forms taken by Islamophobic speech in press articles, films, radio or television broadcasts, novels, etc. that convey the racialization of Muslims. But the analysis of finished products should not be done at the expense of the analysis of the conditions under which these symbolic constructs are produced, distributed and received. Taking the example of the literary genre of autobiographies and biographies of "Saving Muslim women", I will show the interest of analyzing the economic and emotional structures of contemporary Islamophobia.

Abdellali Hajjat is Associate Professor of Sociology and Political Science at the University of Paris-Ouest Nanterre. He recently published "Islamophobia. How the French elites forged the 'Muslim problem'" (Paris: La Découverte, 2013, with Marwan Mohammed), "The March for Equality and Against Racism" (Paris: Éditions Amsterdam, 2013) and "The Boundaries of 'National Identity': The Injunction to Assimilate in Metropolitan and Colonial France" (Paris: La Découverte, 2012). He first focuses his research interests on the articulation of citizenship and race in French law, analyzing the "assimilation" requirement in the process of naturalization and the racialization of Muslims applicants both in colonial and postcolonial contexts. He secondly studies urban uprisings and political mobilizations by postcolonial immigrants in France in working-class neighborhoods, particularly in May 68 and afterwards. Thirdly, he

June 25th

1 Place de l'Ecole, 69007, ENS de Lyon, MONOD

This presentation will deal with the socio-historical formation of the Southern African Indian Ocean Spatiality. The latter transnational and regional space has been formed after the second Anglo-Boer War (1899–1902) erupted in the South African Republic led by the Afrikaners and has involved imperial interventions from Europe but also from the Muslim world through the Ottoman Empire. However, this analysis is not only based on State or governmental action. Indeed, the migrant and religious dimensions together will add further depth to an investigation of multiple and combined internationalisations.

Samadia SADOUNI is an associate professor at Sciences Po Lyon and a member of Triangle (ENS-Lyon). Her work is mostly based on a political sociology of religion, transnational Islam, migration in urban context, and non-state actors in international relations. Her latest book is entitled Muslims in Southern Africa: Johannesburg's Somali diaspora, London, Palgrave Macmillan (Migration, diasporas and citizenship), 2019.

9:30–10:00

Why the Tibetan Buddhist Monasteries and Lamas in Kham area have been moving during the last decades?

ZHENG Shaoxiong
(Department of Social Anthropology, Institute of Sociology, Chinese Academy of Social Sciences)

According to my personal experiences in the Eastern Tibet (literally called as Kham area), religious elites have been playing an increasingly more important role in Tibetans' everyday life since the reform and opening-up era. For the Han Chinese side, in terms of maintaining harmonious Sino-Tibetan relationships and social autonomy by the Tibetan community, it is worthy of subtly comprehending what the religious elites practice and think about in the changing world. During the reform and opening-up era, in a township where I have been conducting fieldwork for some 10 years, there have been two prominent phenomena related to Tibetan Buddhist monasteries and Lamas which are: on the one hand monasteries have been trying best to move from remote mountains to or set branch temples at convenient places that are near to main roads; on the other hand, Lamas, especially the Khenpos (堪布) and Living Buddhas (活佛), have been traveling increasingly frequently to outside world.

In this talk, based on the length interviews with and participant observation of several Khenpos and monasteries in the past years, I would explore the following two types of questions: First, in terms of monasteries, why they moved, one after the other? Is it a kind of competition of religious influence? If yes, is it the religious influence on the surrounding communities or on the outside patrons especially Han people? Second, what places, exactly, have the Lamas ever been to or lived in during the last 40 years? For what reasons they went to overseas, Central Tibet, and Han Chinese area? What exactly did they do in the visiting to or staying in these places?

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11. **9:00–9:30: *Southern African Indian Ocean Spatiality: the role of transnational Islam and migration***
Associate Professor Samadia Sadouni, Sciences Po, Triangle
12. **9:30–10:00: *Why the Tibetan Buddhist Monasteries and Lamas in Kham area have been moving during the last decades?***
Associate Professor Zheng Shaoxiong, Center for Social and Cultural Anthropological Studies, Chinese Academy of Social Sciences, Beijing
13. **10:00–10:30: *The economic and emotional structures of Islamophobia. On the production, dissemination and reception of Islamophobic speech***
Associate Professor Abdellali Hajjat, University of Paris-Ouest Nanterre

10:30–10:45 **Coffee Break**

14. **10:45–11:15: *A socio-history of Muslim youth movements in the Area of Lyon from the eighties***
Doctor Foued Nasri, associated researcher at Centre Max Weber, Lyon 2/CNRS
15. **11:15–11:45: *Chongqing's Red Culture Campaign: Simulation and the space of power***
Doctor Mei Xiao, Institute of Sociology, Chinese Academy of Social Sciences, Beijing

11:45–12:30 **Discussion**

Chairpersons: Associate Professor Bai Li and Professor Dru C. Gladney

12:30–14:30 **Lunch Break**

14:30–16:30: Roundtable Discussion for a LIA Research Program

Chairpersons: Professors Fan Ke, Laurence Roulleau-Berger and Wang Chunguang

19:30 **Dinner**

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June 26th

Full Day: Fieldwork Site

Morning: Visit of Cultural Center Le Rize in Villeurbanne by Safia Doumenc

9:00–9:30: Reception and coffee, presentation by the director of Rize, Vincent Veschambre (Evs, Le Rize)

09h30–11h30: Presentation of the equipment and its actions

9:30–10:00: Visit of the Rize, Saphia Doumenc (Triangle, Lyon 2)

10:00–10:30: Visit of the exhibition “Commitments ?!”, Guillaume Caer (The Rize)

11:00–11:30: Presentation of the Inter-district Memories and Heritage

11h30–13h00: Presentation of research works

Lison Leneveler (Crj, UGA) and members of the citizen jury (on reserve), presentation of the citizen jury created during the “Welcome to Villeurbanne” mission

Marie-Christine Cerrato Debenedetti (Iremam, Aix-Marseille University) and members of the board (on reserve), presentation of the villeurbannais advisory council against ethnic discrimination

Morane Chavanon (Triangle, Lyon 2) presentation of his doctoral research on the memories of immigration in Saint-Etienne and Villeurbanne

Afternoon: 14:30-16:30: Visit of the Grande Mosquée of Lyon by Doctor Foued Nasri, Centre Max Weber, Lyon 2

June 27th

Full Day Checking-out and Departure

16:45–17:15

*The dynamic equilibrium of sacred space and belief norms:
Taking the changes of Xianghuo-house in Leizhou Peninsula as an example*

Yan Jun (School of Political Sciences and Sociology, Shanghai University)

Lin Weizhi (School of Political Sciences and Sociology, Shanghai University)

The socio-cultural significance of space and its changing process are important topics in social science research. Using the rich material of the Xianghuo-houses and family belief in the Leizhou Peninsula, this paper proposes a dynamic equilibrium analysis framework of “sacred space-belief norms” based on individual action choices under legal constraints and tries to illustrate the impacts of dramatic changes in contemporary society on traditional spaces and cultural ideas. The study found that when facing the contradictions between man and land, the economic incentives caused by urbanization, and the intervention of state power, the villagers will adopt different strategies to transform space or concepts, and eventually form a diversified new equilibrium. Contrasting existing paradigm, the new analytical framework not only helps to understand the conceptual basis and decision-making mechanism of the spatial changes of Xianghuo-house, but also provides approaches for exploring the spatial impact on the evolution of family belief.

Dr. Yan Jun is an assistant professor at the School of Sociology and Political Science, Shanghai University, his main research interests are: theory of economic sociology, sociological studies of religion, sociology of art. His latest publications include, “The dynamic equilibrium of sacred space and belief norms: taking the changes of Xianghuo-house in Leizhou Peninsula as an Example” (2019), “Incomplete information and disordered self-selection: A theoretical explanation on the failure of reasonable patients’ distribution” (2019), “Preference changing and behavioral strategy of actors with bounded rationality: a preliminary theoretical model, Sociological Review of China” (2018), etc.

June 25th

9:00–9:30

Southern African Indian Ocean Spatiality: the role of transnational Islam and Migration

Samadia Sadouni, Sciences Po Lyon, Triangle (ENS Lyon)

accommodation to minority status in China can be seen to be a measure of the extent to which Muslim groups have been able to reconcile the dictates of Islamic identity to their host culture. This goes against the opposite view that can be found in the writings of some analysts of Islam in China, that Islam in the region is almost unavoidably rebellious and that Muslims as minorities are inherently problematic to a non-Muslim state. The longue durée of Islam in China and the attempt by China's various States to integrate its Muslim diaspora, suggests that both within each Muslim community, as well as between Muslim nationalities, there may be many alternatives to either accommodation or assimilation.

Dru C. Gladney is Professor of Anthropology at Pomona College in Claremont, California and recent President of the Pacific Basin Institute. He is author of the award-winning book, *Muslim Chinese: Ethnic Nationalism in the People's Republic* (Harvard University Press, 1996, 2nd edition) as well as *Ethnic Identity in China: The Making of a Muslim Minority Nationality* (Wadsworth, 1998); *Making Majorities: Constituting the Nation in Japan, China, Korea, Malaysia, Fiji, Turkey, and the U.S.* (Editor, Stanford University Press, 1998); and *Dislocating China: Muslims, Minorities, and Other Sub-Altern Subjects* (Chicago University Press, 2004).

16:15–16:45

The minority Muslim experience in the face of expressions of Islamophobia

Nacira Guénif (University Paris 8 Vincennes—Saint-Denis)

Nacira Guénif-Souilamas is Professor of sociology and anthropology at University Paris 8 Vincennes—Saint-Denis and senior researcher in EXPERICE (University Paris 8 and University Paris 13). She was a fellow in two programs at the Center for the Study of Social Difference of Columbia University: "Rethinking Vulnerability and Resistance: Feminism and Social Change" directed by Judith Butler and "Gender, Religion and Law in Muslim Societies" directed by Lila Abu Lughod, and a fellow of the Citizenship after Orientalism ERC research program directed by Engin Isin. Her main publications are: In English "Restrained equality: a sexualized and gendered colour line", in *Austere histories in European societies. Social exclusion and the contest of colonial memories*, Stefan Jonsson and Julia Willén eds. (2017, Routledge); and in French: "Des Beurettes" (Daughters of North African Immigrants in France) (Hachette Pluriel, 2003), with Manal Altamimi & Tal Dor eds., "Radical encounters, toward decolonial feminist dialogues", (Éditions Cambourakis, 2018). She is vice-chair of the Islamic Cultures Institute (ICI) in Barbès, a historic Arab and Black quarter of Paris.

Title, Abstract, and Short-Bio of Presenters

June 24th

9:00–10:00

The main trends of contemporary religiosity in Europe

Sébastien Tank-Storper (CNRS, EHESS Paris)

The notion of religious modernity is all the more problematic because the very terms that compose it remain largely indecisive and polysemous, and they form intuitively what rhetoric calls an oxymoron: an alliance of contrary semantic fields. The analysis of the relationship between religion and modernity has long been dominated by the idea of a relationship of exclusion between the two notions. Although none has actually produced a systematic theory of the end of religion, the main founders of the social sciences have all developed, on a more or less explicit level, the idea of an opposition between modernity and the universe of traditional religion. Durkheim thus linked the process of institutional differentiation (typical of the process of modernization) and the decline of the religious: "If there is one truth that history has put beyond doubt, it is that religion embraces a smaller and smaller portion of social life," he writes from the Division of Social Work. Weber, on the other hand, apprehended modernity as a process of diffusion of the rationality of ends and means which, even if it came directly from the religious sphere, ended by discrediting religious forms of thought and action. The thought of a radical opposition between religion and modernity has been systematized in so-called secularization theories, until forming the main paradigm of understanding the relationship between religion and modernity (Tschannen). Under the effect of a threefold process of rationalization of representations and practices, of increasing affirmation of individual autonomy and functional differentiation of society, religious institutions, practices and consciousness lost their social significance, while whole areas of society and culture were gradually withdrawn from the grip of the religious institution and its symbols (Wilson). That the opposition between religion and modernity is largely fictitious does not prevent it from remaining the language from which the internal contradictions in the religious field are polarized. Would not the characteristic tensions of "religious modernity" be constitutive of the tensions peculiar to the religious universe itself, torn between the rationalization of dogmas and practices and the expression of emotion, between taking into account the singularity and individual autonomy and the need to express a common truth, between privatization and internalization of the message and the desire to find a political translation for it?

Sébastien Tank-Storper is a research fellow (tenured) in the French National Center for Scientific Research (CNRS) and a member of the Center for Social Research on Religion (CéSor) in the École des Hautes Études en Sciences Sociales (EHESS-Paris). He is

specialized in sociology and anthropology of religion. Most specifically, he conducts research in the field of Jewish identities, conversions and religious pluralism in contemporary Judaism. He published *Juifs d'élection. Se convertir au judaïsme*, Paris, CNRS Éditions, 2007 and, with Olivier Bobineau, *Sociologie des religions*, Paris, Armand Colin, coll.128, 2012.

10:00– 10:30

*When are ethnic boundaries religious?
Some remarks on the Hui migrants in Nanjing*

Fan Ke (Nanjing University)

This presentation examines the problem of ethnic encounter in Nanjing. Following Fredrik Barth, ethnicity is the practice of categorization by individuals. It is a phenomenon of inter-subjectivity. In recent decades, with a rapid process of urbanization the city of Nanjing has received the Hui migrants mainly from the northwestern China. Treating ethnicity as recognition this presentation problemizes the interactions taking place when the Hui migrants and the Nanjing Hui encounter one another. How do the Hui migrants think about Nanjing Hui? To what extent religion could become a central issue making ethnic boundary configuration? In addition, this presentation also looks into the problems taken place when the Hui migrants, in their business, face have they had to use the original food materials imported from foreign countries but with the halal mark. Drawing on ethnographic data this presentation aims to examine these problems and calls for focusing more on everyday ethnicity than on framing ethnicity in the state-society relation. What the state did, however, in terms of categorization of population creating, or encouraging, the formation of ethnicity phenomenon, provides a relevant backdrop in a particular Chinese context.

Professor Fan Ke received his PhD in Anthropology at the University of Washington. Currently he is Professor of Anthropology and the head of the Institute of Social Anthropology, Nanjing University. His research covers several fields, such as ethnicity and nationalism, globalization, identity politics, Hui Muslims and Islam in south Fujian, and anthropological theories. He has authored 4 books and numerous articles in both Chinese and English. He has been Professor of China Studies to the Johns Hopkins-Nanjing Center since 2006.

communities and various groups. The leading of Imams and intellectuals, the involvement of young pioneers, and the participation of foreign and migrant Muslims inspired the enforcement and division of Jama'at. The flexibilities of the administration of officials balanced the needs from Muslim groups and the demands from the government. Based on the interactionism, the paper will try to sort out the historical and realistic reasons of the balance Nanjing Jama'at has made from visible peace and invisible struggles, explore the living strategies and the ideas that have been carried on from generation to generation by Nanjing Muslims for more than 10 centuries.

Bai Li is an associate professor of folklore studies and anthropology in Nanjing Normal University. Her research interests include folklore, intangible cultural heritage, Muslim migrants, social works for helping ethnic minorities, and the anthropology of religion. She has published many journal articles and book chapters on Muslims in lower Yangtze River Delta, whether they are cultural celebrities of the past, such as Da Pusheng and Liu Zhi, or the working class and minor traders who are struggling for making a better living in today's Yiwu. The most recent research project in her profile is about the history and status of the Muslim community in the US.

15:45–16:15

China's Many Islams: From Accommodation to Assimilation?

Dru C. Gladney (Pomona College, Claremont, California)

Muslims in China are often depicted as either forces for integration (ie, sinicization and assimilation) or disintegration (as separatists, radical Islamists, or ethnic nationalists). Many of the challenges China's Muslims confront remain the same as they have for the last 1300 years of nearly continuous interaction with Chinese society, though clearly many are new as a result of China's transformed and increasingly globalized society, and especially since the watershed events of the September 11th terrorist attacks with the subsequent efforts of the State to more closely integrate the western Muslim populated regions, especially Xinjiang, as part of its Belt and Road Initiative. Muslims in China live as minority communities amid a sea of people, in their view, who are largely pork-eating, polytheist, secularist, and kafir ("heathen"). Nevertheless, many of their small and isolated communities have survived and indeed, even thrived, for over a millennium. This paper examines Islam and Muslim minority identity in China, not only because it is where this author has conducted most of his research, but also because with the largest Muslim minority in East Asia, China's Muslims are facing new challenges in terms of self-preservation and Islamic identity. Through examining the long history of three Muslim groups (Hui, Uyghur, and Kazakh) as they have interacted with the colonization and more recently, the "re-education" and modernization programs of the Chinese state, it will be argued that successful Muslim

community temples where Buddhist, Taoist, and local deities are jointly worshipped; Buddhist monasteries; temples for new Chinese religious movements; “Chinese squares” in cemeteries, mediumistic consultations, etc. In addition, the many Chinese Protestant churches have been created. These sites for religious practice settled mostly in the Île-de-France region.

Based on the contributions of the international research project “The Religion of the Chinese in France,” this paper aims to show the process of setting up sites of worship: Chinese religion itself, on the one hand; local branches of transnational religious organizations, on the other hand. We also highlight the experiences of adaptation of these places of worship to a French environment where the way of life, as well as the political, economic, social and legal systems are different from those of the Chinese immigrants’ countries of departure. We focus our presentation on two cases: the festive procession of the Chinese New Year in the 13th district of Paris which is becoming a local essential event. The second case relates to the installation of a temple located at Bussy-Saint-Georges in the “Esplanade des Religions” which is the first area dedicated to religious cohabitation in France, as Foguanshan becomes an important actor in the inter-religious dialogue.

FANG Ling holds a PhD in sciences of religious. She is a Research Engineer in CNRS (French National Centre for Scientific Research) as a full member of the Groupe Sociétés, Religions, Laïcité. Among others, her research focuses on Taoism as well as on Chinese immigration and religion in France. She was coordinator of “The Religion of the Chinese in France” (2013-2016), an international research project funded by the ANR (French National Research Agency). She namely published the following : «Quanzhen Daoism and Ritual Medicine : A Study of ‘Thirteen Sections of Zhuyou Medicine from the Yellow Emperor Inscription » (2013), « The diffusion of the cult of the Eastern Peak in Northern Song : Preliminary study on the stele of the Eastern Peak Temple in Dingxiang (1016) » (2016). « From Jieshi to Paris: The Establishment of the Xuantian Shangdi cult in France » (2017).

15:00–15:30

The Reconstruction of Jama’at in Nanjing from 1999

Bai Li (School of Social Development, Nanjing Normal University)

In 1999, “The College Expansion Plan” was initiated. Thousands of Muslim students from Western China constantly entered in and graduated out from universities and colleges in Nanjing. Since 2002, Regulations on Conversion of Farmland to Forests were carried on, thousands of migrant Muslims from northern western China came to Nanjing for making a living. From 2013, “the Belt and Road Initiative” attracted thousands of Muslim students from Arabic World, Central Asia and Eastern and Southern Asia for diplomas. The population of Muslims in Nanjing grew to 100,000 from 30,000 in recent 20 years. This research focused on the change of Muslim communities and the reconstruction of Jama’at in Nanjing from 1999 by observing the organizing and activities of mosques, cyber

10:45–11:15

Durkheim’s theory of religion and Chinese sociology

Laurence Roulleau-Berger (CNRS, ENS Lyon, Triangle)

The book written by Durkheim *Les Formes élémentaires de la vie religieuse* have been diffused for the first time in China in 1949, for the second time in 1979; today with the new spring of religions in China Durkheim’s theory have been revised. With the idea of religion like institution we could observe continuities between Chinese sociology and Durkheim’s theory. But where Durkheim was building physical and symbolic boundaries between religion and institutions, Chinese sociologists are defining a plurality of religious forms embedded, related to social forms; furthermore, from their point of view, Durkheim has not considered religion as a vector of collective mobilization and protestation. Theoretical continuities and discontinuities between Durkheim’s theory and Chinese sociology does reveal boundaries of Chinese sociology of religion.

Laurence Roulleau-Berger is Research Director at CNRS, Triangle, Ecole Normale Supérieure de Lyon, Ph D and Habilitation in sociology. She was a Visiting Scholar at the University of Berkeley, at the Institute of Sociology in CASS, and a Visiting Professor at University of Lausanne (Switzerland) and University of Beijing. She is doing research in Europe and in China in urban sociology, economic sociology and sociology of migration and ethnicity for 30 years. Since 2006 she is involved in the epistemological way on “Post-Western Sociology.” She is the French director of the LIA CNRS-ENS Lyon/CASS “Post-Western Sociology in Europe and in China.” She has published edited, co-edited over twenty-five books and numerous articles and book chapters in French, English and Chinese. Among recent books: *China’s Internal and International Migration*, co-edit with Li Peilin, 2013, Routledge-*Post-Western Revolution in Sociology. From China to Europe*, Brill, 2016—*Work and Migration. Chinese Youth in Shanghai and in Paris*, with Yan Jun, L’Aube, 2017—*The Fabric of Sociological knowledge* co-ed with Xie Lizhong, Peking University Press (in Chinese), 2017- *Post-Western Sociology. From China to Europe*, co-ed with Li Peilin, Routledge, 2018. *She is Editor-in Chief of the Serie Post-Western Social Sciences and Global Knowledge*, Brill Publishers, and of the *Serie De l’Orient à l’Occident*, ENS Publishers.

11:15–11:45

Integration and Religion in Paris: the case of Wenzhou

Wang Chunguang (Institute of Sociology, Chinese Academy of Social Science)

In the past 15 years, the economy of Wenzhou people in Paris has changed greatly in both scale and structural diversity. It is followed by Wenzhou people as a group, and there has been a so-called Triple Social Space: the space of relations with China, the interior space of Wenzhou people in Paris, and the space of relations with French society. In addition, the internal relationship space of Wenzhou people in Paris is also affected by six factors: hierarchy, community organization, marriage relations, religion, festival activities, Wenzhou food chain. The Triple Social Space is both bonds among Wenzhou people and boundaries for resources. By crossing different layers of the triple social space, Wenzhou people could get to access to variant resources and expectation of social integration in French society. Compared with 15 years ago, Wenzhou people in Paris have made new progress in social integration. However, it is undeniable that they also face many challenges and risks in social integration, how to nurture good ethnic resources is a question yet to think about

Professor Wang Chunguang is the vice director of the Institute of Sociology, CASS, China. He's also the Director of Chinese Association of Rural Sociology, Deputy Director of Chinese Association of Social Policy, and Executive Member of Chinese Sociological Association, and the Member of Chinese Association of Overseas History. His research focuses on community development, migration, poverty relief, welfare regime. He's published numerous papers on Chinese immigrants in France, urbanization in China, i.e. "New generation of migrant workers' social identity and their social integration in cities"(2001), "The inequalities in the occupational mobility in China"(2003), "The 'withdraw of villages' in the urbanization process and the practical logics of the administrative polity"(2013), etc. He has published three books in the last decade: The Peasants' Burden and The Rural Social Strata in China (2007); Social modernization: Taicang case (2012); Searching for a new model for social construction and poverty relief (2014).

14:00–14:30

Religion and city life: understanding the mechanism of how sacred space shapes traditional Chinese City

He Rong (Institute of Sociology, Chinese Academy of Social Science)

Classical sociological study on Chinese city emphasizes the political and military functions symbolized by grand walls, armed fortress and divided living spaces. The stagnant and disciplined image is in contrast to the occidental type of "Polis" or "Stadt", i.e. an autonomous "Gemeinde" founded on its economic organization, political and legal rights. This study shows the prosperous economic practice and active social life of medieval Chinese city, with Buddhist temples as an axial point. Famous temples are not only

landowners with affiliated farmers, but financial centers for trading, loan and mortgage, with facilities such as hotels, bathing rooms, restaurants, etc., and asylums to people from all walks of life who needs support. For ordinary city dwellers, temples are sacred space with religious teachings, rituals, etc., while the celebration of Buddhist festivals also offered stage for social life, families, communities and business gather around the temple, where the federal hierarchy and Confucian life order are broken monumentally. As a response to the theoretical thesis, this study tries to show that, although run by rigorous officials and generals to a large extent, Chinese cities have active social life around Buddhist temples, the sacred space educates and entertains people, confuses people from different origins into one, i.e. a Buddhist. This study also challenges the stereotype of secluded Buddhist monks and temples residing on the mountain far from the city, showing how religion engage into Chinese city life.

He Rong is Professor at Sociology Institute of Chinese Academy of Social Sciences, and coordinator of LIA CNRS-CASS since 2014. Her research has two main focuses, one is Max Weber's sociology from the perspective of the interaction of economics and sociology, the other is sociological studies on Chinese religion, including Weberian theoretical inquiries and historical, empirical study of Chinese religion. Her book on religion, "Various forms of religious economies: theoretical inquiries based on Chinese experience" was published in 2015. In 2009, she published a book about Weber's economic sociology, "Economics and Sociology: Max Weber and the Basic of Social Sciences". Among other publications since 2008: "On 'Jun': Tracing the meaning, context and influence of the Chinese idea of social justice" (Sociological Studies, 2014); "Religious giving in contemporary China" (Sociology of Religion, 2014); "Max Weber on State and Economic Development: Approach to a new political economy" (Journal of China Agricultural University, 2011); "Judged by Karma: Belief in karma and the socio-economic status in contemporary China" (Religious Cultures in the World, 2010); "Regulation and Development: Institutional analysis of the relationship between the Chinese Imperial government and the Buddhist Monasteries" (Society, 2008); "Max Weber's Sociology of Religion: comparative sociology based on the Occidental models" (Social Theory, 2008).

14:30–15:00

The religion of the Chinese of France: Transplantation and adaptation

FANG Ling (GSRL-CNRS)

Until the 1970s Christianity was the only religious identity claimed by the Chinese settled in France. With the various, successive immigration flows, in less than four decades, this situation was radically altered, and the Chinese religion has implanted itself in France. The number of sites for religious practice and the diversity of cults are now considerable: small shrines to the god Earth and Wealth gods in restaurants and other commercial venues;