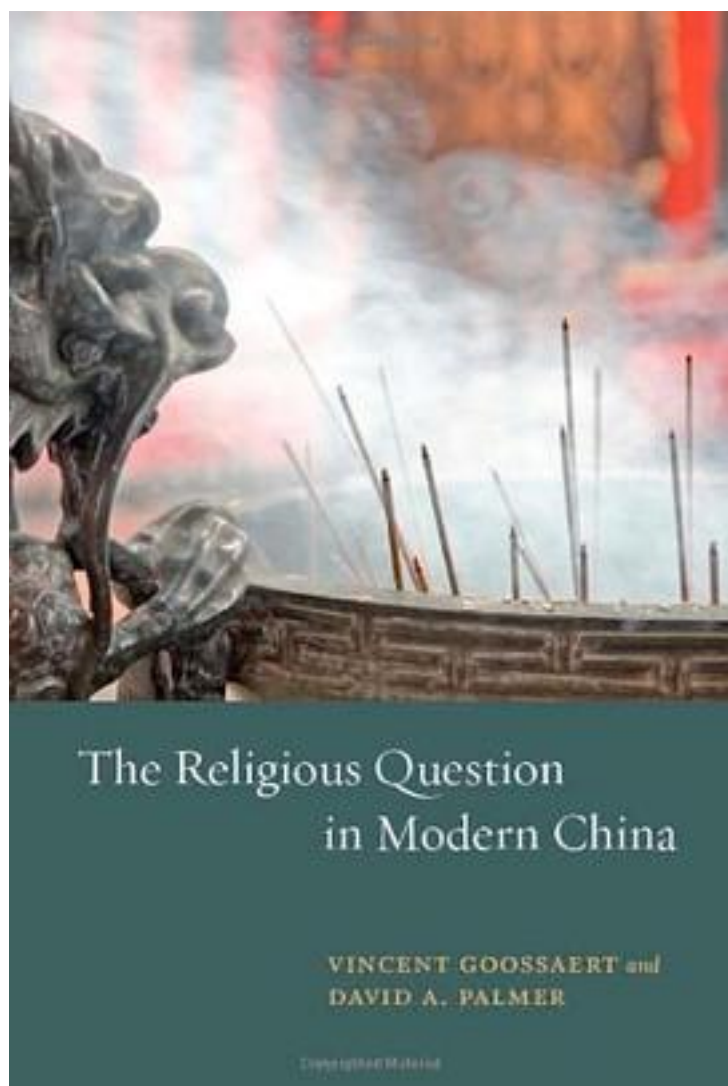


The Religious Question in Modern China



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Recent events—from strife in Tibet and the rapid growth of Christianity in China to the spectacular expansion of Chinese Buddhist organizations around the globe—vividly demonstrate that one cannot understand the modern Chinese world without attending closely to the question of religion. *The Religious Question in Modern China* highlights parallels and contrasts between historical events, political regimes, and cultural movements to explore how religion has challenged and responded to secular Chinese modernity, from 1898 to the present.

Vincent Goossaert and David A. Palmer piece together the puzzle of religion in China not by looking separately at different religions in different contexts, but by writing a unified story of how religion has shaped, and in turn been shaped by, modern Chinese society. From Chinese medicine and the martial arts to communal temple cults and revivalist redemptive societies, the authors demonstrate that from the nineteenth century onward, as the Chinese state shifted, the religious landscape consistently resurfaced in a bewildering variety of old and new forms. *The Religious Question in Modern China* integrates historical, anthropological, and sociological perspectives in a comprehensive overview of China's religious history that is certain to become an indispensable reference for specialists and students alike.

作者介绍:

Vincent Goossaert is deputy director of the Groupe Sociétés, Religions, Laïcités at the Centre national de la recherche scientifique, Paris. He is the author of *The Taoists of Peking, 1800–1949: A Social History of Urban Clerics*, among other books.

David A. Palmer is assistant professor in the Department of Sociology and fellow of the Centre for Anthropological Research at the University of Hong Kong. He is the author of *Qigong Fever: Body, Science, and Utopia in China*, among other books.

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A Note on Translations, Character Sets, and Abbreviations

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标签

宗教

海外中国研究

人类学

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政治学

评论

通论也能做到如此出色，列文森奖真不是白给。传送
<http://vdisk.微博.com/s/yV7YJRX8GtgIS>

【阅读时间：7小时】前面读的很细，后面的气功部分因为已经读过Palmer的Qigong Fever就读得很快了。我觉得每个中国人都应该读一读这本书，里面讲述了我国宗教和宗教文化从清末开始的变迁。各种政治propaganda，各种移风改俗以及污名化、经典

化古代的东西。但是即使是儒教也完全没有所谓的“权威”，导致了整个事情都变得很messy。说实话，我搞不太懂，为啥政府一直都这么喜欢搞意识统一呢？以及，原来汉文化辐射那么广泛（移民也是一个方面）。真是毫无条理的一篇短评啊。

高万桑和宗树人这本书提供的文献很丰富，整合了大量的研究资料，类似一本导论。

读了前半本，后面木有时间了。

挺好的概述性的书。可以帮助厘清一些框架。作者很谦逊。

这书获了列文森奖，所以追捧的人挺多。我觉得主要还是一个教科书。面面俱到，导致的结果是没有一个核心解释逻辑，新观点不多。

从晚清到当代华人社会宗教研究通论，全面流畅到位，读得过瘾，也不免生出一丝都在仰人鼻息的悲哀。帮我补上了ROC一段的课，要是再看到佛祖、三清三尊、关公妈祖、耶稣、阿拉济济一堂的盛况也不会惊讶了，一百年前就有啦。

understand religion in the context of 'social ecology'
另，高万桑主持的“近代中国城市道士与庙宇研究计划”网站<http://www.gsrl.cnrs.fr/taoist-and-temple/index.php%3Flang=en.html>

政治很正确（宗教生态论）的教科书，也有这类研究的通病：搭了个好架子，干货不多。

如果只能读一本关于现代中国宗教的书，就这本吧。

只读了第九章。第九章以丧仪的变化为切入点，梳理了20世纪以来孝道和家庭观念的变

化

历史概论

主要读了ccp之后的宗教政策（伊斯兰教部分）及实际情况，框架好解释清楚。

好親切的說～

chap.1, 6, 7, 12; ecology of culture; 不太清楚equilibrium的概念

第二章

两位学者都是品质保证。研习中国宗教必读教材

各个章节层次不齐。第六章第七章太洗脑了。确实是dynamic structure。前半部分近代史不太行，对康有为的解释特别不能接受。黑成了激进的反迷信分子。

laowang的乡土雕塑，七七八八来来回回的游

扫盲书～读了藏传佛教的一章

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