RELIGIOUS MOVEMENTS IN A GLOBALIZED WORLD

KOREA, ASIA, AND BEYOND



DAEJIN UNIVERSITY

1007 HOGUK ROAD, POCHEON CITY, REPUBLIC OF KOREA



5 JULY - 10 JULY 2016

CO-ORGANIZED BY

Center for Studies on New Religions (CESNUR)
International Society for the Study of New Religions (ISSNR)
Korean Academy of New Religions (KANR)
Department of Daesoon Theology, Daejin University

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- **일 시** 2016년 7월 5일(화)-7월 10일(일) **장 소** 대진대학교 대진교육관
- **최** 이탈리아 신종교연구소, 세계신종교학회, 한국신종교학회
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THE 2016 INTERNATIONAL CONFERENCE

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Contents

- 04 **Greetings**
- 08 **Program**
- 18 Abstracts
- 50 Curricula Vitae
- 65 **Notes**
- 68 **Map**

THE 2016 INTERNATIONAL CONFERENCE

Welcome to Daejin University from Myeonjae Lee, the President

Distinguished scholars and guests, ladies and gentlemen, we are gathered here today from many different parts of the world for five days of conversation and reflection on momentous issues bearing on religion. As president of Daejin University I would like to extend to you my most sincere welcome. We are especially honored to host an international congress on new religions this year when we are celebrating the twenty-fourth anniversary of the foundation of our university. We consider it a significant event that one hundred and twenty scholars have gathered from twenty different countries to discuss the many contemporary challenges facing religions, old and new. Hans Kueng once said, "there is no peace in the world without peace among religions, and there is no peace among religions without dialogue among them." The intensifying tensions in the contemporary world make our dialogue and discussion as believers and scholars of religion all the more urgent and compelling. It is my fervent hope that the following five days of conversation and reflection will produce important insights on the problems we face and make a contribution to the peace of the world we all desire.

I would like to take this opportunity to acknowledge those responsible for bringing the conference to Korea this year: Professor Massimo Introvigne, director of the Center for Studies on New Religions, Professor Milda Alisuskine, president of the International Society for the Study of New Religions, and Professor Kim Chongsuh, president of the Korean Academy of New Religions. Then there are those responsible for bringing the conference to this campus: Professor Lee Gyungwon, chair of the department of Daesoon theology and Professor Kim Wook, director of the Daesoon Academy of Sciences. I thank each one of them in the most sincere and personal way.

As president of the university I promise to do my best to provide every convenience to you during your stay and wish you all a very productive conference and, to those friends from overseas, a happy visit to Korea. Thank you.

Myeonjae Lee

President of Daejin University

Myeonfae-Lee

A Welcome from Chongsuh Kim, the President of Korean Academy of New Religions

On behalf of Korean Academy of New Religion (KANR), I would like to extend a warm welcome to the distinguished scholars and participants in the 2016 CESNUR Conference held in Korea. With Center for Studies on New Religions (CESNUR), International Society for the Study of New Religions (ISSNR) and Daejin University, Korean Academy of New Religion is truly honored to co-host this conference to build upon a great tradition of understanding new religions and studying religious movements in an international context.

The annual CESNUR conference is the largest world gathering in the field of studies on new religions and it has proven to be an effective catalyst in raising and addressing pertinent and consequential topics of discussion since 1997. This year, with the theme of "Religious Movements in a Globalized World: Korea, Asia and Beyond," we aim to continue to improve reliable information and scholarly research of new religions and to promote a better academic network of related organizations of scholars in various countries.

New religions are in general minority groups. However, their actual influence felt by people often seems to be much stronger than what they are. Above all, it should be reminded that even today's world religions began as a small new religion at the first time. This conference will serve as a forum where the concepts of new religions are shared, their phenomena are examined and their trends are interpreted. I look forward to this conference proving to be a significant milestone in terms of raising awareness among the public of the important role of new religions in Korean society and all over the world.

I wish you a successful meeting and a pleasant stay in Korea.

Chongsuh Kim

Chongsuh Kim

President of Korean Academy of New Religions





Program

The 2016 CESNUR Conference co-organized by:

- Center for Studies on New Religions (CESNUR)
- International Society for the Study of New Religions (ISSNR)
- Korean Academy of New Religions (KANR)
- Department of Daesoon Theology, Daejin University

RELIGIOUS MOVEMENTS IN A GLOBALIZED WORLD

KOREA, ASIA, AND BEYOND

Daejin University - 1007 Hoguk Road, Pocheon City, Republic of Korea 5 July - 10 July 2016

Tuesday July 5, 2016

Place: Professor's Hall, Daejin University

Opening Reception

17:30 - 18:00 Registration

18:00 - 20:00 Opening Reception

- Welcome Greeting (President of Daejin University)
- Welcome Greeting (President of KANR)
- Introduction to Religious Movements in Korean History

Wednesday July 6, 2016

Place: Daejin Educational Building Plenary - 1st Floor / Parallel - 2nd Floor

09:30 - 11:30 Session 1 - Plenary (R.103)

♦ Religion and Globalization: Korea and the World

Presiding and Introducing: Massimo INTROVIGNE

- Religion and Globalization: Challenges and Opportunities
- Anselm Kyongsuk MIN (Claremont Graduate University, Southern California)
- Prioritizing Ki: The Shift toward Energy and Transformation in 19th century Korea
- Donald BAKER (University of British Columbia, Vancouver)
- Eastern Lightning (Church of God Almighty) moves to Korea. The Place of a Controversial Group in the Spectrum of East Asian Religion
- J. Gordon MELTON (Baylor University, Waco, Texas)

11:30 - 11:50 Coffee Break

11:50 - 13:00 Session 1bis - Plenary (R.103)

♦ The Post-Charismatic Fate of the Unification Church

Chair: J. Gordon MELTON

- Unification, Diversification or Fragmentation? The Globalization, Localization and Glocalization of a Korean New Religious Movement
- Eileen BARKER (London School of Economics)
- Preston Moon and the Family Peace Association
- Massimo INTROVIGNE (Pontifical Salesian University, Torino, Italy)
- Schism in the Unification Church: 2016 Update
- Dan FEFFERMAN (International Coalition for Religious Freedom, Washington DC)

Respondent: KIM Youngjun (Family Peace Association)

13:00 – 14:30 Lunch (Place: Professor's Hall)

14:30 - 16:00 Parallel Sessions 2,3,4

Session 2 (R.207)

♦ The Secret World of "Cults" in Popular Culture

Presiding and Introducing: Massimo INTROVIGNE

- Cult Stereotypes in Signs and Wonders (1995)
- Carole M. CUSACK (University of Sydney)
- Portraying The Truth in Fiction Jehovah's Witnesses in Novels
- George CHRYSSIDES (York St John University)

Session 3 (R.205)

♦ Case Studies

Chair: WOO Hairan

- Hit Gyulakazet: A Liberal Fundamentalist Church
- Holly FOLK (Western Washington University)
- A Comparative Study on a Course in the Miracles and Alcoholics Anonymous A Phenomenological Interpretation
- AHN Shin (Paichai University, Daejeon)
- The Christian Science Monitor: An Example of the Practical Application of the Theology of Christian Science, on a Global Scale, through the Medium of Journalism
- Susan SEARLE (University of Newcastle, Australia)
- A Study on the Reception of Science-Technology in Choendoism
- KIM Tae-Yeon (Ewha Womans University, Seoul)

Session 4 (R.208)

♦ Mormonism, Esotericism, Racism, and Heterosexism

Chair: George CHRYSSIDES

- Mormonism and Masonry: The French Connection
- Michael HOMER (Utah State Historical Society, Salt Lake City)
- Mormonism, Magic, and Sexual Purity
- Clyde FORSBERG (Karabuk University)
- Accusations of Satanism against Mormonism and the Utah Satanic Abuse Scare
- Massimo INTROVIGNE (Pontifical Salesian University, Torino, Italy)

16:00 – 16:20 Coffee Break

16:20 – 18:00 Parallel Sessions 5,6,7,8

16:20 – 18:00 Session 5 (R.207)

A Comparative Study of East Asian New Religions

Chair: David W. KIM

- The Best of Times, the Worst of Times, the End of Times?: A Comparison of Eschatology in a Selection of Popular New Asian Religions
- Jason Paul GREENBERGER (University of the West, Rosemead)
- A Contrasting View of Three Teachings in East Asian New Religions: Daesoonjinrihoe, I-Kuan Dao and Caodaism
- LEE Gyungwon (Daejin University, Pocheon City)
- Iglesia ni Cristo and the Local Churches: Contrasting Roads to Success in Two East Asian Religions
- Edward IRONS (Hong Kong Institute for Culture, Commerce and Religion)
- Nationality. Three Religions and the Way of Yi: The Comparative Study between Korean Daesoonjinrihoe and Taiwan Weixinshengjiao
- CHANG Hsin-Fang Fiona (National Cheng Chi University, Taipei)

Session 6 (R.208)

♦ T'ienti Teachings: A New Religion in Taiwan

Chair: TSAI Yuan-Lin

- The Prospective Aspect of the Cosmogonic Models in Laozi and Tianti Teaching's Text
- LIOU Chien-Hui (Anthro-Celestial Research Institute, Taiwan)
- The Prototype of R.O.C Red Heart Association: Overview for the Archives of Shanxi Province Red Heart Association, 1935-1951
- LIU Wenxing (Tienjen Humanities Institute, Taiwan)
- "Ziran" and "Wuwei" between Mr. Lee Er and Mr. Lee Yü-Chieh
- SHEN Ming-Chang (Taiwan Police College, Taiwan)

Session 7 (R.209)

♦ Jewish, Muslim and Other Developments

Chair: Carole CUSACK

- New Religious Communal Settlements in Israel: New Religiosity and National Ethos
- Boaz HUSS (Ben-Gurion University of the Negev, Beer-Sheva)
- The Tablighi Jamaat Movement in Kyrgyzstan: Real and Imagined Threats
- Meerim AITKULOVA (The Arctic University of Norway, Tromsø)
- Introducing Universal Medicine
- Angela COCO (Southern Cross University, Lismore, Australia)
- A Study on the Similarities between Neo-Confucianism and Islam, through Maitreya, Egypt-Isis, Christianity, Yin Yang Wuxing and I-ching in Daesoonjinrihoe
- CHOI Wonhyuk (Daejin University, Pocheon City)

Session 8 (R.205)

♦ New Age and the Return of Esotericism

Chair: Massimo INTROVIGNE

- Catholic Pyramid? Locating the Phenomenon of Pyramid of Merkinė within Global Field of Religions
- Milda ALISAUSKIENE (Vytautas Magnus University, Kaunas)
- Treatises of Romantic Geometry in the Magical Art of Zbigniew Makowski
- Małgorzata Alicja DULSKA (Jagiellonian University, Kraków)
- Karolina Maria HESS (Jagiellonian University, Kraków)
- Going Within: Shirley MacLaine in Taiwan's New Age
- Paul FARRELLY (Australian National University, Canberra)
- Modern Postural Yoga: From Orthopraxy to Religion?
- Matylda CIOLKOSZ (Jagiellonian University, Kraków)
- As Global as Could Be: Channelers in Russia
- Ksenia KOLKUNOVA (St Tikhon's Orthodox University, Moscow)

18:30 – 20:30 Banquet (Place: Cafeteria Grazie)

Hosting by Daesoon Academy of Sciences, Daejin University

Thursday July 7, 2016

Place: Daejin Educational Building
Plenary - 1st Floor / Parallel - 2nd Floor

09:30 - 11:10 Session 9 - Plenary (R.103)

East Asian Movements

Chair: J. Gordon MELTON

- Varieties of Personal Religious Experience in Korean New Religious Movements: A Jamesian Approach
- KIM Chae Young (Korean Association for Religious Studies, Seoul)
- A Theoretical Reflection on the NRMs in the Taiwanese Context
- TSAI Yuan-lin (Taiwan Association for Religious Studies, Taipei)
- New Religious Movements in Modern Mongolia: Their Social Impacts and Issues
- TSEDENDAMBA Samdan (National University of Mongolia, Sùhbaatar)
- Ritual Acts: Falun Gong's Shen Yun Song and Dance Performance
- Benjamin PENNY (Australian National University, Canberra)

11:10 – 11:30 Coffee Break

11:30 - 13:00 Session 9 - Plenary (continued)

Refreshment: Special Dance Performance (for 10 min)

- The List: The Evolution and Significance of China's List of Illegal and Evil Cults
- Edward IRONS (Hong Kong Institute for Culture, Commerce and Religion)

Religious Movements in a Globalized World

- The Localization and Globalization of Vietnam-Based New Religious Movements: Innovation and Transformation Within and Beyond Asia
- NINH Thien-Huong (California Polytechnic State University, San Luis Obispo)
- Common Ground and Sacred Exchange An Overview of Theological Similarities and an Account of Inter-religious Activities among Caodaism, Oomoto, and Dào Yuàn
- Jason Paul GREENBERGER (University of the West, Rosemead)
- Tran CANH (President of Cao Dai Overseas Missionary)

13:00 - 14:30 Lunch (Place: Professor's Hall)

 Lunch and Business Meeting for the members of the International Society for the Study of New Religions (ISSNR) (R.205)

14:30 - 16:00 Parallel Sessions 10, 11, 12

Session 10 (R.207)

♦ About Globalization

Chair: WOO Hairan

- A Four Brain Trait Model Based on Neurotransmitter-EEG Matching
- KIM Daekeun (Seoul National University)
- New Religious Movement and Inter-Religious Dialogue: A Case of Universal Peace Federation
- NOH Minjung (Temple University, Philadelphia)
- From Reifying to Formatting: Religion, Universality and the Globalized World
- Patrick LAUDE (Georgetown University, Washington D.C.)

Session 11 (R.208)

♦ Chinese and Japanese Movements

Chair: Boaz HUSS

- Kampo as Esotericism after 1970's in Japan: Risk Perception in Modern Japanese Vitalism
- TANOJIRI Tetsuro (The University of Tokyo)
- The Methods of Propagation of a Japanese New Religion in the UK Tenrikyo
- HUANG Yueh-Po (Institute of Ethnology, Academia Sinica, Taiwan)
- Innocent Victims of Chinese Oppression, Or Media Bullies? Falun Gong's In-Your-Face Media Strategies
- James R. LEWIS (University of Tromsø)
- The Disease Viewpoint of Falun Gong
- HUANG Chao (Wuhan University, China)

Session 12 (R.209)

♦ Sacred Esoteric Eroticism and Controversies: The Strange Case of MISA

Chair: Liselotte FRISK

- MISA: An Overview
- Massimo INTROVIGNE (Pontifical Salesian University, Torino)
- MISA and the Esoteric Tradition of Sacred Sexuality
- J. Gordon MELTON (Baylor University, Waco, Texas)
- Yoga in the Courts: A Legal Story of MISA
- Gabriel ANDREESCU (National School for Political Studies and Public Administration, Bucharest)

16:00 - 16:20 Coffee Break

16:20 - 18:00 Parallel Sessions 13,14,15,16

Session 13 (R.207)

♦ Daesoonjinrihoe: A Korean New Religion

Chair: David W. KIM

- Study on the Relations between Kang Jeungsan and Cho Jeongsan Described in the Chapter Two of "Passing on of the Teachings" (Jeong-Gyeong)
 - KO Namsik (Daejin University, Pocheon City)
- Religious Belief System of Daesoonjinrihoe Focused on Daesoonjichim
- JOO Soyeon (Daejin University, Pocheon City)
- Incantation Practice of New Religions in South Korea
- PARK Ingyu (Seoul National University)

Session 14 (R.208)

♦ Case Studies of East Asian Movements

Chair: TSAI Yuan-Lin

- Culture, Education and Salvation: The Development of I-Kuan Tao in Asia
- CHUNG Yunying (Yuan Ze University, Taoyuan)
- Critics and Defenders: Disputes over Yiguan Dao (I-Kuan Tao) in Buddhist Thailand
- LIN Yu-sheng (Kyoto University)
- Ven. Cihang and the Development of a Modern Taiwanese Buddhism
- Jens REINKE (Leipzig University)
- Esoteric Current in Cao Dai: Inner Transformation and Millenarian Aspect
- Grzegorz FRASZCZAK (Aberdeen University)

Session 15 (R.205)

♦ Korean Developments

Chair: PARK Kwangsoo

- Sicheonju (Serving God within Ourselves) and the Movement for Creating a New "Post-World" of Donghak
 - YOON Suksan (Hanyang University, Seoul)

(FFWPU)

• The Process of Canonizing of Family Federation for World Peace and Unification

- JO Eung-Tae (Sunmoon University, Asan)
- Research on the Ethical Characteristics of 'Haewonsangsaeng' Shown in the Principle of 'Guarding Against Self-Deception' in Daesoon Thought
- KIM Taesoo (Seoul National University)
- Social Participation Activities in Won Buddhism: Focused on Education and Interfaith Dialogue
- JO Seong-Hun (Wonkwang University, Iksan)

Session 16 (R.209)

♦ Controversies

Chair: Holly FOLK

- Globalisation and Censorship Tactics of Controversial Korean Groups
- Peter DALEY (Independent scholar, Seoul)
- Medicine and Healthcare in Controversial Minority Religions: Different Perspectives
- Liselotte FRISK (Dalarna University, Falun)
- Crying in the Flesh: Disciplining Children in Knutby Filadelfia
- Sanja NILSSON (Dalarna University, Falun)

18:30 - 20:30 Banquet (Place: Professor's Hall)

Presiding and Introducing: Milda ALISAUSKIENE

- Next Year in Jerusalem: Anti-Cultism in Israel and the Case of Bnei Baruch
- Massimo INTROVIGNE (Pontifical Salesian University, Torino, Italy)

Friday July 8, 2016

Place: Daejin Educational Building Plenary - 1st Floor

09:30 - 10:50 Session 17 - Plenary (R.103)

♦ Korean Movements

Chair: Donald BAKER

- Challenge and Response of New Korean Religions and Social Movements
- PARK Kwangsoo (Wonkwang University, Iksan)
- Psychotherapy and Religion in South Korea: Focused on Two Meditation Groups, Maum Suryon and Dongsasup
- WOO Hairan (Catholic University of Korea, Bucheon)
- Sangje and Samkye: The Cosmology of Daesoonjinrihoe in Korean New Religions
- David W. KIM (Australian National University, Canberra)

10:50 - 11:10 Coffee Break

11:10 – 12:00 Session 17 - Plenary (continued)

• Strategies of Korean Minor Religions for the Reunification of the Korean Peninsula

Religious Movements in a Globalized World

- YOO Kwangsuk (Kyung Hee University, Seoul)

• Neo-Shamans, Nurtured by Traditional Shamans in Modern Korea

- KIM Dongkyu (Sogang University, Seoul)

12:00 – 13:30 Lunch (Place: Professor's Hall)

13:30 Check out and Board a Bus for Field Trip

Field Trip Schedule

Friday July 8

13:30 Moving to Religious Sites

Field Trip

Family Federation for World Peace and Unification (Cheongpyung Headquarters)

20:00 Moving to Yeoju and check-in (Sun Valley Hotel)

Saturday July 9

09:00 Moving to Religious Sites

Field Trip

Fellowship of Daesoon Truth (Daesoonjinrihoe Yeoju Headquarters)

13:30 – 17:00 Moving to Jeonju and check-in (Roni Hotel)

19:00 Field Trip

(Jeonju Hanok Village)

Sunday July 10

09:00 Field Trip

Won Buddhism (Iksan Headquarters)

13:30 – 17:00 Moving to Seoul, Saying Goodbye





Abstracts

RELIGIOUS MOVEMENTS IN A GLOBALIZED WORLD

KOREA, ASIA, AND BEYOND

Session 1 - Plenary

♦ Religion and Globalization: Korea and the World

• Religion and Globalization: Challenges and Opportunities

Anselm Kyongsuk MIN

(Claremont Graduate University, Southern California)

As a result of rapid globalization we are living in an increasingly pluralistic society, not only in the well-known sense of the pluralism of religions but also in the rather comprehensive sense of the pluralism of economic, political, ethnic, cultural, ideological, regional, and other types of collective interests. We are also suffering all the unresolved contradictions of these interests struggling for domination and resistance to that domination in the common space of the global public square. These pose both challenges and opportunities to all religions, old and new. Against these challenges I discuss four ways in which religions can respond that are both so necessary yet also so difficult: (a) religion as radical critique of life and its countercultural function, (b) the appreciation of politics as the most effective way of practicing ren, compassion, and love, (c) the cultivation of the civic virtue of solidarity, and (d) the mobilization of religion as the power of transcendent, cosmic, and universal love and solidarity.

• Prioritizing Ki: The Shift toward Energy and Transformation in 19th century Korea

Donald BAKER

(University of British Columbia, Vancouver)

In the early 19th century we can detect a significant shift in Korean thought away from immutable patterns (li in Neo-Confucianism) to ki, matter-energy which animates change in the universe. Traditional Buddhism focused on the unchanging Buddhahood behind the illusory world of transitory phenomena. Then, starting in the 15th century, the Neo-Confucian highlighting of the immutable patterns of appropriate interactions, known as li, was the core of the hegemonic

spirituality for most of the Chosŏn dynasty. That all began to change in the 19th century. That change is most apparent in the emergence of Korea's first indigenous organized religion, Tonghak. Li is dropped completely. Instead ki, as the foundational energy of the cosmos, becomes the equivalent of God. The core "prayer," if we can call it that, of what was at first called Tonghak and is now called Ch'ondogyo, makes that clear: "Ultimate Energy being all around me, I pray that I feel that Energy within me here and now. Recognizing that God is within me, I will be transformed." As a result of this new emphasis on ki and the world of change, we begin to hear religious leaders tell us that the world in which we live now is coming to an end, because its ki is becoming exhausted. In its place, a much better world will appear. That transformation, called Kaebyŏk, has become a core doctrine of not only Tonghak but also of the Chungsan family of religions, of which the most prominent representative is Daesoon Jinrihoe. Change and progress, rather than immutable principles, are now at the center for Korean religious consciousness.

• Eastern Lightning (Church of God Almighty) moves to Korea. The Place of a Controversial Group in the Spectrum of East Asian Religion

J. Gordon MELTON

(Baylor University, Waco, Texas)

On August 21, 2014, a here-to-fore obscure new religious group based in northern China, variously known as the Eastern Lightning or Church of God Almighty, was suddenly thrust into the spotlight when six members walked into a McDonald's restaurant in the coastal Zhaoyuan City, in Shandong Province, and beat a woman to death. Since the arrest and execution of the perpetrators, Eastern Lightning, believed to have several hundred thousand followers across China has become the most talked about xiejiao

(evil cult) in the Peoples Republic, replacing the attention once showered on the now defunct (in China) Falun Gong. In the wake of the 2014 incident in Shanghai, the headquarters of the movemnt has been moved from China to Korea. This paper explores the origins of the Eastern Lightning in Henan and Heilongjiang Provinces; its roots in several of the unregistered church groups, especially the Little Flock or Lord's Recovery group; its unique teachings as a modern millennial nrm; and the accusations concerning its high pressure and often deceptive recruitment techniques. Though born amid the unregistered

Chinese Christian churches, an examination of its 1000+ pages of sacred text reveals the Church of Almighty God to be a completely new religious movement built around the proclamation of the presence of a new female Messiah and the coming end of the age, with an alignment of judgments falling on unbelievers. It has also developed an unusually strong negative opinion of China that goes far beyond the criticisms of the country's often repressive policies toward religion, and simultaneously offered a broad attack on the present state of religion (especially Christianity) and its leaders.

Session 1bis - Plenary

♦ The Post-Charismatic Fate of the Unification Church

• Unification, Diversification or Fragmentation? The Globalization, Localization and Glocalization of a Korean New Religious Movement

Eileen BARKER

(London School of Economics)

The Holy Spirit Association for the Unification of World Christianity was formally registered in Seoul in 1954. Its first overseas missionaries travelled to Japan at the end of the 1950s, followed soon after by a few pioneers seeking to convert Europe and the United States of America. But it was not until the movement's founder, the Reverend Sun Myung Moon (1920-2014) travelled around the United States, speaking at a number of widely publicised rallies in the early 1970s that the movement began to globalise in any meaningful sense. There followed a number of Unification-related organisations with international memberships (such as the One World Crusade), but the globalising phenomena that were to become most visible and most controversial were the mass 'Blessings' ceremonies, when several thousands of couples, initially 'matched' by Moon himself a few days before, lined up to be married in large stadia such as Maddison Square Garden, frequently incapable of understanding their new partner's language. For some time it appeared that many

of these global organisations and the arranged marriages were remarkably successful. But vocal middle-class parents (be they American, European, Japanese or Korean) were vehemently opposed to their offspring 'being married off to a foreigner'. Then gradually one could hear whispers of clashes between the cultures emanating from within the movement itself. Well-intentioned young people. hoping to herald the Kingdom of Heaven on earth, began to complain bitterly about the alleged traits of members from the different countries, and it was not difficult to hear outright racism expressed by a wide variety of members. The paper discusses the numerous ways in which the movement's attempts at unification and globalisation resulted in localisation and, especially after the death of Moon, in diversification and fragmentation.

• Preston Moon and the Family Peace Association

Massimo INTROVIGNE

(Pontifical Salesian University, Torino, Italy)

Reverend Moon, the founder of the Unification movement, and his second wife Hak Ja Han, had 14 children (including one who died in infancy), known in the movement as the True Children. The personal problems of the eldest male son, Hyo Jin Nim and the premature death of the second,

Heung Jin Nim, left the third, Hyun Jin (Preston) Moon as the eldest male True Child available to succeed his father in a leadership position. He was groomed for this, and from 1996 to 2007 he held important positions in the Unification Church and was regarded as the heir apparent of Reverend Moon. Preston, however, favored the transformation of the Unification movement from a church to a global interfaith peace association, a position that ultimately put him at odd with his mother and brothers, who persuaded Reverend Moon to dismiss him from all his positions in 2008. A bitter controversy followed, and in 2010 Preston founded a separate organization, the Family Peace Association, whose differences from the Unification Church are explored in the paper.

• Schism in the Unification Church: 2016 Update

Dan FEFFERMAN

(International Coalition for Religious Freedom, Washington DC)

In past CESNUR conferences I have presented on

the early stages of the schism in the Unification Church (2012) and the implications of the death of the Founder in terms of succession (2013). The present paper offers an update on both topics. Rev. Moon's death in 2012 has resulted in major developments. His wife, Hak Ja Han Moon, also referred to since the early 90s as the church's co-founder, has boldly taken up the mantle of leadership. The couple's eldest surviving son Hyun Jin [Preston] had already staked a succession claim in 2008, after he was replaced as heirapparent by their youngest son Hyung Jin [Sean]. Soon after Rev. Moon's death, however, signs of estrangement began to appear between Sean and his mother. Since 2015, an open schism emerged, with Sean declaring Mrs. Moon to have spiritually "divorced" her husband and accusing her of fulfilling the biblical prophecy of the Whore of Babylon. While neither son's challenge represents an immediate major threat to Mrs. Moon's position, the question of succession, once thought to be basically settled, is now an open one.

Session 2

♦ The Secret World of "Cults" in Popular Culture

• Cult Stereotypes in Signs and Wonders (1995)

Carole M. CUSACK (University of Sydney)

Signs and Wonders is a four-part English television series about a young English girl, Claire Palmore (Jodhi May), who joins the World Mercy Mission, a new religious movement led by an Asian man members call "Father". Her mother Elizabeth (Prunella Scales) fears for Claire, who lives in a communal home and sells flowers and evangelises for the group. Elizabeth travels to Los Angeles to rescue her daughter. She hires a deprogrammer, Diamond (James Earl Jones), who snatches Claire from the group and "exit counsels" her. Claire's liberation from the influence of Father is paralleled by her brother Stephen's

gradual disillusionment with his academic idol Cornelius Van Damm, and the spiritual crisis of her vicar father, Timothy Palmore (David Warner). This paper examines Signs and Wonders using social scientific models from the study of new religious movements (NRMs), including American sociologists of religion Rodney Stark and William Simms Bainbridge's three classic models of "cult formation" (psychopathology, entrepreneurship, and subcultural evolution), Stanley Cohen's notion of "moral panic" to justify the snatching of Claire from the fringe World Mercy Mission and Diamond's deprogramming of her, and Colin Campbell's "cultic milieu," to clarify the teachings of "cults" and the motivations of people in society that are primed to join such movements.

Portraying The Truth in Fiction – Jehovah's Witnesses in Novels

George CHRYSSIDES (York St John University)

Several works of fiction have been written focussing on the Jehovah's Witnesses. Since fictional works, by their nature, do not claim to convey true events, it might be questioned whether can they shed light on the real-life beliefs and practices of the Watch Tower organization. The proposed presentation refers to two recent fictional writings about Jehovah's Witnesses: Jennifer LoveGrove, Watch How We Walk (2013); and Ian McEwan, The Children Act (2014). LoveGrove is an ex-member, while McEwan has had no personal involvement with the Watch Tower Society. Drawing on recent discussion surrounding the Insider/Outsider debate, the presenter argues that these two different authorial points of view highlight contrasting issues relating to Jehovah's

Witnesses. LeGrove's literary 'point of view' is that of a child/adolescent/young woman growing up in the organisation, while McEwan's point of view is that of a (female) judge. These different viewpoints reflect the differences between insider and outsider concerns relating to Jehovah's Witnesses. LoveGrove provides information about Witnesses' concerns about everyday living, such as education, coping with adolescence, and family life and discipline. By contrast, as an outsider, McEwan's (somewhat pretentious) novel - based on a real-life British legal case - focuses on matters of public concern, especially blood transfusion. Despite suspicion of ex-member testimony in academic circles, it is argued that exmember fiction can be more reliable than outsider characterisation of an NRM. Such fictional writings should not be dismissed as untrue, but can serve as valuable sources of information about everyday living within the Society.

Session 3

♦ Case Studies

• Hit Gyulakazet: A Liberal Fundamentalist Church

Holly FOLK

(Western Washington University)

A structuring binary of "liberal" and "conservative" runs through contemporary politics, culture and religion. In many societies these divisions run mostly parallel; this paper explores one case study with a different configuration – Faith Church (Hit Gyulakazet), a Hungarian Pentecostal church whose Budapest congregation is one of the largest megachurches in Europe. Faith Church embraces 3 controversial theologies in Evangelicalism today: the charismatic gifts associated with the Toronto Blessing; the prosperity gospel of the Word of Faith movement, and philo-Semitic Christian Zionism. The first two of these movements locate Faith Church in the world of "progressive Protestantism," but Christian Zionism is associated

with exceptionally conservative politics in the US and many other countries. The fact that in Hungary Faith Church is described as "liberal fundamentalist" shows the relativity of placement on the left-right spectrum, and the multiple factors that bear on such cultural positioning.

• A Comparative Study on a Course in the Miracles and Alcoholics Anonymous - A Phenomenological Interpretation

AHN Shin

(Paichai University, Daejeon)

Koreans are recently finding out new possibility of religion and spirituality. Beyond organized systems, they construct new haven for their healing and welfare. I will examine A Course in the Miracle and Alcoholics Anonymous in terms of their doctrines, rituals, and community. Especially, the paper will describe the complexity and creativity of Korean mind.

Religious Movements in a Globalized World KOREA, ASIA, AND BEYOND

• The Christian Science Monitor: An Example of the Practical Application of the Theology of Christian Science, on a Global Scale, through the Medium of Journalism

Susan SEARLE

(University of Newcastle, Australia)

This presentation will argue that the Monitor practically expresses the theology of the religious organisation that owns it. Its decisions and actions are motivated by religious criteria but it publishes, in a non-religious way, news stories that are of interest and import to the whole world.

My purpose is to critically examine the relationship of the theology behind the Monitor to the Monitor's reliability as a source of unbiased and accurate information for all seeking solutions to global problems. The focus is on: the object of the Monitor as stated by its founder Mary Baker Eddy, to "injure no man, but to bless all mankind"; its healing mission "to spread undivided the Science that operates unspent" (Eddy, Miscellany, 353); and the purpose of the Church of Christ, Scientist to "reinstate primitive Christianity and its lost element of healing" (Eddy, Manual, 17).

It examines the history of the Monitor's establishment and its influence on its object, commitment to freedom, and mandate to report on global events and problems in an unbiased way that informs and offers solution. However, some of its editors have not always lived up to its high standard falling short due to over caution, ego, or

poor decision. It explains the theology of Christian Science based on the identity of Jesus and hisdenouncement of evil; its practice of healing; and the object and healing mission of the Monitor. A number of Monitor articles will be studies to demonstrate how the Monitor operates on a global scale and provide examples of how the object and healing mission is supported through journalism.

• A Study on the Reception of Science-Technology in Choendoism

KIM Tae-Yeon

(Ewha Womans University, Seoul)

In the early modern period of Korea, followers of Cheondoism, a major representative religion of Korea, outnumbered Christians. Cheondisim placed itself on the frontier as a pioneer in the reception of new scientific knowledges from outside Korea. This study explore how Cheondoists' openness to new scientific technologies altered their perceptions of religious experiences. I shall focuses specifically on Cheondoist literature's descriptions of the telegraph, telephone, steam locomotive and radio as indicators of these changed perceptions of religious experience. This paper will show how much these new technologies stimulated the religious imagination in terms of Cheondoists cosmology, world view and thoughts on human being and nature.

Session 4

Mormonism, Esotericism, Racism, and Heterosexism

• Mormonism and Masonry: The French Connection

Michael HOMER

(Utah State Historical Society, Salt Lake City)

When Joseph Smith initiated his wife Emma into a new temple ritual (that he and other church officials had compared to primitive Freemasonry) she became the first female member of that institution. This was a dramatic development when one considers that Smith's temple vision was inspired by Masonic rituals that were limited under Freemasonry's "Old Charges" to "good and true men." Nevertheless, when speculative Masonry spread from England to France some lodges were organized there that admitted both men and women. As such, these androgynous lodges (and their American counterparts) may have provided some inspiration for Smith's ritual and his inclusion of women. This paper will examine

three connections between Smith's restored ritual and French adoptive rites which have rarely been compared. First, both institutions initiated women after first following a policy consistent with English Masonry's Old Charges that prohibited women from being initiated. Second, the Mormon ritual and French androgynous rites included sympathetic accounts of Eve's temptation in the Garden of Eden. Third, some historians have suggested that the women who were initiated in the Mormon temple and in French androgynous rites were originally initiated on parity with their male counterparts but that the roles of women in both institutions was subsequently downgraded.

· Mormonism, Magic, and Sexual Purity

Clyde FORSBERG

(Karabuk University)

Divine Rite of Kings: Land, Race, Same Sex, and Empire in Mormonism and the Esoteric Tradition is a social-historical-political analysis of the religion of the Latter-day Saints as deeply indebted to a variety of esoteric systems of belief. It also argues that the present campaign against gay marriage and other homophobic policies of the "American religion," targeting the LGBTQ community, and, indeed, children of same-sex parents, are connected to erstwhile racial doctrines and practices, which excluded persons from full fellowship on the basis of race alone, Africans the supposed offspring of Cain and Canaan and thus cursed. Narrow heterosexist notions of "sexual purity" merely replaced Anglo-Saxon supremacist notions of "racial purity" in the imperial and the millennial understanding of Mormonism. The new heterosexism, Forsberg argues, can be viewed as a form of boundary maintenance better suited to an emergent international church and world religion, ironically, which continues to make inroads in parts of Asia, where its social conservatism and, indeed, virulent attacks against the "gay and lesbian lifestyle," continue to attract followers.

• Accusations of Satanism against Mormonism and the Utah Satanic Abuse Scare

Massimo INTROVIGNE

(Pontifical Salesian University, Torino, Italy)

The seemingly unpredictable and unexplainable success of Mormonism led several American opponents in the 19th century to claim that its origins were indeed supernatural, but they came from the Devil rather than from God. Later, in France, Catholic anti-Masonism regarded Mormonism as a by-product of the most Satanic branches of Freemasonry. In the 20th century, these accusations were revived by Evangelical Fundamentalist anti-Mormons who believed they had found Satanic elements in Mormon temple rituals. And the story turned into tragedy when, as part of the national Satanism scare in the United States, some therapists claimed to have detected a secret ring of Satanic child abusers within the Mormon church. These accusations were taken seriously by leaders of the Mormon Church itself, and innocents found themselves in jail. The paper is a preview of the author's book Satanism: A Social History, to be released by Brill in September 2016.

Session 5

♦ A Comparative Study of East Asian New Religions

• The Best of Times, the Worst of Times, the End of Times?: A Comparison of Eschatology in a Selection of Popular New Asian Religions

Jason Paul GREENBERGER

(University of the West, Rosemead)

Eschatology, within the context of theologically

defined eras of humanity, will be examined and compared. As a general tendency, it will be shown that the founding of new Asian religions is based, in part, on the notion that the current era is a novel and pivital era and therefore requires a new unifying form of religion to usher humankind into the zenith of its potential. This

worldview is an especially pronounced feature in Caodaism, Yīguan Dao, and Daesoonjinrihoe. It is, in fact, so crucial to Caodaist identity that their religion is also named, "The Great Faith for the Third Universal Redemption (大道三期普度)." Fascinatingly, Yīguan Dao also regards the present era as the third in humanity's history, referring to this era as the "Prosperous Blooming of the Triple Yang (三陽開泰)" and the "Era of White Yang (白 陽)." Daesoonjinrihoe differs in this regard as it views the eras of humanity as consisting of two parts: Prior Heaven (先天), the era of Buddhism, Confucianism, and Christianity, and Later Heaven (後天), the era of Daesoonjinrihoe. Oomoto and Won Buddhism serve as a unique contrast as these two religions make less detailed assertions about the eras of humanity in comparison with the three previously mentioned religions of Caodaism, Yīguan Dao, and Daesoonjinrihoe. However, Oomoto and Won Buddhism still follow the model of seeing the current era as requiring their respective order.

• A Contrasting View of Three Teachings in East Asian New Religions: Daesoonjinrihoe, I-Kuan Dao and Caodaism

LEE Gyungwon

(Daejin University, Pocheon City)

Three teachings of Confucianism, Buddhism and Daoism are the representative traditional religions in the history of East Asian countries. In the modern period, various new religious movements emerged around the regions of Korea, China, and Vietnam. Most of new religious movements contain their own unique doctrine, while they still success the tradition of the three religions. In other words, the phenomenon of religious syncretism is primarily based on these three religions. This paper attempts to compare three particular new religions of Daesoonjinrihoe (Korea), I-Kuan Dao (Taiwan) and Caodaism (Vietnam) within the perspective of three traditional religions. How the new religions harmonize or interpret the teachings of the Confucianism, Buddhism and Daoism? The socio-religious relation between old and new religions of the East Asia will be demonstrated.

• Iglesia ni Cristo and the Local Churches: Contrasting Roads to Success in Two East Asian Religions

Edward IRONS

(Hong Kong Institute for Culture, Commerce and Religion)

Chinese government units such as the Academy of Social Sciences and the Public Security Bureau began tracking "cults" in the 1980s. There was no formal list, at least publicly, but by the early 1990s there was an inincreasing awareness of groups widely categorized as "cults" outside China-Aum Shinrikyo, Branch Dravidians, and the Order of the Solar Temple. Of course individual groups inside China had been proscribed, starting with the "Shouters" in 1983. But things changed when in 1995 a formal xiejiao (evil cult) list was issued. On this list 10 of the 11 groups were homegrown. This change from informal tracking to formal proscription indicates a shift in perception about what constitute "threats." What were the criteria used to define threat? And how can we interpret the subsequent lists which have been issued sporadically? What is the logic behind each iteration? And what if anything do they tell us about NRMs in China? This paper discusses each version of the list, the groups listed, and the confusion and clarity surrounding them. In addition we distinguish groups deemed illegal but not "evil," and try to identify groups banned regionally but not nationally. Finally, we discuss the organizations tracking Chinese cult lists.

• Nationality. Three Religions and the Way of Yi: The Comparative Study between Korean Daesoonjinrihoe and Taiwan Weixinshengjiao

CHANG Hsin-Fang Fiona

(National Cheng Chi University, Taipei)

In spite of facing modernization and secularization, religious beliefs in East Asia have never declined. Some are flourishing in the various forms of the "revival of tradition." Among them, there are several new religions originating from folk beliefs, combining the three main Chinese religions--Buddhism, Confucianism and Taoism—

and committing to fulfill the requirements of local concern and modern life. They take part in conversations with foreign religions and re-confirm their collective identity. These new religions share the common traditional Chinese cultural elements, such as Chinese script, dynastic history, religious ritual, ethical value, and explain the change of the modern world by the myth, logic and concepts of their own national traditions. In this study, I will first discuss and compare how the Korean followers of Daesoonjinrihoe and the Taiwanese followers of Weixinshengjiao have developed their own collective identities in the historical context of modernization. Secondly, I discuss how these

two new religions selectively adopt and syncretize the different elements of the three Chinese religions, which reflect their distinctive national worldviews. At last, both of them adopt the way of Yi (易) but the Korean Yi, the Jeong-Yeok (the Right Changes),is different from the Taiwanese Yi, the Zhou-Yi (the Zhou-dynastic Book of Changes), which reflects the difference between the Korean and Taiwanese religious worldviews. This study tries to discover the complex relationship among nationality, religion and the way of Yi on the basis of the comparative study between the two new religions in East Asia.

Session 6

♦ T'ienti Teachings: A New Religion in Taiwan

• The Prospective Aspect of the Cosmogonic Models in Laozi and Tianti Teaching's Text

LIOU Chien-Hui

(Anthro-Celestial Research Institute, Taiwan)

Since ancient times Chinese people have emphasized the idea of "Heaven-human union". which values harmony between human beings and the natural world. Could it be that the experiential wisdom of our sagely forebears already implies and perhaps in some ways surpasses the grasp and findings related to cosmogony in a context of modern astrophysical research? This study first gives a simple outline of knowledge from astrophysics about the formation of fixed stars, from the 18th-century hypothesis of stellar nebulae to the current model of star-forming nebular discs. This study will then introduce Lee Yu-chieh's theory of fixed-star formation, focusing on how his theory is supported by the idea of solar system formation found in Laozi's Daodejing. I express my admiration for specific ideas about the fixedstar-formation process in the discourse of these two sagely predecessors, one of them ancient and one modern. Through synthesis and contrast with the relevant views of astrophysics, arranging the information in an organized form, we can see the

concreteness and forward-looking features in the theory of these two wise predecessors. This theory is here given the name "Two-Li Model of Fixed Star System Formation by Dynamic Qi Workings." ["Two Li" refers to Li Dan and Li Yu-chieh]. Based on these concepts and the in-depth inquiries in the future, perhaps it can help astrophysicists to establish a more complete "star formation mode".

• The Prototype of R.O.C Red Heart Association: Overview for the Archives of Shanxi Province Red Heart Association, 1935-1951

LIU Wenxing

(Tienjen Humanities Institute, Taiwan)

Shanxi Province Red Heart Association in Xi'an was established, 1935. The founder himself is a religionist, Han Jing Grandmaster, Mr. Li Yujie. He has clarified the meaning of Red Heart: "I hope everyone owns innocence like a child, Implement the concept of making the world to the public, offer relief supplies to help the poor as widely as possible, rectify earthling wickedness to save the troubled times. Climb to the heights from the lower, reach to the far from the near. We will inevitably influence gradually to the world." "The

so-called sage heart means the mental state of moderation. Such a mentality with the unity of rationality and desire, the harmony between the heart of sacred and secular, the communication between the electricity of negative and positive, the coordination of spirit and substance, could generally be called Red Heart." Shortly after the establishment of the charity, the War of Resistance against Japan broke out, In this stage, Mr. Li continuously paid out physical efforts without complaint and regret, commit himself to provide free medicine and coffins, and distribute relief to the people. At that time, his four sons were personally involved in salvage work above mentioned. In 1977, Mr. Li again registered to the government for restoring this organization, namely R.O.C Red Heart Association. Since then, the charity uphold the purpose of sentencing prisoners without Implication in their families, devote its power to the service of inmates' family members, and is entrusted by the Taipei City Government Bureau of Social Affairs to handle the "home care services" for the low-income elderly households. In other words, traditional charitable work have been no longer emphasized by such new association.

• "Ziran" and "Wuwei" between Mr. Lee Er and Mr. Lee Yü-Chieh

SHEN Ming-Chang

(Taiwan Police College, Taiwan)

Chinese Original Quiet Sitting was personally imparted by the First-Appointed Master Emissary of the Tienti Teachings, Mr. Lee Yu-Chieh (Master Han-Ching, 1901-1994). Actually, Chinese

Original Quiet Sitting is the sole legacy, passed down 5,000 years from Chinese ancestors. For ancient Taoists it was the prime practice for tempering soul and body, taking them beyond constraints of the physical world to a marvelous integration of spirit and flesh. In it they found everlasting life. The key of Chinese Original Quiet Sitting is naturalness(Ziran,自然), and its method is to take no forced action(Wuwei, action through inaction,無為). Its prime principle is dual cultivation of self-nature and body, not a focus on physiological states. This practice does not use the slightest artificial effort, since it lies in bringing forth one's own yang ch'i to blend with the Lord's spirit yang which is true cosmic ch'i. That is, one's own ch'i connects with the primordial ch'i that is spoken of only in this religion. The terms of "Ziran" and "Wuwei" are from Daodejing (Tao Te Ching), attributed to Laozi (In traditional accounts, Laozi's personal name is usually given as Lee Er or Li Er). Wuwei is often associated with water and its yielding nature. In illustration, it can assume any form or shape it inhabits. "Ziran" and "Wuwei" allude to "diminishing doing" or "diminishing will" as the key aspect of the sage's success. Taoist philosophy recognizes that the Universe already works harmoniously according to its own ways; as a person exerts their will against or upon the world they disrupt the harmony that already exists. This is not to say that a person should not exert agency and will. Rather, it is how one acts in relation to the natural processes already extant. Both Mr. Lee (Mr. Lee Er and Lee Yu-Chieh) illustrated the same true meanings on the relationships between universal and human bodies. Let's try to compare

Session 7

♦ Jewish, Muslim and Other Developments

• New Religious Communal Settlements in Israel: New Religiosity and National Ethos

Boaz HUSS

(Ben-Gurion University of the Negev, Beer-Sheva)

Israel is a thriving center of New Religious

global NRMs (such as Scientology. ISKCON, TM movement, EMIN and many others) were established in Israel. At the same period, new Israeli Jewish Religious movements, mostly

Movements. Since the 1970's local groups of

and make sense between them.

Neo Hasidic and Neo Kabbalistic groups (such as the Kabbalah Center, Neo-Breslov groups, Bnei-Baruch and many others) appeared, some of them becoming global movements. One of the interesting characteristic of NRM's in Israel is the relative large numbers of New Religious communal villages and Kibbutzim, which include an Emin village (maleh Zvia), A village of the TM movement (Hararit), an Anthroposophical Kibbutz (Harduf), two Gurdjief inspired villages (Yodfat and Neot Smadar) and a neo-Kabbalisitc communal village (Or Ha-Ganuz). These communal settlements combine in a variety of interesting ways the aspiration of NRMs to form communities based on their religious beliefs and practices, with the Israeli national and socialist ethos of settling the land and establishing collective communities. The proposed lecture will give an overview of NRM's in Israel, describe some of the New Religious communal settlements, and analyze the interface between new religiosity and the Israeli national ethos

• The Tablighi Jamaat Movement in Kyrgyzstan: Real and Imagined Threats

Meerim AITKULOVA

(The Arctic University of Norway, Tromsø)

When Kyrgyzstan received independence in 1991 after the collapse of the Soviet Union, religion suddenly, came back into people's lives. Along with traditional forms of Islam and Christianity, the country's "open door" policy and liberalization facilitated the arrival of previously unknown religious movements, sects and groups. Since the majority of population in Kyrgyzstan historically identify themselves as Muslims, many of the new arrivals were Islamic. Among them, the Tablighi Jamaat movement became the most numerous new group in Kyrgyzstan, as well as the most controversial. Popular opinion is that this movement endangers cultural traditions of Kyrgyz as well as poses threat to the security of the country. Such evaluations are often based on visual observations, such as the increased number of women in hijabs and heavily-bearded men in Pakistani-style clothing. Global discourses about the threat of Islamic terrorism have sometimes

linked Tablighi Jamaat members with terrorist events. By presenting field trip findings and analysis of the ideology of Tablighi Jamaat movement in Kyrgyzstan I would argue that popular opinion about radicalism of the movement sharply contrasts with the situation on the ground.

• Introducing Universal Medicine

Angela COCO

(Southern Cross University, Lismore, Australia)

Universal Medicine (UM) is an organisation established by Serge Benhayon in 1999 in the Northern Rivers of New South Wales, Australia. Its activities centre around two major themes; esoteric teachings and complementary healing therapies. UM's religion entitled 'The way of livingness' is currently supported by 8 books written by the founder and said to be inspired by past masters who are collectively referred to as the 'Hierarchy'. Complementary therapies, such as esoteric healing, chakra-puncture and esoteric yoga have all been devised by the founder who has also instituted The Esoteric Practitioners Association for accrediting people who train and become experts in UM healing modalities. UM's religious and healing knowledge is passed on through structured courses and lectures throughout the year and is strongly supported both online and offline by participants collectively referred to as 'The Student Body'. UM has grown to international proportions with outreach organisations in the United Kingdom and Germany and Benhayon frequently travels to deliver public lectures. After a short description of the movement, this paper uses Melton's (2004) framework to introduce Universal Medicine as a new religious movement. It discusses UM ideology relative to mainstream religious and health practices in Australia. The social factors that contribute to positioning the movement as deviant and attracting the label of 'cult' are explored. At the same time, UM is peopled by mainstream professionals from many walks of life. As an example of UM's aims to align with the larger cultural scene, the author briefly discusses her experiences of reception by UM leadership and members.

• A Study on the Similarities between Neo-Confucianism and Islam, through Maitreya, Egypt-Isis, Christianity, Yin Yang Wuxing and I-ching in Daesoonjinrihoe

CHOI Wonhyuk

(Daejin University, Pocheon City)

By this paper, I made an genetic attempt to similarities between Neo-Confucianism and Islam based on the previous study about the similarities between Maitreya, Egypt-Isis, Christianity, YinYangWuxing and I-ching in Daesoonjinrihoe. The first possibilities I pay attention at this approach is exchange of ancient times culture. The recent revaluation of Lacouperie's hypothesis about China that "China comes from west" shows I can find common straits between Islam and East Asia. The second possibilities I find is exchange of Islam and East Asia culture in Tang and Song dynasty when Neo-Confucianism arise. Especially I concentrate whether li(理)-concept in Neo-Confucianism is affected by Islam through Buddhist li(理)-concept in Hwaeom Sutra or not. The similarities between Neo-Confucianism.

Islam, Maitreya, Egypt-Isis, Christianity is shown well in Joseph Campbell's diagram of a heroic myth. Joseph Campbell's myth theory came from theory of C. G Jung which came from the pattern of Orient thinking method, so theory comparison of comparative religion theory and Joseph Campbell's myth theory is not so difficult. Circulation composed of three factors. The first is verticality to cause the first separation, the second is the horizontality to maintain the verticality, and the third is the transcendental solidity to continue the verticality and horizontality. For example, Samgang (Three Bonds) and Oryun (Five Interpersonal Relations), Ethical system representative of the East can be also regarded circulation with verticality, horizontality and solidity. Typically Chinese Zodiac Sign and Joseph Campbell's monomyth have 12 level of circulation and 7 characters who backup circulation in commons. Maitreya, Egypt-Isis, and and Islam is related with Egypt-Isis. Egypt-Isis symbolize Venus, Venus movement is origin of Orient I-ching and YinYangWuxing. The relation is well described in Daesoonjinrihoe.

Session 8

♦ New Age and the Return of Esotericism

• Catholic Pyramid? Locating the Phenomenon of Pyramid of Merkinė within Global Field of Religions

Milda ALISAUSKIENE

(Vytautas Magnus University, Kaunas)

Pyramid of Merkinė was constructed in the Southern part of Lithuania in 2002 by Povilas Žėkas who considered himself Roman Catholic at that time. Since then some changes occurred and one can observe the shift of self-presentation of Povilas Žėkas from 'being Catholic' to 'interested in spirituality'. This shift was followed by other changes like establishment of community, publication of the book. All these changes have

both inner and external factors. This paper aims at analysis of the emergence and latter developments within religious phenomenon (teaching, practices) of Pyramid of Merkinė, its movement and location within field of religion of Lithuania. The paper is grounded on the empirical research conducted within Pyramid of Merkinė in 2010-2015, participant observation, formal and informal interviews with visitors and the founder. Author concludes that Pyramid of Merkinė has started as a cult within Lithuanian Roman Catholicism and has developed into independent movement that might be located within the global spirituality movement with local aspects.

• Treatises of Romantic Geometry in the Magical Art of Zbigniew Makowski

Malgorzata Alicja DULSKA

(Jagiellonian University, Kraków)

Karolina Maria HESS

(Jagiellonian University, Kraków)

Zbigniew Makowski is a painter whose art full of mystical inspirations and references to hidden knowledge of Western esotericism ranges from high quality painting to original artistic books. Born in 1930 in Warsaw, Poland, Makowski completed studies in the Academy of Fine Arts. In the 1960s he was strongly impressed by surrealism; he met A. Breton in France and was influenced by the current since then. He is a winner of many artistic awards and his works may be found in galleries all over the world, yet no study of his esoteric interests, which are extensively present in his paintings, has been written. Art critics call his work "metaphorical painting" or "romantic geometry" because of forms that he uses in his paintings, consisting of geometric figures and fantastic backgrounds with surrealistic elements, which create extraordinary oneiric visions. Makowski's works are also often called treatises rather than paintings, because the author fills them with lines of small letters composed with many different shapes, reminding of graphics in alchemical treatises. Not only the form, but also the topics of Makowski's paintings are connected with the painter's interest in various currents of spirituality and Western Esotericism like Kabbalah, Tarot, or the Magical Orders. From elements of those traditions Makowski constituted his own worldview, which he reveals part by part in his paintings. The paper analyses the esoteric sources of painter's beliefs which shape his art. The main grounds of the analysis include both the content of his projects, and interviews with the artist himself.

• Going Within: Shirley MacLaine in Taiwan's New Age

Paul FARRELLY

(Australian National University, Canberra)

Shirley MacLaine was one of the most influential

figures in the New Age during the 1980s. Her books were bestsellers and the 1987 telemovie of her autobiography introduced New Age concepts to millions. Two of MacLaine's fans were C.C. Wang (1941-) and Terry Hu (1953-), onetime friends who as translators, authors and teachers became the two key proponents of New Age religion in Taiwan. C.C. Wang translated Khalil Gibran's The Prophet (1970) and published lifestyle columns in Taiwanese women's magazines at different stages during the 1970s and early 1980s, drawing on her experiences living in America. After a life-altering encounter with Jane Roberts' Seth books in 1976, she began exploring the New Age more deeply and eventually discovered MacLaine's Out on a Limb (she later wrote the preface to the 1986 Mandarin translation), which she described as "a book of enlightenment." Terry Hu was a movie star and was introduced by Wang to the Seth books as a way of coping with her torrid and public divorce. She too was touched by MacLaine's works, praising her for making her spiritual experiences public and for breaking taboos. Inspired, Hu went to New Age venues recommended by MacLaine, but these encounters were not wholly satisfactory. Through the examples of Wang and Hu we can see how MacLaine influenced the early years of Taiwan's New Age. Her books and television appearances served as templates for these women to frame new spiritual concepts and practices: she was a departure point for them to go deeper within the multiple modes of transformation available in the New Age. While MacLaine's New Age heyday has passed (both in America and Taiwan), her exemplification of "New Age glamour" (see Hanegraaff, 1996) continues to resonate in Taiwan - in Wang and in Hu, and in some of the new generation of teachers that followed them.

• Modern Postural Yoga: From Orthopraxy to Religion?

Matylda CIOLKOSZ

29

(Jagiellonian University, Kraków)

The aim of the paper is consider, to what extent Modern Postural Yoga (MPY) strands may be regarded as religions. The term MPY refers to a transnational movement that began to emerge

| 28

in Southwest India the first half of the 20th century and became global a few decades later. Its cornerstone is the practice sequences of yogic postures (āsana) and breath-control techniques (prāṇāyāma). This practice is more or less systematically related to religio-philosophical notions adopted mainly from pātanjala yoga śāstra and other orthodox Indian textual traditions. MPY stands were formed around single influential teachers, with emerging networks of authorised disciples and a broad, transnational community of followers. Their increasing popularity worldwide makes them an important subject matter for the study of religions. In the proposed paper, two influential MPY strands will be discussed -Iyengar Yoga (founded by B.K.S. Iyengar, 1918-2014) and Ashtanga Vinyasa (founded by K. Patthabi Jois, 1915-2009). The analysis will focus on the structure of yoga practice typical for these strands, on the teachings of their founders as expounded in their writings, and on the organizational structures developed around them. Based on some of the most influential concepts and definitions within the study of religions, ranging from Frits Staal's theory of ritual, through J. Gordon Melton's concept of New Religious Movements and Colin Campbell's definition of a cultic milieu, up to the fairly recent developments within the cognitive approach to religion, the author will propose a comprehensive look at the discussed phenomena. The central pillar of the discussion will be the notion of ritual orthopraxy as the element supporting the development and adherence to doctrine, and the establishment of organizational structures.

• As Global as Could Be: Channelers in Russia Ksenia KOLKUNOVA

(St Tikhon's Orthodox University, Moscow)

Globalization alongside with developing WWW

provided a number of opportunities for spiritual search. If earlier spiritist sessions were limited by closed circles, now these practices are reborn as the channeling. The major books and translated and published in Russian, with some gaining commertial success, like Kryon series. Some of those became inspiration for community building, with more of an organized membership (those usually do not practice channeling, but work with fixed texts, like World Brotherhood Union, with about 300 members in the country). But more popular - probably because of its accessibility - is individual work under guidance of "professionals", providing training in various spiritual practices, from meditation to transfering to other reality levels. Training is online based, and these teachers usually are known with their spiritual names (Julvius, Alteri, Lionia) and are educated in multiple traditions - hypnotherapy, reiki etc. They usually provide materials of their own channeling sessions, while claiming to represent some communities, usually involving not only people, but extraterrestial beings, sometimes religious figures (e.g. Jesus, Gabriel - mostly Christian origin, sometimes saints particularly popular in Russian Orthodoxy). The messages address humankind, they are as inclusive as could be. Though, they use a lot of Christian terms and symbols, especially when it comes to the teaching about some sort of global change, transferring or transition that affects the whole planet. By some groups this change is regarded dangerous, they involve apocalyptical discourse of Christianity and call to prepare for the doomsday. This eclectic nature of channeling groups draws attention to the fact that despite their global perspectives, they still have local touch. Even when it comes to movements that are not of Russian origin - like World Brotherhood Union - Russian followers bring in their heritage.

Session 9 - Plenary

♦ East Asian Movements

• Varieties of Personal Religious Experience in Korean New Religious Movements: A Jamesian Approach

KIM Chae Young

(Korean Association for Religious Studies, Seoul)

The purpose of this paper will outline psychospiritual features exposed in various personal religious experiences in Korean New Religious Movements. In each Korean NRM, like the case of the other region, those religious experience materials are dispersed from a key person's through an ordinary participant's but not yet collected or accumulated systematically. Nevertheless ordinary participant's experience materials are too numerous to handle them in a single paper. So in this paper key person's religious experience delineated in the two or three scriptures of Korean NRMs will be comparatively sketched. Methodologically William James's psychology of religion will be introduced to articulate the dynamic flow of the key person's religious experience.

• A Theoretical Reflection on the NRMs in the Taiwanese Context

TSAI Yuan-lin

(Taiwan Association for Religious Studies, Taipei)

According to the official statistics, the followers of new religions are about the ten percentage of the Taiwanese population. This shows the diversity of religious culture in contemporary Taiwan and the creativity of the Taiwanese people to encounter the post-modern and globalized situation. New religions in Taiwan have both domestic and foreign origins. The latter includes the well-known sects from Japan, Korea and U.S. But my focus is on the former. The domestic new religions in Taiwan could be divided into the following two origins, the reformist movements of traditional religions, which are no longer accepted by their establishment, and the sectarianization of syncretic

folk beliefs, which had never had their independent religious institutions in the pre-modern era. My research tries to explain the basic characteristics of these domestic new religions and the social and political roles played by each of their two types. My theoretical reflection will concentrate on the critical issues of charismatic founder, the blurring boundary between the sacred and secular aspects, purity vs. syncretism, the materialization and commercialization of spirituality, all hotly debated in the western NRMs literature. This paper aims to illuminate the positive meaning of new religions to overcome the crisis of cultural identity emerging from the multiple modernity of contemporary Taiwan.

New Religious Movements in Modern Mongolia: Their Social Impacts and Issues

TSEDENDAMBA Samdan

(National University of Mongolia, Sùhbaatar)

I will discuss the transformation process of Mongolia into globalization after post socialism. basic social changes of Mongolian social life, scene of multi-cultural and religious pluralism in the spiritual life of Mongolians, revival of traditional religions and spread of new religious movements in the country, relationships, tensions between them and social impacts of those religions in the society. Mongolian attitudes toward new religious movements, various evaluablity and status of those religions.

• Ritual Acts: Falun Gong's Shen Yun Song and Dance Performance

Benjamin PENNY

(Australian National University, Canberra)

Falun Gong song and dance shows sponsored by their New York-based cable TV station New Tang Dynasty TV began in 2004 with a Chinese New Year Gala, and were followed each year by a new and more elaborate performance. These

were clearly modelled on the long running Spring Festival Gala broadcasts of Chinese Central TV that feature the best of Chinese performers and have an annual audience of hundreds of millions of people. The original 2004 NTDTV show toured five cities in North America. In subsequent years it changed its name several times—Chinese New Year Spectacular, Holiday Wonders, Divine Performing Arts, Shen Yun Performing Arts and became more ambitious in both its scale and its touring programme. Its website claims that more than one million people have seen the show. There are now three separate troupes of performers touring different parts of the world simultaneously. The Falun Gong song and dance shows are clearly part of an attempt to keep the movement in the public eye and to bring their message to new audiences around the world, a message they maintain is unique and supreme. Whether they are successful propaganda making their largely western audiences think differently about the Chinese Communist Party is, however, questionable. This paper considers another hypothesis: that Falun Gong's Shen Yun performances are a ritual act.

• The List: The Evolution and Significance of China's List of Illegal and Evil Cults

Edward IRONS

(Hong Kong Institute for Culture, Commerce and Religion)

Chinese government units such as the Academy of Social Sciences and the Public Security Bureau began tracking "cults" in the 1980s. There was no formal list, at least publicly, but by the early 1990s there was an inincreasing awareness of groups widely categorized as "cults" outside China—Aum Shinrikyo, Branch Dravidians, and the Order of the Solar Temple. Of course individual groups inside China had been proscribed, starting with the "Shouters" in 1983. But things changed when in 1995 a formal xiejiao (evil cult) list was issued. On this list 10 of the 11 groups were homegrown. This change from informal tracking to formal proscription indicates a shift in perception about what constitute "threats." What were the

criteria used to define threat? And how can we interpret the subsequent lists which have been issued sporadically? What is the logic behind each iteration? And what if anything do they tell us about NRMs in China? This paper discusses each version of the list, the groups listed, and the confusion and clarity surrounding them. In addition we distinguish groups deemed illegal but not "evil," and try to identify groups banned regionally but not nationally. Finally, we discuss the organizations tracking Chinese cult lists.

The Localization and Globalization of Vietnam-Based New Religious Movements: Innovation and Transformation Within and Beyond Asia

NINH Thien-Huong

(California Polytechnic State University, San Luis Obispo)

This paper examines the revitalization and globalization of three of the largest new religious movements native to Vietnam — Caodaism (a syncretic religion born in 1926), HoaHao Buddhism (a form of reformed Buddhism born in 1939), and Mother Goddess (a modern practice of spirit possession that has ancient root in Vietnam). Although Vietnamese religious movements suffered a long history of suppression in the latter half of the 20th century due to political turmoil, displacement, and economic depression in Vietnam, they have been revived and regained remarkable popularity since the 1990s. Following doi moi (renovation policies) that liberalized Vietnam's economy in 1986, these religious movements have leveraged international political attention to force the Vietnamese government to commit to its policies of freedom of religion. Although only Caodaism has gained official recognition as a religion, all three religions have attracted a large local and global following, most of whom are Vietnamese who had fled Vietnam following the communist take over of the country in 1975. These patterns of revitalization and globalization among Vietnamese new religious movements have presented a threat to the authority of the Vietnamese communist government. As a result, the Vietnamese government has kept close eyes on these religious movements. It has been carefully treading between its interests to reign in politically-motivated religious charisma (sometimes referred to as "terrorism" by the Vietnamese state) and international pressures to protect religious freedom.

• Common Ground and Sacred Exchange -An Overview of Theological Similarities and an Account of Inter-religious Activities among Caodaism, Oomoto, and Dào Yuàn

Jason Paul GREENBERGER

(University of the West, Rosemead)

Tran CANH

(President of Cao Dai Overseas Missionary)

The striking similarities that new Asian religions tend to share in common with one another is by no means lost on the faithful themselves. The legacy of inclusive monotheism, revelation through spiritism, Yīn Yang based dualistic monism, religious syncretism, and other such prominent features has resulted in a deep closeness among the communties of Caodaism, Dao Yuan, and Oomoto. These religions discovered one another early in their respective histories and have maintained ties through frequent meetings which still continue throughout the 2010s. For example, Caodaism and Oomoto first engaged in interreligious exchange in 1935 and have met on twenty plus occasions; the most recent of which took place in 2015. Contact between Oomoto and Dao Yuan can be traced even further back to 1923. Breif, often sentencelong, overviews of these meetings have been made known to the public, but the details of these meetings and their effect on the alliances between these religions is not widely known. Through contact with inter-religious meeting attendees such as Caodaist Reverend Canh (Giao Hữu Trần Quang Canh), I aim to bring new light to this fascinating area of study.

Session 10

♦ About Globalization

• A Four Brain Trait Model Based on Neurotransmitter-EEG Matching

KIM Daekeun

(Seoul National University)

EEG(Electroencephalogram, brainwave) is very tiny electric signals, few millionth of a volt, measured on scalp reflecting neurotransmitter activity in human brain. Four major neurotransmitters in the human brain are dopamine, acetylcholine, serotonin and GABA(gamma amino butyric acid). Each neurotransmitter has its own special functions in brain activity in which the dopamine modulate executive brain function, acetylcholine modulate memory brain function, serotonin modulate affective brain function and GABA modulate entire inhibitory system.(The characteristics of four major neurotransmitter seems very similar

with the characteristics of four season.) The profile of neurotransmitter activity has wide variations from person to person and could explain variety of human nature. The national reference database for Korean EEG includes EEG and questionnaires on human nature for each subjects representing healthy Korean populations.(The questionnaires are originally devised for the purpose of human classifications into four groups based on four season characteristics) In this paper, the 4 brain trait model based on four neurotransmitter-EEG matching will be introduced using the national reference database. A ultimate goal of new religion might be to achieve a human potentials in which each individual could use the 4 types of brain functions freely and maximally using brain plasticity through various kinds of religious practices.

• New Religious Movement and Inter-Religious Dialogue: A Case of Universal Peace Federation

NOH Minjung

(Temple University, Philadelphia)

This paper analyzes the background and foundation of the Universal Peace Federation (UPF), an inter-religious dialogue NGO run by the Family Federation for World Peace and Unification, or the Unification Church. The analysis is based on my archival research and fieldwork conducted in the UPF headquarter in July 2014 at Tarrytown, NY. The paper focuses on the distinctive characteristic of the UPF in the field of inter-religious dialogue: founded in 2005, the UPF is one of the newest organizations in this field and run by a new religious movement, the Unification Church. Considering the fact that most inter-religious activities have so far been performed by subjects that are related to "mainstream" religions such as Christianity, the two above facts distinguish the UPF from other inter- religious organizations. Although the UPF carries distinctive characteristics of its own, it also has deep continuity with the history of interfaith dialogue made clear when examining its foundational works on interfaith enterprise as early as 1970's. This is due to the idea of interreligious dialogue being embedded in the doctrine of the Unification Church. At the same time, its initiatives and projects are also closely tied to the UN engagement. As a NGO with religious voices among its representatives, the UPF has actively participated in the Economic and Social Council of the United Nations. The UPF's active participation in the secular sphere, i.e. the UN, implies the contested distinction between the religious and the secular since the 9/11, and thus shows new possibilities for religious NGOs as well as new horizons of inter-religious dialogue movement.

• From Reifying to Formatting: Religion, Universality and the Globalized World

Patrick LAUDE

(Georgetown University, Washington D.C.)

This presentation articulates the notions of religious "reification" and religious "formatting" with a view to providing a theoretical framework for the study and interpretation of religious trends in the globalized world. We borrow these two concepts from the respective works of the celebrated theologian Wilfred Cantwell Smith and the sociologist of religion Olivier Roy in his Holy Ignorance. We propose to analyze the connections between these two notions, develop their implications and refine their applications to global religion. What these two approaches have in common lies in their emphasizing the impossibility of abstracting or isolating "religion" as a separate entity or as an essence. For Cantwell Smith, "religion" in the usual sense is a reification of the inner faith of persons and the cumulative and living traditions of communities. For Roy, "pure religion" cannot be a social reality. It is always mediated by culture. It always manifests through a socio-cultural "formatting" that functions as a principle of socio-religious integration. My thesis is that contemporary religion can be understood as the intensification of the reifying and formatting processes, and as the growing impact of contrary trends toward de-reification and de-formatting, both in revivalist and neo-spiritual movements. On the one hand, we can see reification taking the increased and reactivated form of ideologization, with formatting moving away, as a consequence or in parallel, from a principle of cultural integration to one of global disintegration. On the other hand, we see anti-dogmatic, anti-institutional and antiintellectual currents within religious movements standing out against reifying and formatting models by highlighting and extolling the subjective singularity of experience. Sometimes the two models converge in a way that challenges any premature conclusions as to their respective areas of definition and impact.

Session 11

Chinese and Japanese Movements

• Kampo as Esotericism after 1970's in Japan: Risk Perception in Modern Japanese Vitalism

TANOJIRI Tetsuro

(The University of Tokyo)

My purpose of this presentation is to present two unique points of a certain sect of Modern Traditional Japanese Medicine (MTJM). Firstly, the sect uses discussion as medical models. Contrary to other sects of MTJM and standard treatment. Secondly, other sects of MTJM and standard treatment use "Science" and "Law" as reference axes of Medical communication, on the other hand, the sect also uses "Spirituality". Traditional Japanese Medicine (TJM) was established in 1500 years ago. Although TJM was abolished by Isei (医制 Medical Act) in 1874, it was reconstructed by academic medical doctors and pharmacists. This is MTJM. Bokuan-Jyuku Seminar (朴庵塾セミナー BJS) has been lectured MTJM for academic medical doctors and pharmacists since 1985. BJS was established by Ho-Jyutsu Shin-Wa Kai (方術信和会 HSK), one of the most influential sects of MTJM. BJS/ HSK accepts discussion model as a medical model as their education, diagnosis and treatment. Whereas this, other sects and standard treatment use enlightenment model. BJS/ HSK's education, diagnosis and treatment are based on diagnosis and treatment records from ancient and plural theories. This is the important base of discussion model. Especially as they think "side effects are not real". They overcome "side effects" by creating special medical communities made by experts and citizen. BJS/ HSK were achieved this by adopting "Spirituality" as reference axis. Practices in medical communities made by medical experts to carry out the Traditional Taoist rituals as "Rejected Knowledge" and citizen who hope communication and self-control/discipline in medicine is dysfunction in medicine. BJS/ HSK and their spirituality complement modern Japanese society.

• The Methods of Propagation of a Japanese New Religion in the UK – Tenrikyo

HUANG Yeuh-Po

(Institute of Ethnology, Academia Sinica, Taiwan)

This paper aims to explore the way that a Japanese new religion, Tenrikyo, has been spread, suspended, and re-established through different historical stages in the UK. This article will first explore the previous works on Japanese new religions' outward expansion to other countries and the accompanying issues involved. Then it will demonstrate that one Japanese new religion (Tenrikyo) Japanese new religion established its foothold in the UK in the context of immigration. The research adopted an ethnographical approach, employing participant observation and structured interview for understanding and eliciting several respondents' views on central theme such as methods of propagation. In conclusion, this study manifests its value in several ways. It provides recommendable suggestions for understanding the complex circumstances in which a Japanese new religion is localised in European soil. Further research may extend to explore other issues: one would be to understand local peoples' perspectives—the attitudes held by British residents towards Tenrikyo; the other would be to examine how far Tenrikyo might spread its teaching principles, promoted in the name of universal salvation, on the European continent.

 Innocen Victims of Chinese Oppression, Or Media Bullies? Falun Gong's In-Your-Face Media Strategies

James R. LEWIS

(University of Tromsø)

Falun Gong has been so intent on broadcasting their message that they have been making enemies. For example, in a newspaper article about Auckland's Christmas parade some half-dozen years ago, Kerre Woodham described practitioners

as "passive aggressive bullies," who were so intent on being allowed to participate that they began to harass her after they were turned down. They called her constantly, "threatening legal action... and promising all kinds of retribution." As a background to these attacks on Western media. one needs to be aware that, prior to its being banned, Falun Gong had been highly successful at intimidating the news media in China: Li preached that members must defend the fa (way or principle as outlined in his teachings) whenever it was attacked. Practitioners relentlessly protested any negative media reports, initiating over 300 protests between April 1998 and mid-1999, forcing dismissals of reporters and receiving public apologies (Kavan 2005). For the most part, outside observers are unaware of both this history and of Falun Gong's more recent efforts to silence critical

voices in Western media. This paper proposes to survey and analyze these conflicts.

• The Disease Viewpoint of Falun Gong

HUANG Chao

(Wuhan University, China)

In an era of globalization, the cultural difference is often the catalyst to the cult's self-radicalization. The fusion of horizon as the part of hermeneutics is an art of avoiding the misunderstanding. This paper gives a brief account of the domestic ad western researches on Falun Gong, which experienced a fusion of horizon from misunderstanding to creative mutual understanding and finally to identification, and stresses that the key to this fusion of vision resides in the problem of cult itself.

Session 12

♦ Sacred Esoteric Eroticism and Controversies: The Strange Case of MISA

• MISA: An Overview

Massimo INTROVIGNE

(Pontifical Salesian University, Torino)

The Movement for Spiritual Integration into the Absolute (MISA), founded in 1990 in Romania by Gregorian Bivolaru, is one of the most controversial new religious movements in Europe, particularly due to its teachings about sexuality. His founder has been repeatedly arrested. The paper traces the history of MISA, its Tantric doctrines, and its teachings, inter alia, on art, the negative role of Freemasonry, and extraterrestrials. It also tries to identify the roots of the controversies both in a peculiar Romanian context and in the anti-cult movement's general narratives about «cults» with alternative teachings of sexuality as unavoidably involved in sex abuse.

• MISA and the Esoteric Tradition of Sacred Sexuality

J. Gordon MELTON

(Baylor University, Waco, Texas)

On August 21, 2014, a here-to-fore obscure

new religious group based in northern China, variously known as the Eastern Lightning or Church of God Almighty, was suddenly thrust into the spotlight when six members walked into a McDonald's restaurant in the coastal Zhaoyuan City, in Shandong Province, and beat a woman to death. Since the arrest and execution of the perpetrators, Eastern Lightning, believed to have several hundred thousand followers across China has become the most talked about xiejiao (evil cult) in the Peoples Republic, replacing the attention once showered on the now defunct (in China) Falun Gong. In the wake of the 2014 incident in Shanghai, the headquarters of the movemnt has been moved from China to korea. This paper explores the origins of the Eastern Lightning in Henan and Heilongjiang Provinces; its roots in several of the unregistered church groups, especially the Little Flock or Lord's Recovery group; its unique teachings as a modern millennial nrm; and the accusations concerning its high pressure and often deceptive recruitment techniques. Though born amid the unregistered Chinese Christian churches, an examination of its 1000+ pages of sacred text reveals the Church of Almighty God to be a completely new religious movement built around the proclamation of the presence of a new female Messiah and the coming end of the age, with an alignment of judgments falling on unbelievers. It has also developed an unusually strong negative opinion of China that goes far beyond the criticisms of the country's often repressive policies toward religion, and simultaneously offered a broad attack on the present state of religion (especially Christianity) and its leaders.

• Yoga in the Courts: A Legal Story of MISA

Gabriel ANDREESCU

(National School for Political Studies and Public Administration, Bucharest)

The study describes the steps of the legal, and hence political, repression of those practicing yoga, in secret, in pre-1989 Romania; then analyses

the repression of followers of The Movement for Spiritual Integration into Absolute (Romanian acronym: MISA), from the creation of this yoga movement in 1990 and up to today. It documents the harassment and repression suffered by yoga practitioners under communism (1970-1989). which included sending some of them to jail, illtreatments, and having the leader of the group committed to a psychiatric hospital. The study also analyses the worst forms of collective repression after 1990, aimed at convicting a large number of MISA followers to jail and thus dismantling the Movement. A separate section is devoted to the frame-up of the MISA leader, Gregorian Bivolaru, that resulted in his conviction to 6 years of jail in 2013, while he was in political asylum in Sweden. Finally, the study reviews the decisions of some Romanian courts and the first decisions so far from ECtHR (Atudorei v. România, Amarandei v. România), the latter confirming the human rights of MISA followers had been violated.

Session 13

♦ Daesoonjinrihoe: A Korean New Religion

• Study on the Relations between Kang Jeungsan and Cho Jeongsan Described in the Chapter Two of "Passing on of the Teachings" (Jeong-Gyeong)

KO Namsik

(Daejin University, Pocheon City)

The foundation of Daesoon Thought was built by Kang Jeungsan's(1871-1909) nine years of the Work of Reordering of the Universe, Doju Cho Jeongsan's(1895-1958) 50 years of work on spreading Kang Jeungsan's teachings, and Dojeon Park Wudang's(1971-1996) work through the establishment of the Fellowship of Daesoon Truth. This study has a purpose to find out how the relationship between Kang Jeungsan and Doju Cho Jeongsan is described as the bearer and successor of the religious orthodox in Fleongyeong, the scripture of the Fellowship of Daesoon Truth, and discover its meaning. Doju Cho Jeongsan was the one who received religious orthodox

of Daesoon Thought after Jeungsan passed into Heaven. Following the Heavenly command of Jeungsan in 1909, Doju went to Bongcheon, Manchuria in China. This event is called "Serving the Heavenly Command of Jeungsan". And then, Doju began the work of spreading Jeungsan's teachings for 50 years. The life of Doju is written in chapter two of Passing on of the Teachings, "Jeongyeong." There are written occasions of Jeungsan hand down His religious orthodox to Doju Cho Jeongsan. This writing tried to look into the connection between Jeungsan and Doju based on the record in "Jeongyeong". All achievements of Doju was unfolded by Jeungsan's Work of Reordering of the Universe and the Work of Chief Leader and his 50 years of work of spreading the teachings. These records can be found in chapter two of 'Passing on of the Teachings'. Focused in those records, this study will have its significance in providing more objective view about the

position of Doju, who received the religious orthodox from Jeungsan, in the history of the Fellowship of Daesoon Truth.

• A Correlation of 'Liquor' and 'the Five Constant Virtues' Shown in Jeon-kyung of Daesoonjinrihoe. On the Perspective of the Meaning of the Resolution of Grievances

PARK Maria

(Daejin University, Pocheon City)

According to Jeon-kyung, a scripture of Daesoonjinrihoe, 'Liquor' is one of the most important elements which cannot be removed from 'the reordering of the Universe', accomplished by Jeungsan, neither from his daily life. The image of 'Liquor' shown in Jeon-kyung is specially related to the Five Constant Virtues, while possessing the meaning of medium, conveying the implications of the sacred, preventing misfortune and omnipotence. This represents the fact that 'Liquor' in Jeon-kyung not only shows the meaning of 'the Five Constant Virtues' in its general sense, but also implies the concept of Resolving the grievances in its ultimate sense. In other words, whereas the meaning of the Five Constant Virtues at which Confucianism aims, concentrate on explaining righteousness and virtues that humans must cherish, the meaning of 'Liquor' in Jeonkyung relates to Jeungsan's sense of purpose in Reordering the Universe, which he has conducted to promote the Resolution of grievances of human beings and spiritual beings, while taking the meaning of ethics and morality as its basis. In sequence, it can be concluded that 'Liquor' in Jeon-kyung represents a religious thought and purpose differentiated from 'Liquor' in daily life or in Confucian Ritual.

 Religious belief system of Daesoonjinrihoe -Focused on Daesoon Jichim

JOO Soyeon

(Daejin University, Pocheon City)

This study tried to show the systematic settings of theories and practices of Daesoonjinrihoe focused on the book Daesoon Jichim, a summary of

Dojeon Park Wudang's teachings which provide the guidelines for cultivation. Religious belief system of Daesoonjinrihoe consists of the truth and teachings, and religious practice. The system can be divided into the two large parts: theoretical part and practical part. Theoretical part includes Understanding of Daesoon Truth and Religious Law of Mutual Beneficience. The practical part includes Practice of Mutual Beneficience and Social Activities. Daesoon Truth, which was built upon the Orthodox Religious Authority and Origin of Water, is the root of the foundation of Daesoonjinrihoe. From this root of origin, each disciple of Daesoonjinrihoe forms Disciple Relationship System, an associated relationship with their leaders and followers(teacher-student or senior-junior like relationship) according to their roles in the system. Daesoon Truth is often known for its Tenets · Creeds · Objectives. However, it is also important to understand its Orthodox Religious Authority and Origin of Water because they are the primary basis of Daesoonjinrihoe. The Religious Law of Mutual Beneficience consists of two ethical principles: Resolution of Grievances into Mutual Beneficience and Repaying the Grace for Mutual Beneficience. The main idea of the ethics of Resolution of Grievances is not to incur any grudge or grievances of others and promote the betterment of others. The ethics of Repaying the Grace is to return the grace to Sangje the Supreme being of the universe, nation and society, parents, teachers, and employment. The most effective way to practice those two principles is to live by Three Action Agenda(Lead by example, Make harmonious family, and Unite with neighbors), Precepts, and Ethical Rules. The Three Acton Agenda is also the basic principle to actualize Daesoonjinrihoe's four Tenets - Harmony of Yin and Yang, Harmonious Union of Human beings and Divine beings, Resolution of Grievances into Mutual Beneficience, and Realization of Dao in the World. Precepts and Ethical Rules are the instructive rules for both self-cultivation and interpersonal cultivation for developing harmonious relationship with others. Precepts are the rules for individual cultivation in relation to others. Ethical

Rules are the rules for inter-personal cultivation in

five types of human relationships. The Activities of Daesoonjinrihoe consist of Three Basic Works and Three Major Works. Three Basic Works include Propagation · Edification · Cultivation. The Three Major Works include Aid and Charity, Social Welfare, and Education.

• Incantation Practice of New Religions in South Korea

PARK Ingyu

(Seoul National University)

The cultural area of chinese character uses the term 'Jusul(呪術)' as the translation of 'magic'. The first character 'Ju(呪)' means incantation. The incantation is special magico-religious language. People anticipate particularly magico-religious effect by reciting it. when someone repeats the incantation, he believes that it will conjure the deities or arouse the power then his wishes will accomplish. In Korea, there had been 'incantation practice' reciting incantation repeatedly from long time ago. In Buddhism incantation is called mantra or dharani and this mantra-dharani practice is the longstanding historical tradition persisted from Silla dynasty. Nowadays many lay people in Korean Buddhism recite several incantations

in their religious lives. Korean new religions also consider incantation very important. The religious experience of the founders of new religions had a close relation with incantation. For example, the founder of Donghak(東學) Choi Je-woo(崔 濟愚) received the teaching from the supreme God Sangje(上帝) along with the incantation and talisman. Je-woo has experienced the spiritual power of the incantation(21 letter incantation, 21 字呪) and gave the incantation to his devotees. 21 letter incantation was widely proliferated on a national scale at that time. Therefore the devotees of Donghak consider the specific incantation very important and recite the incantation as their main religious practice. Along with Choi Je-woo, the important religious leader of new religion in Korea is Kang Jeung-san(姜甑山). He utilized several incantations of the existing religious traditions in his religious work called CheonjiGongsa(天地公 事). He also made new incantations and especially regarded the incantation Taeeulju(太乙呪) as the most important, so the reciting of Taeeulju became the main characteristics of several sects following Kang Jeung-san. Therefore, the main new religions in Korea regard the incantation as their important religious element and the believers recite the specific incantation as their religious practice.

Session 14

♦ Case Studies of East Asian Movements

• Culture, Education and Salvation: The Development of I-Kuan Tao in Asia

CHUNG Yunying

(Yuan Ze University, Taoyuan)

The study is based on the views of culture, education and salvation to research the development of I-Kuan Tao in Asia. I-Kuan Tao developed fast and become the one of important religious organizations in 1830s in China that the 18th Patriarchs who Chang Tianran and Sun Suchen lead to the incredible situation. I-Kuan Tao was carried on the doctrine of "final cataclysm of the three periods" in Ming-Qing dynasties.

I-Kuan Tao more emphasized to save people's souls of the world than the other sects in China, and the leaders encouraged believers to develop the other countries to save peoples in the world. There are main points that I-Kuan Tao is preached to the world, the one is the believers' missionary positively, the other one is believers chose the Asian area, especially the countries of cultural regions of Chinese character preach Tao, and they have the similar culture to communicate. Their goal is to achieve their dream of "Tao is preached the whole world". As we know, I-Kuan have preached to Taiwan, Hong Kong, Myanmar, Korea, Japan, Malaysia in the period of Chang

Tianran, and those countries are developing very great now, especially in Taiwan. The believers of I Kuan-Tao in Taiwan have developed Tao to Asia in 1950s, there are many branches of I- Kuan Tao preached to Chinese Communities in South East countries. Now, Malaysia and Singapore have excellent achievements. In 1990s, Taiwanese government opened the foreign employee policies, there are many foreign laborers work in Taiwan, the believers preached to the countries of Vietnam, Indonesia, Thailand, Philip and Cambodia by the way. In late 30 years, Chinese economic development to achieved high level, so many enterprises need more and more employers to speak Chinese in Asia, and the believers teach Chinese free in these countries of Asia to preach I-Kuan Tao. These are many ways to preach I-Kuan Tao, for example teach Chinese free, take Chinese medicinal treatment free, built orphan homes, founded school to cultivate peoples to learn Chinese and so on, they help local residents to keep their life. The believers of I-Kuan make use of many ways to preach their doctrine, and to achieve the mission of "Tao is preached the whole world", they never change their mission even today, because the mission, I-Kuan Tao have been preach over 86 countries, and there are 15 national headquarters to in the world.

• Critics and Defenders: Disputes over Yiguan Dao (I-Kuan Tao) in Buddhist Thailand

LIN Yu-sheng (Kyoto University)

In the past decade, Yiguan Dao (I-Kuan Tao) has become a fast-growing religious group in Thailand. Although Yiguan Dao is not prohibited by the Thai state, it still faces criticisms from some Buddhists, and needs more negotiations with Buddhism, which is the major religion in Thailand. Some criticize the Yiguan Dao as distorting the teachings and the truth of Buddhism, and take it as a cult which is still superstitious. Other critics claim the superiority of the Thai Buddhism. Yiguan Dao members in Thailand find themselves negotiating with the critics. On the one hand, Yiguan Dao members claim their teachings constitute the truth (dao) but it is not religion (jiao). So the members

do not need to change their 'religion', and still could attend Buddhist activities. On the other hand, they claim its specificity by showing its difference with Buddhism and in some cases note how some Buddhist monks become Yiguan Dao members. In this research, I would like to show how Yiguan Dao and its members map out their location by discourses and practices in relation with Buddhism in Thailand.

Ven. Cihang and the Development of a Modern Taiwanese Buddhism

Jens REINKE

(Leipzig University)

When English language scholarship discovered Modern Chinese Buddhism as a research topic, it mostly focussed on extraordinary figures like Taixu太虚 (1890-1947) or Yinshun 印順 (1906-2005). Those outstanding monastics, although obviously tremendously important, only represent one part of the whole picture. Taixu's political involvement with anarchism and other leftist movements, for example, stands in contrast to the political identity of the majority of the monastic establishment in the republican period. Similarly, Yinshun's focus on early Indian Buddhism and his critics towards Pure Land practices similarly led to tensions with the sangha. Chinese Buddhism in the Republican period therefore is often portrait as divided between a "reformer" and a "traditionalist" faction. In this picture Taixu and Yinshun embody the modernists while monastics like Yuanying圓瑛 (1878-1953) and his student Baisheng白聖 (1904-1989) represent the traditionalists. However, the divisions might not always be that clear. To consider what the terms "reformer" or "modernist" and "traditionalist" mean in the context of modern Chinese Buddhism, I aim to examine a more ambiguous figure: Cihang 慈航 (1893-1954). Cihang identifies with the reformist project of Renjian Buddhism, but he is also associated with the traditionalist faction of the sangha. The aim of this paper is to gain a better understanding of the divisions and overlaps between so called "reformer" or "modernist" and "traditionalist" monastics.

• Esoteric Current in Cao Dai: Inner Transformation and Millenarian Aspect

Grzegorz FRASZCZAK (Aberdeen University)

Caodaism has its origins at the beginning of the 20th century in Southern Vietnam. Its development took place during the decades of wars - including social and political turmoil with dramatic turns in the Vietnamese history - as well as during the time of cultural tensions between Vietnamese tradition and Western / French culture. From the beginnings, two currents in the Cao Dai religious tradition have been visible: one concerned with the "outer" experience of the sacred through organizational and missionary activity, and one oriented towards the "inner" and "transformative" experience of the divine. Until now, the research

on Cao Dai, albeit quite limited, has focused on the "outer", exoteric current represented by Tay Ninh, the temple and community which is the root of this current. Available information on the other current is rather limited and general, mainly related to the issue of "spirit communication". Nevertheless, that esoteric current, following the teaching and exemplary life of Ngo Van Chieu (the first disciple of Cao Dai), has indeed developed. However, its activities are not visible, since its adepts do not focus on external actions but on their inner transformation, which brings the liberation from the wheel of incarnations and allows direct return to God - the "Great Holy Light". It is also a preparation for the "Dragon-Flower Gathering", the world-renewing event, which can take place at any time in the future. It will mark the end of the present cycle and the beginning of a new one.

Session 15

♦ Korean Developments

 Sicheonju (Serving God within Ourselves) and the Movement for Creating a New "Post-World" of Donghak

YOON Suksan

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Chon-Do-Gyo, as a religion, strives to establish a new order and life on the earth, creating a new "post-world". To build a new order and life, Chon-Do-Gyo instructs that people free themselves from depraved selfish thinking and lead a moral life following the will of God and the laws of nature. It also instructs that people should awaken to existence of "Han-Ul-Nim", God of Chon-Do-Gyo, should understand "Si-Chun-Joo" idea that teaches "we serve God within ourselves.", and should appreciate the virtue "Han-Ul-Nim" bestowed on all of His creation. The doctrine of Donghak as set forth above connotes the idea that a new world of

balance and harmony be created through perception that all human beings, or furthermore all of His creation, be compatriots having the same origin of life. Based on this belief Donghak fought against depression by feudalism, unrighteous invasion from the West and pillage of Japanese imperialism through modern history. These activities Donghak has conducted in modern history are interpreted as the movement of nationalism and independence in a narrow sense, but in a broad sense, they represent the 'Movement for Creation of New World' aimed to bring a life of new dimensions. The Movements for Creation of New World in Korean history consist of five movements: The movement to Exonerate the religious founder, The Donghak revolution, The enlightened reform movement, The samil-independence movement, and The new culture movement.

• The Process of Canonizing of Family Federation for World Peace and Unification (FFWPU)

JO Eung-Tae (Sunmoon University, Asan)

Rev. Sun-Myung Moon (January 6,1920 - July 17,2012. lunar calender) established Unification Church May 1, 1954. And he renamed the title from Unification Church to Family Federation for World Peace and Unification(FFWPU), April 8, 1997, to prepare the new century which will be centered on family culture. Rev. Moon always declared new concept of truth, so the work of Canonizing was impossible. After his death, his wife, Hak-Ja Han succeeded FFWPU. Above all she ordered to publish Canon of FFWPU. The total process consists of 4 steps. 1 step: Rev. Moon wrote a new truth, during 1 year, May 11, 1951 - May 10, 1952. It was called <The Original Text of Divine Principle>, composed 5 volumes, 693pages. Many topics were scattered and complicated. 2 step: He supplemented it and reorganized the topics. It was called <The Exposition of Divine Principle>, composed 5 volumes that consists 12chapters, 415pages, published August 15, 1957. Some topics were reorganized and new topics were added. And some outdated words were changed as a modern words. 3 step: <Divine Principle> was published as a new Canon, May 1, 1966. Some topics were reorganized and new topics were added. It was composed 2 volumes that consists 13chapters, 568pages. 4 step: After the death of Rev. Moon. 3 new Canons were published, January 13, 2013, the new start day of Kingdom of Heaven(Cheonilguk). They were <Cheon Seong Gyeong>, <Chambumo Gyeong> which extracted main concepts from Rev. Moon's speeches, and <Pyeonghwa Gyeong> which collected Rev. Moon's address of world peace for the public. Now these 4 Canons are considered as the main Scriptures of FFWPU.

• Research on the Ethical Characteristics of 'Haewonsangsaeng' Shown in the Principle of 'Guarding Against Self-Deception' in Daesoon Thought

KIM Taesoo

(Seoul National University)

This research is an attempt to show the ethical characteristics of 'Resolving the grievances for the mutual beneficence of all life', shown in the principle of 'Guarding against self-deception' in Daesoon Thought, a new religious thought of The Fellowship of Daesoon Truth, coming up at the end of the 19thcentury in Korea. I will analyze how this principle differs from the other traditions, and thereby spotlight the major differences as well as the similarities of these ethical views. In the West, the concept of self-deception has received a considerable amount of attention as a topic for ethical discourse. Yet, it differs from the oriental concept of 'Guarding against self-deception(無 自欺)' in that the major flow of these discussions on self-deception are centered on the context of natural and legal rights or contract theory. In contrast, as shown in Great learning, which is a key Confucian scripture, this concept of 'Guarding against self-deception' is proposed in the context of cultivation as the method of achieving the Confucian ideal. Meanwhile, in Daesoon Thought, 'Guarding against self-deception' is presented as one of the main objectives as well as the method or ground for achieving these aims. Unlike Confucianism, it is proposed as an objective as well as the basis of ethical obligation. Hence, while achieving the 'Guarding against self-deception' equals to actualizing the 'Transformation of human spirit', this concept functions as the ground for achieving the other objectives, as well. That is, because 'Transformation of the human spirit/ Guarding against self-deception' gives an impulse to achieve 'Renewal of human beings/Realizing earthly immortality', while carrying forward to 'Transformation of the world/Creating an earthly paradise', it does not confine to residing in an individualistic ethical view. Yet, applying the Western concept of ethics or religion, it not only encompasses both of these characteristics of teleological objectives and deontological ethics, but also transcends the Western concept of ethics or religion due to its feature of oriental virtue ethics, which stresses much on the mutual relations based on the expansion model of innate good nature of each human being. Yet, it differs from the expansion model of Confucian concept of benevolence(), or Buddhistic concept of mercy aiming at Saint-king, Buddha, or Bodhisattva, in that the main impetus or ground for 'Guarding against self-deception' tends to be prone to 'Resolving the grievances of other people and spirits for the mutual beneficence of all life', along with the other 'Three Tenets of Daesoonjinri', which are 'Creative conjunction of the virtues of yin and yang', 'Harmonious union of divine beings and human beings', and 'Realization and Completion of the Dao in the world'. Therefore, 'Guarding against self-deception' in Daesoon Thought can neither be confined to residing in the context of individual ethics nor just expanding to the arena of other people. Rather, it should be seen as a positive ground for practice in life, while tending to resolve the grievances of others including spirits and divine beings for the mutual beneficence of all life, both as an objective and deontological ground for realizing its aim and the Four Tenets.

• Social Participation Activities in Won Buddhism: Focused on Education and Interfaith Dialogue

JO Seong-Hun

(Wonkwang University, Iksan)

With the founding motto, "With this Great Opening of Matter, let there be a Great Opening of Sprit," Won Buddhism under the dark situation of the early 20th century was established, and it is now celebrating its centenary in 2016. For the past century, Won Buddhism has played a small but meaningful role for Korean society, as well as for the world. Education and interfaith dialogue are the two most crucial areas of social participation activities in Won Buddhism. As a way to realize the founding motto, education has been emphasized. Alternative education schools in Korea and Won Institute of Graduate Studies in USA are good examples among various schools and universities. Since the 1980s, interfaith dialogue has also been encouraged by Won Buddhism, and many Won Buddhist members have participated in Korea (e.g., through KCRP), in Asia (e.g., through ACRP), and in the world (e.g., through WCRP and UN office of Won Buddhism) in order to establish a peaceful society on the cornerstone of religious faith.

Session 16

♦ Controversies

• Globalisation and Censorship Tactics of Controversial Korean Groups

Peter DALEY

(Independent scholar, Seoul)

I will compare and contrast methods used by several Korean groups seeking international expansion despite significant criminal convictions against their leaderships and/or controversial histories within South Korea. I will explore several groups, review their histories and teachings, their controversial and criminal histories, their efforts

to censor critics, and their international expansion tactics through a series of brief case studies. I will explore, for example, how followers of a convicted serial rapist go about the difficult task of recruiting beautiful young women on university campuses and in schools. While secrecy and the avoiding of attention serve members of that group well, other groups with controversial histories seek attention and legitimacy by attaching themselves to world leaders, senior police personal, and leading artistic figures and organizations such as The London Symphony Orchestra and The Louvre. Such

connections are only possible while ignorance of each groups' criminal and controversial pasts are commonplace. As such, these groups often try to intimidate media, former members, and critics into silence.

• Medicine and Healthcare in Controversial Minority Religions: Different Perspectives

Liselotte FRISK

(Dalarna University, Falun)

Religion and medicine have close ties historically (McGuire 2002), and sometimes alternative religious perspectives are related to alternative health care perspectives. This paper will provide an overview of different perspectives on medical treatment advocated by different controversial minority religions. The empirical material derives from a project funded by the Swedish Research Council about children in minority religions, and is based on interviews with members and former members growing up in groups like Jehovah's Witnesses, the Family Federation, the Church of Scientology, and the Hare Krishna movement. The relation between religion and health care will be discussed.

• Crying in the Flesh: Disciplining Children in Knutby Filadelfia

Sanja NILSSON

(Dalarna University, Falun)

Knutby Filadelfia is a small Christian charismatic congregation residing outside Uppsala, Sweden. The group became known worldwide in January 2004 when a pastor allegedly persuaded a young female member to shoot two other members, one of whom died. The perpetrator of the crime was under the impression that she acted according to God's will. Right from the onset of the group's entrance into the eye of the media, rumours of abusive child rearing and harsh discipline of children has surrounded the group, especially when recorded sermons from the group's church

service where pastors encouraging corporal punishment of children started circulating on the internet. To contextualize this specific case, democratic child-rearing norms in Sweden are briefly accounted for. Since corporal punishment is illegal in Sweden, the groups' alleged practice of authoritative child rearing methods were soon publicly questioned, and voices were raised from the public and from representatives from the medical community for investigations. Exmembers testified to parental abuse dictated by the group's charismatic leadership and some families came under investigation. This paper addresses the issue of parental disciplining within the group from the perspective of the leadership of the group, the media, and the perspective of the supposed victims: the children themselves. It also discusses methodological difficulties connected to researching children in new religious communes.

• Next Year in Jerusalem: Anti-Cultism in Israel and the Case of Bnei Baruch

Massimo INTROVIGNE

(Pontifical Salesian University, Torino, Italy)

In 2015 one of the most draconian anti-cult laws in the world was proposed in Israel, aimed at banning «cults» and allowing for deprogramming of their adult members. Coincidentally, the 2016 CESNUR conference will be held in Israel. One of the target of the Israeli anti-cult movement, together with the usual suspects such as the Church of Scientology, has been Bnei Baruch, probably the largest group internationally of «pragmatic Kabbalah», teaching the wisdom of Kabbalah in a non-sectarian way to both Jews and non-Jews. The paper traces shortly the history of Ashlagian Kabbalah, the historical matrix of Bnei Baruch, and of the movement itself, arguing that the campaign against Bnei Baruch in Israel comes from a curious alliance between ultra-secular anti-cultists and those in the religious and (partially) academic camp who claim to have the right to define what «genuine» Kabbalah is and to whom it should be taught.

Session 17 - Plenary

♦ Korean Movements

• Challenge and Response of New Korean Religions and Social Movements

PARK Kwangsoo

(Wonkwang University, Iksan)

New religious movements in Korea arose from Tonghak (Eastern Learning) movement by Suun Ch'oe Che-U in 1860 against Seohak (Western Learning, i.e., Christianity) to establish a new world by reforming social and religious traditions. The topic of this paper is new Korean religions. Categorizing anything is always a difficult venture, and this is especially the case when we are talking about religion. Furthermore, the phrase "New Korean Religions" is somewhat misleading because the adjective "new" is pretty relative, especially in a millenniums old society like Korea. The phrase also does not speak to a major attribute of the "New Korean Religions," that they are "indigenous." They were born and bred in Korea, and must be understood on that basis. But we also must be careful about the term "indigenous," which is a word that will be tossed around frequently in this paper. "Indigenous religions" implies that the "Old" Korean religions are somehow foreign, which is a polemical tool used by all of the "new" religions. While the big four religions in Korea (Confucianism, Taoism, Buddhism and Christianity) may have their original ancestry outside of Korea, they are all Koreanized religions. This is natural to all religious implantation. A religion may initially come from outside, but once it is "inside" for a period of time, it becomes amalgamated to its surroundings. I do not have the space to go into the numerous evidences for this, but Buddhism in Korea, for example, has facets that are undeniably Korean and that make it a fully Korean-style religion. Another example is that Koreans carried Catholicism from China via Europe, and without missionary help made it a Korean style religion. In other words, there is no such thing as a religion that has not been syncretized to the culture of its host. The

"new" religions in Korea should be understood as byproducts of religious, political, or social fluctuation in modern Korea. They come from a context of dissatisfaction with the nature of the religious, political, or social dilemmas, as well as with the pace or characteristics of the established religion's confronting of those dilemmas. Why else would one found something "new" when what already exists is fully satisfactory? At the same time, the modern indigenous religions find their foundation in the traditional religions. Yet the actual building of the religions attempts to fix what the traditional religions' inadequacies. They attempt to answer more directly to problems the society faces. I will look at the historical situation of the four major Modern Religions in Korea, Taejonggyo, Chondogyo, Chungsangyo and Wonbulgyo out of which they derive. I will also look at how the doctrines of the religions borrow from the established religions, yet answer to the social or religious dilemmas differently. In other words, we will examine what they built upon and the nature of the constructing. As we will see, the answer to what they challenge and respond to the difficult social situations and what they built upon is sometimes deeply interconnected.

Psychotherapy and Religion in South Korea: Focused on Two Meditation Groups, Maum Suryon and Dongsasup

WOO Hairan

(Catholic University of Korea, Bucheon)

Psychotherapy has a growing role in religious landscape in South Korea. Traditional religions (Buddhism and Christianity) show high interest in psychotherapy and counseling as a way to reach a wider public. Especially Korean Buddhism is investing much in training their professionals in the area under the slogan "In the age of science of mind, Buddhist counseling is the future of Buddhism." But New Age, i.e. un-institutionalized religious sector, is indeed where diverse methods

of psychotherapy are experimenting and directly applied to trainees. The two big meditation groups, Maum Suryon and Dongsasup are the best example of this. Maum Suryon has grown into a global meditation group managing ca. 100 centers abroad. Dongsasup has developed from T group workshop which was initiated by a Buddhist monks inspired by the theory of Carl Rogers. In modern society the number of people is increasing who pursue self-development or spiritual growth as well as perfect control of their environment with help of "scared technic" or psychotherapy. It means more and more people give credit to psychotherapy as a reliable scientific method which is supposed to bring them step-bystep and relatively fast effects. In comparison, traditional religions are supposed to demand longterm commitment as an exchange for uncertain salvation or enlightenment in the far future. In short, Involving in traditional religions could be an activity of high risks and high costs. The more people experience uncertainty in late capitalist society, the more infallible methods are needed to manage the uncertainty. As a result, the boundary between religion/spirituality and psychotherapy becomes more fluid.

Sangje and Samkye: The Cosmology of Daesoonjinrihoe in Korean New Religions

David W. KIM

(Australian National University, Canberra)

When the early modern Korea confronted the political conflict between the cultural enlightenment and the isolationist policy, the condition of the local religions were not exempt from the colonial influences. The various new religious movements also appeared in the late nineteenth and twentieth centuries. Among the post-1860 movements of Donghak (later called Cheondogyo), Jeongsangyo, Daejonggyo, and Wonbulgyo, Daesoonjinrihoe of Jeongsangyo was the most successful movement in its social impact. The Deasoon new religious community delivered a progressive voice over the traditional religions of contemporary Korea. They believed that the God of the Universe himself (unlike the Son of God in

Christianity) came down from the ninth heaven to recover the corrupted Samkye (three worlds of earth, human beings, and heaven) of the Universe. Then, what are their teachings on the Daesoon God (Guchun Sangje)? How do they understand the primary principle of the Cosmology? How is it different in comparison with the other East Asian new religions of Japan and China (Taiwan)? This paper explores the mystical relationship between the Daesoon God (Jeungsan Kang) and its Universe (Samkye) in regarding to the Chinese Yugandao and Japanese Tenrikyo and critically interprets the cosmology of the Korean new religion in relation to the concepts of the Tower of Cheonggye which embraced Asian traditions of Confucianism, Buddhism, Shintoism, Shamanism and Taoism.

• Strategies of Korean Minor Religions for the Reunification of the Korean Peninsula

YOO Kwangsuk

(Kyung Hee University, Seoul)

The discourse on the reunification of south and north Korea provides all Korean religious organizations with an unexpected opportunity to be engaged in the public sphere. Especially minor religions with a relatively limited social justification tend to take advantage of the reunification discourse in the public sphere in order to reduce an extent of their tension with established society. It is very rare to find a religiously strict pacifism in Korean historical context where religious organizations justified national issues like war, political oppression, military dictatorship, or even colonialism. Korean minor religions also intervene in the reunification discourse in terms of non-governmental activities and international aids, but not political engagement. Unlike Jehovah's Witnesses with a radical pacifism, Korean indigenous religions, a mixture of Confucianism, Buddhism and Taoism, are looking for their own strategy for the reunification of two Koreas. While Cheondokyo focuses on a personal network with its followers in the North, Daesoonjinlihoe is intensively building its own facilities in northern China where there are many Korean-Chinese and North Korean people. Wonbuddhism also has conducted its own aid program for North Koreans. Indeed, Korean indigenous religions play a more important role in constructing the reunification discourse than Christian minor religions like Jehovah's Witnesses and Mormon. Thus, the reunification discourse functions as a serious challenge for the growth or decline of Korean indigenous religions as religious minority

• Neo-Shamans, Nurtured by Traditional Shamans in Modern Korea

KIM Dongkyu

(Sogang University, Seoul)

It is assumed by many scholars of Korean religion that shamanism is the indigenous and traditional Korean religion that underlays all other contemporary religious practices found on the Korean peninsula. This assumption leads to the idea that Korean shamanism represents the Korean people's genuine religiosity, can be found in the archaic history of Korea, and has been constructed as a single unity standing for Koreanness. Based upon this idea, almost all scholars of Korean shamanism have focused on finding its "traditional" and "authentic" aspects within modern shamans' practices, a perspective I call 'traditionalism.' However, I would argue that this interpretive framework cannot explain what is really happening among modern Korean shamans. Since a German woman underwent an initiation ritual under the supervision of a famous Korean shaman in 2006, more than ten Western

people have been initiated as shamans in Korea. Some of them, it is reported, have been very active in conducting traditional shamanic works, such as self-meditation and healing others, after returning to their countries, while others are still struggling to establish their identities as shamans. The difficulties in achieving full shamanship may be induced not only from their coming from a different cultural background than their Korean spirit-teacher, but also from differences between the ideas about shamanism held by these noviceshamans and their spirit-teacher. Even those shamans who have a firm faith in their shamandestiny and have succeeded in establishing their shamanic career may encounter suspicion regarding their shamanship because their ritual style deviates greatly from that of their spiritteacher. These phenomena raise some questions about the validity of terms like 'new religious movement' and 'traditional Korean shamanism.' For example, is neo-shamanism, having been classified as a kind of new spirituality movements, really different from traditional shamanism? Is the essentialist and functionalist approach to Korean shamanism useful for understanding the plural aspect of modern Korean shamans' activities? With these questions in my mind, I will present two stories of modern shamans: One is a story about a Swiss woman who had an initiation ritual a few years ago and still struggling to discover her destiny; another is about a Korean female shaman who had been initiated by a 'traditional' shaman but has conducted shamanic work in her own way that differs from that of her spirit-mother.



Curricula Vitae

RELIGIOUS MOVEMENTS IN A GLOBALIZED WORLD

KOREA, ASIA, AND BEYOND

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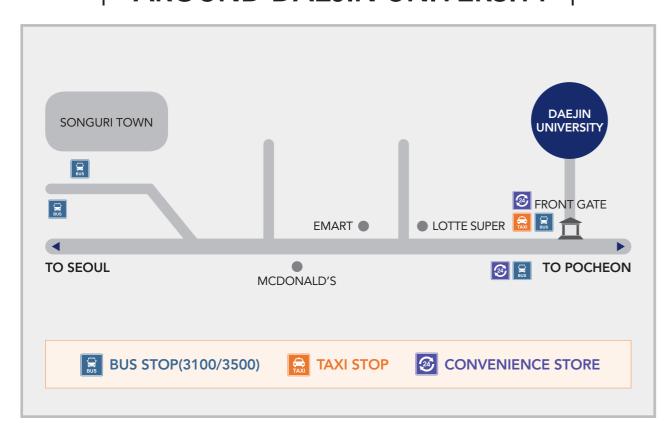
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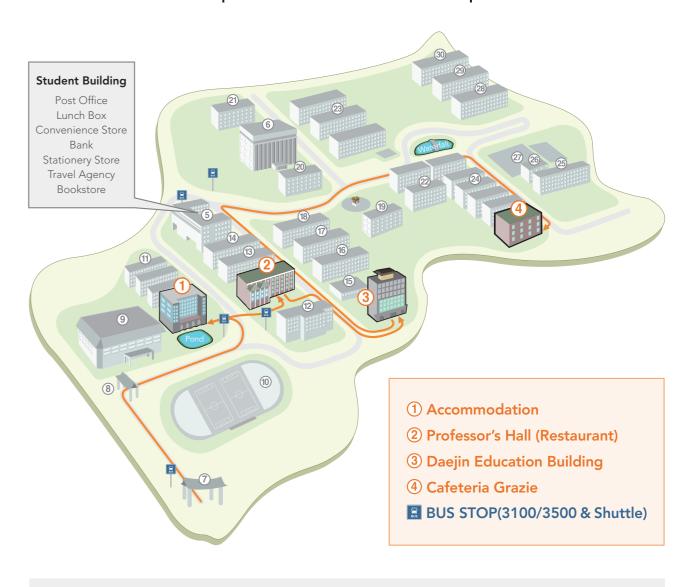
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AROUND DAEJIN UNIVERSITY



CAMPUS MAP



- Student Building
- (6) Central Library
- 7 Front Gate
- (8) Inner Gate
- 9 Gym
- 10 Large Sports Ground
- (11) Women's Dormitory
- (12) Main Hall
- (3) Graduate School

- (4) International Education Building
- (15) Tennis Court
 - (6) Mutual Growth Hall
 - 7 Social Science Building
 - (18) Humanities Building
 - 19 Museum
 - (20) Computing & Information Center
 - 21) University-Industry Collaboration Center
 - 2 Dormitory (Convenience Store)

- (23) Engineering Building A, B, C
- 24 Men's Dormitory
- ② Arts Building
- 26 ROTC
 27 Small Sports Ground
- (28) Life Science Building
- (29) Music Building
- 30 Fine Arts Building

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RELIGIOUS MOVEMENTS IN A GLOBALIZED WORLD

KOREA, ASIA, AND BEYOND

