

Main Abstracts

Reflections on the Discipline Construction of “Cultural Heritage” and “Folk Literature and Art” PAN Lusheng

Under the background of new liberal arts construction, it is significant to construct the Discipline of Cultural Heritage and the Discipline of Folk literature and art. We can deepen the understanding of the academic basis, teaching structure and practical methods of the inheritance and development of Chinese excellent traditional culture. We can start from Chinese historical development, social ecology and cultural characteristics to grasp the local life experience, cultural matters and aesthetic psychology. We also can deeply study and get an insight into the laws of cultural inheritance and innovation and development, comprehensively learn from the achievements of Humanities and Social Sciences, information technology and other disciplines, and develop relevant research, education and cultural practice on the basis of academic construction, so as to build a foundation for the great rejuvenation of the Chinese nation.

Key words: discipline; culture; the Discipline of Cultural Heritage; the Discipline of Folk literature and art

From the Countryside to the City: The Research Turn in Chinese Folklore Studies XU Ganli

In an accelerating period of the urbanization in China, folklore studies need to make appropriate adjustments from focusing on the countryside to focusing on the city. Compared with rural studies, research in urban area requires not only an adjustment technique, but also a corresponding change in problem consciousness and research perspective. On the one hand, urban research needs to start from the characteristics of cities and give full play to the advantages of urban resources; on the other hand, combining with the characteristics of urban “people” and the research tasks of folklore studies in the new era, we need to shift from focusing on the bottom to focusing on the same surrounding group, from focusing on the blood and geographical ties to focusing on the ties of interests, and using the methods of personal life history and “modernology” to study the current daily life of urban residents. Such adjustments should bring freshness and new energy to Chinese folklore studies, which currently are in a disciplinary crisis, and thus open up academic horizons and move toward modern folklore studies.

Key words: folklore studies; city; fieldwork; transitions

A Cognitive Paradigm on the Temple Affairs: Rural Life Practice in North China from an Anthropological Point of View ZHAO Xudong

Anthropology needs to think about the association of concepts and cognition beyond the anthropological fieldwork. In the field of temple affairs in north China, the existence of a cognitive paradigm under a natural situation, and a corresponding balance of development between the inner and outside state of men, can be truly felt. In temple affairs, there are many cross connections among men, things, and gods by which they have supported one another to construct a spirit triangle relation. Some mechanisms of differentiation and integration of concepts or categories coexist in those situations, and, as a result, it is possible to realize the existed differentiation and integration respectively on a large scale. Here we really meet a living copy of the basic cognitive categories on the divisions between the public and private spheres, between life certainty and uncertainty, and silence and liveliness.

Key words: temple affairs; cognitive paradigm; differentiation; cross connection; spirit triangle

Exploring the Way of Intangible Cultural Heritage Education and Its Disciplinary Development through Practice: From “Research and Training Program for Intangible Cultural Heritage Inheritors in China” WANG Chenyang

Intangible Cultural Heritage is a field that emphasizes practice, and policies, regulations and academic research usually come from practice. Intangible Cultural Heritage is also a field that crosses multiple discipline boundaries. Therefore, the disciplinary development of intangible cultural heritage must be based on practice and must serve practice. The “Research and Training Program for Intangible Cultural Heritage Inheritors in China” organized by the Ministries of Culture and Tourism, Education, Human Resource and Social Security and other departments, entrusts universities and related institutions to carry out various targeted education activities for holders and practitioners of intangible cultural heritage projects, helping intangible cultural heritage inheritors to broaden horizons and learn more knowledge. This plan has improved the cultural self-confidence, the level of safeguarding and inheritance and the sustainability of intangible cultural heritage. This plan has

explored the education of intangible cultural heritage, having successfully identified problems, accumulated experience and put forward requirements, ideas and suggestions for the cultivation of inheritors and the development of intangible cultural heritage.

Key words: intangible cultural heritage education; disciplinary development; practice; Research and Training Program

From “Folklore Education” to “ICH Education”: The Indigenous Practice Journey of ICH Education in China

YANG Lihui

Intangible cultural heritage (ICH) education in China started not from the 21st century, its origin should be traced back to the indigenous folklore education in a long history, in which universities and their scholars have played an important role. Through the case study of Zhong Jingwen and the School of Chinese Language and Literature of Beijing Normal University, it can be seen that there is a direct continuity between the folklore education, which has been carried out for more than one century in the field of folklore studies in China, and the current ICH education. However, the incoming concept of ICH has also brought new changes to folklore education: the etic view of education has gradually shifted to the emic view of education; academic folklore studies is increasingly integrated with public folklore. At present, whether we should and how to establish a discipline of ICH Studies as well as its relationship with folklore studies are some of the primary questions that need to be urgently explored and answered by the folklorists.

Key words: folklore education; ICH education; the emic view of education; the etic view of education; public folklore

Examining the Value of ICH Training in Two Contrasting Settings: Southern Africa and the USA

[USA] GILMAN Lisa Marie, translated by JIA Zhijie, proofed by PENG Mu

Intangible Cultural Heritage (ICH) in higher education can span the instruction of traditional arts and culture through coursework and instruction in addition to training cultural workers to effectively and ethically develop strategies for cultural conservation. This presentation briefly explains the state of ICH training across this spectrum in southern Africa (focusing on Zambia and Malawi) and in the United States.

Key words: the definition of ICH; the teaching of ICH; the training of ICH

Canal, Agriculture and Landscape: The Resilient Landscape Construction of Jiaxing in the Late Ming Dynasty

GONG Zhen

With the intervention of the Grand Canal, Jiaxing gradually formed a fine agricultural pattern. Literati gathered on the lake, and the viewing mode from boat windows broke through the landscape pattern, leading to a panoramic tour of “boat as a garden”. Under the antagonism with agriculture, the garden area was small and simple, and the literati stared at the plants, which fragmented the garden pattern. The boundary between agriculture and private gardens was broken, showing the characteristics of landscape integration. Under the influence of multiple forces, Jiaxing formed a resilient, productive and stable landscape with villages and gardens intertwined, and the town economy in the late Ming Dynasty promoted the trend of building increasingly extravagant gardens, but it did not impact the gardening concept of Jiaxing.

Key words: resilient landscape; Jiaxing section of the Grand Canal; private garden

A Retroactive Study of the Association between the Belief in the Hyakutayu of the Yujo and the Worship of the Hyakujin of the Puppeteer in Japan

PIAO Huishu, ZHANG Yanqin

“Hyakutayu” is one of the god names in Japanese folk beliefs, but the origins of “Hyakutayu”, with little written history, were shrouded in mystery. Generally, “Hyakutayu” is regarded as a male spirit, which was worshiped by both Yujo and modern puppeteers at the end of the Heian period. Even to this day it is still a tradition for the locals to hold ceremonies and celebrate “Hyakutayu” by performing puppet shows in the Kansai region of Japan. Previous studies have the tendency to equate Yujo and puppet theater entertainers, since they both share the same object of belief - “Hyakutayu”. While the two elements are closely associated with each other, it is inappropriate to claim that Yujo and puppeteers share the same definition. Moreover, the Hyakutayu, who is a Yujo, and the Hyakujin, who is a puppet, also have different divinities. At the same time, “Hyakujin” possesses the characteristics of foreign gods because it has a deep connection with Chinese folk religion.

Key words: Yujo; Puppeteer; Hyakutayu; Hyakujin; Sanraku

The Local Composition of *Jiangnan Baojuan*: Taking *Changshu Baojuan* as an Example

CHEN Yongchao

Many research results focus on the historical situation of *Jiangnan Baojuan*, but only discuss the development of large cultural areas, such as Wu Dialect area or Suzhou area. In fact, the development of *Baojuan* rarely exceeds the scope cities and counties. Taking the historical development of *Changshu Xuanjuan* activities as an example, we can find that it has both the same time division consistent with *Jiangnan Baojuan* and its own characteristics: In the past 100 years, the texts of *Changshu Baojuan* has been constantly composed, especially after the reform and opening up. Many distinctive *Baojuan* were created in the latest hundred years. *Changshu Baojuan* always provides belief service for the real life, which has local characteristics in the whole history of *Jiangnan Baojuan*.

Key words: *Baojuan*; composition; Changshu; locality

A Cultural History of Rhymes Collection Launched by Westerners in China in the Late Qing Dynasty:

Focusing on Vitale and Headland

ZHAN Xiaobai, ZHAO Xinxin

Long before scholars of Peking University launched a nationwide collection of rhymes in 1918, Italian diplomat Guido Amedeo Vitale and American missionary Isaac Taylor Headland had already collected children-rhymes in Beijing and compiled two collections, *Chinese Folklore: Pekinese Rhymes and Chinese Mother Goose Rhymes*. Vitale and Headland have different motivations for involving themselves with Chinese rhymes. What attracts the former is the sincere emotion, poetry and language material contained in the folk rhymes, while what touches the latter is mainly the beauty of human feelings and the Chinese nationality in the rhymes. Their new ideas on the cultural value of rhymes formed on the basis of their personal collection and arrangement, especially their advocacy of the special feature that children-rhymes express sincere emotions, not only deepened the understanding of Chinese rhymes in the Western Sinology, but also provided important “foreign aid” for the promotion of modern Chinese Folklore Movement.

Key words: Guido Amedeo Vitale; *Chinese Folklore: Pekinese Rhymes*; Isaac Taylor Headland; *Chinese Mother Goose Rhymes*; the Folklore Movement

From “Legislation” to “Remediation”: Laws and Folk Customs in Early China

JIN Fangting

The early Chinese Legalists paid special attention to folk customs in both theoretical and practical ways. The basic idea that the folk customs should be regulated by the written laws which are enacted by the legalists is frequently found in early Chinese legalist theories. And then, comparing Legalism theory with practice, it is observed that not only Shang Yang explicitly put the idea of “shaping customs by legislation” into his constitutional reform in the Qin state, but in the later process of Qin’s unification the laws are also taken by the Qin government to remedy the various folk customs followed by the people from the former six states. Despite that the aim of Qin’s legislation and remediation is to construct a united and homogeneous ethical community within Qin’s empire, it is notable in both excavated and transmitted texts that the conflict between laws and folk customs always sustains.

Key words: Legalism; folk customs; Shang Yang’s constitutional reform; transforming social habits and customs

The Secularization of the Buddhist Scripture Paintings in Mogao Grottoes from the Wei and

Jin Dynasties to the Sui and Tang Dynasties

CAO Xia

Although the Buddhist scripture paintings are closely related to Buddhist scriptures from which the paintings evolved, the Buddhist scripture paintings are the observation, imagination and presentation of the secular social life, even an important bridge between the Buddhist world and the secular society. With vivid images, unique style and structure, the Buddhist scripture paintings in Mogao Grottoes express the doctrine of Buddhist scriptures, reflecting the history of the Sinicization and secularization of Buddhism. During the period from the Wei and Jin Dynasties to the Sui and Tang Dynasties, the Buddhist scripture paintings in Mogao Grottoes gradually stepped down from the altar to the secular society, and the humanity embodied in the Buddhist scripture paintings was increasingly more than the divinity. In its secularization, the themes of the Buddhist scripture paintings have become increasingly rich, and the secular elements have been increased, reflecting the general survey of the secularization of Buddhism in China.

Key words: the Buddhist-Scripture paintings; secularization; Mogao Grottoes; the period from the Wei and Jin Dynasties to the Sui and Tang Dynasties