9<sup>th</sup> International Conference on Daoist Studies

Daoism: Tradition and Transition

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## Panel title: Elder masters and new generations of Daoist masters in China today

**Chair**: Adeline Herrou **Discussant**: David Mozina

## Papers:

- ✓ Adeline Herrou
- ✓ Wu Nengchang
- ✓ Georges Favraud

The aim of this panel is to discuss the way Daoism went through the Cultural Revolution (1966-76), and has been perpetuated beyond several deep ruptures, yet also on the basis of continuities that finally enabled the religious revival of the 1980s. To analyze the impact of those disruptions on the religious landscape, and the very idea of "transition" in this context, this panel will be based on ethnographic cases. Three detailed singular life trajectories will allow showing how religious specialists have maintained some of their practices by dissimulating, adapting or transforming them. Locally, beyond obediences, offices, and even careers boundaries, personal interactions have often been decisive to enable the reopening of temples closed during the years of prohibition, and to reweave disarticulated transmission. Structurally, several aspects of the Daoist organization have also made such shifts possible. The ambition of this panel is to understand the manner in which local traditions have been perpetuated "under benefit of inventory", and which continuities, changes and reinvention are implied by the religious renewal in China. It is also to consider, in this perspective, the meaning of being a Daoist master today in a society undergoing massive changes (a process of "secularization"?).

## Adeline HERROU <adeline.herrou@mae.u-paris10.fr>

Transmitting the Daoist master's role beyond the vicissitudes of the 20th century: The story of a Zhengyi Daoist of Beijing who perpetuated a martial arts tradition among Quanzhen monks

Adeline Herrou examines the case of a Daoist master of Beijing who, just before the Cultural Revolution, entered religious life in a Zhengyi temple in China's capital. He was a member of a martial arts tradition that he succeeded in perpetuating by practicing it every day, even after being forced to return to secular life and work in a factory. After the religious revival of the 1980s, he resumed teaching these martial arts to the Daoist monks of the White Cloud Temple and rewriting the lost book of this tradition. This case illustrates the proximity and mutual assistance between obediences (Quanzhen and Zhengyi), which tend to be presented as more distinct than they actually were at certain points in history. More generally, this paper considers the different shifts that have allowed traditions to be built and recreated at the interstice between ancient and post-revolutionary China.

## WU Nengchang <wuming929@gmail.com> Daoism in Maoist and Post-Maoist period: the case of Master Dingling in Western Fujian

It is an interesting question that in what sense has Mao's reign (1949-79) impacted the religious life in rural China. Master Dingling (1929-) of the *Lingyingtang* 靈應堂, a Daoist altar in western Fujian, is a good case to discuss this topic. Already a great Daoist master in 1949, Dingling had gradually changed his status as Daoist, and taken wandering puppet master and photographer as his two major occupations. He also participated in many semi-official cultural and artistic activities, applying adroitly his Daoist techniques. However, the experience in Mao's period has also influenced Dingling's comeback as a Daoist master, and his Daoist practices in Post-Maoist period. Focusing on Master Dingling, this article attempts to explore how the Daoist transmissions, ritual practices and the daily life of the Daoist masters had changed in Maoist period and Post-Maoist period, and the internal logic of these changes.

Georges FAVRAUD <<u>gfavraud@gmail.com</u>>

A Daoist medical tradition through the 20<sup>th</sup> century (Jiangxi, Pingxiang)

This paper will deal with the transformations and the hybridizations of the female Chunyang transmission of the Henglongdong temple (Pingxiang, Hunan-Jiangxi border), through five generations. This community specialized in nüdan, is from the 1980s regionally famous for taking care of and healing children (with the help of physiognonomical diagnosis, discreet incantations, sometimes talismans and mainly herbal prescriptions). This healing tradition inherits from the practices and the ritual parenthood of the Daoist hermit, medium and healer Zhou Fuhai (who revived the Lü Dongbin cults, in this area in the vicinity of Yüeyang, in the beginning of the 20th century). In 1947, when his "disciple's disciple" (tusun) the female Master Li Tiantai arrived Pingxiang and bought the Henglongdong temple to a Buddhist community, she took as a disciple Teng Yuancheng, the heir of a local medical family tradition, that melted with the Daoist healing tradition. During the Maoist era, the feminine community was first in charge of a medical center, before been dispersed during the Cultural Revolution. At that time, some of these women made "Hunan embroidery" (Xiangxiu) or became "barefoot doctors" (chijiao yisheng). In the 1980s, the community has been restored by female Master Liu Yangying who, after Li Tiantai's death in 1984, specialized their healing tradition in the taking care of children. Since that time, the female masters of this community also read Modern traditional medicine manuals. Liu Yangying died in April 2013, at the age of 89 years old, handing over the community's responsabilities to her disciple Huang Fuming, a former student of Nanyue's "Daoist Female Academy" (kundao xueyuan) currently in her forties. Their story shows, on one hand, how Daoist ritual traditions, technical transmissions such as medicine, and local societies are deeply entangled, and, on the other, how ritual and technical changes are both linked to social context and personal choices.