SUMMARY REPORT

BEIJING CHINA 30 AUG – 2 SEPT 2016

G20 INTERFAITH SUMMIT

DIALOGUE AMONG CIVILIZATIONS AND HUMAN DESTINY COMMUNITY

G20 INTERFAITH SUMMIT

TABLE OF CONTENTS

CONFERENCE SUMMARY INTRODUCTION

The *2016 G20 Interfaith Summit,* also known as the F20, was the third annual G20 shadow summit to bring together scholars, lawyers, political leaders, faith and interfaith leaders from around the world for four days of discussion and dialogue that is intended as a substantial parallel contribution to the gathering of political leaders at the G20 Summit in Beijing, China. The tradition of interfaith dialogue shadow summits of the G-plus system dates back to 2005 when religious leaders first began shadowing what was at that time the G8. In 2014, shadow summitry shifted attention from what was by then the G7 to the G20.

The shadow summits are informally organized, employing a leadership rotation model where the national host defines the character and agenda for the particular summit. The Chinese Academy of Social Sciences, in association with the Society of Chinese Religious Studies and the Institute of World Religions, hosted national scholars from across China to engage in two days of dialogue with more than 20 international scholars from an array of countries including Australia, Canada, Japan, New Zealand, Spain, and the United States. The *2016 G20 Interfaith Summit* explored four major themes: 1) Religion and dialogue among civilizations, 2) Religion and human destiny community, 3) G20 Interfaith study, and 4) Internet religion and global governance. Dr. Zhuo Xinping (President, Society of Chinese Religious Studies; Director, Institute of World Religions, Chinese Academy of Social Sciences, China), W. Cole Durham, Jr. (Director, International Center for Law and Religion Studies, Italy) and Brian J. Adams (Director, Centre for Interfaith & Cultural Dialogue, Griffith University, Australia) played leading roles in organizing the meetings. Unlike the 2015 F20 meetings where the Sustainable Development Goals provided the scaffolding for interfaith dialogue, the 2016 F20 meetings focused more on movement toward development of a harmonious common destiny. Several themes repeatedly emerged:

- Dialogue in relation to the realities of a shared common destiny occurs in the context of respecting diversities (cultural, religious and political) and rights (of individuals and minority groups)
- Diversity and common destiny are phrases that are descriptively and normatively used in dialogue

- Diversity (religious and political) as an empirical reality creates challenges for social cohesion that, if embraced as an opportunity to develop norms that value diversity, can be adapted to for the development of a community of common destiny
- Internet governance of religion is a multilayered, complex process with implications for freedom of expression and minority rights, but some type of Internet governance may be a matter of practical necessity for reasons of social stability
- The separation of church and state creates norms that should be respected that privatize interfaith governance contributions within the political jurisdiction of many national governments, but the Westphalian nation state system is not the only form of political organization and it has limitations, particularly in relation to developing governance responses to transnational social problems that are beyond the jurisdiction of national governments, that interfaith dialogue can address
- Religious cultures must be engaged with to effectively address gender and development issues
- S. Huntington's "Clash of Civilizations?" thesis can be socially deconstructed and transcended through a variety of means to develop a common human destiny community

Participants in the 2016 meetings offered well-represented perspectives from humanistic and monotheistic religious traditions and they frequently expressed concerns about the need for governance, religious freedom, the importance of separation of church and state, human rights, peacebuilding, economic development and the importance, and limitations, of interfaith dialogue. Less common were perspectives from non-monotheistic religious traditions addressing concerns associated with indigenous peoples and global environmental changes. The thematic focus on development of a singular community of common destiny in combination with the strong monotheist representation once again highlighted the importance of being self-aware of how approaches that emphasize the reduction of everything into one might be obscuring attentiveness to difference. Future meetings might consider some of these questions that have been raised by participants from these traditions in past Summits.

Respectfully Submitted,

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PRECONFERENCE SUMMARY INTRODUCTION

REGIONAL PRECONFERENCE PACIFIC

REGIONAL PRECONFERENCE SOUTH ASIA

CONFERENCE PLENARY

Description: In this session, participants explored the conference theme, framed the nature of the discussion, and highlighted issues that influence and shape the debate. Moderated by W. Cole Durham, Jr. (Founding Director of the International Center for Law and Religion Studies, Brigham Young University; President, International Consortium for Law and Religion Studies, Italy), presenters included Zhuo Xinping (Professor and Director, Institute of World Religions of Chinese Academy of Social Sciences), Katherine Marshall (Berkley Center for Religion, Peace and World Affairs, Georgetown University, USA), Zheng Xiaoyun (Professor and Deputy Director, Institute of World Religions of Chinese Academy of Social Sciences), and Paul Morris (Professor of Religious Studies, Victoria University of Wellington, New Zealand).

Presentations Overview:

Zhuo Xinping presented "The Community of Human Destiny and the Value of Religion." Today, when we talk about the community of human destiny, it's natural to mention the history of human development, and the meaning of the coexistence of human groups. As the categorical existence of persons, the human being clearly reflects the group or community features, while the gathering and the coexistence of persons is bound to have experience of dialogue, communication and running's in with each other. With social and cultural existence, the social nature of human beings is reflected in its community characteristics, and the cultural nature is reflected in the formation of different civilizations of different nationalities and different civilizations and the development with mutual edification, integration and change. On the social level, the human community shares a common fate while on the cultural level, the community shares a common spirituality. However, the double meaning of these two aspects of the community are both closely associated with religion. Therefore, the issues of civilization dialogue and the community of human destiny we discuss here must be related to the existence of religion and its values. The issues can be approached from the following three aspects, namely, 1) the community of human destiny from local coexistence to the overall coexistence, 2) the religious implication of the spiritual traditions of the community of human destiny, and 3) the religious values in the construction of the community of human destiny. Community of human kind develops from a partial to a whole existence following from animals. Natural evolution and the influence of Darwinism was linked to terrorism and power politics. The beastliness is the root of the bullying tendencies of humans toward one another. Aggression and the roots of wars are reflections of the jungle law. The Chinese nation has been no exception in the portrayal of the human being as a beast. Human beings are still living under the threat of barbarism, but humans

have evolved to develop cultural sublimation so that humans are no longer reduced to beastliness. Holiness and sacredness between beast and the god is the sublimation of humans to leave the jungle. The truth of religion, the sage and god is that humans must shake off the nature of barbarism and be distant from their beastliness. That is the obligation of the human which is why we need to work together to form community, otherwise we would go toward destruction. The jungle law must be replaced if we are to sustainably develop. The history of civilization involves the histories of the evolution of different communities. We have developed from household communities, to social communities, to states, and now into the international community of the United Nations. The stages of history have different scopes and paradigms. Each stage is diverse with varying degrees of elasticity and dynamism. Different characteristics are identifiably associated with each evolution/stage. This was elaborated upon. There are interconnected complexities associated with group diversity that creates challenges for developing human community. All are seeking homogeneity but when they clash, discordance coexists with resonating force. He spoke about clan histories in China and how it is not necessary to absolutize the East from the West. Connections between the two can be identified given their detailed histories. He spoke about how the church becomes the center of community in times when nationalities are in peril. Religion is centrally valuable. It has been contested whether China has this or not, but it can be traced in the Chinese ethos. Religious culture is not only based on foreign culture. Religion is traceable in Indigenous traditional Chinese religion and in the tradition of abiding by ancestors. He spoke about having more confidence in Indigenous Chinese religions in relation to foreign religions. He talked about how foreign religions have been attracted and influenced by Chinese culture to demonstrate its own dynamism. China absorbs and provides pathways for the sinicization of foreign religion. He spoke about how major religions have played a part in the construction of core values in Chinese culture. Humanism, god based ideas and the sacred/secular discussions can help the Chinese explore and bridge resources for development of stable civilization and remind China of these tensions and importance of faith. Although it may seem as if religion is fading as religious faith appears to be giving way to political faith in several countries, the leading role of religion in ethnicities is still apparent. To help us build a community and build harmony between people's inner and external selves, we need to guide attitudes toward religion to help us have a constructive attitude. Many issues need to be addressed: should religion assimilate or dissimilate? Should religion be acknowledged or rejected? Are small and foreign religions part of us or alien? We still have to

tackle public attitudes and we need to reflect on how faith relates to the core values of socialism. We need to concede that in China, the proposition of religion is somewhat murky with the existence of divided attitudes. The building of a Chinese ethos is consistent with the ancient Chinese culture that emphasizes supreme harmony. We believe that when people have faith, people also have hope.

Katherine Marshall presented "Intercultural and Interreligious Engagement: Paths to Enhance Human Security and Development." Development specialists have recognized for decades that cultural factors play vital roles not only in the success and failure of policies and programs but also in their content and timing. However, translating this understanding from the level of theory into practice is often problematic. Among the underlying questions that must be addressed are how far cultural and religious differences reflect fundamental differences in values and aspirations that influence strategic approaches to wide-ranging issues. In contrast, the Universal Declaration of Human Rights and such common frameworks as the Global Ethic, the Charter of Compassion, and the Earth Charter look to common values that link different communities across the world. Such questions about differing versus common values generate lively debate. They pit those who see significant "clashes of civilizations" that suggest very different paths against others who contend that beneath surface differences that mark different cultures and contribute to a healthy diversity, are basic common norms and practices that bind and link far more than they divide. Most humanitarian and development work builds on a belief in the strength of common human values, especially those that relate to the dignity of the individual, the role of communities, and that highlight security, health and education as fundamental rights for all human beings, no matter where they are born. Even so, special sensitivities around cultures and religious beliefs require nuanced engagement. Societies clearly differ, in many and complex ways. The iceberg is used as a common metaphor to highlight the depth and complexity of cultural differences. Visible and above the surface are such distinctive features of culture as music, food, dress, language, and art. But beneath the surface, often unspoken and even little articulated within a specific society are approaches and practices that are part of the cultural and religious heritage, as well as the political and economic forces shaping both culture and cultural change. These factors may be considered untouchable or they may even be invisible. They include, just to take a few examples, ideas about leadership, tempo of work and division of labor, attitudes towards nutrition and eating practices, ideals of childrearing, theories of disease, nature and responsibilities of friendships, definitions of honesty, and attitudes towards elders. They

influence development work in significant ways. Taking culture (and religion, taken as a facet of culture) seriously in international relations and specifically in development and humanitarian work is a longtime challenge. Scholar Denis Goulet called development specialists "one-eyed giants", who come with technical knowledge but little cultural understanding into societies with strong cultural values and sensitivities but limited appreciation of the science that is an integral part of modernity. There are countless examples of unsuccessful policy and program interventions that failed to take culture and religion into account or that misread important signals so that good intentions and tried and tested approaches encountered resistance. There is no ready, simple way to take cultural and religious institutions and beliefs into account. Therefore, such factors have often been ignored or approached in a distorted fashion. Today, however, with religious and cultural tensions constantly on the front pages of newspapers and in the news, the topic cannot be ignored. Wide ranging institutions: United Nations agencies, multilateral development banks, bilateral aid agencies, private companies, and non-governmental agencies - are reflecting on how to address such questions with professionalism and objectivity and also with insight and sensitivity. Her reflections explored issues and experiences related to the cultural and religious aspects of international affairs and especially the interlinked challenges of "peace, prosperity, and planet" that are at the core of the Sustainable Development Goals (SDGs) that the United Nations General Assembly approved in September 2015. The central argument is that, despite sensitivities and difficulties, an informed and thoughtful approach to these issues is vital. That in turn requires a purposeful approach to dialogue geared to listening, learning, and adapting to experience. The reality of cultural and religious diversity and difference cannot and need not obscure the common purposes of work for peace and development but it can and must shape the way the task is approached. The arguments for taking culture and religion into account are both eminently practical and straightforward yet they also touch on fundamental ends of development programs and the ideals for development strategies. They thus range from such issues as language, terminology, and comportment to understandings of the significance of human rights, priorities for action, and appreciation of responsibilities and approaches to governance. A first and useful question is why it has proved so difficult to take such factors into account? The debates around Huntington's 1993 article on the "Clash of Civilizations" illustrate the tensions. The most read article in the influential publication, *Foreign Affairs*, the thesis still provokes sharp debates as to how to define a "civilization": Is it religion? Geography? History? Is it possible or even useful to identify core differences among them? At a practical, disciplinary

level, there are also difficult questions about the roles of anthropologists, sociologists, and religious scholars in development work and in conflict resolution. Considerable knowledge and experience and research have developed some practical tools (survey methods, for example), but using them is often contentious. That is because beneath the questions about cultural and religious fundamental are issues of values. These are currently expressed more vividly in relation to what is termed, problematically, "the Muslim World" or Islamic communities. Less value laden are the debates as to the significance of what scholar Schmuel Eisenstadt called "multiple modernities": how far are there different paths? How far do visions of the desired society differ and how far is there indeed a "common destiny for all mankind"? While most would agree that there are indeed multiple forms of modernity, continuing debates about economic models, political systems, and legal approaches show that unanimity is far off. Less accepted, however, is the need for what I term cultural and religious literacy. There are no universal standards here. Those have yet to be defined, and tools developed to achieve them. There are pitfalls, including possible temptations to simplistic judgment. But a consensus is forming that knowledge of culture including the religious landscape is essential. That means, in practical terms, research and training. Economists, in particular, are often accused of making assumptions that are inconsistent with indigenous ways of life. The challenge, of course, is that a core purpose of development is change, to give people opportunities and to improve their quality of life. This involves changes in attitudes, behaviors, and thus culture. That said, there is great scientific difficulty in specifying the ways that cultures and policy choices interact. This is evident in the demonstrated difficulty of development planning as well as in project design and evaluation. Fear of misuse of culture can lead to oversimplification, discrimination, and sins of commission even more damaging than the sins of omission that occur by not "taking culture into account." There are at least three ways in which culture is involved. It shapes what a society will aspire towards or desire. It conditions the "production function" for desired goods and services of many kinds, ranging from education and health services to economic growth and artistic activities. And culture itself changes, meaning that as we try to estimate culture's impact and its interactions with policy choices, we are estimating a moving, dynamic, indeed living "variable." Some cultural changes can be planned, but many are unplanned. Some can be avoided or slowed or speeded; others cannot. Many interesting questions are empirical. Westerners tend to romanticize traditional societies (a peril of the effort to engage culture). However, they often confront societies that are hierarchical, dictatorial, sexist, and unjust. How and how far does one try to introduce change? It is glaringly

obvious here that the dangers of colonialist attitudes are not far off. If one opts for changing cultural traits, one may be accused of colonialism, even if one is a member of the culture in question. We need to think hard about what "taking culture into account" and "cultural sensitivity" might mean and entail. Dialogue is one answer to the challenge of avoiding the pitfalls involved in taking culture and religion seriously. Dialogue is a vital but somewhat "loaded" term. What is sought is careful and extensive listening, engaging in exchange, with a constant openness to learning and even transformation. It should not mean debate nor talk as a substitute for action. There are a wide range of approaches to dialogue, going from quite theoretical and intellectual approaches to the very pragmatic. Dialogue works best when it builds on common values and goals but it fails if it remains at the level of easy agreement or even platitudes. Meaningful dialogue needs to reach a point where it can explore the significance of different approaches and address tensions. Deliberate efforts at dialogue today take myriad forms. Interreligious dialogue, in particular, includes decades, even centuries long processes of common reflection, but it also includes spontaneous efforts to respond to a crisis or to gather different religious leaders to protect holy sites or communities. An example of a pragmatic interreligious dialogue took place some years ago in Ghana. Religious leaders came together to clean up the capital city and to address the crisis of poor sanitation. Some results were achieved, though for the medium term religious leaders were not destined to be involved in garbage and sanitation. But the collective knowledge and experience they gained in fact helped the same group to diffuse tensions during an election in the same city. Many dialogue efforts are involved in addressing conflicts and tensions with religious dimensions in different world regions, with varying degrees of success and tangible results. Several practical examples of dialogue were offered to address specific areas where cultural approaches and practices have special importance. For example, the Ebola crisis in three West African countries in 2014-5 was offered as an illustrative case. Cultural and religious differences play vital roles in approaches to health care, education, and the roles of women and men. Public health and achieving universal access to health care involves medical knowledge (science) but it also involves cultural and religious beliefs and practice. When the Ebola epidemic erupted unexpectedly in West Africa (it was known in other countries but never in this region) extraordinary resources were mobilized to prevent its spread. The specific features of the disease had to be taken into account – notably its spread by contact among humans and especially with bodily fluids. For this reason isolation facilities and protective gear were essential. But the disease spread rapidly. Guinea, Liberia, and

Sierra Leone are highly religious societies, but it took time to engage religious communities in the effort. The turning point came with recognition that a major cause of disease transmission was handling of dead bodies. The initial response was for technical teams to take bodies and burn or bury them. But communities dug them up or hid the sick so that they could observe traditional and religious burial rites. It was only when dialogue with religious leaders addressed the issue that change could take place and "dignified and decent' burial protocols were developed. This is one illustration of the vital importance of engaging religious and cultural leaders in the approach to the disease. Overall, public health officials were slow to recognize their importance, lacked effective channels of communication for dialogue, and basic knowledge about the map of facilities and skills of leaders. These are important lessons from the experience, with applicability, in different ways, for all public health challenges. Examples of dialogue failure were provided in relation to Islamic education in Senegal and Bangladesh, and in relation to the "burkini" beachwear incident in France. An example of a practice that has proved remarkably resistant to change that was presented was female genital cutting (also called circumcision or mutilation). There is widespread consensus that the practice has NO benefits for health, and that it abuses the rights of children. It is often harmful as well as painful. Religious authorities have condemned it. Yet the practice continues, affecting perhaps 200 million women and girls. People continue to practice it, often because they believe their religion requires it, though the practice is clearly tied through long history to a desire to control women's sexuality. Laws banning the practice, one recent survey suggests, are 99 percent ineffective. Interestingly, a parallel in addressing female genital cutting that is used as an inspiration to addressing this sensitive and sticky problem is the ending of the practice of foot binding in China. Practiced for a millennium—from the 10th to 20th centuries—it was deeply ingrained in Chinese society. Like female genital cutting, it was outlawed but that made little difference. The practice was tied to attitudes towards women, with the marriageability of daughters a critical issue. It is said that mothers of sons saw bound feet as a sign that a girl had suffered without complaint and would be a subservient partner and thus a suitable bride. What brought the practice to an end? To a degree it was education and changing norms for male female relationships. For FGC, engaging the community and dealing with FGC as part of broader gender relations seems to offer the best avenue. As in China, authoritarian and legal approaches seem if anything to have negative effects. Dialogue with people and an understanding of the underlying causes have the best prospects for encouraging change. The UNESCO 2005 Convention on Cultural Diversity affirms

that the effort is: "Conscious that cultural diversity forms a common heritage of humanity and should be cherished and preserved for the benefit of all.." The core question is how this principle can best be applied. The extensive discussions that resulted in the Sustainable Development Goals highlighted two important principles. The first is that the ideas and imperatives involved apply to all countries and societies (not just poorer countries, as earlier frameworks has suggested). Thus the ideals and priorities are designed to reflect universal aspirations and a common agenda. Second, they have highlighted how tightly issues are linked. In the past, conflict resolution, disaster relief, development, and climate change tended to be seen as different problems. Now they are understood to be inextricably linked. The protracted refugee crises that involve people living in camps for three generations are linked to integrated development strategies, to principles of participation and inclusion, to capacity building, to forest destruction as people collect firewood, and to risks of radicalization of youth. Development programs cannot succeed where there is violence but also where grievances and historical tensions are not addressed. In this demanding appreciation of links among the different parts of the global agenda, the need to address the complex roles of culture and to develop stronger interreligious understanding, dialogue, and cooperation play a prominent part. They are a critical part of any feasible strategy and approach to development and to humanitarian relief. The ideal and goal of human security depends on hope and on an appreciation of the common destiny of humankind, across divides of culture, economic and political approaches, and religious differences. But they also depend on appreciating the distinctive gifts and demands of each community and individual. The challenge is at one level abstract. It highlights an ancient theme, in the tension between the ideal -- the world as it should be or as we would like it to be -- and the actual -- specifically the fallible and often weak instruments we have to address the challenge (moral, intellectual, and spiritual). But it is also a practical, daily challenge for us all, to work towards the ideals. And the ideals are clearer and more feasible today than they have ever been in human history. China's success in lifting millions from poverty, from offering them a decent life with health and education, are an inspiration that shows what can be done with will and determination. In conclusion, thoughtful and integrated approaches to the complex challenges of contemporary human security and development must take well into account cultural and religious factors. That is a central and practical part of the challenge for this conference, with its focus on dialogue and on the common destiny for all mankind.

Zheng Xiaoyun presented "Internet Religion and Human Destiny Community." In the process of the development of world history, the great religions of the world have gradually formed relatively concentrated distribution patterns in the map of the world. As a variable, they are affecting the region's political, economic, cultural and social structures. But in recent decades, with the development of Internet technology, religions in their unique online and offline communication ways and patterns have gradually broken the distribution patterns of the religious entities that have developed over thousands of years. The development of modern religions thus poses several challenges. Internet religion is religion in the Internet age, and in the Internet space. In the era of highly developed information technology, new forms of social media are emerging one after the other. Globalization network features of religion is the reality that we have to face in every country, and it is the foundation of future development. At the same time, globalization of the world economy has narrowed the gap between countries in the political, economic, cultural and geographical aspects. In this sense, the meaning of globalization is to construct an entity beyond regional geographical boundaries, national boundaries and cultural tectonic plate boundaries, until a community of destiny of humankind is gradually formed. Under the background of the Internet, the concept of human destiny community has brought the Internet and the real world closer together. According to incomplete statistics, the number of Chinese internet users is close to 7 million. As a country of a higher proportion of Internet users, China should participate in the global Internet governance system. The Internet Governance and governance of the country of China will also provide a paradigm for the world. Globalization shortens the distance between countries. In aspects of the development and governance of the Internet religion, China will also cooperate with countries around the world to jointly explore the establishment of Internet systems of global governance in the framework of the common destiny of humanity, making contributions for the healthy development of an ecology of Internet religion. Internet religions have penetrated human life and become integral to human life. China convened a conference and put forward the notion of cyberspace as common destiny for economic globalization. Cyberspace has made the whole world into a global village. Internet has fully penetrated local life. People's living styles and working has changed because of the Internet. Resources are concentrating on the Internet. Cyberspace has become extremely important, but tension has escalated as competition increases on the Internet. The concept of cyberspace and community of common destiny is timely, and reflects a common aspiration of people. The Internet is most typically a virtual environment for developing a common destiny.

China emphasizes harmony and proposes we should appreciate other people's beauty and uniqueness. Only in this way will there be unity and harmony. China has made proposals for Internet cooperation that is widely recognized by the international community. China's experience for the construction of a community for common destiny involves building the relationship between Internet religion and the common destiny community. China will cooperate with other countries to build a global governance system for the management of religious affairs that is cost effective where everyone can be a journalist or supervisor, and the general public is the disseminator of information using the Internet and engaged with the monitoring of public opinions on the Internet that surpasses national borders. Currently, people can share their views in ways that sends shocks across the globe. The monitoring and management of Internet religion involves establishment of a platform to shape the public's opinions and improve the legal system when it comes to Internet religions. When it comes to development of governance of religions, China, against a background of community of common destiny, will cooperate with other countries to manage Internet religion. We must have a better understanding of how our relations are intertwined. Religion is just a part of the Internet, but it cuts across the real and virtual worlds. In the real world, religion is influencing sociopolitical developments. Therefore, we need to have good governance oversight of cyber religions. We need to build a consensus on the community of common destiny and have a new concept of a security to carry out governance on the basis of law.

Paul Morris presented "What is the Role of Religion in Civilizational Dialogue?" Based on a decade of dialogue with UNESCO, and other governmental and nongovernmental organizations about the management of religious diversity, he addressed the role religion might play in civilizational dialogue. The UN family is committed to diversity and has come to understand that interreligious dialogue is foundational for the development of peace. They have rejected Samuel Huntington's 'Clash of Civilizations' thesis and even the notion of 'civilization' itself. After September 11th, greater attention has been paid to promoting dialogue between 'civilizations' and adopting strategies that are attentive to youth bulges where they exist in various social contexts. In recent years, a number of institutions have been established that are dedicated to moderate notions of Islam. This effort does not deny that Islam variously shapes cultures, and has been variously shaped by them, for centuries in different locations. Similarly, in the West, civilizations are also differently influenced by geography, time and culture. When does change

cease? When does it begin? The more we understand this process of adaptation and change, the more we see that 'civilization' is, at best, a cultural and religious resource. To some extent, the very notion of 'civilization' has been coopted by some groups with selective histories. For example, where does the so-called West begin and end? Civilization discourse is always the discourse of the powerful. But when we speak of civilization, are we talking about empires, nations, nation states, cultures, or languages? All are equally problematic. Are China and Russia empires? Most religions don't have official spokespersons and most religious groups span more than one culture. Before exploring the nation state, we need to note that while there are indeed voting blocks and various alliances, these only occasionally coincide with wars and conflicts that are evident between, and within, civilizations. In the 180,000 years of human history, human beings have organized themselves in a myriad of ways. The nation state in the 17th Century addressed, and temporarily resolved, a set of local European issues entailing power, law, and territoriality. For various reasons, this model has been broadly adopted and become widespread. Most recently, it was instructive to watch the formation of one in that the process highlighted how every nation is diverse with ethnic and lingual minorities. The diversity doesn't fit into the network of 193 nation states. We forget that the 353 old nation state system is young and does not capture the diversity and complexity of diverse cultures. The Westphalian settlement ended wars in Europe and allowed shipping to proceed in accordance with the rejection of piracy; the agreement established the principle that the sovereign state would determine the established religion within its borders in accordance with a degree of minority recognition. The notion of the citizen is also a recent and novel social construction. Tensions within states are largely about genuine religious differences. Debates about burkas and burkinis are about Islam and are targeted at specific communities. The tensions are about particular migrant religions. Cultural differences in Germany focus on Muslim migrants. Even US Presidential candidate Donald Trump, when he says that 'we don't want Sharia Law, that is code for saying we don't want Muslim religious minorities. The focus on multiculturalism has been highly unsuccessful in managing religious differences which have proven to be less malleable than culture. In France, even dress has become problematic. Religion is seen increasingly as a threat to social cohesion, inclusion and order. Addressing religion as a component of culture can only claim temporary successes. When values are asserted by political leaders, they draw on current majority communities and exclude minorities. This can lead to a misreading of situations and it is an approach that consigns religion to be considered only as a threat. With the advent of the Westphalian system in 17th Century

Europe, religion became subordinate to the state for the first time in history. From this point forward, religion was to serve the needs of the state. Religion existing within the state was now subject to the sovereignty of the state. This new position of religion as subject to the state is still being worked out. In democratic contexts where the princely scepter has been shattered, individuals together recreate sovereignty. The French revolution continues to inspire this vision that is variously implemented as social shards recombine that are mediated in myriads of ways. As European states conquered the known world, they exported this European nation state model; part of this heritance has been a particular attitude toward religion. While New Zealand is formally secular, the calendar is Christian and Parliament begins with prayer. New Zealand denies some minorities with rights through democratic process. Nation states need religion to foster new national community. Religions have proven to be unparalleled constructors of community; nation states have often turned to religious communities for assistance in in developing cultural continuity to ensure order. States use religion to articular their own legitimation. Religion sanctions and undergirds nation states, takes the form of civil religions, or creates ambivalent and ambiguous relationships under conditions that denies the alternative sovereignty of religion. Nation states replaced religion as an organizing principle in the 17th Century. It is vital that we grasp this contemporary context with a call to development of religiously moderate cultures (Islamic, Catholic, Jewish, etc.). Most nation states cannot, and do not do so, for moderate religions are often reflections of political rather than religious aspirations. When state regulation of religion is deemed as excessive, there is a clash of sovereignties; God's rules cannot be overruled by the state on issues such as morality laws, modesty, abortion, etc. The history of religions has repeatedly involved challenges to the sovereignty of the state. Migrant minority religions, in particular, are often perceived as a threat to the nation state. To conclude, what is the role of religion in the dialogue of civilizations? The discourse, for many, is that religion avoid development of a toxic relationship and allow a marriage to develop in ways that can include religion and culture within civilization. Dialogue does allow for difference, but only within neoliberalism. A missing dimension of transnational institutional mechanisms is that there is no structured framework for civilizational dialogue with religions. Those who consider an established religion within civilizational dialogue offer little or nothing for religious minorities. We need to explore the different ways modern states manage their minorities and the way they are supported or suppressed. This cannot be understood by looking at states; to understand this, one needs to consider the actual religious minorities. This

requires larger units that span city states and imperial religions. City states could prove useful, only as an analytical category for understanding and not as an historical reference. What is of real concern is the issue of how we deal with disputes (violent or otherwise) that overlap national boundaries which exist within the nation state framework. Transnational religions need to explicate their comparative experiences across, and between, different nation states to help form the dialogue among civilizations. The nation state is inherently tied to the management of religions and failure to understand this will fail to understand the tensions. Religious traditions have long histories of considering religious others. Their traditions are full of insights, not just for understanding the other, but also for the possibilities of extending equal religious rights to others. Religious dialogue and working together with religious communities within, and between, nation states develops a deeper understanding of religious diversity and produces fruitful dialogue about sovereignty, the autonomy of religion and difference. Dialogue such as this can promote greater tolerance of individual difference.

Discussion:

It was noted that, in addition to the nation state Westphalian system, there are non-nation state political groupings that exist as empires, huge federations, or tiny entities. The year 2016 marks the 100th year anniversary of treaties where Western powers divided the Turkish Empire and established borders between France, Germany, and Russia. In that case, they made a position to the system. Discussion ensued about how these protectorates resulted in somewhat arbitrary border definitions that would eventuate in nation states. The Caliphate of the Islamic state, however, rejected evolution of the nation state system; the Westphalian system is not universally accepted without tensions. There are many political forms that have been historically forced into the nation state model. Nevertheless, the Westphalian system exists as a starting point for discussion and must be worked with in accordance with its strengths and limitations. We have to be careful we don't start from a position that is not rooted in reality. And yet, although the Westphalian model is the current mode political organization that has been widely embraced, it is not the only model and we need to recognize it is not universally shared or universally reflected.

Discussion ensued around how nation states manage internal religious diversity. One approach commonly taken by nation states to address this challenge is the formation of expert

commissions composed of academics, politicians, etc. Expert commissions contribute to a select dialogue and discussion focused on how to relate this focused expertise to inter-religious dialogue that takes a broader approach. Panelists discussed how particular voices are always privileged in dialogue out of sheer pragmatic necessity; without privileged voices, conversation becomes impossible. That said, it becomes important to keep in mind that expert commissions are appointed by governments; as such, they represent a reaffirmation of state sovereignty over religion. They cannot allow religion and autonomous, independent voice. They are compromised from the start, but that doesn't mean they don't have a positive contribution to make. They are a mixed blessing in that regard. They are designed to do a particular job, they are selective, and that is necessary. The voices that should be included in broad-based interfaith dialogue are less palatable to nation states because they often express limited support for the nation state. From a a government's perspective, the management of religious affairs is often considered quite challenging. That said, it was also pointed out that different national contexts have different experiences with policy development and governmental agencies. It takes time for policies to be developed, culturally rooted in the society, and appropriately enforced. Different countries develop different approaches in accordance to their particularities which is why we share different national experiences to explore the different pathways and models.

The relationship between gender balance in the leadership within religious traditions was further discussed. Gender imbalance is one of the most contentious issues within religious traditions and it often goes unaddressed. Engaging the issue of gender balance is an important factor for development and maintenance of credibility in the modern contest. Participants wanted an assessment of how well financial investment in development circles pays attention to gender issues. Unfortunately, the problem of inadequate financing applies not just to gender issues, but to all of the noble objectives set out with the Sustainable Development Goals. Even so, to some extent it may not be about the money, which is why the interface between culture and religion becomes so important. There are many aspects of culture that have deep historical roots (e.g., female genital mutilation, footbinding, etc.). Law won't address the issue. It is about changing community attitudes by engaging in dialogue.

Participants also wanted proponents of religious governance to discuss how they would ensure that governance doesn't become censorship and the violation of minority rights. The Internet system was discussed as a multilayered platform involving a surface user interface, a programming layer, and a deeper regulatory layer accessed by governments. Some type of Internet governance was discussed from the perspective of pragmatic necessity given the impact internet use has on everyday life. Non-governmental organizations, communities and individual citizens all have a role to play in governing the social spaces on the Internet. We have a responsibility to monitor what happens online—not just government. Internet governance requires participation of the global community which is why China is proposing a governance system that involves information sharing that is secured. And yet, this approach was challenged. China's firewall restricts Internet searches for sensitive cases; China's firewall was critiqued for creating a closed space. Internet governance was further discussed in terms of exercising social controls over information transfer that elicit rapid social change.

Participants also wanted further discussion about whether or not promotion of a 'common destiny for all mankind' might contain implicit tensions toward formation of a new world order. On one hand, promotion of an internationalism through back door of nationalism is an area where we are not as creative as we could be. There are several sub-state levels of sovereignty such as indigenous movements across the world that offer different ways of understanding national sovereignty (e.g., shared sovereignty). There are many more ways we could be thinking of this that merit exploration. That said, emergence of an alternative, new world order such as that proposed by Roland Robertson is a frightening notion. And yet, the tension we are nevertheless faced with at the moment is that we increasingly have a global economic order that selects winners/losers that simultaneously enriches and impoverishes different groups. The existing system proclaims and nationalizes subnational identities whether we want a one world order or not. If a singular world order were to emerge, and preferences were expressed against that option, nevertheless such an order would need to be judicious about the protection of religious minorities.

Key Points Made:
- Diversity (religious and political) creates challenges and opportunities for development of a community of common destiny

- Religious cultures must be engaged to effectively address gender and development issues
- The Westphalian nation state system is not the only form of political organization and it has limitations that interfaith dialogue can address
- Internet governance is a multilayered, complex process with implications for freedom of expression and minority rights, but some type of Internet governance is a matter of practical necessity for reasons of social stability

THEME 1: RELIGION & DIALOGUE AMONG CIVILIZATIONS

SESSION ONE

Description: In this session, participants discussed the sinicization and contextualization of religions in China. Characteristics that make for effective dialogue between civilizations were also identified. Moderated by Ram Cnaan (Professor and Director, Program for Religion and Social Policy Research, School of Social Policy and Practice, University of Pennsylvania) with Wei Daoru (Professor, Institute of World Religions of Chinese Academy of Social Sciences) serving as commentator, presenters included Frederick Axelgard (Alonzo McDonald Family Senior Lecturer and Senior Research Fellow, Wheatley Institution, Brigham Young University), Philip Wickeri (Professor, Hong Kong Sheng Kung Hui Ming Hua Theological College, Hong Kong), Carolyn Evans (Dean of Melbourne Law School and Harrison Moore Professor of Law, Australia), Yang Guiping (Professor, School of Philosophy and Religious Studies of Minzu University, China), and Li Jianxin (Professor, Institute of World Religions of Chinese Academy of Social Sciences).

Presentations Overview:

Frederick Axelgard presented "Dialogue among Civilizations." He presented a three-part framework for inter-faith interaction: a practical dimension focused on concrete cooperation in service to mankind; the effort to identify beliefs and practices that exist in common; and, perhaps most important, an effort to identify differences in belief, theology, or ideology and to talk about them in ways that generate understanding and respect. We are still in the stage of looking for tools to build such a dialogue, but it holds great promise. This is also the area of greatest application to civilizational dialogue. Civilizational dialogue, if it is to be sincere enough to reach in the direction of human destiny, must acknowledge the importance of the past, and it must trust the future. To trust the future is to invest it with great hope.

Philip Wickeri presented "Sinicization and Intercultural Religion: A Comparison Study between Buddhism and Christianity." The call for the sicinization of religion has been reiterated in recent years by government officials, scholarly circles and religious leaders. Sinicization is especially relevant for Chinese religions of foreign origin, namely Buddhism, Islam and Christianity which are by nature intercultural religions. The intercultural phenomenon means that scholars must take both 'sending' and 'receiving' cultures into account in analyzing religious history. These religions have crossed cultural, ethnic and national boundaries because of their missionary, educational, medical and social service activities which promote intercultural exchanges. In the history of Christianity in China, for example, 'cultural aggression,' 'cultural exchange,' 'Christian evangelism,' social service, education, indigenization and contextualization have all been intercultural processes that have variously influenced the transmission, reception and appropriation of the traditions from community to community. There is no need to speak of the sinicization of Daoism or the various folk religious traditions because they are Chinese in origin. Sinicization occurs in other national contexts as well. Examples were provided from Nazi Germany, the American Revolution in 1776, and the Indonesian independence of 1945. Although Western missionaries and later Chinese Christians have long spoken of the accommodation, indigenization, contextualization and inculturation of Christianity as a process originating inside the church for the purpose of better propagating the Gospel message in China, sinicization has a different, though somewhat related purpose. Pressures for sinicization emerge from *outside* the religious traditions either directly from the government or indirectly from society and intellectuals. This distinguishes sinicization from accommodation or its various equivalents which emerges from within the religious tradition. The government and society have legitimate reasons for wanting the religious traditions to play more active roles in Chinese society, so the fact that the call comes initially from outside the tradition is not necessarily a negative thing. Sinicization has cultural, social and political dimensions. Drawing on the work of Kenneth K. S. Chen, this paper further considered the long history of the Chinese transformation of Buddhism to demonstrate the historical process of sinicization, providing specific cultural, social and political examples. Artistic examples are provided from Buddhist iconography. The external environment of China helped shape the internal nature of the Buddhist religion, transforming the tradition so that it could contribute to Chinese society and culture without losing its essence and coherence. Mr. Zhao Puchu is offered as an example of Buddhist sinicization from the contemporary period. At least since the late Ming and early Zing dynasties,

Christianity has been attempting to accommodate itself to Chinese culture and society from within, but with varying degrees of success. Bishop K. H. Ting made persistent calls for the contextualization of Christianity in China, and foreshadowed calls for the sinicization of Christianity from within and without. In this paper, Wickeri attempted to project what a sinicized form of Protestant Christianity might look like.

Carolyn Evans presented "Thinking Fast and Slow: Religion and Dialogue between Civilisations." This paper examined the lessons of psychology, particularly the work of Professor Daniel Kahneman in his landmark book *Thinking Fast & Slow*, and its implications for inter-religious dialogue. It examines three propositions from that book, namely: 1) That humans utilize intuition in ways that are not always rational and which can lead to suspicion between different groups; 2) that most people are loss averse putting greater emotional weight on losses than on gains and more easily therefore brought to fear than to embrace difference, and 3) that human beings often draw on the slower thinking aspects of thinking to justify rather than to challenge their intuitions. For those who seek to enhance peaceful dialogue between religions and civilizations, it is important to understand the difficulties that these three insights pose to successfully achieving this on a meaningful scale. It is also important to devise strategies that acknowledge the emotional and non-rational aspects of human behavior and not to rely solely on rational argument or legal tactics to achieve the desired ends.

Yang Guiping presented "Interpretation to the Islamic Classics with Confucianism and Assimilation of other Religions: Studies on the Relationship between Chinese Islam and Confucianism, Buddhism, and Taoism." Content analysis of texts and data from field work were presented to analyze the relationship between Islam and Taoism in order to offer some new perspectives and evidence of dialogue between religion and civilizations. Under the nourishing of Islamic culture and Chinese culture, Yang Guiping spoke about how Chinese Islam is tolerant, inclusive and open. Chinese Islam influences ten nationalities, is distributed across an array of areas, is divided into several factions, and contains a variety of traditions. Islamic culture gets along well with Chinese culture, harmoniously co-existing with al-Hanafiyyah, al-Maturidiyyah and Sufism, and makes an accommodation with Aristotle's doctrine, neo-Platonism, Islamic doctrine and speculative philosophy. In history, Chinese Islam interpreted Islamic classics with Confucianism, and assimilated with other religions. Today, Chinese Islam needs to cooperate

with other civilizations, jointly coping with the challenges of the era. This paper expounded upon the diversity of Chinese Islamic thought from the aspects of 'Ilu al-Tafsir, 'Ilmu al-Hadith, 'Ilmu al-Fikh, 'mu al-Kalam and Sufism, investigated the relationship of Islam and Confucianism, Buddhism, Taoism in China from interpretation of the Islamic classics with Confucianism and assimilation of other religions. In particular, the relationship between Chinese Islam and Taoism was given attention. Guiping provided several examples such as how the absolute being of Islam and the highest belief object is translated into Oneness and Dao; methods of cultivation of Islamic Sufism are named Taoist approaches; Sufi mentors are called Taoist masters; and some Menhuan mentors and seekers become monks. Taoist cultural symbols can be found on the Sufi hall and architecture in Gongbei.

Li Jianxin presented "Viewing Chinese Religions from the Perspective of Dialogue between Religion and Civilization." This paper explored the work of Zichao Liang, a famous scholar in China, who claimed that the study of Chinese history can be approached in three ways: studying China as a nation-state; studying China in the broader Asian context, and studying China from a global perspective. To apply such a methodology to the study of Chinese religions, the study of religion in China also can have three distinct approaches: studying religion within the nation of China, studying religions of China within the Asian region, and studying Chinese religions in relation to their presence in a worldwide context. The existence of multiple religions and civilizations is the prerequisite of religious and cultural dialogue so with the first stage, studying Chinese religions within the scope of the country of China, there is not much to say about the dialogue between religions and civilization. Such a dialogue is only present in the second and third approaches: the study of Chinese religions in the Asian regional or worldwide context. Religions are at the core of civilizations and cultures. Therefore, religious dialogue plays a central role in many cultural dialogues. The dialogues between religions and civilizations are rooted in tradition and based on reality, but more importantly, said Li Jianxin, is the future dimension. The dialogues between religions and civilizations can bring forth peace and wisdom and feasible solutions for global issues such as ecological problems, poverty and social justice.

SESSION TWO

Description: In this session, participants discussed similarities and differences between different religions as they interact in various regions of the world. Moderated by He Jingsong (Professor, Institute of World Religions of Chinese Academy of Social Sciences, China) with commentary

by James Christie (Professor, University of Winnipeg, Canada), presenters included Wang Ka (Research Director, Institute of World Religions of Chinese Academy of social Sciences), Asher Maoz (Dean, Faculty of Law, Peres Academic Center, Israel), Zhang Chongfu (Professor, Institute of Religious Studies, Sichuan University, China), Ji Huachuan (Research Director and Professor, Institute of World Religions, Chinese Academy of Social Sciences, China),Ganoune Diop (Director, Public Affairs and Religious Liberty of Seventh-day Adventist Church), Zhou Guangrong (Professor, Institute of World Religions of Chinese Academy of Social Sciences, China), and Tahir Mahmood (Founder Chairman, Amity University Institute of Advanced Legal Studies, India).

Presentations Overview:

Wang Ka presented "On Virtual God in Chinese Traditional Religion." For religions that are constructed upon China's own culture such as Confucianism and Taoism, the faith in 'Tao of Heaven' is the ultimate concept and the universal origin of 'the Nature of a Virtuous God.' The 'Virtuous God' is both the pseudonym for non-existence and for all forms of real presence; it is the 'laws of nature' without a name, shape or will. It is also the root of morality with a material form that is both sentient and good-willed. These concepts are not dualistic in that they are characteristic of theism and atheism; they are both religious and secular.

Asher Maoz presented "Interreligious Relations – The Judaic Approach*."* In Judaic theology the Lord seems to entertain a dual character: he is the God of Israel yet at the same time he is the Lord of universe. Accordingly there are two sets of rules –one for the Jews; the other –for the rest of the world. Rabbi Joseph Albo, a leading philosopher in the middle ages, even admitted the existence of "two divine Torahs, at the same time, for different nations". Mankind was given the seven Noachide commandments, which are of basic moral character, described by some philosophers as rules of natural law. At a later stage the Children of Israel were given the Torah containing 613 commandments. While Jews must strive to fulfill all these commandments a Gentile that keeps the seven Noachide commandments is regarded Righteous among the Nations, and has his share in the World to Come. Judaism respects other religions. While the doors of entry into the Jewish fate and nation are open to all, Judaism does not propagate conversion. The Jewish attitude is as described by the Prophet Micah: "All the nations may walk in the name of their gods; we will walk in the name of the Lord our God for ever and ever".

Zhang Chongfu presented "Religious Extremism's Transmission on the Internet and Countermeasures – A Case Study of ISIS." This paper presented a case study of religious extremism. The paper drew upon content analysis of material found in magazines, social media,

outdoor electronic screens, mobile phone apps, electronic games and derivatives to detail a propaganda system associated with ISIS. The propaganda system pervasively infiltrates all forms of media and is highly accessible to followers worldwide. ISIS releases about 90,000 messages per day. They skillfully recruit members using Twitter, Google, Facebook and other social media outlets, and then transfer to Kik, SnapChat, Signal, Wickr, WhatSAPP and other encrypted communications software for further communication. They share data on GoogleDrive, Dropbox, Soundcloud, Youtube and other data sharing sites. They use Ckeditor, Justpaste and other online text editing platforms to draft reports on real-time "battles." Such Internet techniques are indispensable for terrorist attacks that occurred in Europe and the United States, no matter if they are organized or singularly carried out. Europe and the United States' are presented with a dilemma when determined what their responses should be to the religious extremism represented by the ISIS network "Jihad." How are they to monitor the spread of extremism while also protecting citizen privacy?

Ji Huachuan presented "On Exchanges and Mutual learning between Civilizations and the Relation between Confucianism, Buddhism, and Taoism." The paper described the historical development of Buddhism in relation to Chinese traditional culture. Buddhism originated from Ancient India and spread to China around 2000 years ago. After a long history of fusion with Chinese traditional culture and religious customs, Buddhism became one of China's national religions and has become an integral part of traditional culture. He described the role Buddhism plays in providing moral education and promoting social stability by developing Chinese traditional culture.

Ganoune Diop presented **"**Exploring Intersections of Values: A Pathway to Peace and Solidarity among Nations and Civilizations." This article postulates that a most promising way to engage fellow human beings is through the forum of values. Productive conversations are warranted concerning values cherished by all human beings. Core common values reveal overlapping consensus among people of various civilizations, cultures and religions or moral philosophies. The principle of human dignity, can legitimately be considered as a normative overlapping consensus between religions and secular philosophies. It also happens to be at the center of the moral philosophy of Confucianism. African traditions and ethos are also informed by this same principle. It translates into the practice of honoring all people. Moreover, the quest for unity and harmony whether cosmic, social or communal benefits from factoring the dignity of every

person. At national and international levels, though construed in various ways, present in practically every constitution, international covenants, conventions and treaties, the principle of human dignity seems to undergird other values. Rediscovering this principle and the relational values that express its content, remains therefore the best foundation to building together a better world.

Zhou Guangrong presented "On the Origin of Four Groups of Tantra." In this paper, Zhou Guangrong studied the origin of four groups of Tantra. He found that the classification of four groups of Tantra was based on the teaching systems or practicing ways of Indian traditional religions. Following the Veda, Itihāsa, and Sutra, Tantra is a typical and important religious text of Hinduism (Vaishnavism, Shaivism and Shaktism), Buddhism (Esoteric Buddhism, Vajra Buddhism or Tantra Buddhism), and Jainism in India from the 5th to 13th centuries. Tantra has multi-literary form styles. Its contents include many techniques and skills that can be practiced. The four groups of Tantra, that is kriyā-tantra, caryā-tantra, yoga-tantra, and anūttarayoga-tantra, is the most popular classification method in the development history of Indian Buddhism. There are additional groups and other different classifications of Tantra. There are many different opinions on the basis of the four Tantra classifications, such as four Brahmanism castes, four natural abilities or genes, four habit energies, four occasions, four afflictions, etc. According to the wide religious cultural backgrounds, Zhou Guangrong found strict correlations with Indian traditional religious texts or teaching system classifications. In other words, the basis of four groups of Tantra was found to be initiated from the classification of Yoga-Sutra, Bhagavan-Gita, and Siva-Siddhant texts.

Tahir Mahmood presented **"**Religion in Inter-Civilizational Dialogue: Sino-Indian Perspective." China and India are two sister civilizations, similar in some and different in some other respects. Political issues apart, there certainly is no so-called "clash" between our two civilizations. The state policies respect different religions. While in Huntington's classification the "clash" is between western and eastern civilizations, both of us belong to the latter grouping. Yet, both have much to give to, and learn from, each other and the other world civilizations. Religion is an essential component of all civilizations. The need and importance of giving it a respectable space in the dialogues among the civilizations worldwide cannot be over-emphasized. The role of religion in shaping inter-civilizational and intra-national interfaith relations can be both positive and negative, depending on how the followers of various religions

interpret their classical texts, Allowing religion to play a positive role in this regard is profoundly sensible and humane; and pushing it into playing a negative role sheer insanity and gross inhumanity. Diversity of religions cannot be wished away, but all plural societies must be humanized. For this, humanism has to the biggest religion and placed over and above all faith traditions. Comity of denominations, not a zoo of savage faiths, must be the governing code of religious pluralism in the human world. This is to be asserted at the dialogues among, and to avert clash of, civilizations and must be translated into action by all nations and communities.

THEME 2: RELIGION & COMMUNITY OF COMMON DESTINY FOR ALL MANKIND

SESSION ONE

Description: In this session, participants discussed the complexities of cultivating religious diversity in the modern context. Moderated by Zhao Guangming (Research Director, Professor, Institute of World Religions of Chinese Academy of Social Sciences, China) with commentary by Paul Morris (Professor, Victoria University of Wellington, New Zealand), presenters included Yoshinobu Miyake (Superior General, Konko Church of Izuo, Japan), Elizabeta Kitanović (Executive Secretary for Human Rights, Conference of European Churches), Liviu Olteanu (Secretary General, International Association for the Defense of Religious Liberty), Dong Jiangyang, and Ma Lirong.

Presentations Overview:

Yoshinobu Miyake presented "Religion and Dialogue among Civilizations." He reflected on his history of interfaith dialogue and participation in the history of Interfaith G8 and G20 shadow summits. As he indicated in the session of "Religion, Environment and Sustainable Development" of G20 Interfaith Summit held in Istanbul last fall, he said that the most important thing in dialogue between civilizations is "to respect the diversity" and "to relativize our own faith." He made an analogy that religious diversity is as important to dialogue as ecological diversity is to maintaining environmental sustainability. The culture of Japan has continued on islands for a long time by respecting diversity. This analogy can be applied to other cultures humans have created. Suppose there were to come a day when all fast food restaurants became McDonalds or the only language spoken was English; such a world would be unsustainable and would collapse shortly thereafter. Diversity, whether cultural or biological, is the most important element for mankind, he said. His second point was to relativize one's own faith. This is more difficult to compare than respecting cultural diversity because most religions are Abrahamic. In

many places in the world, there are people who argue "our faith is absolute" or "our State's political form is getting to the point" and this approach has contributed to conflicts and acts of inhumanity. In the circumstances of a globalized world that is interconnected by the internet, it is impossible to say that one particular faith is absolute. When religious leaders say good-bye, they may say God is love and peace but the concept of god and the concept of love means different things to respective people. We need to stipulate a methodology that enables us to specialize in diverse religions so that through slow and steady work, expecting delays, we might develop a deeper understanding of one another. Through consideration of a method of dialogue among religions or civilizations, he explored how to resolve these tangled issues.

Jin Ze presented "Religious Studies and Building up the Community of Common Destiny for All Mankind." He spoke about how religious studies might play a role in building a common destiny for all mankind. Any religion must have a shape and these shapes can be monotheistic, polytheistic, shaped like a pyramid or parallel. They can focus more on art, meditation or spiritual pursuit or can focus on philanthropy, charity and practice. In analyzing or comparing different types, religious studies can tell us important information. Within many religions, people believe that their religion is the only correct one. Despite what they believe, scholars of religious studies reference history to point out that such a sense of superiority or pride, if pushed to extremes or absolutes, wreaks havoc. This is why, in religious studies, they say that if you know only one thing, then you know nothing. Religious studies aims at telling us that we not only need to preserve our own religious traditions, but we also need to be open-minded and accept the fact that there are other faiths in the world that are time honored. In a certain sense, he said, we can say that religious studies can serve as an antidote to religious extremism. Promotion of religious studies can help people better understand religions that are not their own including the development of mutual understanding between atheists and people of faith. He emphasized that only by helping other people live better, can we live better. Religious studies paints a picture of a history of world religions, unpacking religious diversity and commonalities. For example, holiness across religions has fascinated scholars. Even though different religions may have different interpretations, they all agree that god is holy. Religious studies also helps us better understand what we have in common regarding morality such as cherishing life, protecting ecosystems, respecting the old, caring for the young, philanthropy and improvement of the self. All these pursuits conspire to build a cultural phenomenon that undergirds the community of

common destiny. This lays the foundation for us to seek common ground while respecting our differences. He spoke about how religion, as part of the culture of a community, can bridge our souls. He concluded with reference to the role religious studies can play in China, a nation that has five officially sanctioned religions and innumerable folk religions interacting with the main religions. All religions respect heaven and earth, the environment, and our fellow human beings. Religious studies in the context of China has a role to play in building mutual understanding and seeking common ground. We look forward to playing our part, he said, in building a community of common destiny.

Elizabeta Kitanović presented **"The Impact of the G20 Interfaith Summit on the G20."** She spoke from a practitioner's point of view to address the potential impact of the G20 Interfaith Summit on G20 governance issues. For example, resolving tensions between different religions makes a strong contribution to national economies. There is a religious dimension that accompanies terrorist attacks. How can religious leaders respond to these challenges to protect the collective interests of humanity? The G20 is an international forum which gathers twenty of the most influential economies in the world to promote financial stability in the world which affects every human being. The occasion of these meetings present a great opportunity for religious communities to discuss with their communities how they can contribute to fulfillment of the SDGs. The G20 Interfaith Summit is one such opportunity for the religious sector to contribute to the progress of the G20 mandate to discuss current socioeconomic challenges and how religious leaders can contribute through the activities of their communities that decrease poverty, hunger, and climate change, and increase gender equality, economic growth, and fair working conditions. She indicated that opportunities for this type of dialogue will increase in the near future. Material things are not the only things involved in development. The interfaith forum makes points about the importance of being open to diversity. She spoke about how it is so easy to instrumentalize religion for political purposes, but that only creates double standards; and not every country has the same level of human rights violations. Religions bring ethical perspectives into sustainable development that can help address corruption. People should not have to choose between ethics and economic development. The efforts of G20 interfaith dialogue provides opportunities to develop better knowledge across religions, but also to develop relations between individuals and communities to help solve disputes. Religious communities can contribute, without imposing their views on others, to reducing the social hostilities and creating the positive climate that is necessary for governments and businesses to do their work properly.

Liu Peifeng presented "A Reflection on the Rationality and Paradox of Religion and Charity." Charity and religion have a common historical heritage. Charity is an important form of religious activities, and religious charity is an important part of modern charity. The homologous relation between religion and charity is gradually becoming differentiated in the modern context of China. Although religion and charity share common origins, they are increasingly operating in different social spheres, so how should they be related in China? Modern charity has evolved and charitable societies have transcended religious goals. Charity also actively follows up with the modern nation state. He spoke about how appropriate differentiation is better for both religions and charitable organizations, enabling them to assume their own differentiated roles. The government has generated heated discussion in relation to published documents suggesting how charity should be managed. He spoke about how it will get to nowhere if religions rely on charity for desensitization, or charities rely on religion to keep commercialization at bay or to fill the void of values. The number of charitable organizations that are not religious at all in China are increasing. As religion continues to divorce itself from charity, he said that charitable organizations will need to assume greater responsibility in society. Separating religion from charity might enable both to more effectively perform their social functions. Religion and charity should have their own social spaces. His argument for the Chinese context was that religious organizations should not resort to charity for their development, and charitable organizations should not resort to religion for their growth. China is already a secular society. Pushing the secular aspects of religious organizations within the national context should not be done. Let religion and charity solve their own problems through self-development.

Liviu Olteanu presented "To Think in the Context of Time." While state dignitaries build international systems and intellectuals analyze their operations, it is the diplomats that think in the context of time. This is important if nations and people are to develop a deeper understanding of the religious and philosophical conceptions of other civilizations, religions, cultures, and learn to live with differences. People have to know one another better if they are to avoid a mutual undermining of the authority of human rights standards. In his paper, he developed a critical defense of universal human rights in a way that gives room for different cultural and religious interpretations. He spoke about the need for international cooperation to develop a strategic plan with an effective mechanism for active application to protect the dignity of every person

(protecting their freedoms of religion, conscience and expression) in the context of wars or migration. He drew upon the work of Nussbaum who emphasized three things: first, adopt a perspective of political neutrality, two, be firm as well as flexible, and third, defend religion. Some of the challenges diplomats face are respect for differences, protection of religious minorities and the defense of justice. Reconciling cultural identity and respect for differences involves changing our mental attitudes and behaviors. The basis of the pedagogy of peace, respect and nonviolence is an education in hope and in the growth of freedom. All stakeholders – politicians, diplomats, scholars, religious leaders and civil society representatives, joining together, can contribute better for liberty, global peace and security. He spoke about the need for continuous education that starts by 'training the trainers' about common values and the principle of freedom of religion for all people. He talked about how dialogue and communication between cultures, religions and governments, is a solution for promoting freedom, peace and security in international affairs where there is no consensus for guiding the process of solving world problems. In transnational relations, there is no common model; the few rules that do exist are ineffective and not enforced. The result is a world of increasingly contradictory realities. Although security issues define the limits of human rights, he said that security should be used as a multipurpose tool that becomes too adapted to the needs of states. The fear of terrorism creates suspicion of religious minorities. He proposed four practical solutions: 1) dialogue between culture, religion and governments; 2) coordination of dialogue, 3) education and 'training of the trainers' on common values; and 4) defending religious principles. Tolerance can be learned by the stake holders of politicians, diplomats, scholars, religious leaders, and civil society leaders, but coordination is needed. He concluded by emphasizing that the danger that threatens our common future is not the clash of civilizations, but rather, the absence of shared values.

Yuan Zhaohui presented "Rethinking of Locke's *A Letter Concerning Toleration."* Began with reference to the recent burkini controversy in France because it involves public order issues in which the dress reflects the religious identity of the wearer. In today's contexts of heightened concerns of terrorism, a woman on the French beach wearing a burkini became controversial. A highest court in France decided that banning the burkini violates religious and personal freedoms. In the age of security concerns, many countries have changed their attitudes toward religion. Internationally, we lack consensus of what we should protect. When we discuss a community of common destiny, there are certain issues that cannot stand on their own but must

be collectively addressed. In this paper, he proceeded from Locke's writings written more than 300 years ago to derive principles for international consideration in the modern context. Locke proposed terms of the separation of church and state as a way to increase the interests of the rights of the citizens which included the right to liberty, health and ownership of land, etc. He spoke about how the state should not save the soul because civil administrators' power comes from external forces covering only this life (and not the next). Locke also believed that religious rituals would not harm life in the here and now. That is why Locke believed there should be, and could be, a clear separation. His next theme was freedom of faith. Faith resides in the heart and the government should not intervene in such matters. The only issue appropriate for governmental regulation had to do with religious proselytism; For Locke, religion could only persuade but could not correct people's behavior. Thirdly, Locke believed that tolerance should be pursued between religions. No religion has jurisdiction over another religion. Contemporary social and religious conflicts are increasingly grim. When should we be tolerant? Why should we be tolerant? How should we be tolerant (or intolerant)? If the freedom of faith is to avoid being thwarted by terrorism, and today we have the value and ability to rekindle important theories such as found in Locke's classics, reviving these traditions would be beneficial. He proposed a reexamination of these religious tolerance theoretical traditions such as Locke's based on the relevance and beneficial influence they might have given the contemporary context.

SESSION TWO

Description: In this session, participants discussed how different religious traditions can find enough common ground to promote socioeconomic development and meet social needs for the creation of a more harmonious Chinese society. Moderated Fang Wen (Professor, Department of Sociology of Peking University, China) with commentary by Elizabeta Kitanović (Executive Secretary for Human Rights, Conference of European Churches), presenters included Fu Youde (Director, Professor, Shandong University, China), David Moore (Associate Dean of Academic Affairs and Research and Wayne M. and Connie C. Hancock Professor of Law, Reuben Clark Law School, Brigham Young University, USA), Dong Jiangyang (Professor, Institute of World Religions of Chinese Academy of Social Sciences, China), Paul Babie (Personal Chair of Law in the Adelaide Law School, The University of Adelaide, Australia), Wang Guiping (Research Director, Professor, Institute of World Religions of Chinese Academy of Social Sciences, China), Ma Lirong (Professor, The Middle East Studies Institute of Shanghai International Studies University, China), and Wang Xiaonan (Associate Professor, Institute of World Religions of Chinese Academy of Social Sciences, China).

Presentations Overview:

Fu Youde presented "Strengthen Similarities, and be Tolerant to Particularities: Diffuse the Clash of Civilizations from the Perspective of Cultural Structure." In this paper, the so-called cultural conflicts were deconstructed as mainly consisting of physical differences in institutions and customs. If one inspects civilization from its multi-layered structures rather than from a general perspective, almost all religions or cultures have obvious similarities of values and beliefs. Examples of similarities were presented from Abrahamic religions, Greek mythology and the Chinese classics. These similarities provide for a cultural compatibility with one another. The human community of destiny means the union of all men and women as a group by the same necessity or inevitable tendency towards the future life of mankind. Humanity shares basic human needs and are descendants from common ancestors from whom human beings inherit the same genes. However, the value similarities and common community of destiny play out differently on the institutional and lifestyle levels in ways that display a variety of significant cultural differences. People in different regions worked out various civilizations. Each cultural tradition serves to satisfy the people's needs, and to some extent, each has been successful. However, in modern times, as western civilization has prevailed all over the world, people in many parts of the world have found that the degree to which they are able to meet basic needs considerably differs between cultures. Obviously, all people wish to satisfy various needs and live better lives. Problems arise in building community: Most people have not realized we are all in the same community and members of it. The goal of a human community, he said, is to seek to fulfill the needs collectively. Therefore, to construct human community with a shared destiny, he said, the consistency in beliefs and values between cultural institutions must be strengthened without highlighting the particularities while being respective and inclusive of them. Cultural dialogue can solve problems, and is beneficial for settling disputations to achieve peace between different peoples of the human community.

David Moore presented "Religion and Development." This presentation explored ways in which religion bears on international development theory and execution. So many people live in poverty that any goal of common destiny for humankind must raise the prospects of vulnerable people across the globe. Until recently, international development scholarship has neglected the role of religion in development. Given the prominence of religion in the human family, there

must not just be dialogue among religions, but also between religion and development organizations in a project of lifting all as part of the project of human destiny. On the empirical side, for example, many providers of international aid are religious organizations and many recipients of aid are religious individuals. He described how international development has progressed through four theories in relation to religion: First, modernization theory used developed countries as models with the end goal being development of the consumer society; this approach had tensions with religion. For example, Buddhism teaches people to overcome cravings through simplicity. Modernists believed religion would privatize or die out, but it has not and the modernist predictions have not been realized. People choose religion more than they ever have. Nor did modernization reach many parts of the globe. The second phase of international development was dependency theory which emerged as a reaction to modernism. According to this approach, a core produced a periphery that was dependent upon that core. Dependency theory suggested that countries should detach from globalization to protect their markets. This approach was short-lived. The third approach was world systems theory that is focused on international trade, finance and technology transfer. Institutions such as the World Bank did not pay attention to religion until the 1990s. The last approach is globalization which emphasizes communications advances that allow minorities to connect to broader communities and markets, creating cultural changes across borders. More recent development theories have departed from the neglect of religion to recast development as the human capacity to live a meaningful life. This may open the door to consider religion more deeply. Scholars have begun to think of the role of religion in development in relation to the provision of humanitarian and welfare assistance. How can we not neglect religion in the development equation? Religion often encourages service, giving to/assisting others, and facilitates self-improvement. When we move from religious individuals to religious organizations, additional strengths are evident. Not all religions have formal organizations, but those that do can provide a structure that goes beyond what individuals might not attempt to do alone. Professor Cnaan reports that 60% of development organizations are faith-based. Religious organizations can reach religious recipients in unique ways because many recipients are religious. Trust is especially high for organizations that share the recipients' faith. For example, breastfeeding initiatives have been shown to work better when they are implemented through nuns. Development efforts have been less effective when they are not sensitive to recipients' dress. Religious organizations are able to rely upon volunteers and attract volunteers. Volunteers are often motivated by religious convictions.

Religious organizations attract donations that government agencies cannot attract and the amount of money flowing through faith-based organizations has exceeded the development efforts of many countries such as Switzerland and Iceland. He clarified that this does not mean that all development efforts should have religious ties. Rather, the point is for people engaged in development to understand that religion is an undeniable force in development and should be at the table as we consider how best to lift those around the globe and create a common community destiny.

Dong Jiangyang presented "Five Preliminary Reflections about Religious Dialogue: On the Background of Judaism, Christianity and Islam." This paper identified three types of people interested in religious dialogue: scholars of religious studies or people engaged in the management of religious institutions/organizations, liberal or moderate religious believers who work in academia or work for the church, and religious leaders with a certain sociocultural political agenda or who are cultural elites. He distinguished dialogue from proselytization and from other dialogues that are primarily ideological. If dialogue is to achieve its purpose of deepening mutual understanding between different religions and belief and unbelief, he said, then interfaith dialogue needs to be distinguished from dialogue about doctrine or historical facts. That said, there are factions of religious extremists who are too obsessed with their beliefs. He talked about how interfaith dialogue can encourage extremist groups to be more open-minded, self-critical, humorous, and other-regarding. He offered the Anglican Church as an example of a religious subculture that successfully reconciling its more liberal groups and became successful in the 1970s. They were able to return to the mainstream after separating from fundamentalist factions. He spoke about the social construction of the separation of church and state in the Chinese national context as a way of constructing a more harmonious environment for religion. He spoke about the importance of establishing a Chinese firewall of separation that protects the secular regime and religion to effectively prevent secular authorities from intervening in religious groups, reduce tensions between religions, and help religions maintain their primary focus on the fundamental mission of spiritual development. He referred to a 2012 Federal Supreme Court 'Ministerial Exception' ruling to talk about the importance of governments being freed from the governance of religion's internal affairs in accordance with the principle of non-interference.

Paul Babie presented "Community Obligation in Monotheistic Faiths." The paper explored the quantities and qualities of religion in Australian culture and the methods used by Australian law to protect religious freedom. Methods used there include constitutional, legislative and judge-made protections which altogether form a piecemeal approach that is lacking in comprehensiveness and reach. These weaknesses were explored with a view to recommendations for a comprehensive, national approach to the protection of religious freedom. He began by noting how a nation-state bias in the international system leaves out transnational levels of legal relations related to culture that are not tied to the state (e.g., Islamic law, mercantile law, etc.). He also identified the problem of individuating legal orders. How does one incorporate more than one legal order in the same space? Dialogue about existing models of community obligation may provide insight into how individuals utilize different resources in an overlapping plural legal environment. These examples provide a useful guide for others who want to explore how communities can flourish. Religious culture is particularly useful in this regard because it contains centuries of study and debate about the appropriate role of morality in the public realm. For example, religious culture has explored ways of conducting commerce to reflect religious values and negotiate tensions that arise with the pursuit of profit. He further explored ethical standards and legal matters particular to Judaism, Christianity, and other monotheistic traditions. Although some of the particularistic religious cultures are divisive, he proposed some common ground for engagement between religion and politics. Liberalism treats the individual as a rights bearing entity that is separate from society. Christianity contains a model of responsibility as well as a tool for reconciliation between the individual and community by separating the meaning of a person from the individual. In Christianity, the person is possible only as existing through relationships. This approach stresses the relational nature of individuated entity in the context of relationship. The individual is concerned with the self but the person is also relational. The 'I' can only exist in relationship to a 'Thou.' Isolating the 'I' from the 'Thou' distinguishes the person (who is social) from the individual. He proposed a second point of common ground for engagement: freedom as *for* the other rather than *from* the other. With this approach, freedom becomes identical with love in communion and relationship capable of loving a person *because* he or she is different rather than in spite of that person's difference. Freedom is for someone other than ourselves. Personhood is creative, developing the capability to go beyond one's self to affirm the other who does, and does not yet, exist. The Islamic model similarly supports the use of resources against the backdrop of community. Islam contains a model of obligation where the

living community is to reflect the doing of God's will where ordinary people belong. Judaism contains a model of justice and obligation. For example, resource use is protected by teachings in the Talmud and Leviticus 25 teaches that marketplace behavior should not oppress one's neighbors. Property is to be shared with those who have none as a matter of justice (not charity). He concluded by noting that monotheistic traditions provide a plural legal environment with enough similarities to provide common ground for dialogue and engagement.

Wang Guiping presented "The Qing Dynasty Court and the Taoist Culture." This paper presented architectural examples of religious pluralism in Chinese history from Beijing's "Forbidden City." The Qing court was ruled by a religious minority, so halls were built during this time period that reflected Tibetan Buddhism and Taoism. This paper focused on the relationship between the Qing court and Taoist culture. Examples were presented from buildings in the old summer palace which was part of the Qing court. In the gardens north of the Forbidden City, the only temple on the central axis in the city of Beijing was inherited in the Qing dynasty. It only has one main hall. From the particular decorations and color, you can see it was a religious building of the highest level. The building was a Taoist temple, but the design also integrated elements of Tibetan Buddhism. The building was constantly under renovation during the Qing dynasty and was later preserved during subsequent dynasties. Several photo examples of specific religious minority references were displayed. She described how, during the Qing dynasty, every month there was a ritual conducted seven times a month and the first day of the year, where the emperor must attend. That is 84 times in a year. The second ritual was practiced on Taoist holidays. Seasonal holidays were also held. Another 21-day ritual happened when the Emperor died. She then spoke about another hall located to the east in the Forbidden City that is not open to the public. The building of the main hall is like a traditional courtyard. Photos were presented of the Jade Emperor surrounded by 14 minor gods. Religious activities here were similar to those in the other hall and were organized by eunuchs and Taoist priests. She presented Ming dynasty photos of a temple that was damaged by foreign forces. Artifacts were lost but the building survived and is located north of the Shenoah Gate of the Forbidden City. The large rectangular building is currently under renovation. The tiles were yellow symbolizing the earth. These are all buildings were Taoist rituals were carried out and monks recited scriptures for 40 days when it came to Emperors' birthdays. She also showed a list of religious architectures which were burned to the ground. She concluded by noting that the Taoist architectures in the

royal palace and gardens are varied, indicating a full spectrum of behaviors. This demonstrates a psychological craving for peace, good weather, and longevity and also demonstrates a common following among multiple religions to ensure it.

Ma Lirong presented "An Analysis of Religious Factors in the Construction of China's 'One Belt One Road.'" This paper focused on religious contributions to the cultural exchanges involved in the formation of the "Silk Road" as a public product. Over time, the ancient Silk Road has subtly influenced the countries' cooperation in politics, economy, state security and other fields. The paper then discussed religious contributions to the current strategic cooperation associated with the 21st-century Maritime Silk Road, also known as The Belt and Road Initiative (abbreviated B&R), One Belt, One Road (abbreviated OBOR). The Belt and Road Initiative is a development strategy and framework, proposed by Chinese paramount leader Xi Jinping that focuses on connectivity and cooperation among countries primarily between the People's Republic of China and the rest of Eurasia, which consists of two main components, the land-based "Silk Road Economic Belt" (SREB) and the oceangoing "Maritime Silk Road" (MSR). The paper discussed innate connections between in-depth religious exchanges and construction of the Chinese B&R. In the context of the B&R, religious culture provided diplomatic and strategic resources that contributed to increased multicultural communication. The paper explored how to make religion function as a resource, rather than as an impediment, to cross-cultural communication, more broadly. The paper characterized the religious influence on B&R as the exercise of soft power in global governance. Rather than focus primarily on the relationship between Islamicism and terrorist attacks, the paper encouraged a broader detailing of the diverse contours and historical lessons associated with religion in Chinese culture so that the B&R will be seen less as a strategy of religious risk and more as a strategy containing an element of risk. The paper then expanded the discussion by providing similar examples to the case study and linking them to the conference theme of developing a common destiny for humankind. The paper explored how religion has boosted trust and diffused misgivings in Chinese culture by building bonding and bridging cultural capital. The paper concluded with a recent example from 2015 where the Chinese Foreign Minister on two occasions appealed to commonly shared Buddhist traditions to achieve cooperation between China and Sri Lanka. The Foreign Minister factored the religious element into diplomacy and encouraged pilgrim delegations between these countries to usher in a new era between the two nations. The paper encouraged a creative

improvement and redevelopment of religious dialogue in China where lack of trust and historic baggage has hindered interaction. Accelerated efforts might prove useful for enhancing cooperation between China and Africa as an important governance strategy.

Wang Xiaonan spoke about the "Role of Religion in Creating a Community of Common Destiny for an Aging Chinese Population." The paper focused primarily upon Christian support for eldercare in China which entered the aging era in the 1990s. In 2011, 17% of the Chinese population was aging. By 2050, there will be over 20 million people aging. Particularly problematic are situations where the only child has died but the parents continue to age. Addressing the social problem of Chinese elder care with community-based private support was mentioned in the government's 2015 five-year plan. In urban areas, only 11% of the elderly want to go to nursing homes. The vast majority want to stay with family. In 2013, there were more than 700 urban communities but only 4 nursing homes registered with the Ministry of Affairs. Different types of homes include nursing homes, recreation centers, etc. Legislation regarding eldercare started in 1982 and was written into the constitution. Since then, several government documents have been released with the goal of taking care of the elderly in a meaningful way. By 2035, China's elderly share will exceed that of the USA. The number of parents who have lost their only child is significant. The crisis in eldercare is slowly getting more public attention through increased documentation of incidents of elder abuse, maiming and deaths in accidents due to neglect of care. Faith-based eldercare is a recent phenomenon. A national conference for Christianity-based eldercare was first convened in 2009 and another was convened in Beijing this year. An international conference was convened in May to invite experts to discuss terminal elder care. In 2012, the Chinese government released a document calling for religious communities to support the formation of non-profit elder care institutions stating that the "development of non-profit eldercare is conducive to social harmony." Other researchers have documented that Daoism and Islam are also involved in Chinese elder care. The 2012 government document does not identify a comprehensive participation of religious communities in eldercare, but only speaks in terms of the potential for faith-based involvement. The paper identified several grey areas where there are currently no clear instructions from the government, and noted that specific models are being sought in an effort to clarify what type of Chinese policy might best support religious involvement in Chinese eldercare. The paper concluded that the eldercare industry should be open to the social capital provided by faith-based organizations,

and should consider providing funding to personnel engaged in meeting China's eldercare needs. Furthermore, the government should play an active role in diffusing social suspicions of faith-based involvement with eldercare in support of developing a more harmonious society.

THEME 3: G20 INTERFAITH STUDY

SESSION ONE

Description: In this session, participants explored the possibilities and limitations of inter-civilizational dialogue. Moderated by Asher Maoz (Dean, Peres Academic Center Law School, Israel) with Philip Wickeri (Professor, Hong Kong Sheng Kung Hui Ming Hua Theological College, Hong Kong) as commentator, participants included Marco Ventura (Professor, University of Siena, Italy), Liu Yihong (Professor, Institute of Philosophy of Chinese Academy of Social Sciences, China), James Christie (Professor of Whole World Ecumenism and Dialogue Theology, University of Winnipeg; Director, Ridd Institute, Religion and Global Policy, Global College, U/W Past President, Canadian Council of Churches, Former Secretary General, 2010 F8 Interfaith Summit; Founding Director, Canadian Interfaith Conversation, Canada), Liu Yi (Executive Director, Center for Study of Religion and Chinese Society of Shanghai University, China), Katayoun Alidadi (Postdoctoral Researcher, Max Planck Institute for Social Anthropology, Belgium), and Feng Yujun (Professor, Renmin University of China Law School, China).

Marco Ventura presented *"Religion as a Resource in G20 Contributions to an Innovative, Invigorated, Interconnected and Inclusive World Economy."* Since its creation in 1999, the G20 has risen as a key actor in the strengthening of international economic coordination and cooperation. After the crisis of 2008, the G20 has struggled with asserting itself as a driving force for progress in global economic governance reform. The theme for the 2016 Summit was the construction of an innovative, invigorated, interconnected and inclusive world economy. Responding to the invitation by CASS to reflect upon the theme, this paper argued that: 1) an innovative, invigorated, interconnected and inclusive global economy needs religion; 2) the religious contribution to innovation, participation, interconnection and inclusion in view of global sustainable growth is a challenge for, respectively, a) G20 member states, b) G20 partner international organizations and, c) religious leaders, communities and interfaith forums. Religion, he said, is likely to contribute in three ways: as a component of civilization, as indispensable to welfare, and as a human agency enhancer that provides purpose and energy for the formation and implementation of strategies. Religion has been shown to impact the global economic and financial structure, contribute to reform of the financial sector and the development of green finance, and facilitate consensus on anti-corruption measures. Empirical

studies also indicate that religion is related to sustainable development through socioeconomic contributions that, among other things, can increase employment, mobilize climate finance, eradicate poverty and promote development. For these reasons, religion is an important factor for social inclusion. In relation to the 2016 G20 theme, there are four aspects of religion that correspond to the four characters of G20 commitment to growing a sustainable global economy: Religion can 1) facilitate innovation, 2) enhance human agency to invigorate the economy, 3) strengthen solidarity to facilitate interconnectedness, and 4) influence social integration to strengthen inclusion. The G20 needs religion in order to build an innovative, invigorated, interconnected and inclusive economy. The paper identified substantial challenges pertaining to governance for three groups: G20 member states, G20 partner international organizations, and to religion or belief groups themselves. The challenge of religion for the G20 member states is for them to review public policies on religion to assess each country's degree of compliance with international standards on freedom of religion or belief. The challenge of religion to G20 partner international organizations is to share their strategies and engage with, and listen to, communities of religion or belief and interfaith forums. The challenge to communities of religion or belief and interfaith forums themselves is to bridge traditional doctrines enough to develop innovative responses to present needs and to build multi-religious cultures capable of peaceful co-existence.

Liu Yihong presented "Intercultural and Interreligious Coexistence: A Comparative Study between Islam and Buddhism in Terms of Their Growth and Localization in China." This paper analyzed the possibilities of Islamic modernization of specific traditional values through a case study comparison with the history of Buddhism in China. An insightful clue to the general issue associated with a current identity crisis of Islamic tradition in China may be gained by comparing how Buddhism has been kept within both Chinese culture and social systems. To some extent, the historic growth of Islam in China was due to pragmatic factors. In the classic period, Chinese Muslims dedicated themselves to the study and dissemination of Islamic doctrines to seek possible paths for entering traditional Chinese society. In spite of these attempts, scholars had a limited audience that was restricted to mostly Chinese Muslims. In contrast to the import of Buddhism which became a major religion, Islam has not been widely accepted by the Chinese people. One explanation for this differential development has to do with timing. Confucianism, Buddhism and Taoism had already experienced growth in China by the time Islam was first introduced. At the time of its introduction to China, Buddhism was already

well developed having experienced 500 years of growth in India. Islam, however, entered China with only the basic texts and traditions. Chinese interpretation of Islam was extensively influenced by the moral teachings of Confucianism and Taoism during Islam's gradual expansion. Islamic studies spread mainly among the Muslim minority and was enriched by integration with traditional Chinese alchemy. She then talked about theological development, the process of localization and stages of independent development in Buddhism and Islam as it occurred throughout the various dynasties. Indian Buddhist philosophy was well incorporated into traditional Chinese culture in ways that did not occur with Chinese Islam. Influenced by Chinese culture, Chinese Buddhism developed in ways that were distinctively different from Indian Buddhism.

James Christie presented "In Sundry Places: The Domestic Impact of the F8 International Interfaith Summit Process: A Narrative Case Study of the Canadian Experience of 2010." This paper provided a narrative account of the impact on the Canadian multi-faith landscape of the 2010 iteration of the F8 process convened in Winnipeg, Canada in 2010. The author served as the Secretary General of that summit. Much has been written about the international impact of these summits; less about the domestic impact in the host country. To provide backdrop and context for discussing the domestic impact, a brief history of the overall summit was provided. From 2005 to 2012, a series of international religious leaders' summits was convened in London, UK; Moscow, Russia; Koln, Germany; Kyoto/Sapporo, Japan; Rome, Italy; Winnipeg, Canada; Bordeaux, France; and Washington, D.C., USA. These summits were convened parallel to the annual G8 political and economic summits, and while they varied dramatically in focus and format, by 2007, all had two commonalities: a consistency of message and a persistency of presence. The Millennium Development Goals (MDGs) served as an ongoing "Rosetta Stone," providing a common language of global concern between world secular and global religious leaders; annual gatherings in the host country afforded an opportunity to forward a statement concerning MDG compliance to the gathered G8 leaders. In 2013, in lieu of a face-to-face gathering and in consequence of the advent of a newly elected Archbishop of Canterbury, a statement addressing the by-then G7 leaders was broadcast in the *London Times.* In 2014, a renewed summit process was inaugurated in Gold Coast, Australia; a second iteration convened in Istanbul in 2015. These summits are now identified as the F8 and F20 Interfaith Summits, respectively. The Summit process has afforded leaders of various faiths worldwide an

opportunity to talk to one another, and to secular leaders in collaborative rather than confrontational ways, and to keep the Millennium Development Goals (MDGs) on a variety of religious and political agendas. Hosting the 2010 Summit in Canada initially resulted in formation of the Canadian Interfaith Partnership. Prior to this, Canada did not have a national interfaith body; some city-based multi-faith councils existed, but most interreligious networks were bilateral councils usually focused on Christian –Jewish dialogue. Two prior attempts to form a national multi-faith body such as a Canadian Council of Religions, one in the 1980s and another at the turn of the millennium, had both failed. The collaborative efforts of the 47 various expressions of Christian, Jewish, Hindu, Sikh, Muslim, Buddhist and Indigenous faith traditions to organize the 2010 Summit developed sufficient buy-in within Canadian faith communities to make this attempt at forming a national multi-faith body successful, even if it has continued to evolve. Credibility came when the conservative government of Stephen Harper commissioned (and funded) the Canadian Interfaith Partnership to produce a study for the Government of Canada on the summit's domestic impact in September of 2010. The subsequent report indicated that the Summit had demonstrated a new type of interfaith dialogue and religious-secular dialogue that had facilitated significant media coverage and multi-faith engagement with political representatives across Canada. Faith traditions were convinced that relationships between and among faith traditions should continue to be strengthened, but they were also equally convinced that any type of structured formal multi-faith organization was premature. The Canadian Interfaith Partnership became the Canadian Interfaith Conversation in March, 2012. The Canadian Interfaith Conversation is now a national multi-religious dialogue between representatives of 39 faith communities and faith-based organizations who engage in ongoing faith-based advocacy in Canadian society for the common good. They continue to bring local and regional faith groups together with their Members of Parliament for the purposes of working together on fulfillment of the MDGs and, now, SDGs. Although the Canadian Interfaith Conversation does not have a constitution or set of by-laws, they continue to operate under an agreed upon Charter Vision. Three examples illustrate how the Canadian Interfaith Conversation has continued to have a domestic impact on issues of common concern. In 2011, the Canadian Interfaith Council issued the first national interfaith united call for climate justice. Beginning in 2013, the Canadian Interfaith Conversation has played a role in convening biannual "Our Whole Society" Conferences that bring together religious, secular, humanist and agnostic constituencies to dialogue in a national roundtable. Finally, the Canadian Interfaith Conversation released a

statement to Canadian society and faith communities indicating public support for reconciliation with Canada's indigenous population and First Nations, support for the *UN Declaration of the Rights of Indigenous Peoples* and commitment to developing understanding of the Declaration as a framework for reconciliation within Canadian faith communities. The Canadian Interfaith Conversation continues to evolve. In 2013, they were unable to make a public statement in response to Quebec's attempt to introduce legislation that would establish restrictions of public use of religious symbols without violating the current dialogue principles by which they operate. They are currently developing a new set of dialogue principles that may be better suited to facilitating action amid the increasing culture of wall building.

Liu Yi presented "Beyond Conflict of Civilizations: Bernard Lewis' Historical View on the Middle East." This paper revisited the works of Bernard Lewis, now 100 years old, to promote better understanding of western academic history of the Middle East, and the Middle East issue itself. Bernard Lewis is the first British American historian to specialize in the study of Arab Islamic civilization. Proficient in 12 languages, he has studied and worked at the University of London, University of Paris, and Princeton University and is known as a politicized public intellectual and a political commentator providing a Zionist perspective on civilizational conflicts. His research has been based on specific issues of population, slavery, taxation, etc. but has also extended to general reflections on Islam. He has spoken about the collapse of the Ottoman Empire due to the burden of the army. His comparative historical works on Arabs in history have been bestsellers. Lewis' major concern has focused on traditional Islam's transformation through its exposure to modernity. His work has been closely tied to the theory of a clash of civilizations. What is controversial about his approach is that he said the Middle-East conflict was not between states, per se, but was between civilizations (this was written prior to Huntington's thesis). He wrote about 'remote Islam' as well as 'Christendom.' Rather than rooting the tension in difference, he said that Islam and Christianity engage in conflict because they are *too alike* which is why they fight with one another. He spoke as an historian with a familiar writing style not as a specialist in international affairs. Lewis said that he wanted history to be beautiful, so he presented information in a way that was appealing to a broad audience. After '9.11,' several of his works frequented top best-seller lists. History is open-ended, but history also needs to be precise; imprecise history can be worse than no history at all. As Lewis' fame grew, his work as an historian seems to have been eclipsed by 'Lewis the writer.' Lewis, as

a Western scholar, is seen more as an historical commentators than as an historian. But his work may provide insights relevant to the current tensions between civilizations. Liu Yi then discussed the recent naming of two bridges in Istanbul that link Europe and Asia. The first example was of the Bosporus Bridge that became the cultural symbol of democratic support in Turkey after tanks opened fire on civilians during the July 15th 2016 coup bid which left 246 people, 173 of which were civilians from across the country, dead. Turkey renamed the bridge from *The Bosporus Bridge* to *15th July Martyrs' Bridge*. The second was a new bridge that has been named *Yavuz Sultan Selim Bridge* after Ottoman Sultan Selim (c. 1470-1520) who was a grim and stern ruler. If the naming of these two bridges connecting East and West is any indicator of things to come, said Liu Yi, then perhaps Lewis was right; in which case, the possibilities associated with inter-civilizational dialogue may be slim.

Katayoun Alidadi presented *"The Limits of State Law in the Case of an Organized Secular-Humanist Community in the Southern Bible Belt: Model Behavior Shaping Self-Restrained Law Use."* The paper presented a case study of community vitality that is not faith-based. The case presented was of an emergent secular-humanist community, Haven, in the US Bible Belt explored the potentials and limits of the law in relation to nonbelief as an element of diversity. Rather than heaven, the name "Haven" was chosen to reflect the gathering of a non-believing community of free-thinkers. Members of the community avoid the stigmatized term of 'atheist.' Rather, they adopt several positive self-identifiers for communal identity development. Atheist Americans were interviewed about their experiences with law and society to unmask the inclusionary/exclusionary mechanisms that define the limits of the law in protecting people irrespective of religion or belief. Haven is a hybrid community whose face-to-face component is about a third the size of its on-line participants. The leader is a former minister who has used a church model for community development. Rituals and activities that build social capital (bonding and bridging) were identified and linked to collective identity formation and community building. US civil rights and religious laws facilitate the development of Haven by offering legal protection to their status as a minority community (e.g., nonprofit incorporation, tax-exempt status, etc.). Examples were also provided of non-use of official law and non-mobilization of law by community members in cases where legal action was not seen as a productive way to improve the social situation of Haven community members. Instead, participants adopted a non-law centered strategy of model citizenship to show the broader

community that people can be collectively good without God. Self-identified "nones" is a growing population in the United States. Pew Research Center identifies that 20% of the US population self-identify as unaffiliated "nones." Of this group, 31% are nonbelievers. This nonbelieving subset of the religiously unaffiliated represents a growing segment of the US population. The gatherings studied in this case study do not appear to be spiritual, but they do build community through various rituals that build social capital. This case study is consistent with other scholarly works, such as that found in Charles Taylors' *A Secular Age,* that describe multiple varieties of secular expressions in various contexts.

SESSION TWO

Description: In this session, participants discussed the opportunities and dangers associated with inter-civilizational dialogue. Moderated by Paul Babie (Professor, University of Adelaide, Australia) with Tang Xiaofeng (Research Director, Professor, Institute of World Religions of Chinese Academy of Social Sciences, China) as commentator, presenters included Fang Wen (Professor, Department of Sociology of Peking University, China), Sherrie Steiner (Assistant Professor, Indiana University, Purdue University Fort Wayne, USA) , Li Lian (Dean and Professor, School of Xuanzang Studies of Northwest University), Desmond Cahill (Professor, RMIT University in Melbourne, Australia), and Chen Jinguo (Research Director, Institute of World Religions of Chinese Academy of Social Sciences, China).

Presentations Overview:

Fang Wen presented "Cultural Self-Consciousness: Transcending the Escape-Proof Net of Social Categorization." This paper discussed the strengths and weaknesses of using social categories as ideal types in the search for a common destiny for humankind. Since we exist as humans before we are identified by our nationalities, colors, and our state of being religious or non-religious, a situation of primogenitor was socially constructed as a thought experiment to highlight the fundamental value of categorization for human existence. Fang Wen systematically sorted classic signposts in studies of social categorization from a social cognitional perspective to reveal the pivotal role social categorization plays for social order, social dominance and intergroup conflicts. The paper also explored how the classification and categorization of social life can become problematic to the extent that reified stereotypes unnecessarily separate cultural groups. Finally, the article discusses development of cultural self-consciousness to resolve all kinds of intergroup conflicts including religious conflicts.

Sherrie Steiner presented "Setting and Preserving Social Standards in Uncertain Times: F8/F7/F20 Contributions to the G20 Mandate." She began by talking about the importance of recognizing various types of secularization processes that appropriately and variously separate church and state relations within national contexts where nation states have official legal jurisdiction. The same cannot be said, however, for transnational settings where global social problems must be governed without corresponding global government structures. Any attempt by a nation to address transnational or global social problems is legitimately sanctioned by other nations for engaging in extraterritorial behavior. How then are global social problems to be governed if the international community is to avoid the tragedy of the global commons? How do we facilitate the ability of nation states to collectively accept responsibility for addressing social problems that go beyond their legal jurisdiction without resorting to a Leviathan solution? This is where the contributions of interfaith dialogue to civil society relations with the G-plus systems becomes particularly salient. Nations are not the exclusive bearers of civilized values. Religions bring an important perspective. The remainder of the paper presented a case study of the F8/F7/F20 Initiative, an interfaith network contributing to governance through dialogue with the G8/G7/G20 system. Aspects of the process were detailed from 2005 through 2016. The F8/F7/F20 Initiative was analyzed for its distinctive contributions to international relations.

Li Lian presented "Multiple Integration Structure of Human Civilization and the Indispensable Role of Religions Within." This paper 1) presented a "3+1" model for characterizing the structure of humanity, 2) discussed a multiple integration structure supportive of mutual coexistence and cooperation between three different civilizations, and 3) applied the multiple integration structure to contemporary China. The "3+1" structural characteristics for humanity refers to naturality, sociality and spirit nature; another more controversial aspect is spirituality. In order to supply humanity's natural demands, humans create and develop material civilization. In order to supply humanity's social demands, humans create and develop the system of civilization. In order to supply humanity's spiritual demands, humans create and continuously develop secular spiritual civilization. In order to supply humanity's spiritual needs, humans create and continuously develop sacred spiritual civilization. The spiritual nature and spirituality are always blended together, so the supply of spiritual needs is mainly realized through the holy spiritual civilization supplying human spiritual needs. The so-called sacred spiritual civilization is religion. So, we can simplify humanity's needs into naturality, sociality and spirit nature, and those supplying human

needs into material, systematical and spiritual civilizations. Secondly, religions play an indispensable role in a multiple integration structure of human civilization. Three civilizations that address humanity's needs must inevitably engage in mutual cooperation in order to co-exist. Because of the different emphasis upon human understanding and the different coping styles found within each one, different civilizations inevitably argue with one another and also inspire one another, but they must at the same time be in cultural community because they have a shared destiny. When this interaction is harmonious, development will be stable. Examples of disharmonious interaction were offered where abnormal development resulted in cultural confusion and domination, such as China's Spring and Autumn periods and the Warring States, Qin and Han Dynasties. By way of contrast, from the Wei and Jim Dynasties to the New Culture Movement period, China successfully constructed a pluralistic integration of cultural patterns. During this timeframe, the three kinds of human needs of naturality, sociality and spirit nature were met by the three civilizations of Taoism, Buddhism, and Confucianism accordingly (the 3+1). Thirdly, the paper applied the multiple integration structure to contemporary China. Chinese culture took shape as three streams after the New Culture Movement: western culture (including reason, science, democracy, the rule of law, and western religions), Marxism (including Leninism and socialism with Chinese characteristics), and Chinese traditional culture. All three of these streams have continued to operate subsequent to China's reform and opening-up to globalization. If these three streams are connected to the 3+1 model, western science and economics have dominated material civilization. Socialism with Chinese characteristics still face the challenges from western political culture in the development process in terms of systematical civilization. Chinese traditional culture may still occupy the leading position in terms of spiritual civilization, but foreign religions mainly from the west are in a strong rise, so how to adjust the relationship of multiple supplies of spiritual needs may remain a serious task.

Desmond Cahill presented "The Role of Religious Leaders in the Protection of Vulnerable Groups in the Context of 21st Century Asia." In a growing Asia-Pacific world now subject to less predictability and with greater risks involved, the role of religious leaders in individual countries has come under greater scrutiny and gained heightened importance, including in the protection of vulnerable groups, notably women and children as well as migrants and refugees within the broader transformations of the global growth of cities and global population movements. After examining the performance of 32 Asia-Pacific countries in terms of four global indexes (Global

Peace Index, Human Development Index, Gender Inequality Index and Global Youth Index), and the situation of the at-risk groups. In a world of great risk and limited controllability and uncertain predictability, religious leaders have a role to play for building local community and strengthening national social cohesion. This is particularly true for the Asia Pacific region which is religiously pluralistic. In particular, the paper focused on the strategic importance of providing quality training for urban religious leaders pertaining to religious law and pluralism. Asia has 61 of the world's 100 fastest growing urban areas; 33 of them are in China alone. The paper outlined seven functions of religious leaders and their faith communities in the pursuit of human well-being regarding at-risk and vulnerable groups. 1) Serve the spiritual welfare and pastoral care of communities *including* migrants, refugees, asylum seekers and stateless peoples; 2) Meet the spiritual needs of expatriates (e.g., Sikhs looking after the Sikhs working in the Gulf region); 3) Collaboration with government and communities to monitor or critique government action (or inaction) in constructing a civil society in accordance with peacemaking norms ('the eight pillars of peace'); 4) Work for social cohesion and interreligious harmony within multi-religious societies which exclude Muslims from feeling a sense of belonging; 5) Accept a special sense of responsibility for vulnerable groups by facilitating self-help organizations for at-risk groups; 6) Educate one's own community and the broader community about the needs of vulnerable groups; and 7) Enhance the national self-image to incorporate dimensions of growth and diversity.

Chen Jinguo presented "Salvationist Religions and Regional Network: Taking Kongdaojiao in South Asia as an Example." This paper presented the example of the construction of the Kongdaojiao regional network to discuss a model explaining the origin and impetus for the revival and trans-boundary spread of a Salvationist religion in mainland China. Kongdaojiao opposed idol worship and opium use, offering tea as an antidote to opium. Proponents of China's Cultural Revolution supported modern industrialization, so tensions emerged between government authorities and local religions; they became marginalized and the government banned Kongdaojiao in the 1930s. Their subcultural revival in the 1970s has been interpreted by anthropologists as a revitalization of native culture that emphasizes traditional values. To some extent, the pan-familism organizational structure of the early patriarchal system has restricted the sustainable development of Kongdaojiao. Their subculture was vibrant in South China where capitalist elements from colonizers were present. Under conditions of a strict limitation on Kongdaojiao's external expansion, a complicated, rigid, and boundary mode developed in

Kongdaojiao's interior as a normal historical phenomenon. In addition to repairing and expanding the "belief" regional network, it is crucial that Kongdaojiao resolve the long-term tension in the relationship between politics and religion to promote the organic unity across regional churches, reform the distorted religious rights and systems because of its own "involution," and clear the knowledge and ritual that is not in accordance with the new era.

THEME 4: INTERNET RELIGION AND GLOBAL GOVERNANCE

SESSION ONE

Description: In this session, participants discussed the relationship between the internet and religion, both in terms of religion online and online religion. Moderated by Carolyn Evans (Dean, University of Melbourne, Australia) with Fred Axelrod (Alonzo McDonald Family Senior Lecturer and Senior Research Fellow, Brigham Young University, USA) as commentator, presenters included Prof. W. Cole Durham, Jr. (Founding Director of the International Center for Law and Religion Studies, Brigham Young University; President, International Consortium for Law and Religion Studies, Italy), Yan Kjia (Director and Professor, Institute of Religious Studies of Shanghai Academy of Social Sciences, China), Li Xiangping (Professor, Institute of World Religions of Chinese Academy of Social Sciences, China), Jin Xun (Professor, School of Foreign Languages of Peking University, China), and Xiang Ning (Doctoral Candidate, Department of Sociology of Peking University, China).

Presentations Overview:

W. Cole Durham, Jr. presented **"Internet Religion and Global Governance."** The explosive growth of the internet over the past twenty years has had profound effects on the practice of religion. Religious teachings and media can be disseminated as never before; religious communities can connect more efficiently over greater distances. Individual believers have much more extensive and less expensive access to the resources of their tradition, including sacred texts, historical documents, and contemporary media. At the same time, anti-religious communications have also been vastly expanded. Critics of particular religions have similar advantages in distributing their messages, and increasingly, this can take the form of hate speech or other forms of communication that can constitute crimes and cause extensive financial and psychological damage. Terrorist networks have learned how to avail themselves of internet resources, causing severe security risks, both within countries and across national borders. The paper will examine the nature of both the positive and negative phenomena, and will explore ways to optimize internet advantages while imposing constraints where necessary. Particular consideration will be paid to good governance practices at the global level.

Yan Kjia presented "Some Thinking about the Internet Religion and Global Governance." [information unavailable]

Li Xiangping presented "Has Pluralism Failed? Regarding Conflict between Sacred Religion and Secular Society from the Perspective of Global Governance." This paper argued that the social construction of the sanctity of religions and beliefs is of fundamental importance to religions worldwide and to the reconstruction of religious revival and belief in China. An essential feature of the world's religious revival has been the rise of religious populism. Popular culture and religious populism are mutually constitutive of each other. Research was discussed that has focused on the relationship between religions and politics in different countries against the backdrop of globalization, on the public influence of religions and beliefs on nation-states and the irreligious, on the construct of national civilization and it's religious core, and on group differentiation and identification. The paper addressed the starting point of dialogue, from a sociological perspective, to be a comparison of western sociological theories of religion with Chinese theories of religion as a stepping stone towards the empirical study of religion.

Jin Xun presented "On the Impact of Internet on Global Religious Revivals." This paper focused on the impact of the information age on the Internet and on the world's religions. After entering the second half of the 21st century in tandem with the rapid development of information technology, the Internet has entered people's daily lives. World religions are greatly driven by information technology and they have experienced unprecedented revivals, whether they be traditional or new religions—"Internet religions" or "Web cults." There is no doubt that the development of the Internet will speed up the pace of religious revivals and that a world religious revival will be different from the history of previous religious revivals and reformations. Religion in the 21st century will appear in more diverse and complex forms.

Xiang Ning presented "Construction of a Buddhist Public Opinion Index of the Internet." This paper presented a three-level index system to quantitatively analyze public opinions on the Chinese Buddhist internet network. The Buddhist thesaurus was used to identify search terms. Web crawler technology was utilized for searching with the relevant variables to identify Buddhism network events in the year 2015. The top twenty Chinese Buddhist 'hot' events were

identified. Content analysis of these websites were then combined using the Delphi method with AHP to quantify indices. Preliminary results were presented for the evaluation of Chinese Buddhist public opinion during the year 2015.

SESSION TWO

Description: In this session, participants discussed governance of religion on the internet, Chinese religiosity, and the estimated value of urban congregations. Moderated by Desmond Cahill (Professor, RMIT University in Melbourne, Australia) and Li Lin (Research Director, Institute of World Religions of Chinese Academy of Social Sciences, China) with commentary by Frederick Axelgard (Alonzo McDonald Family Senior Lecturer and Senior Research Fellow, Brigham Young University, USA), presenters included Lu Yunfeng (Associate Professor, Department of Sociology, Peking University, China), Ram Canaan (Professor and Director, University of Pennsylvania, USA), Feng Yujun (Professor, China Law School, Renmin University, China), Shi Li (Lecturer, Institute of Religious Studies of Shanghai Academy of Social Sciences, China) and Dong Dong (University of Science and Technology, China).

Presentations Overview:

Lu Yunfeng presented "Measuring Chinese Religiosity: Evidence from CFPS, CGSS and WVS." This paper presented information on Chinese religiosity using data from the Chinese Family Panel Studies (CFPS), Chinese General Social Survey (CGSS) and the World Values Survey (WVS) to address apparent discrepancies in the literature about the Chinese religious landscape. Social surveys consistently indicate that China is one of the least religious countries in the world with less than 15% of its population affiliated with religions. But anthropologists argue that the majority of Chinese people engage in various kinds of religious practices, although they do not regard themselves as religious believers. Additionally, a survey of the research indicates serious differences on a number of specific issues in the qualitative and quantitative literatures, such as how many Christians there are in China. These discrepancies were discussed in light of data drawn from three different sources to resolve problems associated with measuring Chinese religiosity.

Ram Cnaan presented "Even Priceless Has to Have a Number Attached to It: Valuing Urban Congregations." The value that religious congregations provide to their urban communities was never challenged yet never fully assessed. Even opponents of organized religion agree that congregations are important social institutions. Yet, the estimated value of congregational contributions is understudied. Using the methodology of economic valuation, the author attempted to provide a monetary value to the contributions of such congregations. Contributions

were divided into six key areas: Direct Spending, Magnet Effect, Education (K-12), Green/Open Space and Recreation, Invisible Safety Net, and Individual Impact; the meaning of each area was discussed. Empirical data from three US cities (Chicago, Philadelphia and Fort Worth, TX; N=90) was analyzed to assess the monetary values of these congregations to their respective urban ecologies. Using a variety of methods, annual per congregation contributions were estimated to fall between $1,269,780 and $2,511,376. Data was further analyzed to ascertain which of the congregational characteristics best explain the overall contribution as well as within the six main categories. The presentation also discussed areas that were not studied in which congregations support their communities, the study's limitations, directions for new research and policy implications.

Feng Yujun presented "Rule by Law in Religion." This paper surveyed recent changes in the religious landscape of China. Chinese religions have a long history involving a large and widely influential population with monasteries and churches. Chinese religions are diverse and interactive with foreign communities. Compared with other countries in the world, China's religious affairs and management problems are exceptionally particularistic and complex. With the country's current rapid economic and social development, social ideology has become even more diverse and unstable. There has been a sustained and rapid growth in the population of believers eliciting significant changes in the structure of religious groups. Religious involvement in the market and international exchanges have become increasingly prominent. Traditional religions and new religious conflicts have become more complex with religious extremism on the rise. China's religious affairs are facing a series of new situations that give rise to new problems and challenges.

Shi Li presented "Internet Religion, Society of the Internet and Social Governance." In recent years, large-scale Internet communities have rapidly swept the world. Internet religion, characterized by spreading religious information via the Internet, and missionizing online has emerged in tandem with Internet growth. The relationship between Internet religion and government and social order implications the basic relationship between the government, society and the individual. Also implicated is the interaction between social structures and social movements in the process of social change. After reviewing existing literature on Internet

religion, this paper drew on field research to present a theoretical perspective of social governance of Internet religion and discussed possible policy recommendations.

Dong Dong presented "Religious Affairs on the Internet Should be considered by the National Laws." This paper discussed religious affairs on the Internet as a matter of church-state relations. In China, religion is independent from the government, but the government never gives up the management of religious affairs. Religious affairs on the network is just one aspect of religious affairs. The Internet is a tool for the spread of religion. There is nothing new in religious affairs online; it is the reflection of actuality. The information on the Internet influences national security, the social order, and the rights of citizens, so it is an important object for the government. As a prerequisite for better management, the government should legislate against the problems about religious affairs on the Internet.

SUMMARY SESSION

Description: In this session, participants reviewed the four conference themes. Moderated by Zheng Xiaoyun (Professor and Deputy Director, Institute of World Religions, Chinese Academy of Social Sciences, China) summary presentations were provided by Fu Youde (Director and Professor, Center for Judaic and Inter-Religious Studies, Shandong University, China), James Christie (Professor, University of Winnipeg, Canada), Frederick Axelgard (Alonzo McDonald Family Senior Lecturer and Senior Research Fellow, Brigham Young University, USA), Paul Morris (Professor, Victoria University of Wellington, New Zealand), Philip Wickeri (Professor, Hong Kong Sheng Kung Hui Ming Hua Theological College, Hong Kong),Tang Xiaofeng (Research Director and Professor, Institute of World Religions, Chinese Academy of Social Sciences, China), Marco Ventura (Professor, University of Siena, Italy), Elizabeta Kitanović (Executive Secretary, Conference of European Churches), and Li Lin (Research Director, Institute of World Religions, Chinese Academy of Social Sciences, China).

Presentations Overview:

Fu Yoder reported on Theme 1: *Religion and Dialogue among Civilizations,* Session One. Moderated by Ram Cnaan with commentary by Wei Daoru, there were six speakers who delivered presentations. The first presentation was by Frederick Axelrod who drew from his experiences to emphasize the importance of attending to civilizational differences through respecting difference. Only with mutual respect can groups build a win-win consensus. Secondly, he emphasized the importance of attending to time during the dialogue process. When we devise dialogue, a long-term perspective and open timeframe is important to reaching

consensus and turning consensus into reality. Thirdly, he spoke about dialogue between governments based upon his experience participating in the Israeli/Arab dialogue process. The second speaker was Philip Wickeri who addressed three aspects of the sinicization of religion: cultural, social and political levels. He mentioned several important writers, and provided several examples, emphasizing how sinicization takes time. The next speaker was Carolyn Evans who emphasized the importance of patience when it comes to dialogue between civilizations because destructive conversation occurs fast because people tend to put more emotional weight on losses instead of gains. Bridge building, however, is a slow process that draws upon irrational factors. Her report reminds us that during the interface of cultural dialogue, we should pay attention to the role played by irrational factors, particularly in relation to slow thinking. Our next speaker was Yang Guiping who researched the convergence of Islam, Buddhism and Taoism. Chinese Islam is tolerant, inclusive and open. Such typical Confucian ideas such as "Do unto others as you would have them do unto you" can also be found in Islam. Our last speaker was Li Jianxin who borrowed theory introduced by Mao Zedong. He considered Chinese religion in the Asian context and in the global context. A central perspective here is a thought provoking reminder that we should look at China from the perspective of the globe so we can have a better understanding of the development of Chinese culture. We have heard from numerous scholars who say that, as we look at religion, we should be differentiating in terms of how they compare along multiple dimensions. You cannot say in generalities how this culture is different or similar with another culture. A lot of things can be presented as categorical that are, in reality, replete with subtle differences.

James Christie reported on Theme 1: *Religion and Dialogue among Civilization,* Session Two. Moderated by He Jingson, there were seven presentations. He provided brief summaries of salient points then drew together five summary statements/questions to provide further room for discussion. Wang Ka spoke on the "Virtual God in Chinese Traditional Religion." He identified a religious tradition in China that is deeply rooted in culture through Confucianism and Daoism. In some respects, the presentation demonstrated that the religious experience in China is both virtual and virtuous with virtue being the key term. He emphasized balance as an important principle for understanding religion in China. Balance with an emphasis on virtue provides a fluidity that allows an engagement with polytheism, monotheism, no religion, etc.; this balance suggests that China will be a good partner for dialogue that is equally fluid. The presentation was in some respect an invitation for dialogue. Asher Maoz presented "Interreligious Relations – The

Judaic Approach.*" He offered his presentation in a way that can be described as delightful, framing his remarks in the form of a rhetorical question: Why would we tolerate others if we know we have the truth? This raises another question: Why are we engaged in dialogue? Do we not already have revealed truth in our midst? By contrasting the Noachide Covenant with the universalistic approach, he suggested that it is possible to have both a particular meaning, purpose and mission while simultaneously respecting the religious traditions of others. This is an imperative element in Judaism. Zhang Chongfu presented "Religious Extremism's Transmission on the Internet and Countermeasures – A Case Study of ISIS." Security is important for building a common future. In his understanding, ISIS cannot be simply understood as an organization with political ends. It involves the exercise of a popularly understood form of Jihad in cyberspace. It illustrates that extremism is ubiquitous and powerful. He also observed that the situation concerning DAISH/ISIS confronts us with the tensions between rights and terrorism. Only a recognition of human solidarity can counter extremism. Ji Huachuan presented "On Exchanges and Mutual learning between Civilizations and the Relation between Confucianism, Buddhism, and Taoism." The details were extremely comprehensive. Common values were explored for how they enhance the possibility of common destiny. This was a great Segway to the next presentation. Ganoune Diop presented "Exploring Intersections of Values: A Pathway to Peace and Solidarity among Nations and Civilizations." He said that the pathway to peace was built on two foundational principles: The existence of universal values and the unity of the human family regardless of one's location on the globe or religious spectrum. He provided numerous examples from eastern and western traditions, and highlighted numerous concepts including dignity, honor, justice and righteousness. He demonstrated that world religions can and do demonstrate a convergence of values. He also provided a reminder that a significant underlying issue that must be addressed by people like us is to question what it means to be human. Zhou Guangrong presented "On the Origin of Four Groups of Tantra." His four groups of Tantra was explored as an expression of how religions develop over time. By analogy, he suggested in this presentation that emergence of a common human destiny out of syncretic religion had been a dream of Mao Zedong and found within the former Soviet Union. But do we see religions emerging from multiplicity into a single expression? Tahir Mahmood presented "Religion in Inter-Civilizational Dialogue: Sino-Indian Perspective." He reminded us that when we speak about the practice of religion we must come to grips with the struggle to find a healthy tension between temporal and spiritual authorities. Five issues appear to have been touched on

by all seven presentations. First, universality is not by definition antithetical to particularity. Second, the articulation of commonality is enhanced by the possibility of a common human destiny. Third, the ontological existential question of what does it mean to be human is a prior consideration that merits attention. Fourth, commonality between temporal and spiritual considerations is needed for development of a healthy society. Finally, the very idea of a common destiny is extremely fragile and needs to be carefully guarded and nurtured while we explore where the future may go.

Paul Morris reported on Theme 2: *Religion and Community of Common Destiny for All Mankind,* Session One. Humankind already has a common destiny. If entropy doesn't get us, the star we circulate will eventually end human life. We are not waiting until then. The hopeful aspiration is that we will build one before then that is more than a physical common destiny, but is one where we are self-aware and self-conscious. A common destiny where we have built into it some benefits that are preferable over the alternatives. In our session, some people were more definitive about a vision for a common destiny than others who were more tentative. There were six paper presentations. Yoshinobu Miyake presented "Religion and Dialogue among Civilizations." The vision he presented was derived from a Shinto perspective drawing on his extensive experience engaged in interfaith dialogue. He envisioned his experience as extendable to shape world community. Jin Ze presented "Religious Studies and Building up the Community of Common Destiny for All Mankind." He spoke about religious studies in the Chinese Academy as the non-confessional study of religion in the context of the social sciences and humanities. This was not a place to promote one's faith; religious studies provides an objective space to look at faith comparatively. He considered the study of religion to be a potent antidote to extremism. While this is important, I am not sure it is sufficient to counter extremism. Elizabeta Kitanović presented "The Impact of the G20 Interfaith Summit on the G20." She spoke about how fulfillment of the Sustainable Development Goals heightens tensions between ethics and economics. Rather than seeing this as just a challenge, these challenges offer the opportunity for positive developments for the meaningful pursuit of the goals. Liu Peifeng presented "A Reflection on the Rationality and Paradox of Religion and Charity." He addressed the difficulties of defining with distinction the relation between religion and charities and their financial activities. They can be blurred both ways. He advocated for clear bidirectional distinctions that separate church and state. Liviu Olteanu presented "To Think in the Context of Time." He addressed dynamic changes that are occurring at the global level and the challenges those

changes present. He characterized global dynamic in terms of risk and security. Yuan Zhaohui presented "Rethinking of Locke's *A Letter Concerning Toleration.*" He developed a Neo-Lockian view relevant to contemporary China. There were two points that emerge in relation to the paper presentations: 1) religious diversity includes non-religion as part of the definition of diversity, but what is meant by "religious diversity" was not particularly clear or consistent. The terms appears to be used most frequently in a descriptive sense, but others use it normatively to indicate that diversity is a good thing. However, the empirical evidence in support of 'diversity as a good thing' is mixed. The development of religious diversity may not be a social good, but the conscious creation of it through dialogue, engagement and discussion actually can, and does, generate a public good. We don't yet have the community of common destiny, but we do have a task. Religious diversity creates for us a job which is empirically backed that pursuing institutions that cross religious diversity does generate positive benefits, higher levels of security, social order and social cohesion. What comes to mind in conclusion is "how good it is for brothers and sisters to sit together and talk," building a community of common destiny for all mankind.

Elizabeta Kitanović reported on Theme Two: *Religion and Community of Common Destiny for All Mankind,* Session Two. There were seven paper presentations. Presentations were diverse, informative and encouraged discussion on these issues that will hopefully be continued. Although the presentations came from a variety of sources, they each shared some type of linkage between religion and development (healthcare, development, theology, culture, etc.). Fu Youde presented "Strengthen Similarities, and be Tolerant to Particularities: Diffuse the Clash of Civilizations from the Perspective of Cultural Structure." His paper was divided into three parts. First, he addressed the meaning of human community of destiny in terms of various social groups. Second, he focused on human needs. Finally, he addressed the role of cultural dialogue in human destiny. He explored examples of similarities between Abrahamic religions, Greek mythology and the Chinese classics. After discussing challenges associated with religious truth claims, he reflected on human needs in relationship to culture. He referred to Maslow's pyramid of human needs with the goal of community collectively addressing these needs. David Moore presented "Religion and Development." He explored ways in which religion bears on international development theory and execution. He identified religious resources as contributions that motivate people for engaging in development, playing particularly important roles in development activities in sub-Saharan Africa and India. Religious organizations have

structural supports to carry out development; it is estimated that 60% of international development organizations are faith based. Dong Jiangyang presented "Five Preliminary Reflections about Religious Dialogue: On the Background of Judaism, Christianity and Islam." In his preliminary reflections on religious dialogue, he addressed the question of who is interested in interreligious dialogue (e.g., scholars, moderate religious believers, religious leaders with a sociopolitical agenda, etc.) Interfaith dialogue belongs to societal elites; most believers are not interested in interfaith dialogue. He talked about religious extremists and the need for balance in religion and politics. Paul Babie presented "Community Obligation in Monotheistic Faiths." He spoke about the Post-Westphalian context for religion and public engagement and distinguished between the individual and the person. He distinguished between individualism and autonomy. He said that one individual cannot actually exist without community. In 2008, in the wake of the global financial crash, Islamic prohibitions against interest and the religious commands to not oppress the neighbor were contributions religion could make to the economy. Wang Guiping presented "The Qing Dynasty Court and the Taoist Culture." Her theological discussion about the Forbidden City's section where there was Qing dynasty veneration of multiple gods by religious minorities was brilliant. Slides of religious minority inclusion in existing buildings and evidence of cultural traditions, festivities and cultural practices documented a period where religious pluralism was practiced during the Qing dynasty. Ma Lirong presented "An Analysis of Religious Factors in the Construction of China's 'One Belt One Road.'" This paper described how the Silk Road built a bridge between religion and the economy. This historical example of how religion promoted social cohesion raised the question: is religion inherently risky or does religion just contain an element of risk? Parallels were drawn with Chinese Foreign Minister's current use of religion in appealing to commonly shared Buddhist traditions to achieve cooperation between China and Sri Lanka in 2015. Wang Xiaonan presented the "Role of Religion in Creating a Community of Common Destiny for an Aging Chinese Population." When discussing the problem of eldercare provision in an aging society, she spoke about the development of standards in response to the Chinese government's call for increased nonprofit religious eldercare. She talked about Christian engagement in Chinese eldercare and referred to the Quran to identify the possibilities for Islamic engagement. Overall, this session addressed religious engagement in development, a dialogue that will hopefully continue into the future.

Philip Wickeri reported on Theme Three: *G20 Interfaith Study,* Session One. There were five paper presentations. Most of the papers took a very positive view of religion with less attention paid to the darker sides of religion that undercut the possibilities of interfaith dialogue. Marco Ventura presented "Religion as a Resource in G20 Contributions to an Innovative, Invigorated, Interconnected and Inclusive World Economy." He spoke about religious contributions to civilization, social welfare and human agency. While this may be true, it is not necessarily so. Some religious traditions are resistant to engagement in development. Religion contributes as much to isolation as it does to interconnectedness. Liu Yihong presented "Intercultural and Interreligious Coexistence: A Comparative Study between Islam and Buddhism in Terms of Their Growth and Localization in China." She provided an historical overview of how Islam and Budhhism have developed differently in China. Buddhism has a much longer history and had a long internal history when it arrived. Islam was fairly young when it arrived and it expanded mainly among ethnic minority groups. Her paper would be a further contribution to understanding interfaith possibilities in China and what it means for interfaith understanding to develop within one country. James Christie presented "In Sundry Places: The Domestic Impact of the F8 International Interfaith Summit Process—A Narrative Case Study of the Canadian Experience of 2010." He reviewed the significance of a series of religious summits that have taken place beginning in 2005 and especially how the summit hosted in 2010 had a domestic impact within Canada. This case study may have implications for China or other countries to see how hosting a summit can be made use of to have a long term domestic impact. Liu Yi presented "Beyond Conflict of Civilizations: Bernard Lewis' Historical View on the Middle East." This paper reflected a Very thorough reading of Lewis' work who was so broadly read and deeply important for shaping a particular set of Anglo-American views on the Middle East. Lewis was a classic orientalist in the best sense of the term, but his work as an historian was eclipsed by his work as a public intellectual and a politicized figure in American life. He became an articulate Zionist with a particular perspective on interfaith issues that impacted Middle East politics. Katayoun Alidadi presented "The Limits of State Law in the Case of an Organized Secular-Humanist Community in the Southern Bible Belt: Model Behavior Shaping Self-Restrained Law Use." The last paper significantly differed from the prior papers in that it looked at a secular humanist community in the US Bible belt. She spoke about how law facilitates the development of the community by offering legal protection to their status as a minority group. Examples were also provided of non-use of official law and non-mobilization of law by community members in

cases where legal action was not seen as a productive way to improve the social situation of Haven community members.

Tang Xiaofeng reported on Theme 3: *G20 Interfaith Study,* Session Two. There were five paper presentations. Each speaker offered informative and exciting presentations that addressed three things: Do we have a meaningful basis for the pursuit of a common destiny? What is required to achieve a common human destiny? What role will humanity play? Fang Wen presented "Cultural Self-Consciousness: Transcending the Escape-Proof Net of Social Categorization." His paper was particularly relevant to the question of whether or not we have a meaningful bsis for the pursuit of a common destiny. He suggested that we can pursue a common destiny because we are all human beings. In human nature, we have natural social and spiritual dimensions. A stable society is formed when these three dimensions are in balance. When they are not, civilization becomes unstable. Local religions also play a role in achieving this. Sherrie Steiner presented "Setting and Preserving Social Standards in Uncertain Times: F8/F7F20 Contributions to the G20 Mandate." This paper was particularly relevant for addressing the question of what is required for achieving human destiny and what role humanity might play toward this end. Religions are in a better position to set new norms that transcend borders that restrict political leaders from taking action on social problems that threaten the global commons. Li Lian presented "Multiple Integration Structure of Human Civilization and the Indispensable Role of Religions Within." This paper presented a model for integrating structure supportive of mutual coexistence and cooperation between different civilizations. If the link between religious and political leaders are based on confrontation rather than cooperation, religious groups will feel increasingly marginalized and will make the tensions worse. Desmond Cahill presented "The Role of Religious Leaders in the Protection of Vulnerable Groups in the Context of 21st Century Asia." This paper focused on the role religious leaders can play in protecting vulnerable groups in Asia, particularly with reference to refugees, migrants, women and children. These papers were very pragmatic. Our last speaker, Chen Jinguo, presented "Salvationist Religions and Regional Network: Taking Kongdaojiao in South Asia as an Example." This was a case study of a religion that arose that became influential in addressing opium addictions in China. The example reminds us that populist small religions can be positive in our perception; they can destigmatized and considered as new religious movements rather than viewing them as superstitious cults. After listening to their remarks, I have several observations. Human destiny community is based on parties, states, and religious communities engaged in a collaborative joint

pursuit of human well-being. This joint community needs to be maintained by religious organizations and the state. Achievement of a human destiny community needs every organization to play a role regardless of its size and location. Any religious body no matter how small is important part.

Frederick Axelguard summarized Theme Four: *Internet Religion and Global Governance,* Session One. Cole Durham presented "Internet Religion and Global Governance." Yan Kjia presented "Some Thinking about the Internet Religion and Global Governance." Li Xiangping presented "Has Pluralism Failed? Regarding Conflict between Sacred Religion and Secular Society from the Perspective of Global Governance." Jin Xun presented "On the Impact of Internet on Global Religious Revivals." Xiang Ning presented "Construction of a Buddhist Public Opinion Index of the Internet." There were five clear points of agreement: 1) The global impact of the internet has penetrated the field of religion; 2) The changes that it has brought, and will continue to bring, are very significant; 3) They transcend nations; ethnic groups; geographic location; and threaten to change significantly accepted ideas about authority; 4) Even so, we are still on the frontier, the beginning of an era of great expansion whose limits we cannot now see; and 5) There is a need to consider approaches for global governance of internet religion; to be more precise, there was agreement of the need for cautious approaches to global governance, that do not erase the important freedoms and benefits of the internet. On the question of where we stand in terms of understanding the phenomenon of internet religion, four points can be identified: 1) Some can already see several phases of progress in our understanding, and that we are already to the point where we are refining the tools of research; 2) For others, we are still in an early phase, still defining terminology, and still looking for an agreed framework for research. 3) There is agreement on two terms: religion online, refers to information and services that are provided online by established churches that have a physical presence offline; while online religion refers to churches or religions whose only existence is online; and 4) There is also agreement that global governance needs to be developed for both. A key advantage of our panel was that the presentations combined to give a big picture of the challenge that Internet religion poses. We had discussions of legal frameworks; about the growth of the internet user community in China; of the different traditional and religious background in China, compared to Europe; about the way religious revival is being carried out on the internet; and about the ability to conduct up-to-date online research that reflects public opinion of important religious communities in China. Five more key observations were made: 1) The 21st Century will belong

to the era of cyber religion. It will provide the opportunity to extend the boundary of our life. Still we are in the beginning stages of appreciating it; 2) European legal protocols provide an important beginning to an approach for good governance. They recognize the need for distinctive types of legal response; that allow different states to approach in different ways; that recognize freedom of expression and religion and other rights; 3) Of particular importance, these protocols recognize that freedom of religion is one of the non-derogable rights under international agreements; 4) The point was made that states need to intervene not just to punish, but to intervene to prevent abuse; and 5) As a caution: If there is a less intrusive means, it should be taken. More intrusive means will backfire by driving abusive users into the less accessible areas of the internet. There must be the right level of intervention to lead to a stable regulatory environment. In terms of internet use: After a slow start, religions are now making active use of internet. In China, We chat is an important tool. There are both non-for-profit and for-profit web sites that give religious services. However, with expanded internet use, new religions are emerging, including in China. It seems this will reduce the authority of established religious organizations. The decentralization of authority, some believe, could even lead to a collapse of centralized authority. Extremism is another threat: both violent extremism and the appearance of cults, are a feature of internet use. It is provocative to realize that a powerful dynamic is taking place between the platform, meaning the internet, and religion. What is the relationship between the two? We do not really know. What is clear is this: A new type of religion is taking shape, one which is growing quickly. It is a separate strand of religion, on where everything pivots around the web site. In philosophical and cultural terms, it was suggested that the western perspective that divides the secular from the sacred is not a complete model despite the works of such authors as Huntington, Kissinger and Charles Taylor. In fact, the failures of secular governance and the pluralist secular state may be in part responsible for the rise of religious extremism. China and its traditions demonstrates that there does not need to be a dichotomy between secular and sacred. Politics and culture can be established along a more complex spectrum, that involves traditional approaches to religion, to ancestors, and to society, do not create this kind of conflict. In my own opinion, one of the shortcomings of Huntington's thesis was that he interpreted culture and civilization as unchanging, immovable objects, failing to see how civilizations and cultures continue to exist and thrive because they change, adapt and develop. In this respect, it may be beneficial to look back into Chinese traditions and civilization and see how this presents a deep resource for new, and perhaps more sophisticated solutions to the kind of challenges we

are discussing. Each presenter stated the need for research, in order to understand the phenomenon of internet religion. Therefore, it was advantageous to have a presentation on the results of online research about Buddhist public opinion in China. Clearly, it is possible and profitable to do complex, sophisticated public opinion on religion in China, as it is reflected on the internet. One key feature of internet religion is the speed of change and development. But it was also clear from this presentation that up-to-date, rapid research can also be done. This includes the ability to develop indexes for participants in internet religion, as well as public opinion leaders.

Marco Ventura reported on Theme Four: *Internet Religion and Global Governance,* Session Two. There were five paper presentations that shared four commonalities: 1) defining/understanding religion; 2) judging religion; 3) respecting religion; and 4) governing religion. Each of these four ingredients were present in each of the five papers. Lu Yunfeng presented "Measuring Chinese Religiosity: Evidence from CFPS, CGSS and SVS." There are significant challenges associated with defining and understanding internet religion and the measurement of Chinese religiosity. The paper was very analytical in terms of how to improve measurement from a quantitative point of view. Ram Cnaan presented "Even Priceless Has to Have a Number Attached to It: Valuing Urban Congregations." This paper focused on judging the economic value of urban congregations in the USA religion, especially within Philadelphia. The main question addressed was 'is religion a burden or a contribution to community?' Estimating the economic value of religion is a risky task which poses interesting methodological conversations. To what extent can we apply a methodology which we are used to belonging to economics as a science to religion? His analysis showed congregations offer great value to the community in welfare, particularly in relation to education. A relation was established between suicidal behavior and the presence of congregations. Feng Yujun presented "Rule by Law in Religion." This paper surveyed recent changes in the Chinese religious landscape, and talked about the necessity of developing more sophisticated tools of analysis to grasp noninstitutionalized religiosity that is not exclusive and less western centered. Measurements are needed that capture a religiosity where multiple affiliations are possible. Quantitative attempts to grasp a different kind of religiosity inevitably leads to a redefinition of how we understand religion. This attempt to redefine religion was particularly present in the paper presented by Shi Li, entitled "Internet Religion, Society of the Internet and Social Governance." Internet religion

represents a conundrum. Definitions were presented distinguishing between 'religion online' (that have physical manifestations complimented by an online component) and 'online religion' (religious ritual that takes place entirely on the internet). Some papers emphasized the importance of normatively respecting the freedom of religion, while other papers talked about religion being free because it is cannot be controlled (due to the effects of an unregulated internet). Ram Cnaan made the case for the valuation of congregations because of the empirically measured social contributions they make to society where religion is open and free. Judging and respecting religion are intervening steps in the social process. In other papers, this point was present as well; online religion/religion online should not be banned, as such. Often, the best way to regulate religion is to leave society free to express itself. But much of the discussion addressed the topic of governing internet religion. Some papers made a strong point favoring governance and regulation and made suggestions of how this might be achieved. One paper favored governance as a way to rebuild local belief. Another paper argued for cooperating with governing authorities for better administration. Another paper emphasized the rule of law based on the rule of law in China, prescriptively identifying problems from a judicial point of view and advocating for the need to optimize and standardize administrative action.

Li Lin provided some concluding commentary, general remarks and probing questions for future consideration. He talked about this occasion of dialogue provided the opportunity to revisit the classics from three hundred years ago when there was discussion of global governance and the need to engage the broader general public in decision making processes in China. This would inevitably involve a participative approach to engage religious groups in dialogue about decision making processes. When it comes to the separation of church and state, there is no one-size-fits-all approach; variety emerges based on the particularities of each context. In today's China, religion cannot intervene in national sociopolitical domains because we believe there should be no intervention of one religion into another. These issues have come to the fore in France over the burkini controversy. We also addressed notions of tolerance and how to better understand it. This has come to the fore in Europe where Muslim immigrants are encountering European customs and local people are pressed to respect the strangers in their midst. On one hand, we need to observe law, but on the other hand, the law is changing. In his role as commentator, Paul Morris presented a fascinating insight: differentiation might pose a challenge even as it is an expression of freedom of religion. For diversity in religion, what do we need to do to proactively turn what can be divisive into a cultural asset? What if we were to apply the notions of positive

and negative freedom to our understanding of tolerance? Positive tolerance would involve the need to take positive action to value the presence of others within the boundaries of law (official and customary). We need to actively construct the community destiny together. Can we also construct it in a negative fashion? The complex questions are both dichotomous and paradoxical.

ANNEX

WELCOMING REMARKS

Description: Conference delegates and participants were welcomed by the host, Cao Zhongjian (Executive Deputy President, The Chinese Association of Religious Studies Institute of World Religions of Chinese Academy of Social Sciences), who introduced the Chinese delegates. W. Cole Durham, Jr. (Founding Director of the International Center for Law and Religion Studies, Brigham Young University; President, International Consortium for Law and Religion Studies, Italy), introduced the international delegates. Opening remarks were delivered by Zhuo Xinping (Director and Professor, Institute of World Religions of Chinese Academy of Social Sciences) and W. Cole Durham, Jr. (Founding Director of the International Center for Law and Religion Studies, Brigham Young University; President, International Consortium for Law and Religion Studies, Italy).

Presentations Overview:

Zhuo Xinping welcomed people and spoke about how interreligious cooperation will decide our future, so we need to promote the positive side of religious issues while also addressing the potentially negative sides. The theme for the conference is "Dialogue Among Civilizations and Community of Common Destiny for All Mankind". This clearly states our goals and implementation of the theme requires concerted efforts. Zhuo said that we need to recognize the strengths we have in common and recognize what is different so that we preserve our traditions even as we also pursue the same world for all. How do we take steps to build this common destiny? We have a common future. If we don't stress the word common then the devastation will also be common. The concept of 'community of common destiny' rests on active dialogue among civilizations. We are never far away from conflict, he said. Given the importance of religion among civilizations, when people talk about the negative effects of some religions, we also balance this by stressing the positive contributions. To stress the positive contributions is our only option and it is demanded by the times. Leaders have repeatedly mentioned the concept of 'community of common destiny' and the building of new relations among nations. All of us on the planet are brothers and sisters according to traditional Confucian tenets, and China with its long traditions will play its part in building 'the community of common destiny for all mankind.' He concluded by welcoming everyone to the conference.

Cole Durham also welcomed participants and spoke about the relationship between summit organizers and the Institute of World Religions at CASS. He gave a briefing of the background

of G20 Interfaith Summits in Australia and Istanbul. He thanked the many people at CASS who worked to make the conference possible. He spoke about the relevance of the conference conversations to the G20 Summits whose participants focus on economics and sustainable development. He addressed how economic development cannot ultimately be advanced without taking the faith factor into account. He spoke about how globally only 16.4% of the world is religiously unaffiliated according to Pew statistics. Religion remains a vital force and it is not possible to chart sustainable development without taking religion into account. The relationship is not uniformly positive by any means, but by optimizing synergies and harmonies between religion and development, objectives can be implemented more effectively. He spoke about the influence of religion on charitable activities, education, and other efforts such as healthcare. Faith based facilities account for 30-50% of global healthcare. Religious groups can facilitate healthcare development efforts. He spoke about how the 2015 G20 Istanbul Interfaith Summit addressed how the faith factor can play a role in advancing the newly adopted Sustainable Development Goals. The religious factor in social development and religious freedom norms plays an important role in eliminating problematic activities done in the name of religion while also protecting the religious activities that support harmony. He expressed his hope that the conversations at this conference would support movement toward these effects.

CLOSING CEREMONY

Description: Closing ceremonies were officiated by the host, Cao Zhongjian (Executive Deputy President, The Chinese Association of Religious Studies Institute of World Religions of Chinese Academy of Social Sciences), who introduced Zheng Xiaoyun (Professor and Deputy Director, Institute of World Religions of Chinese Academy of Social Sciences) who provided an academic summary of conference proceedings. Cao Zhongjian then introduced W. Cole Durham, Jr. (Founding Director of the International Center for Law and Religion Studies, Brigham Young University; President, International Consortium for Law and Religion Studies, Italy) and Zhuo Xinping (Director and Professor, Institute of World Religions of Chinese Academy of Social Sciences) who delivered closing remarks.

Presentations Overview:

 Zheng Xiaoyun provided an academic summary of the conference. She was very impressed with the high level of expertise brought by scholars who delivered high visions for the future. She was also impressed with the immensity of the topics addressed by participants. She described how the theme, "Dialogue among Civilizations and Community of Common Destiny for All Mankind" was explored in accordance with the following four themes: Religion and Dialogue among Civilizations, Religion and Community of Common Destiny for All Mankind,

G20 Interfaith Group, and Internet Religion and Global Governance. In these four break-out parallel sessions, participants had lively presentations and discussions that generated academic insights. Meaningful discussions generated new analysis of the problems that generated some new, practical and pragmatic solutions. In relation to the internet, she talked about how it is a dynamic platform that continues to unfold with diverse players. She discussed the proposal for global governance of the internet and how it will be important for civil society to support its development. She talked about how the destinies of all human beings are implicated in the dialogue among civilizations and community, and how the internet plays an important role in how the global community is technologically interconnected. She concluded with lines from 'Life" written by a Chinese poet that spoke about the interconnected destinies of human beings in 'earth village.' She spoke about the importance of taking responsibility to patiently put forward our points of views so that, by sharing, we might gradually reach a consensus to overcome our unique problems and challenges. Dialogue is open ended, she said, that is bounded neither by space nor national borders. She emphasized that the embracing of differences enables us to better engage in dialogue. This conference is not an end, she said, but is instead a beginning. Going forward, she anticipates that there will be more conferences that bring together scholars to address this topics.

Cole Durham thanked the hosts and spoke about having worked with several specific professors who helped make the conference a positive experience. In particular, he spoke of the extraordinary efficiency of Zheng Xiaoyun who confirmed arrangements with a publisher within less than an hour of his request that some of the conference papers be published in China. He then offered reflections of how his exposure to China has opened his world over the course of his life. It began about 50 years ago when he took a course at Harvard College on East Asian Studies which revealed how up until that moment he had been a child of Western history. This exposure to an older, rich and sophisticated civilization began a journey that laid the foundation for his reflections on the dialogue that occurred over the past two days. Just as his encounter with the East Asian Studies course opened up a new world for him 50 years ago, the "Dialogue among Civilizations and Community of Common Destiny for All Mankind" with additional reflections on fitting these things into a practical context through interfaith dialogue with the G20, and internet religion as a new symbol of openness, has expanded participants' horizons as we have opened up to new worlds. This process of opening up is a critical aspect of building a common destiny as children of this planet. He highlighted a few specifics from the conference. He was

struck by how religious studies plays an essential role in broadening our horizons because it starts from our very souls. He highlighted Carolyn Evans' emphasis on the importance of patience when it comes to dialogue between civilizations because destructive conversation occurs fast, while bridge building is a slow process that comes from deep within our souls. Several participants discussed the beastly state of nature and explored a variety of paths for coming out of this situation beyond accepting Hobbes' Leviathan. He referenced Yuan Zhaohui's reflections on Locke's *A Letter Concerning Toleration"* and queried whether participants had ever considered the Kantian picture? Durham described how people recover a greater freedom than that accorded by wild and lawless living when they enter a truly civil society. According to Kant, said Durham, the acceptance of certain structures actually expands one's freedom. Coming from the west, international participants didn't know what to make of the phrase a 'Common Destiny for All Mankind.' What we have learned, he said, is that it is an issue of exploring what it means. Perhaps it is also something along the line of what Kant saw when he wrote about how leaving the beastly behind to enter an ordered community enhances, rather than restricts, our community. This is paradoxical in that it is a community of freedom that affords expression of diversity. So, one of the challenges we face is how to build this kind of community together. The expertise we get in this context by drawing upon people who have expertise gives us a much deeper platform than that provided solely by the internet. In Western thought, one of Locke's greatest insights represented an important turning point where it became recognized that communities could achieve a greater stability and order by respecting differences than by trying to coerce everyone to be the same. However, the value of toleration is one that each generation needs to internalize over and over again. It is too easy to assume that the path to peace is one of converging and becoming all alike. In a deeper sense, social cohesion in diverse communities requires building a path to peace forged by trusting one another to respect one another and not be beasts. Great societies work at finding ways to live together. Fast thought: it is easy to have a quick and instant generation of fear. Most criminal acts are done by young males between ages 15-25. Cohort after cohort of generations need to learn that the instant hate reaction is the wrong reaction. What we need to do is lower the threat levels. We live in a world where people are increasingly afraid and insecure. We need to find ways to reduce threat levels. Stronger human rights protections assure one other that we will respect one others' differences. Another way we lower threat levels is to avoid overly simplified dualisms. For example, the separation of church and state is a nice metaphor but it never meant separation of these things that constitute society.

Secularism can be an ideology that becomes hostile and competitive, but there is also a secularity that is accepting of a wide range of different kinds of views. What is crucial is to find ways to allow these differences to live side-by-side in a new kind of way. I think we are entering a new age with new paradigms and opportunities associated with the internet. Although we need to be careful, we also need to open up to these horizons and welcome the new openness and the opportunities the internet creates that go beyond anything we have ever had on earth for forming communities of difference that can live together in peace. We haven't solved all the problems, but we have taken some steps and strengthened some ties. For all of that, I am very thankful.

Zhuo Xinping began with reference to his long dialogue with Cole Durham that, this year, was expanded to include this group of distinguished speakers. The Institute of World Religions at the Chinese Academy of Social Sciences is undergoing many changes under the leadership of a young new team. He thanked them for their efforts at organizing this event. The reason this forum has been a great success, he said, is because we have been able to talk with one another in language and spirit. In terms of language, he thanked the interpreters for their hard work. In terms of spirit, religious dialogue bridges minds and hearts. It takes effort to build bridges of mutual understanding because dialogue can also generate polarizing opinions. That is why the debate over the past two days has been both complicated and complex. It is fitting that this debate be held here in Beijing, he said, because Asia is the cradle of many great religions. From an Asian perspective, numerous solutions may emerge from China. He said that we also need to expand beyond Asia and consider religion from an international perspective which might make, in some ways, the solutions even easier. Another thing we looked at was the internet. The internet has made it easier for us to communicate, diffuse and easily spread our ideas which is why we talked about the 'Community of Common Destiny' in association with internet governance. This forum was not the result of one easy decision, but resulted from long-term planning. In a few days, the G20 summit will be held in the beautiful city of Hangzhou. Each time the G20 happens, people will talk about religion in these ongoing shadow summits. On such a grand occasion, they usually talk about religion was all we thought. We should think about this: in a few days, before the G20 opens, we should publicly communicate what this community of scholars of religious consider relevant. We have developed an open attitude and come to understand the significance of this particular forum. Religious affairs are intertwined with history in complex ways. One forum cannot solve all the problems, of course, but this dialogue can serve

as the beginning of a long project of mutual communication and understanding to show the world that we are taking steps to address the challenges of the day and that we are committed to sustainable development of the world and religious studies. Among the international community, if we want to build a common destiny, we also need to be in this for the long haul. It is a winding road whose beginning has happened in this first step that we have taken. He concluded by saying that ghe expeccts people around the world to continue these events to build a 'Community of Common destiny for All Mankind.'