Tibetological Anthropology

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Course overview and planning design

Tibetological Anthropology is perspective or research method. It is an Anthropological approach to the study of Tibet society. It is the first hand information obtained in the Tibetan, Tibetan and its surrounding countries through a long period of observation, or the first hand information obtained in the field, or the combination. The research path of Ethnography, a historical document, can be said to originate from ethnology and anthropology.

Does the area around the Tibet share some common historical and sociological features? What useful insights can Anthropology provide to the historical and cultural processes of the region? The various societies in these zones have close contacts with other countries or societies, such as the central Plains and the Han, Muslim society, and the civilizing Southeast Asian countries in India, and thus have a more complex historical and cultural landscape.

Tibet civilization is mixed in two ideological forms, one is the form of sage, the one is the model in the feudal system, which can be referred to as the superimposed mode of "holy king". It can be said that the core of Tibet's civilization deals with the relationship between the three elements of knowledge, religion and politics.

The whole Tibetan area has diverse political, religious and social structures. And what needs to be emphasized is the system structure of the monastery, the exchange between the mother temple and the monastery in the aspects of teaching, knowledge, and ritual, and the foundation of Carlisle Mar (Charisma) behind the political and teaching regime.

The curriculum of the Anthropology of Tibetan studies is divided into four parts:
1. Buddhism society under the humanistic vision
2. The symbol and meaning of hierophany.
3. Buddhism and social transformation
4. Rethinking in the Buddhist society and the religious-political relationship

It attempts to explore the characteristics of Tibet civilization from the concepts and theoretical methods of regional studies, the study of religious belief and social life, the writing and criticism of the ethnography of regional studies, the confrontation and flow of people and ideas, the study of religious groups and the history of regional teaching, and the study of the monasteries, monks and regional political relations. To understand the diversity and mobility of social and religious morphology.

Syllabus and schedule

1st week: the introduction of the course

Course Description: the whole course design and time arrangement
Students are asked to talk about the direction and field of interest, and why they put into the knowledge production of the Social Sciences, and the future research plan of the field.

**The first unit:**

*Buddhism society under the humanistic vision*

**2ed week: Sectarian course of Tibetan Buddhism**

Tibet general history, Chia Bai. Second Dan bun, noo, Wu Jian, Bing Tomic, 1996, "Tibet general history. The pine stone treasure string", Chen Qingying, Ge sang Yi, He Zongying, Xu Decun translation, Tibet Social Science Academy, China Tibet magazine, Tibet ancient book press

Wang Sen, 1997, a brief history of Buddhist development in Tibet, China Social Sciences Press.


Wang Yao, Chen Jian, 1988, "the historical documents of Dunhuang Tubo", national publishing house.

Shiqi is seeing, 1986, the history of Buddhism in Tibet, Manjusri press.

Yamaguchi Mizutari, Guang Dao Du, 1986, "Tibet studies and Tibet Buddhism", translated by Xu Mingxin, Manjusri press

Zhi Guan Ba Gong is 1989 in Danba, around Wu Jun, Mao Jizu and Ma Shilin.

Gansu National Publishing House


Da Cang ba. Ban Chi sang Sam, 1999, "Han and Tibetan history: a good example of sage and Chau", translated by Chen Qingying, Tibet people’s publishing house.

Guan Xuan Xuan Bei, 2012, "Qing Shi", Wang Qilong, Hui Ke Jia translation, Wang Qilong school notes, Chinese Social Sciences Press

J. Kolmas, 1967, "Tibet and Imperial China", Canberra

L. Kvanten, 1972, "Tibet-Mongol Relations During the Yuan Dynasty 1207-1368", Ph. D. thesis, Univ. of South Carolina


**3 th week: A comparative of Buddhist Anthropology**

Erik Zurcher, 2003, "Buddhism conquered China: Buddhism’s dissemination and adaptation in the early Middle Ages of China", Jiangsu people’s publishing house.


Gu Zheng Mei, 1998, "the political tradition of Mahayana Buddhism and Mahayana Buddhism", publishing house.

Zach J Cin, 1978, the study of the historical relationship between Mongolia and
Tibet.

**4th week: The knowledge attribute and academic classification of Buddhism: belief / knowledge / Yoga**

Paul Demieville, 2001, "Tubo monk, Geng Sheng translation, Tibet people's Publishing House
Rye Al Li Ye, 2001, "understanding Esoteric Buddhism", Da Qian publishing house.
Rodney Stark, Roger Fink, 2003, Buddhism and society, "the law of faith - the aspect of the interpretation of the people of religion", Renmin University of China press
Tu Guan Lo sang Ji Ni Ma, 1984, the origin of Tu Guan faction, translated by Liu Liqian, Tibet people's publishing house.
Liu Liqian, 2002, the history of Tibetan Buddhism, national publishing house.
Elizabeth Napper, 2006, "Tibetan philosophy of middle philosophy", translated by Liu Yuguang, Renmin University of China press
Huang Mingxin, 2007, "collection of Huang Mingxin's Tibetan Studies: Tibetan Buddhism, Yin Ming, literature research", Chinese Tibetan studies press

**5th week: Charisma: knowledge and witchcraft**

Tambiah, Stanley Jeyaraja, 1977 World Conqueror or World Renouncer: A Study of Buddhism and Polity in Thailand and Against a Historical Background. Cambridge: Cambridge University Press.

**6th week: Civilized Shamans: Buddhism in Tibet Society**
Geoffrey Samuel, 1993, Civilized Shamans: Buddhism in Tibetan Societies, Smithsonian Institution Press
Giuseppe Tucci, 1997, religion in Tibet, translated by Liu Ying and Yang Fan, Chinese Tibetan studies press
Qi Qi, Tibet's medieval history, 1980, translated by Li Youyi and Deng Ruiling, National Institute of the Chinese Academy of Social Sciences
R.A. Stein, 2006, civilization of Tibet, Geng Sheng translation, Chinese Tibetan Publishing House

7th week:
The formation of knowledge system in different cultures

Ang Lee house, 1989, "field investigation of Tibetan history", Beijing: Tibetan studies in China
Li Anzhai, Yu Shi Yu, 2002, "Li Anzhai and Yu Shiyu selected Tibetan literary theory". Beijing: China Tibetan studies press
Kapstein, Matthew ed. 2009, Buddhism between Tibet and China, Boston: Wisdom Publi

The second unit:
The symbol and meaning of hierophany.

8th week:
The study of Material Culture in Buddhism
Giuseppe Tucci, 2001, Tibet archeology, translated by Hong Kong, Beijing: China Tibetan studies press.
Shi Taian, 2005, "Tibet epic and rap artists", Geng Sheng translation, Chen Qingying revisions, Beijing: China Tibetan studies press
South China's 1990 Zhang: BOD GNAV Rabs Kyi lo rgyus nor buvi me long, Chengdu: Sichuan Nationalities Press.
Tucci, Gergoe, 1990, Tibetan Painted Scrolls, Kyoto: Rinsen Book Co., Ltd

9th week:

The landscape of the Buddhist Society and the sacred objects.

David Jackson, 2001, history of Tibet painting, Lhasa: Tibet people's publishing house.

10th week:

Karma belief / reincarnation concept


The third unit:

Buddhism and social transformation

11th week: Social practice, beliefs and knowledge interaction in Mongolia and Tibet

Yu Xiangwen, 1947: social survey of nomadic Tibetan areas in Northwest China, Shanghai Commercial Press.
R.A. Stein, 1981, Gan Qingchuan Tibetan ancient tribe examination, Sichuan people's publishing house.
Qi Qi, et al. 2005, the God and man of Himalayas, translated into red eggplant, Chinese Tibetan studies press.
Zhu Qi Yuan, 1988, "Zai Luo: Tibetan regime in Song Dynasty", Qinghai people’s publishing house.

12th week: Reciprocity in villages and management of public environmental resources


13th week: Buddhism structural transformation of monasteries in Tibet.


Fourth unit: Rethinking in the Buddhist society and the religious-political relationship

14th week: The religious political structure system of Tibet society

Luciano Petech, 2008, "the nobility and government of Tibet", translated by Shen
Weirong and Song Liming, published by Deng Ruiling school and the center of Tibetan studies.
Donga Losanchi column, 1981, on Tibet's BOD Kyi chos SRID Zung vbrel SKOR bshad PA, national publishing house.
Luciano Petech, 1990, “Central Tibet and the Mongols —— The Yuan-Sa-skya Period of Tibetan History”, Rome

15th week: The politics of presence: Buddhist political rights

May Goldstein, 1994, the destruction of the kingdom of Lama, translated by Du Yongbin, current affairs press
A. Tom Grunfeld, 1990, the birth of modern Tibet, translated by Kunming and Wang Baoyu, Chinese Tibetan Publishing House
Tuttle, Gray 2005. Tibetan Buddhists in the Making of Modern China, Columbia University

16th weeks: Buddhism and state politics: the political aspirations of Buddhist Saints

Xaiyu, 2013, Buddhism, violence and Nationalism: Chinese Buddhism during the war of resistance against Japan, Chinese University Hong Kong press.
Learning fool, 2015, "socialist transformation of Chinese Buddhism", Chinese University Hong Kong press
Liu Yuguang, 2012, "Engaged Buddhism": radical Buddhism, secular civil society and modern Buddhist political introspection. Journal of philosophy of National Taiwan University

17th weeks: oral report / study summary