

## **Taoism and Ecology Conference Participants and Abstracts**

**Roger T. Ames** is professor of Chinese philosophy at the University of Hawaii where he directs its Center for Chinese Studies. He is a translator of Chinese classics such as *Sun-tzu: The Art of Warfare*, *Sun Pin: The Art of Warfare* (with D.C. Lau), *The Confucian Analects: A Philosophical Translation* (with H. Rosemont, Jr.), and is the co-author of several interpretative studies of classical Chinese philosophy: *Thinking through Confucius*, *Anticipating China*, and *Thinking from the Han* (all with D. Hall).

### **Abstract of paper: The Local and Focal in Realizing a Daoist World**

I would like to expand upon and illustrate some propositions that I take to be fundamental to an understanding of the Daoist world. These proposition are: 1) the priority of situation over agency; 2) the priority of process and change over form and stasis; 3) the radial center rather than boundaries; 4) the moving line rather than place; 5) daode, or focusing the field: getting the most out of your ingredients; 6) the indeterminate aspect; 7) wuhua: something becoming something else; 8) the affirmation of death; and 9) deference and the parity among things. These assumptions provide us with a way of accessing, articulating, and illustrating the ecological sensibilities which pervade the early Daoist literature.

**E. N. Anderson** received his B.A. from Harvard College, 1962, and his Ph.D. from the University of California, Berkeley, 1967. He has been teaching at the University of California, Riverside from 1966 to the present. His major works include *The Food of China* (Yale University Press, 1988); *Ecologies of the Heart* (Oxford University Press, 1996). His professional focus is on cultural ecology and ethnobiology. His principal areas of field work have been Hong Kong (1965-66 and 1974-75), Malaysia and Singapore (1970-71), British Columbia (1984-85), Yucatan Peninsula of Mexico (1991, 1996).

### **Abstract of paper: Flowering Apricot: Environmental Practice, Folk Religion, and Daoism**

Daoism is closely related to the wider complex of belief that makes up Chinese traditional religion. During field work on cultural ecology in Hong Kong a generation ago, I was able to observe the relationship between practice and belief in environmental management. Pragmatic management of land, water, plant and animal resources was typically represented in spiritual or (broadly) "religious" terms. Feng-shui, sacred trees, guardian spirits of the locality, and village festival cycles were inseparably connected to the ordinary practice of cultivation and resource management. Discourse on landscape often took a religious form, while having an empirical content. Also, sanctions that an outsider might call "supernatural" were typically invoked to convince individuals to act in a conservationist manner--i.e., for a long-term, widely extended benefit as opposed to a short-term, narrow one. The traditional farmers and fishers did not see this as using "religious" sanctions to enforce "materialistic" behavior. They did not see those

realms as separate. In fact, they did not have categories equivalent to "religion" or "supernatural." They saw the world as a single process--a play of cosmic forces, in which deities, good and evil influences, dragons, and channels of qi were as real and immanent as winds, storms, trees, and rocks.

**Charles Belyea** is founding director of Orthodox Taoism in America (O.D.A.), a non-profit religious organization, begun in 1982, dedicated to the transmission of *Chengyidao* (orthodox Taoism) to the West. Mr. Belyea holds a degree in Asian Aesthetics and has received 30 years of training in Tantric (Tibetan) Buddhism and orthodox Taoism with particular interest in ritual meditation. In Taiwan (1977-78) he was adopted into a Chinese (Shanxi) Taoist family as a lineage-holding successor to their tradition of orthodox Taoism. Since completing a one-year solitary retreat (1981) he has been involved in the design of California state and U.S. national standards for graduate education in traditional Chinese medicine (MSTCM). In the last three years he has dedicated himself to teaching Taoism and designing a curriculum for the training of orthodox Taoist priests in America. O.D.A., an organization he founded, is now in the process of publishing the *Willow Record* (a series of books on *Chengyidao* [volume one, on the practice of *zuowang* to be printed in 1998]) and building an authentic (orthodox) *Daotan* (Taoist shrine/temple) in California. O.D.A. also publishes a quarterly newsletter called "Frost Bell" which has subscribers worldwide.

**Anne D. Birdwhistell** is Professor of Philosophy and Asian Civilization at the Richard Stockton College of New Jersey and East Asian Book Review Editor for Philosophy East and West. She has published *Transition to Neo-Confucianism: Shao Yung on Knowledge and Symbols of Reality* (Stanford University Press, 1989), *Li Yong (1627-1705) and Epistemological Dimensions of Confucian Philosophy* (Stanford University Press, 1996), and a number of articles. She received her M. A. and Ph.D. from Stanford University and her B. A. from the University of Pennsylvania. Her research interests now focus on comparative philosophy, particularly in respect to environmental and gender issues.

### **Abstract of paper: The Ecology Question in Taoism: Can Ancient Texts Speak to Contemporary Issues?**

This paper is concerned with the problem of how to construct new ways to think about nature that will contribute to positive changes in the treatment of the environment. I suggest that Taoist ideas can be utilized as a resource, but that current views must also be analyzed in order to determine how Taoist conceptions can be made relevant. Drawing on strategies of analysis of ecofeminism, I make several proposals, one of which is that the dualism of culture and nature must be destroyed and replaced by a recognition that the environment itself is a category of society. Taoist ideas, along with others, can help show how this theoretical position makes sense and can further suggest ways to acquire support for it. Taoism can contribute, for instance, to new formulations of the 'groundedness' of human society and to the composition of new stories that make and confirm our human identities.

**Robert F. Campany** earned his doctorate from the University of Chicago in 1988. He is Associate Professor of Religious Studies and East Asian Languages and Cultures at Indiana University, where he has taught since 1988. His book on the origins of the Chinese marvel tales known as *zhiguai*, titled *Strange Writing: Anomaly Accounts in Early Medieval China*, was published in 1996 by State University of New York Press.

**Abstract of paper: Ingesting the Marvelous: The Taoist's Relationship to Nature According to Ge Hong (283-343 C.E.)**

Sorting out the implied "ecology" of Ge Hong and his tradition is no simple matter. To some extent, that ecology was one of transformation and ingestion: the earth was conceived as a fecund source of life-forms which, if harvested, carefully processed, and consumed, conveyed great benefits on the adept. The natural environment was not thought of as subject to depletion by humankind, or as needing special protection from humans. That was, in part, because nature admirably protected itself. It was the adept who needed talismanic protection when venturing into the wild. We might say that Ge Hong's implied ecology was an esoteric one, in that it imbued nature with an aura of sacrality and restricted access to its secrets. No stage of the gathering, transforming, and ingesting process could be safely undertaken without detailed knowledge of the esoteric procedures revealed in texts which were themselves closely guarded. From one perspective, Ge Hong's Taoism can be seen as making daring forays into the arcana of Earth and Heaven; from another, he can be viewed as radically dependent on Earth's resources for the most essential part of his religious work.

**Chu Ron Guey** received his Ph.D. in Chinese thought from Columbia University in 1988 and taught at St. Lawrence University, Bryn Mawr College and Columbia University before taking up a research position with Academia Sinica in Taiwan. His primary research interest is in Confucianism, with a particular focus on Neo-Confucianism. He edited three volumes of anthologies of Wing-tsit Chan's writings in Chinese and co-edited two volumes of conference papers in Chinese on Taoism and popular religion in Taiwan with Lee Feng-mao. His most recent publication is an article on Confucianism and human rights in a volume published by Columbia University Press in 1997.

**Abstract of paper: Chinese Geomancy in Environmental Perspective**

This paper will explore the ways by which the ancient Chinese environmental art, known as feng-shui, in its various modern garbs might contribute to alleviating ecological problems in modernizing Asian countries. Feng-shui, the geomancy of wind and water, is the most visible manifestation of the Taoist concept of the natural world in daily life. In its classical form, feng-shui represents an excellent expression of a Chinese and Taoist "holistic" and "vitalist" cosmology. In practical terms, feng-shui has been called the "art of adapting the residences of the living and the dead so as to cooperate and harmonise with the local currents of the cosmic

breath" (definition by Chatley) . Even in the face of the challenging westernization in modern times, feng-shui continues to dictate the ways Asian people build their city skylines or arrange their home furniture. While feng-shui thrives today, other aspects of traditional Chinese culture are barely surviving. As their predecessors have done for hundreds, if not thousands, of years, modern Asians in China, Korea, Japan, and southeast Asia have been practicing the art of Chinese geomancy to situate their persons in relation to the immediate world and to achieve a harmonious interface with the natural order. Despite occasional ill-effects on the environment, feng-shui, as I will argue in this paper, holds the best key for developing a nativist ecology in today's Asia. This ancient Taoist technology of living with nature may be recruited again and redirected to perform its age-old role in a rapidly industrializing Asia.

**Vincent F. Chu** is the chief instructor at the Gin Soon Tai Chi Club in Boston's Chinatown. He started studying Classical Yang Family Style Tai Chi Chuan when he was 7 years old with his father, Master Gin Soon Chu. Vincent has studied Tai Chi Chuan with Grandmaster Yang Sau-Chung, heir of the legendary Yang Cheng-Fu, and Master Ip Tai Tak of Hong Kong. He has a well-rounded training in Classical Yang Family fist forms (slow and fast forms), Push Hands, weapons forms (staff, broadsword and spear) and *qigong* forms. He is a frequent contributor to martial arts magazines.

**Edward Davis** received his BA from Harvard College in 1976 and his M.A./Ph.D. from University of California - Berkeley 1981/1993. He is currently completing a book on spirit-possession and exorcism in the twelfth century entitled *Society and the Supernatural in Sung China*. His interests include: Middle Period Chinese History; Taoism; Tantric Buddhism; Gender and Social History.

**Norman Girardot** is professor of the comparative history of religions at Lehigh University. His research has dealt with Taoism (e.g., *Myth and Meaning in Early Taoism* and other works), Chinese mythology, and the history of the study of Chinese religions. Other areas of interest include American visionary "folk" or "outsider" art and popular religious movements in the United States (e.g., the Elvis "cult" phenomenon). His book entitled *The Whole Duty of Man: James Legge (1815-1897) and the Victorian Translation of China. 19th-century Transformations of Missionary History, Sinological Orientalism, and the Comparative Science of Religion* is forthcoming from the University of California Press.

**Russell Goodman** studied at Penn, Oxford, and Johns Hopkins, and is the author of *American Philosophy and the Romantic Tradition* (Cambridge, 1990) and *Pragmatism: A Contemporary Reader* (Routledge, 1995). He has published papers on Daoism and Hinduism, on Wittgenstein's ethical philosophy, and on William James; and a series of recent papers on Ralph Waldo Emerson. Goodman served as a Fulbright Lecturer at the University of Barcelona in 1993, and as Chair of the Philosophy Department at the University of New Mexico from 1990-96.

**John A. Grim** is a professor in the Department of Religion at Bucknell University, Lewisburg, PA. As a historian of religions, John undertakes annual field studies in American Indian lifeways among the Apsaalooke/Crow peoples of Montana and the Swy-ahl-puh/Salish peoples of the Columbia River Plateau in eastern Washington. He published *The Shaman: Patterns of Religious Healing Among the Ojibway Indians*, a study of Anishinaabe/Ojibway healing practitioners, with the University of Oklahoma Press. With his wife, Mary Evelyn Tucker, he has co-edited *Worldviews and Ecology* a book discussing perspectives on the environmental crisis from world religions and contemporary philosophy. Mary Evelyn and John are currently organizing the series of twelve conferences on Religions of the World and Ecology held at Harvard University's Center for the Study of World Religions. John is also president of the American Teilhard Association.

**Thomas H. Hahn** received his M.A. at the University of Frankfurt in Main, Germany in 1984. His thesis topic was Lu Dongbin and his commentaries on the *Lao Tzu*. From 1984 to 1987 he conducted research to investigate present day Taoism in China (Shanghai, Chengdu, Beijing). From 1988 to 1990 he was at the University of Marburg where he was a researcher in Chinese religion and traditional Chinese education. He received librarian's training (1990-1998) at the University of Heidelberg. He completed his Ph.D. thesis in 1997 on "Chinese Mountains and their gazetteers." In May 1998 he has become an academic librarian at Memorial Library of the University of Wisconsin at Madison. He is working on a book project on Zhang Xiangwen, China's leading 20th century geographer.

### **Abstract of paper: Wild Thoughts: On Taoist Notions of Wilderness**

Chinese religions, and especially Taoism, have many terms for "nature." To nourish one's nature meant to strive for longevity and immortality. Longevity usually meant sustaining oneself in a secular world via highly sophisticated dietetic measures built into daily routines. Immortality, on the other hand, meant "living" in an environment that functioned itself as an agent for perpetual bliss and readily available nourishment. Chinese notions of paradise -- and their Taoist versions thereof -- do have rather specific attributes. The highest values being that of order and vertical social stability, of pureness and tranquility, this realm is the antipode to an environment that is beset with wild animals, polluted waters, sudden landslides and other, generally uncontrollable natural elements of hostile wilderness. However, wilderness as a physical territory in historic China underwent various qualitative definitions (symbolic, metaphorical, political, cosmological) of spatiality. My proposal concerns the questions: 1) Did anything like specifically Taoist methods of interpreting disaster, natural calamities or the appropriation and taming of potentially "dangerous" spaces proposed to the state and the people (lao bai xing) exist at all? 2) Why is it that evidently the positivistic attitude of Taoists to nourish "one's own nature" did not necessarily lead towards an attitude concerning the "outer" nature that in modern terms can be dubbed "ecologically conscious" on any significant scale? 3) Which corpora of ancient (or modern!) Chinese texts would we have to scan to come up with a scripture written along the lines of the

Sand County Almanac (by Aldo Leopold)? And finally: would we label this (or these) texts as "Taoist"?

**David L. Hall** is Professor of philosophy at the University of Texas at El Paso. He received his Ph.D. in Religious Studies from Yale University in 1967. His principal research interests are American philosophy and comparative Chinese/Western philosophy. His books include: *Thinking From the Han: Self, Truth, and Transcendence in China and the West* (SUNY, 1998) with Roger Ames; *Anticipating China: Thinking through the Narratives of Chinese and Western Culture* (SUNY, 1995) with Roger Ames; *Richard Rorty: Prophet and Poet of the New Pragmatism* (SUNY, 1994); *Thinking through Confucius* (SUNY, 1987) with Roger Ames.

### **Abstract of paper: From Reference to Deference: Taoism and the Natural World**

The presumption that construing a world of "objects" or "states of affairs" in terms of description, analysis, or an organization of its elements, provides us with appropriate knowledge is a central claim of the sort of commonsense rationalism undergirding much of Western philosophical and scientific understandings. One of the implications of such a presumption is that "referential language" -- which presupposes a world of objects or states of affairs -- is privileged in most of our informative discourse. Attempts to develop alternative epistemologies within the Anglo-European tradition have often fallen short because of the inability to escape the limitations of referential language. In this paper I will suggest that the language of Taoism is, first and foremost, a language of deference, rather than reference. Beginning with a contrast between nameless and nameable Tao, I will compare the knowing, acting, feeling functions implicit in dominant Western models of knowledge with the wuzhi ("unprincipled knowing"), wuwei ("nonassertive action"), and wuyu ("objectless desire") "mirroring" activities of Taoism ("The sage is like a mirror-- He neither sees things off nor goes out to meet them. He responds to everything without storing anything up.") . My conclusion will be that Taoism promotes a deferential understanding of "the natural world" and, thus, provides a model for ethical interactions with one's natural environs.

**Jonathan R. Herman**, Assistant Professor of Philosophy and Religious Studies at Georgia State University, received his doctorate in Chinese Religion from Harvard University in 1992. He is the author of *I and Tao: Martin Buber's Encounter with Chuang Tzu* (SUNY Press, 1996) and several essays on hermeneutics and comparative mysticism.

### **Abstract of paper: Taoist Environmentalism in the West: Ursula K. Le Guin's Transmission of Taoism**

One fascinating aspect of Taoism is that it is now taking hold in the West, albeit in a form that may be only intermittently related to its Chinese roots. There are now self-professed Taoists in America, poets and artists who claim Taoist influence, and even "translations" of and commentaries on classical texts by people who neither speak nor read Chinese. Many scholars

dismiss such phenomena as the results of misinformation or fraud; others view them as part of the organic process of tradition and transformation. In any event, they are rapidly becoming an important aspect of Western culture and they may someday force scholars to reconfigure their understandings of "Taoism." One of the most interesting and intellectually responsible figures in this phenomenon is Ursula K. Le Guin, the fantasist and science fiction author who has also written extensively on feminism, literature, and social issues. Le Guin was exposed to Taoism in her youth -- her father had requested that passages from the Taode jing be read at his funeral -- and Taoist themes are evident in many of her works. One text in particular, *The Lathe of Heaven*, draws its title from a mistranslation of Zhuangzi and quotes both it and the Taode jing throughout. In this essay, I will examine how Le Guin's transformation of Taoism reflects an environmental ethic, focusing both on her works of fiction and on her recently published rendition -- she insists that it is not a "translation" -- of Laozi's Taode jing.

**Russell Kirkland** is associate professor of religion at the University of Georgia. He earned his B.A. in religious studies and M.A. in Asian history from Brown University in 1976; and an M.A. in religious studies (1982) and Ph.D. in Chinese language and culture (1986) from Indiana University. He has taught Taoism and related subjects at the University of Rochester, the University of Missouri, Oberlin College, Stanford University, and Macalester College. He has published more than a dozen studies of Taoism and the history and religions of China, Tibet, Korea, and Japan. A frequent contributor to *Religious Studies Review*, he has been Book Review Editor for the *Journal of Chinese Religions* since 1990, and serves on the executive board of the Society for the Study of Chinese Religions.

**Abstract of paper: "Life," "Nature," and "Responsible (Non-)Action": Perspectives from the Neiye, Zhuangzi, and Taode jing**

For decades, classical Taoism has been widely interpreted as offering solutions to problems that modern Westerners perceive in their own world. Such ideas have been based upon certain readings of specific Taoist texts. Generation after generation have burdened those texts with layer upon layer of interpretation that have little or nothing to do with the historical or textual realities of the original texts. As Steve Bradbury has said, "Because the vast majority of its translators, Western and Chinese, were attracted to [the Taode jing] in the first place because of their humanist faith in Taoism as a 'common heritage of mankind,' and of the Tao Te ching as proto-humanist doctrine compatible with liberal Protestantism, they have usually produced . . . readings of the work that not only tend to reduce it to a Western epistemology but also endorse a Western agenda" (see "The American Conquest of Philosophical Taoism," in *Translation East and West: A Cross-Cultural Approach*, edited by Cornelia N. Moore and Lucy Lower [Honolulu: University of Hawaii College of Languages, Linguistics and Literature & East-West Center, 1992), 29-41, p. 31). That agenda, generally speaking, relates to a modern meta-narrative, which at times subordinates historical and cultural facts to a yearning for a utopian society, free of the evils that supposedly afflict the world under whatever oppressive yoke the interpreter sees as their cause (e.g. "organized religion," "industrial development," "big business," "technology," or "patriarchal hegemony"). I propose to set aside such interpretive agendas long enough to see if exegetical analysis can establish the authentic parameters of what the contributors to ancient

Taoist texts really thought about the nature of life's forces and about the responsible human's proper course of action (or non-action). Specifically, I will explore three classical texts--the Taode jing, Zhuangzi, and the long-neglected Neiye-- to see what they do or do not actually say concerning certain basic issues of our own conceptual and ideological debates. Among those issues will be the following: What, precisely, is the nature of "life" (that is, what are the characteristics of living things)? What, precisely, is the significance of "life" (that is, in what sense, if any, is "life" more desirable than its absence)? And what does it mean for a human to live in accordance with the "nature" of things as they are? I expect that some of the answers to these questions may suggest a need for reconceptualization of many of our own issues.

**Paul Kjellberg** studied at Tung-hai University in Taiwan and at the University of Hawaii in Manoa before completing his degree in philosophy at Stanford in 1993. He co-edited *Skepticism, Relativism, and Ethics in the Zhuangzi* with P. J. Ivanhoe and is working on *The Chinese Skeptical Tradition*, a translation and analysis of Neo-Taoist, Buddhist, and Neo-Confucian commentaries on Zhuangzi. He is currently a senior fellow at Harvard's Center for the Study of World Religions and in the fall will be returning to Los Angeles, where he teaches at Whittier College and Hsi Lai University.

**Terry Kleeman** teaches in the Religious Studies and East Asian Languages and Literatures departments at the University of Colorado at Boulder, and has taught at the College of William and Mary, the University of Minnesota, and the University of Pennsylvania. A graduate of the University of California at Berkeley (Ph.D.) and the University of British Columbia (M.A.), he has pursued research overseas at National Taiwan University, Taisho University (Tokyo), the *École Pratique des Hautes Études* (Sorbonne, Paris), and the University of Tokyo. His primary field is East Asian religion, especially Chinese popular religion and religious Taoism. He is the author of *A God's Own Tale: The Book of Transformations of Wenchang* (SUNY, 1994), a study of the 12th c. revealed autobiography of the Chinese god of learning, and *Great Perfection: Religion and Ethnicity in a Chinese Millennial Kingdom* (University of Hawaii Press, 1998), an account of the Ba people of southwest China, their conversion to Taoism, and their attempt to create a Taoist millennial kingdom in Sichuan during the first half of the fourth century C.E.

**Livia Kohn** is associate professor of religion at Boston University. She has written *Taoist Mystical Philosophy: The Scripture of Western Ascension*, *Early Chinese Mysticism*, and *Early Steps to the Tao: Sina Chengzhen's Zuowangun* and edited *Taoist Meditation and Longevity Techniques* and co-edited *Lao Tzu* and the *Tao Te Ching*.

**Michael LaFargue** received his Th.D. in New Testament Studies from Harvard Divinity School 1978. Since then he has specialized in applying methods developed in biblical studies to the



interpretation of Asian religious texts. He has been a part-time professor in the Religious Studies Program at University of Massachusetts-Boston since 1978, and has been the director of the East Asian Studies Program there since 1995. He's also taught as visiting professor at Wheaton College, Wellesley College, and Boston University. He has published four books: *Language and Gnosis: Form and Meaning in the Acts of Thomas* (Fortress, 1985); *The Tao of the Tao Te Ching* (SUNY Press, 1992); *Tao and Method: A reasoned approach to the Tao Te Ching* (SUNY Press, 1994); and *Lao Tzu and the Tao Te Ching*, co-edited with Livia Kohn (SUNY Press, 1998).

### **Abstract of paper: "Nature" as Part of the Human-Cultural World in Taoist Thought**

The opposition "nature" vs. "culture" has played a major role in modern Western thought. Because of this, many Westerners approaching Taoism have interpreted Taoist thought about nature in the same context, assuming that Taoists were "nature-lovers" in the modern mode, and based their thought on "the laws of nature," understood in contrast to human culture and human laws. In this paper I will argue first that the above notion of nature is thoroughly modern. The traditional Taoist notion of "what is natural" ( ziran) is quite different; it does not refer to what lies completely outside human culture. It is an "ideal" notion of an organically harmonious ordering, an ideal that normally requires conscious effort to cultivate and achieve, rather than something that happens with no human intervention whatsoever. This ideal is part of "Taoist culture." Secondly, I want to argue that the modern idea of nature is itself problematic, especially so when used as a guide in the ecology movement. Modern people have become so interested in nature because of the "meaning" nature has to the modern cultural consciousness; in this sense the "nature" that people really want to preserve is actually part of modern human culture. I will suggest several concrete ways in which adopting the traditional Taoist notion of nature might serve as a better basis for ecological awareness and effort.

**Lai Chi-tim** is a professor in the Department of Religions at the Chinese University of Hong Kong. His areas of interest are: the history of Taoism, Six Dynasties Taoist classics; Psychology and Sociology of religion, religion and hermeneutics.

### **Abstract of paper: A Study in the Concept of Zhong-he (Central Harmony) in the *Taiping Jing*: Human Responsibility for the Maladies of Heaven and Earth**

This article attempts to examine the early Taoist concern for the cries and illness of heaven and earth proclaimed in *Taiping jing*. As its basic concern in the text, the Taoist scripture calls for a restoration of the state of "Harmony" (zhong-he) and "Mutual Communication" (xiang-tong) among the three different realms of heaven, earth and humanity. It strongly criticizes how humans, during the age of lower antiquity, did serious harm to the original harmony between nature and humans (established during the age of upper antiquity). Therefore, in consequence of human mischief, calamities, illness, wars, and natural sufferings resulted. In order to rectify this mischief, the authors of *Taiping jing* proclaimed that the states of he and hong have to be restored again, which are conceived as the foundation of "great peace" (tai-ping) for the cosmic, natural and human worlds. Most important is that human responsibility for curing the illness of nature is emphasized. This paper aims at a hermeneutics that critically integrates our present

ecological concern with the message elicited in this important Taoist text. Above all, I will work out how the Taiping jing calls for human responsibility for harmonious nature-human relationships and for establishing the state of great peace.

**Ursula K. Le Guin** was born in California, graduated from Radcliffe and earned her master's degree at Columbia University. She is one of the most distinguished living American authors and the winner of numerous literary awards, including the National Book Award, the Nebula and the Hugo. She has written many novels and short stories, some of which have Taoist and ecological themes (e.g., *The Left Hand of Darkness*, *The Dispossessed*, *The Lathe of Heaven*, *Always Coming Home*). She has recently published a rendition (along with J.P. Seaton) of the *Taodejing* (published by Shambhala Press).

**Liu Xiaogan** received his Ph.D. from Beijing University in 1985 and has been associate professor there. He was visiting scholar at the University of Michigan, Harvard, and Princeton from 1988 through 1993 before he moved to Singapore. Currently he is a senior lecturer at the National University of Singapore. Most of his books and papers are about textual analysis and philosophical interpretation of Laozi and Zhuangzi, in addition to cultural issues in modern China.

### **Abstract of paper: Non-action (Wuwei) and the Environment Today: Conceptual and Applied Study of Laozi's Philosophy**

Based on a textual and lexicological investigation, this paper attempts to reinterpret the concept of wuwei (non-action) and discuss its significance in both the contexts of Laozi's philosophy and current environmental issues. In comparison with general actions, wuwei means better approaches to higher standard of human actions and their results. Wuwei is not a single meaning term, but a cluster of similar terms and phrases. In fact, wuwei represents an alternative value orientation and demands the most appropriate actions. Meanwhile, the paper attempts to apply theoretical points of wuwei to the explanation of issues such as environmental reservation, especially to the analyses of two cases. This paper demonstrates that the Taoist theory of wuwei is highly relevant to current environmental discussions. It offers an alternative analysis of the causes of ecological crises, which will be helpful to healthy movements of protection themselves. Needless to say, wuwei is not a miraculous cure: it is for long term protection of the environment and for radical resolution of ecological crises, not for immediately extinguishing a fire. Nevertheless, the theory of wuwei may help us to learn lessons from cases of emergency and to find a way to prevent tragedies from happening in the future. The analysis and application of the theory of wuwei in this paper is founded on the systematic reconstruction of Laozi's philosophy. According to my understanding, wuwei is the methodological principle to actualize ziran or naturalness, the core value in Laozi's system. Tao as the ultimate source and ground of the universe provides metaphysical and axiological foundation for both wuwei and ziran, while Laozi's theory of dialectics supports ziran and wuwei in the perspective of human experience.

Different from most papers in the discussions of environmental ethics or comparative studies, which focused on the theoretical aspects of the relations of humans and nature, this paper focuses on two aspects. The first is the conceptual investigation and interpretation of wuwei. The second is discussion of two cases, namely the conflagration of the Indonesian rain forest and the miserable experience of the Inuit community caused by a campaign conducted by Greenpeace.

**Weidong Lu** is Professor of Chinese medicine at New England School of Acupuncture in Watertown, Mass. He graduated and received his medical degree from Zhejiang College of Traditional Chinese Medicine in Hangzhou in 1983. He has been teaching Chinese medicine including Chinese herbal medicine and acupuncture in China and in the United States for more than ten years. He is currently the Chairman of Department of Chinese Herbal Medicine at New England School of Acupuncture. He is also the consultant of research projects at the Center for Alternative Medicine Research at Beth Israel Deaconess Medical Center in Boston. He serves as the vice chairman of the Committee on Acupuncture under the Massachusetts Board of Registration in Medicine. He also has private practice in Chinese herbal medicine and acupuncture in Watertown, Mass.

**Jeffrey Meyer** received his Ph.D. in History of Religions from the University of Chicago in 1973. He is currently Professor and Chair of the Religious Studies Department, University of North Carolina at Charlotte. Dr. Meyer has been awarded grants by the Fulbright Foundation, the American Council of Learned Societies, the Pacific Cultural Foundation, the UNCC Foundation, and the Cosmos Society. His publications on Beijing, Chinese architecture, and sacred places include: *Peking as a Sacred City* (Orient Cultural Service, 1976); *The Dragons of Tiananmen: Beijing as a Sacred City*, Columbia (University of South Carolina Press, 1991); "Traditional Peking: The Architecture of Conditional Power," in *The City as a Sacred Center*, ed. Bardwell Smith and Holly Reynolds (E. J. Brill, 1987); "Feng-shui" of the Chinese City," *History of Religions*, vol. 18, no. 2, November 1978; "Chinese Buddhist Monastic Temples as Cosmograms," in Emily Lyle, ed., *Sacred Architecture in the Traditions of China, Judaism and Islam* (Edinburgh, 1992); "Rural Villages and Buddhist Monasteries" Contrasting Spatial Orientations in China," *Architecture and Behavior* Special Issue: "Layout of Sacred Places," ed. Rana P.B. Singh, vol. 9, #2 (1993); "The Eagle and the Dragon: Comparing Washington and Beijing," *Washington History*, Vol. 8, No. 2 (Fall/Winter 1996-97). He has also published on moral education in China.

### **Abstract of paper: Taoist Chinese Gardens as Ecological Texts**

This presentation will consider elements of Chinese garden design as providing possible principles on which to base a Taoist environmental ethic. Since ecology is a contemporary concern, I do not think anything can be found which directly addresses this concern in historical Taoism, either Taojia or Taojiao. In fact, I would add that none of the major religious traditions addresses ecological concerns, but all of them have resources to do so: texts, traditions,

paradigmatic figures, etc., which can be interpreted and brought to bear to shape an environmental ethic. I think that the garden tradition in China is influenced by Taojia ideas (the relative position of humans in the overall scheme of things, non-action, reducing desires, humility, reversal of normal [Confucian] values, usefulness of the useless, harmony with Tao) and symbols (water, indistinctness, darkness); and Taojiao ideas (retreat to the mountains, eremitic dwellings, mysterious grottoes connected to other worlds, spirits, spiritual topography, precious stones and minerals, magical birds, efficacious trees and vegetation, and sacred springs) may be used as a 'sacred text,' or source of ideas which can shape a Taoist ethic of the environment. The overall idea is simple. Most of the garden elements mentioned above imply the submission of the human to the natural order. The natural forms dictate the form of the garden and the arrangement of the elements in it. The human participant is a humble and impermanent visitor and must conform to an order, though subtle and hard to delineate, rather than impose order. From this general principle I would develop an environmental ethic which respects what we have come to call "the natural world."

**James Miller** is a doctoral student at Boston University and is writing a comparative theology of religion based on Shangqing cosmology entitled *The Economy of Cosmic Power*.

**Rene Navarro** is a licensed acupuncturist and herbalist in Massachusetts and a senior instructor of the International Healing Tao Center. This summer he will be an instructor of meditation and *qigong* at the Hawaii College of Traditional Oriental Medicine in Maui, and he will be at the Tao Garden in Chiang Mai, Thailand this winter. A faculty member of the Acupuncture Therapeutics and Research Center in the Philippines, he is going to teach *qigong*, acupuncture, Tai Chi Chuan, and abdominal massage at the ATRC starting in March 1999. He has edited and has been contributing writer for Mantak Chia's *Greatest Enlightenment of Kan and Li* and *Chi Nei Tsang Internal Organs Chi Massage*. He has been appointed editor for the *Healing Tao* internal alchemy series presenting the Transmissions of White Cloud Hermit . An anthologized poet, his book *Du-Fu's Cottage and Other Poems* was published in 1997.

**Peter Nickerson** is an assistant professor in the Department of Religion at Duke University. He received his Ph.D. in Chinese history from the University of California, Berkeley in 1996. His research interests and publications have primarily concerned the Taoist religion and its place in medieval Chinese society, although he has recently also begun to carry out field research based on projects in southern Taiwan concerning Taoism and popular religion in contemporary Taiwanese society.

**Jordan Paper** is a professor in the East Asian, Religious Studies and Women's Studies Programs as York University (Toronto), and is an adjunct professor in York's Faculty of Environmental

Studies. He has written books on Chinese religion, northern Native American religions, and female spirituality. Over the last few years, he has participated in several conferences on religion and the environment, focusing on China.

### **Abstract of paper: "Taoism" and "Deep Ecology": Fantasy and Potentiality**

As the supervisor of doctoral dissertations relevant to religion in the Faculty of Environmental Studies at my university, I have become aware of a Western mythos concerning "Taoism" and environmental concerns. This paper will expand upon my brief mention of this phenomenon in my more general presentation, "Chinese Religion and the Environmental Crisis," to the "Religion and Ecology Conference #3" (April, 1997), sponsored by the Boston Research Center for the 21st Century. Typically, this new Western perception is not based on the religious practices and understandings of Taoism but on the two primary texts categorized under the rubric of Taojia. Western environmentalists tend to utilize the more romantic translations of the Taode jing and the Zhuangzi and interpret these texts with little or no awareness of their historical, cultural, religious and ideological contexts nor their varying interpretations throughout the course of Chinese history and for differing purposes. This paper will first analyze this new acultural perception of "Taoist" tenets and the environment. Next, it will contrast these perceptions with Chinese understandings of the relevant passages in several historical periods. Finally, the paper will suggest new interpretations of core aspects of these and related texts to accord with contemporary environmental concerns that remain compatible with the Chinese background of these texts. The above mentioned texts and others do offer understandings that can assist in creating less harmful human interactions with nature and the environment, but these would be meaningful only if they remain integral with pertinent aspects of the Chinese worldview.

**Julian Pas** (S.T.D. and S.T.L., University of Louvain, Belgium; Ph.D. McMaster University, Hamilton, Ontario, Canada), is professor emeritus of Religious Studies at the University of Saskatchewan, Saskatoon, Canada. His prior books include *The Turning of the Tide: Religion in China Today* (1989); *Taoist Meditation*, translated with Norman Girardot from the French *Meditation Taoiste* by Isabelle Robinet (1993); *Visions of Sukhavati: Shan-tao's Commentary on the Kuan wu-liang-shou-Fo ching* (1995); and *A Select Bibliography on Taoism*, a second enlarged edition (1997). His *Historical Dictionary of Taoism* is forthcoming soon. He has published several dozen professional articles and book chapters, on Chinese Buddhism, Taoism and the Popular Religion of China, in such journals as *History of Religions*, *Monumenta Serica*, *Journal of the Royal Asiatic Society* (Hong Kong Branch), *Journal of Chinese Religions*, *Field Materials*, *Institute of Ethnology*, *Academia Sinica*. He was the editor of the *Journal of Chinese Religions* (vols. 15-20, 1987-90), and is currently the Vice President of the Society for the Study of Chinese Religions.

**John Patterson** teaches philosophy at Massey University in New Zealand. His publications include: a logic textbook, *Practical Logic*, the first book on Maori philosophy by a professional academic philosopher; *Exploring Maori Values*; *Back to Nature: A Taoist Philosophy for the*

*Environment*; a novel, *Pinkie's Problem*, and a book of poetry, *Cant Find Rest Room*. A new book called *People of the Land: A Pacific Philosophy* (on Maori philosophy and the environment) is almost ready for publication.

**Michael Puett** is Assistant Professor of Early Chinese History at Harvard University. He received his Ph.D in 1994 from the Department of Anthropology at the University of Chicago . His research interests focus primarily on the intellectual and cultural history of early China.

**Lisa Raphals** is currently Assistant Professor in the programs of History, Religion and Asian Studies at Bard College. She is the author of *Knowing Words: Wisdom and Cunning in the Classical Traditions of China and Greece*, *Sharing the Light and Representations of Women and Virtue in Early China*, and a range of studies in comparative philosophy and early Taoism.

**Kristofer Schipper** worked as a student in Paris with Max Kaltenmark and Rolf Stein. He was trained as an historian of religion and as a cultural anthropologist. After eight years of research at the Institute of Ethnology Academia Sinica, he became professor of Chinese religions at the School for Advanced Study in Religion Sciences (Ecole Pratique des Hautes Etudes) at the Sorbonne, Paris. He directs the Taoist Documentation Center of the EPHE, the Tao-tsang Project of the European Science Foundation and the Peking Temple Project of the CNRS and the Dutch Academy of Sciences. He is editor of the journal *Sanjiao wenxian*. Since 1992 he is professor of Chinese History at the University of Leiden (Holland).

### **Abstract of paper: Taoist Ecology: The Inner Transformation**

This presentation will stress that there is more to the issue of Taoism and ecology than just general principles and ideas about human beings and nature. In Taoism there are concrete ecological rules and also practical experiences to support these rules. The Tianshi Tao (celestial masters) laid down explicit and important ecological rules, and we can see how and why they were laid down and in what context. These same principles prevailed from late antiquity to the early middle ages, as seen in Tang texts. The social setting was the peasant society of Sichuan and probably of other areas. The ecosystems that were prevalent in that part of China allow us to understand to some degree how all of these traditions were put into practice. This presentation will try to link these ecological prescriptions to the "inner landscape" and look at the question of how the representation of the body informs the way Taoism approaches the environment.

**J. P. Seaton** is Professor of Chinese at the University of North Carolina, Chapel Hill. The first of his several books of Chinese poetry in translation, *The Wine of Endless Life: Taoist Drinking Songs from the Yuan Dynasty*, (Ardis, 1978, White Pine, 1985,1991) is celebrating its twentieth

year in print. His most recent is *I Don't Bow to Buddhas: Selected Poems of Yuan Mei* (Copper canyon, 1997). His work has been recently anthologized in *A Book of Luminous Things*, edited by Czeslaw Milosz, in the Norton Anthology *World Poetry*, and in *The Vintage Book of Contemporary World Poetry*, edited by J.D. McClatchy. His translation of selected chapters of the *Chuang Tzu*, with the poet Sam Hamill, appeared in May of 1998 from Shambhala. He collaborated with Ursula K. LeGuin on her version of the *Tao Te Ching*.

**Dan Seitz** received his B.A. and M.A.T. from the University of Chicago (1977,1980) and J.D. from Boston University (1985). From 1992 to the present he has been president of the New England School of Acupuncture. He currently serves as chairman of the Accreditation Commission for Acupuncture and Oriental Medicine. From 1987 to 1990 he was chief of the Acupuncture Unit of the Massachusetts Board of Registration in Medicine. From 1977 to 1979 he served as a Peace Corps Volunteer in Malaysia.

**Lawrence Sullivan** is director of the Center for the Study of World Religions, Harvard Divinity School. He took his Ph.D. in the history of religions from the University of Chicago, under the direction of Victor Turner and Mircea Eliade, and later taught on the faculty there. He has special research interest in the religious life of native peoples of South America, about which he wrote a book entitled *Icanchu's Drum* which was awarded a prize for the best book in philosophy and religion from the Association of American Publishers, and lived among the Nahuatlecos in the state of Hidalgo in Mexico. He edited the *Encyclopedia of Religion* published by Macmillan. He has served as President of the American Academy of Religions, the 8,000-member professional organization of those who teach about religion in North American colleges and universities.

**Tu Weiming** is Professor of Chinese History and Philosophy at Harvard University and a fellow of the American Academy of Arts and Sciences. He has taught at Princeton University and the University of California at Berkeley and has lectured at Peking University, Taiwan University, the Chinese University of Hong Kong, and the University of Paris. He is currently the Director of the Harvard Yenching Institute. His research interests are Confucian thought, Chinese intellectual history, Asian philosophy, and comparative religion. Among his many books are *Confucian Thought: Selfhood as Creative Transformation* (1985) and *Way, Learning, and Politics: Essays on the Chinese Intellectual* (1989) and editor of *China in Transformation* (1994) and *The Living Tree: Changing Meaning of Being Chinese Today* (1995).

**Mary Evelyn Tucker** is a professor of religion at Bucknell University in Lewisburg, Pennsylvania, where she teaches courses in world religions, Asian religions, and religion and ecology. She received her Ph.D. from Columbia University in the history of religions specializing in Confucianism in Japan. She has published *Moral and Spiritual Cultivation in*

*Japanese Neo-Confucianism* (SUNY, 1989). She co-edited *Worldviews and Ecology* (Orbis Books, 1994) with John Grim, *Buddhism and Ecology* (Harvard/CSWR, 1997) with Duncan Williams, *Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans* (CSWR, 1998) with John Berthrong, and *Hinduism and Ecology* (forthcoming) with Christopher Key Chapple. She and John Grim are directing the series of twelve conferences on Religions of the World and Ecology at Harvard's Center for the Study of World Religions. They are also editors for a series on Ecology and Justice from Orbis Press.

**Linda Varone** is a Feng Shui Practitioner with her own firm, Dragon and Phoenix Feng Shui, based in Cambridge, Mass. She has consulted on residential and business applications of Feng Shui on the East Coast. She has given classes and workshops on her unique blend of East and West for The Peabody-Essex Museum in Salem, the FORTUNE 500 Cultural Program, at the Boston Design Center, the New England School of Acupuncture, and the University of Vermont in Burlington. She has studied with Professor Lin Yun, the foremost teacher in the West of Black Sect Tantric Buddhist Feng Shui, Steven Post, William Spear, and Roger Green. She has also studied Interior Design at the Boston Architectural Center and holds an M.A. in Psychology. She has appeared on WCBV-TV's *Chronicle* and in the *Sunday Boston Globe*. Franciscus Verellen is a member of the Ecole Française d'Extrême-Orient. He has taught at the Ecole Pratique des Hautes Etudes, Columbia, Princeton, and the University of California, Berkeley. His main publications are in the field of medieval Taoism, in particular the life and work of Du Guangting (850-933), and the regional history of Sichuan.

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**Richard Wang** received his B.A. and from Fudan University, Shanghai, China. From 1987 to 1990, he worked as an Assistant Research Fellow in the Institute of Literature at the Shanghai Academy of Social Sciences. From 1991 to 1993, he studied at the University of Colorado at Boulder, and received an M.A. in 1993. Since that time he has studied at the University of Chicago where he is a Ph.D. candidate, working on his dissertation.

**Robert Weller** is Associate Professor of Anthropology and Research Associate at the Institute for the Study of Economic Culture at Boston University. His work centers on the relationships between culture and environmental change in China and Taiwan, especially in religions and in civic organizations. He is author of *Unities and Diversities in Chinese Religions* (Macmillan, 1987) and *Resistance, Chaos and Control in China* (University of Washington Press, 1994).



**Toshiaki Yamada** was educated at Toyo University where he received his B.A. and M.A. Degrees. His doctorate is from Taisyo University. He has served as a research Assistant at Taisyo Univ. (1975-1985); an Assistant Professor at Toyo University (1985-1988); Associate Professor at Toyo University (1988-1995), and since 1995 he is a full Professor Toyo University.

**Abstract of paper: Pantheism and the Respect for Natural Beauty in Taoism**

The Shangqing and Lingbao scriptures appeared during the Eastern Jin period. Both scriptural traditions revered sacred mountains and respected natural beauty. Mountains in Jiangnan were, in fact, divinities and also functioned as holy altars for Taoists. A Taoist sought ritual communication with the spirits or gods of famous sacred mountains. There are, for example, stories in the Baopuzi of mountain deities who gave trouble to those who violated the rules for entering into mountains. These attitudes in early Taoism contributed to a kind of unique naturalism that focused on the conservation of nature in relation to mountains. This presentation will conclude with a consideration of traditional Taoist mystical naturalism and its relation to contemporary ecological views.

**Anthony C. Yu** teaches religion and comparative literature at the University of Chicago, where he is currently the Carl Darling Buck Distinguished Service Professor in Humanities. Best known for his complete, annotated translation of *Xiyouji* or *The Journey to the West*, he has just published with Princeton University Press, *Rereading the Stone: Desire and the Making of Fiction in "Dream of the Red Chamber."*