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On the Religious Management Model in Chinese Theravada Buddhism

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Abstract: The reason why Theravada Buddhism became part of people's life and achieves orderly development in ethnic minority society lies in its unique religious management model in China. Apart from Sangha organization management model, Buddhist stupas and temple management model, a unique Pyramid — shaped Bozhang management model also contributes to it. Theravada Buddhism in China is characterized by focusing on grassroots management and meanwhile incorporation of religion into social management system, which facilitates the orderly development in local society.

Key Words: Chinese; Theravada Buddhism; Management model; Characteristic

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Theravada Buddhism was introduced to Yunnan Province from Southeast Asia, and has since been orderly adopted and gradually mingled into the secular and social life of Chinese ethnic communities. The author believes that the key to successful integration of Theravada Buddhism with Chinese ethnic communities is inseparable from the unique religious management system of Theravada Buddhism. Then what is the particular management system of the Chinese Theravada Buddhism? What are its characteristics? What is the contribution it makes to the development of Theravada Buddhism in China? These questions raised above will be addressed in details by this article.

I Theravada Buddhism management mode in China

1.1 The Sangha community management mode

As an institutionalized religion, Chinese Theravada Buddhism has a Sangha system independent from secular organizations and social institutions. The Sangha community has long adhered to the purity and strict disciplines of primitive Buddhism and enforced the uposatha karma system to strengthen internal management among sanghas.

Uposatha karma, or Uposatha Kamma in Pali, is a traditional Buddhist ritual of long history and is one of the most important religious life of Buddhist monks. Monks must gather and convene once every half a month in the Hall of Uposatha Kamma. Following the ancient practice of primitive

traditional Indian Buddhism, Chinese Theravada Buddhism has attached great importance to the monthly Busa Karma ritual. Monks voluntarily gather in the Hall of Uposatha Kamma to perform Broussand karma on the fifteenth day or the twenty-ninth day or the thirtieth day of the month in the Dai calendar. Monks who are out of the monastery will make best efforts to return on time in order to perform Broussand karma in the Hall of Uposatha Kamma—the ritual has become a central contents of the religious lives of monks. As a standard procedure, monks chant “the uposatha day” on the day of Uposatha Kamma to repent for sins and negligence they commit in the recent half month. Such confessions at the Hall of Uposatha Kamma are strictly confidential, and no one is allowed to disclose them. Only monks and those of higher religious status can participate in the Busa karma ritual on uposatha days. Young monks of lower status or secular members are not allowed to attend, and women are specifically forbidden to enter the Hall of Uposatha Kamma. As a matter of fact, when the author visited the Lincang area of Yunnan Province in 2007, local respected senior villagers told her that women would be instructed to keep themselves away from the Hall at usual times, and on the uposatha days, they would be strictly restricted from getting close to the Hall. Sanghas of the Chinese Theravada Buddhist have always followed these rules strictly since ancient times.

It is notable that not all Buddhist monasteries have the Hall of Uposatha Kamma. Actually, the Halls are installed strictly according to the management system of Chinese Theravada Buddhism which means such a system only sets up the Halls of Uposatha Kamma in important central monasteries, and the Hall have hence become a symbol of such central monasteries. In the research process, the author learned from locals that the existence of the Hall of Uposatha Kamma has become the criteria by which secular people measure the influence and status of a Buddhist monastery. For monks from smaller monasteries, they will have to go to the central monasteries of the region in order to attend the busa karma ritual. The monks thus regularly travel to and gather at the central monasteries every half month. It is not only conducive to maintaining disciplinary rules and purity of monasteries, but also advantage to strengthen the authority of central monasteries.

1.2 Temple and Stupa management system

In order to effectively manage religious affairs and adapt to Chinese ethnic minorities, Chinese Theravada Buddhism has learned and adopted the strict hierarchical social system of the Dai people to establish gradually a hierarchical management system in the long process of development. Its sharp hierarchical division and intricately interwoven rule set the Chinese Theravada Buddhism apart not only from other Chinese Buddhist traditions, but also from Theravada Buddhism in Southeast Asia.

The organizational management system of Chinese Theravada Buddhism has a unique Pyramid structure; however, it is not made of a single Pyramid, but results from layered accumulation of many smaller component pyramids of smaller management systems, which eventually leads to the stable structure of the Big Theravada Buddhism Pyramid. The so-called Pyramid model looks like the following: at the tip of the Pyramid is usually a general Buddhist monastery that oversees a number of so-called central monasteries; underneath these central monasteries are smaller village monasteries. Usually a general monastery manages the central monasteries, and the latter in turn exert their managerial influence upon village ones—such a system has a clear-cut hierarchical division of managerial responsibilities, which gradually leads to a stable but closed system of management. Among different monastery organization and management systems, it stands out because of its distinctive hierarchical characteristics.

We may take the Dai Buddhist monasteries for example, which consisted of four levels in

structure in past times;situated at the top level is the Great General Monastery of Lazhatan at King Pascal SC,which oversees monasteries of Xishuangbanna;at the second level are twelve Nalazhatan general monasteries and thirty—six Meng monasteries;at the third level are central monasteries with the Hall of Uposatha Kamma,which usually oversees four or more village monasteries;the fourth level forms the base of the system and consists of village monasteries. The structure can be demonstrated briefly as below:

Schematic diagram of Pyramid management mode in Xishuangbanna area					
Level	Name		Number	The social territorial corresponding administrative level	Remarks
the highest level	Wal ong	“Wazhapeng”	1	Great General Monastery	“Wazhapen”and “Wangzhuandong” assist management under “Walong” general monastery
		“Wazhuandong”			
the second level	Walong of each Meng		36	Meng	
the third level	central monastery		severals		four village monastery as a unit
the basic level	village monastery		severals	villiage	

The biggest general monasteryin Xishuangbanna area is Walong located on former Xuanwei Street of Jinghong. It oversees all Buddhist monasteries of the whole Xishuangbanna area. Under Walong are Wazhapeng and Wazhuandong,two monasteries located on the same Xuanwei Street that effectively assist Walong to administrate religious affairs of general monasteries. Under Wazhapeng and Wazhuandong are Walong Buddhist monasteries in each Meng according to administrative territory of feudal lord system which are usually located at local chieftain’s residence Walong monasteries are the general monasteries in each Meng;under Walong there is another level of central monasteries, each of which administrates usually four village monasteries. Therefore village monasteries are under central monasteries,and latter administrate the affairs of the former.

According to statistics of theearly 1950s, the Buddhist monastery system of Jinghong area consists of two categories: the internal system and the external system. The eternal system was constituted by nine monasteries,all of which were located on former Xuanwei Street or the nearby area. Below is a brief description about them:

The first Buddhist temple: The Walong General Monastery,also the general monastery that oversees all the Buddhist monasteries across the Xishuangbanna area. It is also the home for the most respected Buddhist monks of Xishuangbanna. In the 1950s, Walong was the home monastery of kubameng,which occupied the highest status of the Buddhist system in Xishuangbanna.

The second Buddhist temple:the Wazhuandong Buddhist Monastery situated on the right side of Walong. When kubameng was unable to handle religious affairs,Wazhuandong would take over to perform administrative duties.

The Third Buddhisttemple;the Wazhapeng Buddhist Monastery which located on the left side of the General Monastery. When kubameng of the General Monastery could not perform administrative duties, Wazhapeng would help with the administrative work after consulting with kubameng of Wazhuandong.

The Fourth Buddhistmonastery;the Wakesong Buddhist Monastery,located in Mensa in front of

the General Monastery. Its status was lower than Wazhuandong and Wazhapeng, and was not expected to perform administrative duties even when the Kubameng of the General Monastery was not in charge of religious affairs.

The Fifth Buddhist temple: The Wamanle Buddhist Monastery, located behind the General Monastery. The status of Wamanle was comparatively low, and it usually did not participate in administrative discussions of the General Monastery.

The Sixth Buddhist temple: The Wazai Buddhist Monastery, located at Manga. Wazai belonged to the monastery system of Xuanweishi, who came here to Danfo on Kaimen Festival and Guanmen Festival every year (Generally speaking, Xuanweishi would spend two days to Danfo, the first day was usually spent at Wazai, and the second day usually at the Walong General Monastery).

The Seventh Buddhist temple: the Wagong Buddhist Monastery located at Manshugong. It was overseen by Manshugong Village.

The Eighth Buddhist temple: the Wahena Buddhist Monastery, located at Manhena and run by Manhena Village.

The Ninth Buddhist temple: the Wanongfei Buddhist Monastery, located at Mannongfeng, shared by the two villages of Daimeng and Lulangdaoba.^[1]

Such a Pyramid management system of Buddhist monasteries of the Jinghong area of Xishuangbanna is modeled after the social management system of the Dai people, which is characterized of being highly hierarchical with a clear-cut assignment of responsibility. In the first place, concerning the scope of management, the rights and responsibilities of Buddhist monasteries at every level are distinctively defined, and there are barely any cases concerning confusion of rights or management. Once a monastery has its boundaries and management scope clarified, it will perform and function on the basis of that and will never act beyond its responsibility scope. No monastery will ever go beyond its scope to interfere with other monasteries' affairs. Secondly, in the case of the management mode of the Chinese Theravada Buddhism, the Pyramid structure of the monastery management system adopts a top-down management mode, with power orderly penetrating well-defined layers of monasteries at different levels that understand their respective duties and responsibilities. Monasteries of the upper level manage those at the lower levels; while lower monasteries are obedient to management decisions of upper monasteries. Such a practice is beneficial to building effective authority in management, and the relative concentration, instead of dispersion, of power also contributes to an orderly management of Buddhist affairs.

1.3 The establishment of the Bozhang management system

The Bozhang^[2] management system is a successful example of effective management of social and religious affairs of Chinese Theravada Buddhism. This system has been the conduit that orderly mingles Theravada Buddhism with the social management system of Chinese ethnic peoples.

Bozhangs are authorities in the Buddhist social management system of Chinese Theravada Buddhism, who communicate and integrate with the secular society, and thus uniquely play a significant role in the Chinese Theravada Buddhism management system. The existence of Bozhangs

[1] Theravada Buddhism belief in Yunnan region, there are different names for, in Xishuangbanna Dai Autonomous Prefecture, known as the "wave chapter", in the Dehong Dai and Jingpo Autonomous.

[2] In Theravada Buddhist religion area, it has different addressing respectively, in Xishuangbanna Dai Autonomous Prefecture it is referred as "Bozhang", in Dehong Dai and Jingpo autonomous prefecture it is called "helu" and in Linking Principal it is known as Anzhang".

sets Theravada Buddhism apart from the Han Buddhism and the Tibetan Buddhism management systems. Notably, the Anzhang has a double identity: he is an authority in the Buddhist-social management system of Chinese Theravada Buddhism;and,at the same time,he is a secular man who does not have any divine religious authority conferred to him. In other words, Anzhangs are specialized in administrating Buddhist affairs in their respective designated areas in the Theravada Buddhism system. Anzhangs are elected by the masses,and the candidates are selected according to very strict selection criteria. After successfully going through very rigid selection procedures,the candidates gain recognition of both the Buddhist world and the secular society,and hence acquire the social management authority of Chinese Theravada Buddhism. When administrating social affairs of the Theravada Buddhism,the Anzhang plays the roles as the organizer and the administrator. He is also the host for Buddhist ceremonies. It is noteworthy that there are many Bozhangs,who play such important roles in the management system of Theravada Buddhism. Every Bozhang exercises management duties in an area he is assigned to,and work with others to manage social affairs of Buddhism within his assigned scope of duties. This leads to a unique mechanism known as the Bozhang Management System, which, corresponding to the Theravada Monastery System, has a Pyramid structure consisting of four levels,namely,the Bozhang of the General Monastery—the Bozhang of the Mengfo Monastery—the Bozhang of the Central Monastery-and,the Bozhang of monasteries at the village rankings. This Pyramid structure of Bozhangs is highly hierarchical,and those of lower levels report to and are managed by Bozhangs of higher rankings. None of them can act beyond their respective assigned scopes of duties. Taking the Dai Autonomous Prefecture of Xishuangbanna as an example,its Bozhang system can be explained by the chart below:

Schematic diagram of Pyramid management mode in Xish uangbanna area					
Level	Name		Number	The social territorial corresponding administrative level	Remarks
the highest level	Wal ong Bozhang	“Wazhapeng”	1	Great General Monastery	“Wazhapen”and “Wangzhuandong” assist management under “Walong” general monastery
		“Wazhuandong”			
the second level	Walong Bozhang of each Meng		36	Meng	
the third level	Bozhang of central monastery		severals		four village monastery as a unit
the basic level	Bozhang of village monastery		severals	villiage	

It is because of this strict hierarchical system that Bozhangs at different levels abide by the provisions to organize and administrate their assigned shares of Buddhistaffairs. Therefore,Bozhangs follow the rules of their management system to organize and participate in the process for an effective integration of Buddhism and social resources through dividing up all the social affairs of Chinese Buddhism and assigning them to Bozhangs at various levels. This practice not only avoids excessive concentration of power,but also effectively handles any social affairs related to Buddhism and hence promotes the development of Buddhism.

II Characteristics of the Chinese Theravada Buddhism management mode

2.1 Attaching great importance to grassroots management and manage regional Buddhism affairs by a tiered system of monks

The Chinese Theravada Buddhism is different from the Han Buddhism and the Tibetan Buddhism management system by its great emphasis attached to religious management at the grassroots level. As mentioned above, the Theravada Buddhism, in its long development process, has copied and adopted the highly hierarchical social organization system of the secular Dai to gradually establish its own tiered system of strict management. By its Pyramid mode of management, numerous village monasteries are situated at the grassroots level to form the “base” that supports the many levels higher above in the Pyramid. Therefore, village monasteries are critical to maintaining the overall stability of the Pyramid. What is more, its development affects the health of different levels of the whole system. Aware of that, the Theravade Buddhism pays great emphasis to managing religious affairs at the grassroots, and gradually forms the ecclesiastical hierarchy.

As far as Grassroots village Sangha organizations concerned, in addition to using precepts to regulate monks' behaviors, they also have a unique ecclesiastical hierarchy to strengthen their internal management. The Chinese Theravada Buddhism has a most strict, complex ecclesiastical hierarchy that is incomparable by other Theravada Buddhist countries. Such a system has not been seen either in any Mahayana Buddhist traditions. In Yunnan Province, levels of monks are generally determined by the age, the precepts, and the knowledge and behavior of monks. The rank assigned to a monk is more of an honor, and does not usually mean that the recipient could enjoy any privilege in the secular life or the divine world. However, since the assigned level reflects the popularity and influence of a monk, monks of lower ranks usually pay respect to those at higher ranks and follow what the latter would say.

In Xishuangbanna's Dai area, for example, local monks are ranked according to their ages, precepts, and knowledge, in the following eight rankings: PA (Sha Mi), Du (monk), Khu ba (the elder), samit (Salmonella the elders), Nigaro (King monk, monk Lord elders, the monk order long empty duty unmanned), Palmer called Hu (by the elders), Sondhi (the monks are elders), and Sundia Gamani (big monk is Presbyterian). Or, there is also a ten-levelled system, with Panos added before PA and Dulong added after Duzhi. Monks' promotions to ranks higher than the fifth level are conducted in a very cautious and strict manner, and the two top ranks are usually offered respectively to the Dai and Bulang for only one position respectively, who would hence become the highest ranking religious leaders of the region. Generally speaking, the Big Buddha is not only the most respected and the most learned monk of a monastery; he is also regarded as the one of the highest status in the village. When he leaves his own village to visit other places, he is just as revered by people in other localities. Politically, the Big Buddha communicates with local rulers (Tusi) on an mutually respected basis. Contrastly in a religious situation, local rulers, when meeting with the Big Buddha, have to pay their respect.

As a comparison, in the Dehong Dai-Jingpo Autonomous Prefecture and Lincang City of Yunnan Province, the rankings systems of monks is not as many as Xishuangbanna. For example, monks of

Duolie Sect are ranked into only four levels: Zhaoshang, which is equivalent to Paof Runpai Buddhism; Zhaomen or Menzhao that is equivalent to Du or Dulong of the Run Sect (local people also call Zhaomen or Menzhao as “Buddha”); Zhaoji, which is similar to Khu ba in the Run Sect; and, Zhaobengji, which is the highest honorary ranking conferred to monks. The Mengdingduolie Sect of Lincang used to have a ranking system that involved nine levels in three categories, namely, Yabao, Yajin, and Yayin at the First Category; Yebao, Yejin, and Yeyin at the Secondary Category; and, Huabao, Huajin, and Huayin at the Third Category. Monks of the Baizhuang Sect are, just like Duolie Sect, ranked in four levels: Gabi (who can be taken as junior monks), Shangwang (equivalent to Samanera), Zhaomen (equivalent to Bhikkhu), and Zhaoji (usually prisiding monks). In Zuodi Sect, it has only one rank for Bhikkhu, which is sub-divided into junior monks and senior monks.

The practice of ranking monks according to the ages, precept, and knowledge demonstrates the Buddhist system’s divine recognition of its members’ morality and knowledge. Although the ranking is only an honorary title and does not bring about any privileges, the progression through the ranking system represents, for monks, an important recognition of their diligent learning and studying of Buddhist canons. At the same time, their promotion through the system also represents the secular world’s recognition of the monks’ divine authority. Promotion of a monk is not initiated by the monk himself, but is prudently proposed or recommended by the village of his monastery or by local believers who think that the candidate has fulfilled all the requirements for a promotion. After a complicated process of assessment and consideration, the monk who is recommended for the promotion agrees to accept the honor, and the decision is also to be approved by the Big Buddha of the monastery. The village will then hold a great official ceremony to mark the promotion and finalize the whole process. Selection of monks for promotion and the whole procedure of application thus take place outside of the Sangha system, and are conducted by the secular society under the latter’s management. By which the secular society recognizes the divinity of Buddhism and monks. But the decision on promotion must be consented by the Buddhist system. Thus, by a hierarchical system in which monks are clearly ranked and promoted gradually, the Chinese Theravada Buddhism has a management mode that recognizes monks’ talents on one hand and holds everyone to strict management on the other hand. Such a system has been conducive to effectively dealing with Buddhist affairs.

Corresponding to regional socio-political systems, the Chinese Theravada Buddhism has established a Pyramid-structured organizational system that helps manage Buddhist affairs vertically and allows power to flow from the top to the grassroots. On the other hand, the tiered system of monks management is the horizontally organizational mode within the Sangha organizations. Hence, the vertical and the horizontal managements of the Chinese Theravada Buddhism combine to effectively cover various aspects of Buddhist affairs management.

2.2 Combining religious activities into social management systems

The management system of the Chinese Theravada Buddhism originated in adapting to and combining with the socio-political systems of feudal lords of the Dai areas. Its operation and execution will, to a great degree, rely on the socio-political systems. Because of that, integrating religious activities into socio-political management is one of the characteristics of the Chinese Theravada Buddhism.

The Chinese Theravada Buddhism has the Bozhang system to manage specific religious affairs. Bozhangs help dealing with social affairs related to Buddhism. They rely on administrative organizations at various levels and proactively seek to work with all social sects as well as secular

administrative units in order to conduct religious activities and integrate management of religious activities into the social management system.

For example, each village has various social groups that come into being and grow organically and are not part of any political or administrative organism. They do not belong to any official organizations but independently carry out their own activities, including religious ones, in villages. Take Lincang for an instance, each village has different social groups targeting people of different sexes and ages. “Teenage girls go to an organization that is led by a “Bushaotou” – the title for the group leader who is elected by fellow villagers to co-ordinate festival activities and work attended by local teenage girls. Other issues of the girls are also handled by Bushaotou. Besides, there are also Zhaofayin—positions usually filled by wives of Xinye and Langye^[3]. Zhaofayin take orders from local lords and oversee Bushaotou as well as senior women. They lead local women and organize them to fulfil various tasks, including involving women in Buddha worships and assigning labor credits for their services. Young men also have their own group in each village, with the group head, known as Bumaotou, elected by villagers. Bumaotou is responsible for organizing and leading young men to participate in various activities. Other issues related to the group are also resolved by him. “Such village-based social groups still exist today and play important but different roles at villages. They manage their respective areas and have been conducive to maintaining social unity. Therefore, when dealing with social affairs such as organizing religious activities, monastery ceremonies, or Buddhist activities to repair the temples, Bozhangs will represent the Chinese Theravada Buddhism to discuss related affairs with senior villagers, local leaders, and leaders of various social groups in order to find solutions to their problems. For girls’ activities, Bushaotou is the coordinator; and, for things related to young men, Bumaotou will take over. In doing so, people of different ages go to their respective groups. Specific affairs are thus dissected into several or more “smaller” tasks that are assigned to and accomplished by groups for people of different ages. Remarkably, the Bozhang, after gaining support of various groups, become the indisputable leader that coordinate the work of various social groups. Because of that, Bozhangs acquire a sort of an invisible authority—when attending Buddhist activities, all other parties seem to follow the order and arrangement made by Bozhangs.

For example, the author was deeply impressed by Bozhangs’ excellent capability of organizing and coordinating religious activities while attending Buddhist ceremony of chanting scriptures in August 2006 at Gengma Buddhist temple in Lincang City, Yunnan Province. That yearly event attracted a lot of people to attend. Of course all the monks of nearly monasteries came too. Hence, although Gengma Temple only had 20 monks (9 elder monks and 11 monks), the total number of elder monks and monks attending the “Danfo”^[4] ceremony was 123. Nevertheless, despite the scale of the event, people coming in and out of the temple in a very orderly manner without any disturbance.

We later learned from Mr. An Ming, a Anzhang of Gengma Temple who was also the Secretary of the Buddhist Association of Lincang, that he had met several times with senior villagers, Anzhangs from nearby monasteries, and village administrators to arrange for the Danfo. The meetings discuss

[3] “Xinye”, “Langye” is the official title of Tusi Chieftain System in Lincang principal before 1949.

[4] “Dan” has the meaning of giving. when participating in Buddhist activities, Theravada Buddhism believers in Chinese regions will donate money or other items to the temple.

issues such as how to manage believers attending the event, how to arrange for the eating and drinking of monks and believers (the Chinese Theravada Buddhist practice is to provide free super food for all the people attending religious activities, and the costs are going to be spent evenly by villagers who support the monastery). After some consultation, Anzhangs of Gengma Temple made the decision that, on August 9 when big scriptures was to be recited, the monastery would have its doors open to believers from five villages in the morning, and to people from five other villages in the afternoon——such an arrangement was made to avoid overcrowding in the monastery. As for food, five villages would send cooked food to the monastery in the morning; and the other five villages would attend to arranging for the eating and drinking of their believers in the afternoon. Thus all the villages attended the event and took care of preparing for the food. At 5 o'clock in the afternoon, all the people gathered at the monastery for dinner, and started their evening chanting at 7. Thanks to such detailed arrangement, the event was a big success, attracting almost all the people from nearly villages to attend with the traffic and other logistics affairs well and orderly taken care of. People were informed of their time to come to the monastery by their regional organizations. They went to assigned area for food and drinking too. Everybody, including tourists and onlookers from nearby towns, enjoyed his or her share of freely served food.

What is worth mentioning is that, although Anzhangs demonstrate great capability in organizing and coordinating big events like this, support of village groups are crucial in the execution phase, which allows Buddhist management (Anzhangs) to infiltrate into social arenas (various social groups). Without such support and infiltration, big Buddhist events cannot be planned and carried out so smoothly. This fully proves that the Chinese Theravada Buddhism, in the process of social management, has gradually integrated religion into social management to achieve its own development. Such a practice is a unique merit of the management of the Chinese Theravada Buddhism.

In summary, orderly religious management at the grassroots cadres is the foundation of the Chinese Theravada Buddhism, and the internal impetus behind development of the Theravada Buddhism is the practice to integrate religious management into the system of social management.

In the Chinese Theravada Buddhism management, the primary focus is on the grassroots cadres sector, and on the tiered system of monk promotions that forms the internal restrictive mechanism of grassroots Buddhist organizations. At the same time, the Buddhism management also relies on the village as the basic unit to manage religious social affairs related to Buddhism, hence effectively uniting grassroots Buddhist organizations with villages to promote the healthy development of Buddhism at the village level. In addition, the Chinese Theravada Buddhism has clear internal division of labor——it not only has internal organisms to manage Buddhist Sangha, but also systems to deal with Buddhist social affairs. The two systems focus on different areas of specialty to properly handle and balance the relations between Buddhism and social resources. Such practices integrate Buddhism into the system of social management, thus effectively promoting local development of Buddhism. ^[5]

[5] Concerning related Bibliography, please refer to the followings: Zheng Xiaoyun 2012; Study On Theravada Buddhism in China, Chinese Academy of Social Science Press. Zheng Xiaoyun 2013; Study on the South-east Asian Religion and Social development, Chinese Academy of Social Science Press. Zheng Xiaoyun 2011; The Annual of Chinese Religious Study (2009—2010), Edited, Executive General-editor, Religious Cultural Press. Zheng Xiaoyun 2010; The history of Theravada Buddhism in China, Jiangsu people Press.

中文题目:

试论中国南传佛教的宗教管理模式

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提要:南传佛教之所以成功地融入到世俗生活中,在少数民族社会领域有序发展,这与中国南传佛教独具特色的宗教管理模式是分不开的。它不仅有僧团组织管理模式、有佛寺佛塔组织管理模式,同时还形成了独特的金字塔型的波章管理模式。中国南传佛教管理模式的特点在于,将管理重点放在基层,将宗教纳入到社会管理体制之中,有利地促进佛教在当地社会的有序发展。

关键词:中国南传佛教;管理模式;特点