

## Modern Tibetan Literature And Social Change

'Sinographies' examines topics like colonialism, literary modernism, translation, anime, and Tibet. As a whole, this volume imagines sinography as a new methodological approach to the study of China, one that clears ground for new kinds of comparative work.

Explores the relationship between literature and philosophy in classical and contemporary Buddhist texts. Can literature reveal reality? Is philosophical truth a literary artifice? How does the way we think affect what we can know? Buddhism has been grappling with these questions for centuries, and this book attempts to answer them by exploring the relationship between literature and philosophy across the classical and contemporary Buddhist worlds of India, Tibet, China, Japan, Korea, and North America. Written by leading scholars, the book examines literary texts composed over two millennia, ranging in form from lyric verse, narrative poetry, panegyric, hymn, and koan, to novel, hagiography, (secret) autobiography, autofiction, treatise, and sutra, all in sustained conversation with topics in metaphysics, ethics, aesthetics, and the philosophies of mind, language, literature, and religion. Interdisciplinary and cross-cultural, this book deliberately works across and against the boundaries separating three mainstays of humanistic pursuit—literature, philosophy, and religion—by focusing on the multiple relationships at play between content and form in works drawn from a truly diverse range of philosophical schools, literary genres, religious cultures, and historical eras. Overall, the book calls into question the very ways in which we do philosophy, study literature, and think about religious texts. It shows that Buddhist thought provides sophisticated responses to some of the perennial problems regarding how we find, create, and apply meaning—on the page, in the mind, and throughout our lives. Rafal K. Stepien is Assistant Professor in Comparative Religion at Nanyang Technological University in Singapore.

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Love Letters from Golok chronicles the courtship between two Buddhist tantric masters, Tare Lhamo (1938–2002) and Namtrul Rinpoche (1944–2011), and their passion for reinvigorating Buddhism in eastern Tibet during the post-Mao era. In fifty-six letters exchanged from 1978 to 1980, Tare Lhamo and Namtrul Rinpoche envisioned a shared destiny to "heal the damage" done to Buddhism during the years leading up to and including the Cultural Revolution. Holly Gayley retrieves the personal and prophetic dimensions of their courtship and its consummation in a twenty-year religious career that informs issues of gender and agency in Buddhism, cultural preservation among Tibetan communities, and alternative histories for minorities in China. The correspondence between Tare Lhamo and Namtrul Rinpoche is the first collection of "love letters" to come to light in Tibetan literature. Blending tantric imagery with poetic and folk song styles, their letters have a fresh vernacular tone comparable to the love songs of the Sixth Dalai Lama, but with an eastern Tibetan flavor. Gayley reads these letters against hagiographic writings about the couple, supplemented by field research, to illuminate representational strategies that serve to narrate cultural trauma in a redemptive key, quite unlike Chinese scar literature or the testimonials of exile Tibetans. With special attention to Tare Lhamo's role as a tantric heroine and her hagiographic fusion with Namtrul Rinpoche, Gayley vividly shows how Buddhist masters have adapted Tibetan literary genres to share private intimacies and address contemporary social concerns.

Short stories that reflect the complexities of contemporary Tibetan life, written by Tibetan filmmaker Pema Tsenden. Enticement marks the English-language debut of prominent Tibetan writer and filmmaker Pema Tsenden. This collection gathers together his most relevant and influential short stories, including "Tharlo," which he adapted into an award-winning and internationally acclaimed film in 2015. Written originally in the Chinese and Tibetan languages, these stories make use of a variety of literary styles and sources, ranging from traditional Tibetan oral tales to magical realism, surrealism, and the theater of the absurd. They humanize the Tibetan experience by stepping away from patronizing, mystic, or idealized visions of Tibet to speak with empathy and humor about the real challenges faced by Tibetans in the age of globalization. Advance Praise for Enticement "Pema Tsenden is known internationally as an award-winning filmmaker, the elegant and contemplative pioneering auteur of new Tibetan cinema. Western audiences may not, however, be aware that he began his career as a critically acclaimed writer of short stories. Patricia Schiaffini-Vedani and Michael Monhart have, for the first time, shared with the English reader a comprehensive anthology of both his Chinese and Tibetan stories. The stories in this collection reflect Pema Tsenden's characteristically observant, unhurried, and humanistic take on the violent social changes faced by Tibetans living at the edge of China's economic transformation. Schiaffini-Vedani and Monhart's translations are rich and faithful to the original texts. They must be commended for providing us with a valuable new source on cultural life in contemporary Tibet." — Tsering Shakya, author of *The Dragon in the Land of Snows: A History of Modern Tibet Since 1947* "Pema Tsenden is the singularly most influential Tibetan filmmaker on the international scene. With this skillfully translated collection of short stories, Enticement, readers can now also appreciate his written works, including the renowned 'Tharlo.' In literary long shots, the author transforms grasslands, snowy expanses, and county seats into mindscapes with a curious and chilly brilliance until they are rendered translucent. Elsewhere, he racks focus with wry humor from quirky details to complex social realities, finding possibility in fantasy, chance meetings, and even mistranslation. Interspersed with the winsome and arboreal artwork of Wu Yao and with the orientation of an insightful introduction and preface, these contemporary tales beckon readers with all the promise of the title-story towards the liminal, where cultural and temporal displacement may point to new meanings." — Lauran R. Hartley, Columbia University "Pema Tsenden, a distinguished writer and filmmaker, is an important leader among Tibetan intellectuals. He sees Tibet as more than a land of startling natural beauty, of profound religious heritage, and of galling colonization by the Communist Party of China—correct though those views are. For him, Tibetan culture lives not only in Tibet proper, but across Qinghai, Sichuan, and Gansu as well, and Tibetan people are not mystical Others but ordinary human beings (flawed, as we all are) who struggle to adapt their inherited lives to the modern world (as people everywhere, now or recently, have done). By looking beyond clichéd concepts to examine actual lives, Pema Tsenden's work enriches Tibetan culture and shows a new face for it." — Perry Link, author of *An Anatomy of Chinese: Rhythm, Metaphor, Politics* "For the first time in the Anglophone world, we have an extraordinary translation of short stories by the celebrated Tibetan filmmaker and writer Pema Tsenden, originally written in Tibetan and Mandarin Chinese. While he wrote his stories in Tibetan for his Tibetan readers, in Mandarin Chinese for Chinese readers, the translators have brought both sets of stories together in one volume to allow readers to compare and contrast how he writes for different audiences. These stories, told in beguilingly simple and direct prose, are powerful vignettes of Tibetan life, as powerful as his deeply evocative films, filled not only with despair and loss but also beauty and longing. These elegant stories are almost more powerful in what they do not say than in what they do say. I recommend Enticement to

everyone.” — Shu-mei Shih, author of *Visuality and Identity: Sinophone Articulations across the Pacific* “The blinding sun, wind storms, wolves, and death are at work in these vital and unforgettable stories. Equally, the social forces of surveillance, bureaucracy, information, misinformation, and romance propel the narratives, which encompass the ordinary and the truly strange. The collection is invaluable for offering an all too rare ‘Tibetan view of Tibet,’ revealing unexpected and disorienting perspectives on Buddhism and on Tibetans’ engagements with the Chinese state. The characters we get to know are police officers, herders, artists, children, lamas, and lovers. They are all painfully and vividly alive, their every move and impulse represented with startlingly detailed observation. Readers will be richer in knowledge and imagination from spending time with these stories, so expertly translated that we feel we hear the author’s compassionate and yet relentlessly perceptive voice. One is left with an impression that is crystal clear and yet uncanny. It is difficult to say whether the strongest draw of the stories is humor or sorrow.” — Dominique Townsend, Bard College

In the aftermath of the cataclysmic Maoist period, three Tibetan Buddhist scholars living and working in the People’s Republic of China became intellectual heroes. Renowned as the “Three Polymaths,” Tséten Zhabdrung (1910–1985), Mugé Samten (1914–1993), and Dungkar Lozang Trinlé (1927–1997) earned this symbolic title for their efforts to keep the lamp of the Dharma lit even in the darkest hour of Tibetan history. *Lineages of the Literary* reveals how the Three Polymaths negotiated the political tides of the twentieth century, shedding new light on Sino-Tibetan relations and Buddhism during this turbulent era. Nicole Willock explores their contributions to reviving Tibetan Buddhism, expanding Tibetan literary arts, and pioneering Tibetan studies as an academic discipline. Her sophisticated reading of Tibetan-language sources vivifies the capacious literary world of the Three Polymaths, including autobiography, Buddhist philosophy, poetic theory, and historiography. Whereas prevailing state-centric accounts place Tibetan religious figures in China in one of two roles, collaborator or resistance fighter, Willock shows how the Three Polymaths offer an alternative model of agency. She illuminates how they by turns safeguarded, taught, and celebrated Tibetan Buddhist knowledge, practices, and institutions after their near destruction during the Cultural Revolution. An interdisciplinary work spanning religious studies, history, literary studies, and social theory, *Lineages of the Literary* offers new insight into the categories of religion and the secular, the role of Tibetan Buddhist leaders in modern China, and the contested ground of Tibet.

An interdisciplinary collection of essays, *Reworking Postcolonialism* explores questions of work, precarity, migration, minority and indigenous rights in relation to contemporary globalization. It brings together political, economic and literary approaches to texts and events from across the postcolonial world.

At publication date, a free ebook version of this title will be available through Luminos, University of California Press’s Open Access publishing program. Visit [www.luminosoa.org](http://www.luminosoa.org) to learn more. *The Monastery Rules* discusses the position of the monasteries in pre-1950s Tibetan Buddhist societies and how that position was informed by the far-reaching relationship of monastic Buddhism with Tibetan society, economy, law, and culture. Jansen focuses her study on monastic guidelines, or *bca’ yig*. The first study of its kind to examine the genre in detail, the book contains an exploration of its parallels in other Buddhist cultures, its connection to the Vinaya, and its value as socio-historical source-material. The guidelines are witness to certain socio-economic changes, while also containing rules that aim to change the monastery in order to preserve it. Jansen argues that the monastic institutions’ influence on society was maintained not merely due to prevailing power-relations, but also because of certain deep-rooted Buddhist beliefs.

Tsering Döndrup is one of the most popular and critically acclaimed authors writing in Tibetan today. In a distinct voice rich in black humor and irony, he describes the lives of Tibetans in contemporary China with wit, empathy, and a passionate sense of justice. *The Handsome Monk and Other Stories* brings together short stories from across Tsering Döndrup’s career to create a panorama of Tibetan society. With a love for the sparse yet vivid language of traditional Tibetan life, Tsering Döndrup tells tales of hypocritical lamas, crooked officials, violent conflicts, and loyal yaks. His nomad characters find themselves in scenarios that are at once strange and familiar, satirical yet poignant. The stories are set in the fictional county of Tsezchung, where Tsering Döndrup’s characters live their lives against the striking backdrop of Tibet’s natural landscape and go about their daily business to the ever-present rhythms of Tibetan religious life. Tsering Döndrup confronts pressing issues: the corruption of religious institutions; the indignities and injustices of Chinese rule; poverty and social ills such as gambling and alcoholism; and the hardships of a minority group struggling to maintain its identity in the face of overwhelming odds. Ranging in style from playful updates of traditional storytelling techniques to narrative experimentation, Tsering Döndrup’s tales pay tribute to the resilience of Tibetan culture. This book provides a broad sociological study of Tibetan education and knowledge production. It examines Tibet’s traditional social structures and hierarchies, analyzes spiritual dimensions of its culture and their role in education, and applies social and philosophical theories to Tibetan society.

Presents a comprehensive history of the country, from its beginnings in the seventh century, to its rise as a Buddhist empire in medieval times, to its conquest by China in 1950, and subsequent rule by the Chinese.

This book explores the synergy between development and conflict in the Tibetan areas of Western China from the mid-1990s onward, when rapid economic growth occurred alongside a particularly assimilationist policy approach. Based on accessible economic analysis and extensive interdisciplinary fieldwork, it represents one of the only macro-level and systemic analyses of its kind in the scholarship on Tibet, and also holds much interest for those interested in China and in development and conflict more generally.

The state of Tibetan culture within contemporary China is a highly politicized topic on which reliable information is rare. But what is Tibetan culture and how should it be developed or preserved? The Chinese authorities and the Tibetans in exile present conflicting views on almost every aspect of Tibetan cultural life. Ashild Kolas and Monika Thowsen have gathered an astounding array of data to quantify Tibetan cultural activities--involving Tibetan language, literature, visual arts, museums, performing arts, festivals, and religion. Their study is based on fieldwork and interviews conducted in the ethnic Tibetan areas surrounding the Tibetan Autonomous Region--parts of the Chinese provinces of Sichuan, Gansu, Yunnan, and Qinghai. Aware of the ambiguous nature of information collected in restricted circumstances, they make every effort to present a complete and unbiased picture of Tibetan communities living on China’s western frontiers. Kolas and Thowsen investigate the present conditions of Tibetan cultural life and cultural expression, providing a wealth of detailed information on topics such as the number of restored monasteries and nunneries and the number of monks, nuns, and tulkus (reincarnated lamas) affiliated with them; sources of funding for monastic reconstruction and financial support of clerics; types of religious ceremonies being practiced; the content of monastic and secular

education; school attendance; educational curriculum and funding; the role of language in Tibetan schools; and Tibetan news and cultural media. On the Margins of Tibet will be of interest to historians and social scientists studying modern China and Tibetan culture, and to the many others concerned about Tibet's place in the world.

This study examines various representations of Tibet in Tibetan and Chinese fiction from the 1980s. With its analysis of some of the first Tibetan short stories published approximately a decade after the end of the Cultural Revolution it greatly contributes to the scholarly research of the rise of modern Tibetan literature. The image of Tibet that appears in the works of Tibetan authors is there compared with the Chinese representations of Tibet from the same period. The analysis is informed by postcolonial theories of literature and is focused mainly on the stereotypes that appear in representation of Tibet both in China and in the west. The primary aim of this study is to examine the influence of such stereotypes on Tibetan literary negotiations of their own newly reshaped identity. Studie se zabývá zobrazování Tibetu v tibetské a čínské literatuře o Tibetu z 80. let 20. století. Prostřednictvím analýzy tibetských povídek vznikajících v době pozářní formování moderní tibetské literatury po skončení kulturní revoluce mapuje samotný vznik moderní literatury v Tibetu. Obraz Tibetu, který se objevuje v dílech tibetských autorů, je zde srovnáván s vyobrazením Tibetu v díle čínských autorů tvořících ve stejném období. Analýza vycházející z postkoloniální teorie literatury se zaměřuje především na stereotypy, jež panují v zobrazování Tibetu jak v Číně, tak na Západě, a klade si za cíl posoudit, nakolik tyto stereotypy ovlivňují vlastní představy autorů o "tibetskosti", a nakolik se odrážejí v nově utvářené moderní tibetské identitě. Founded in 1676 during a cosmopolitan early modern period, Mindröling monastery became a key site for Buddhist education and a Tibetan civilizational center. Its founders sought to systematize and institutionalize a worldview rooted in Buddhist philosophy, engaging with contemporaries from across Tibetan Buddhist schools while crystallizing what it meant to be part of their own Nyingma school. At the monastery, ritual performance, meditation, renunciation, and training in the skills of a bureaucrat or member of the literati went hand in hand. Studying at Mindröling entailed training the senses and cultivating the objects of the senses through poetry, ritual music, monastic dance, visual arts, and incense production, as well as medicine and astrology. Dominique Townsend investigates the ritual, artistic, and cultural practices inculcated at Mindröling to demonstrate how early modern Tibetans integrated Buddhist and worldly activities through training in aesthetics. Considering laypeople as well as monastics and women as well as men, *A Buddhist Sensibility* sheds new light on the forms of knowledge valued in early modern Tibetan societies, especially among the ruling classes. Townsend traces how tastes, values, and sensibilities were cultivated and spread, showing what it meant for a person, lay or monastic, to be deemed well educated. Combining historical and literary analysis with fieldwork in Tibetan Buddhist communities, this book reveals how monastic institutions work as centers of cultural production beyond the boundaries of what is conventionally deemed Buddhist.

*Modern Tibetan Literature and Social Change* is the first systematic and detailed overview of modern Tibetan literature, which has burgeoned only in the last thirty years. This comprehensive collection brings together fourteen pioneering scholars in the nascent field of Tibetan literary studies, including authors who are active in the Tibetan literary world itself. These scholars examine the literary output of Tibetan authors writing in Tibetan, Chinese, and English, both in Tibet and in the Tibetan diaspora. The contributors explore the circumstances that led to the development of modern Tibetan literature, its continuities and breaks with classical Tibetan literary forms, and the ways that writers use forms such as magical realism, satire, and humor to negotiate literary freedom within the People's Republic of China. They provide crucial information about Tibetan writers' lives in China and abroad, the social and political contexts in which they write, and the literary merits of their oeuvre. Along with deep social, cultural, and political analysis, this wealth of information clarifies the complex circumstances that Tibetan writers face in the PRC and the diaspora. The contributors consider not only poetry, short stories, and novels but also other forms of cultural production—such as literary magazines, films, and Web sites—that provide a public forum in the Tibetan areas of the PRC, where censorship and restrictions on public gatherings remain the norm. *Modern Tibetan Literature and Social Change* includes a previously unavailable list of modern Tibetan works translated into Western languages and a comprehensive English-language index of names, subjects, and terms. Contributors: Pema Bhum, Howard Y. F. Choy, Yangdon Dhondup, Luran R. Hartley, Hortsang Jigme, Matthew T. Kapstein, Nancy G. Lin, Lara Maconi, Françoise Robin, Patricia Schiaffini-Vedani, Ronald D. Schwartz, Tsering Shakya, Sangye Gyatso (aka Gangzhün), Steven J. Venturino, Riika Virtanen

*Tibetan Subjectivities on the Global Stage: Negotiating Dispossession* provides a comprehensive account of the ways Tibetans are reimagining their sense of belonging in the realms of politics, religion, literature, and development. By drawing on sources and examples from Tibet and its diaspora, the book offers an image of Tibetan identity as a multifaceted, living, and changing entity.

The most comprehensive collection of Tibetan works in a Western language, this volume illuminates the complex historical, intellectual, and social development of Tibetan civilization from its earliest beginnings to the modern period. Including more than 180 representative writings, *Sources of Tibetan Tradition* spans Tibet's vast geography and long history, presenting for the first time a diversity of works by religious and political leaders; scholastic philosophers and contemplative hermits; monks and nuns; poets and artists; and aristocrats and commoners. The selected readings reflect the profound role of Buddhist sources in shaping Tibetan culture while illustrating other major areas of knowledge. Thematically varied, they address history and historiography; political and social theory; law; medicine; divination; rhetoric; aesthetic theory; narrative; travel and geography; folksong; and philosophical and religious learning, all in relation to the unique trajectories of Tibetan civil and scholarly discourse. The editors begin each chapter with a survey of broader social and cultural contexts and introduce each translated text with a concise explanation. Concluding with writings that extend into the early twentieth century, this volume offers an expansive encounter with Tibet's exceptional intellectual heritage.

With its analytic focus on the cultural production by Tibetans-in-exile, this volume examines contemporary Tibetan fiction, poetry, music, art, cinema, pamphlets, testimony, and memoir. The twelve case studies highlight the themes of Tibetans' self-representation, politicized national consciousness, religious and cultural heritages, and resistance to the forces of colonization. This book demonstrates how Tibetan cultural narratives adjust to intercultural influences and ongoing social and political struggles in exile.

This book reveals that the roots of modern Tibetan literature grow in the rich and fertile soil of Tibet's oral and literary

traditions, rather than in the 1980s as current scholarship presents.

Winner of a 2021 Kayden Translation Award A true story of love, separation, and rediscovery in a time of cultural and spiritual upheaval in Tibet. An inspiring and intimate tale set against the turmoil of recent Tibetan history, *Inseparable* across Lifetimes offers for the first time the translations of love letters between two modern Buddhist visionaries. The letters are poetic, affectionate, and prophetic, articulating a hopeful vision of renewal that drew on their past lives together and led to their twenty-year partnership. This couple played a significant role in restoring Buddhism in the region of Golok once China's revolutionary fervor gave way to reform. Holly Gayley, who was given their correspondence by Namtrul Rinpoche himself, has translated their lives and letters in order to share their remarkable story with the world.

Critically exploring medical thought in a cultural milieu with no discernible influence from the European Enlightenment, *Being Human in a Buddhist World* reveals an otherwise unnoticed intersection of early modern sensibilities and religious values in traditional Tibetan medicine. It further studies the adaptation of Buddhist concepts and values to medical concerns and suggests important dimensions of Buddhism's role in the development of Asian and global civilization. Through its unique focus and sophisticated reading of source materials, *Being Human* adds a crucial chapter in the larger historiography of science and religion. The book opens with the bold achievements in Tibetan medical illustration, commentary, and institution building during the period of the Fifth Dalai Lama and his regent, Desi Sangye Gyatso, then looks back to the work of earlier thinkers, tracing a strategically astute dialectic between scriptural and empirical authority on questions of history and the nature of human anatomy. It follows key differences between medicine and Buddhism in attitudes toward gender and sex and the moral character of the physician, who had to serve both the patient's and the practitioner's well-being. *Being Human in a Buddhist World* ultimately finds that Tibetan medical scholars absorbed ethical and epistemological categories from Buddhism yet shied away from ideal systems and absolutes, instead embracing the imperfectability of the human condition.

This publication critically evaluates the political and ideological impacts of Chinese influences on the development of modern Tibetan writing. By examining three significant themes in separate chapters and focussing on selected writings of Dhondup Gyal and Yidam Tsering, this work explores the defining features of the new Tibetan literature. The author's analysis answers questions about the implications of modernity on this era's poetry and short stories; the historical significance of the emergence of Dhondup Gyal and Yidam Tsering; the relevance of the Cultural Revolution to modern Tibetan poetry and short stories; the reason why poetry became a dominant literary form in modern Tibetan literature; and the role of language used by the two authors in their writings. This work is an invaluable reference for scholars interested in modern Tibetan literary studies.

The speed and extent of the Tibetan Buddhist monastic revival make it one of the most extraordinary stories of religious resurgence in post-Mao China. At the end of the 1970s, there were no working monasteries; within a decade, thousands had been reconstructed and repopulated. Most studies have focused on the political challenges facing Tibetan monasteries, emphasizing their relationship to the Chinese state. Yet, in their efforts to revive and develop their institutions, monks have also had to negotiate a rapidly changing society, playing a delicate balancing act fraught with moral dilemma as well as political danger. Drawing on the recent "moral turn" in anthropology, this volume, the first full-length ethnographic study of the subject, explores the social and moral dimensions of monastic revival and reform across a range of Geluk monasteries in northeast Tibet (Amdo/Qinghai Province) from the 1980s on. Author Jane Caple's analysis shows that ideas and debates about how best to maintain the mundane bases of monastic Buddhism—economy and population—are intermeshed with those concerning the proper role and conduct of monks and the ethics of monastic-lay relations. Facing a shrinking monastic population, monks are grappling with the impacts of secular education, demographic transition, rising living standards, urbanization, and marketization, all of which have driven debates within Buddhism elsewhere and fueled perceptions of monastic decline. Some Tibetans—including monks—are even questioning the "good" of the mass form of monasticism that has been a distinctive feature of Tibetan society for hundreds of years. Given monastic Buddhism's integral position in Tibetan community life and association with Tibetan identity, Caple argues that its precarity in relation to Tibetan society raises questions about its future that go well beyond the issue of religious freedom.

This extensive survey documents Tibetan society over five decades, including population structure in rural and urban areas, marriage and migration patterns, the maintenance of language and traditional culture, economic transitions relating to income and consumption habits, educational development, and the growth of civil society and social organizations. In addition to household surveys completed over twenty years, the book provides a systematic analysis of all available social and census data released by the Chinese government, and a thorough review of Western and Chinese literature on the topic. It is the first book on Tibetan society published in English by a mainland China scholar, and covers several sensitive issues in Tibetan studies, including population changes, Han migration into Tibetan areas, intermarriage patterns, and ethnic relations.--Ma Rong is a widely respected demographer and professor of sociology at Peking University. He spent five years in Inner Mongolia during the Cultural Revolution, and was one of the first Chinese students to study in the US after Deng Xiaoping's reforms, receiving his doctorate degree from Brown University.-- "The academic study of Tibet still suffers from a lack of accurate data and restrictions on access to Tibet for research. This very useful analysis will increase the quality of the discussion and help to correct many inaccurate Western impressions of Tibet." - Gerard Postiglione, University of Hong Kong-

This volume focuses on the intersection of religion and media in China, bringing interdisciplinary approaches to bear on the role of religion in the lives of individuals and greater shifts within Chinese society in an increasingly media-saturated environment. With case studies focusing on Mainland China (including Tibet), Hong Kong and Taiwan, as well as diasporic Chinese communities outside Asia, contributors consider topics including the historical and ideological roots of media representations of religion, expressions of religious faith online and in social media, state intervention (through both censorship and propaganda), religious institutions' and communities' use of various forms of media, and the role of the media in relations between online/offline and

local/diaspora communities. Chapters engage with the major religious traditions practiced in contemporary China, namely Buddhism, Daoism, Confucianism, Christianity, Islam, and new religious movements. *Religion and the Media in China* serves as a critical survey of case studies and suggests theoretical and methodological tools for a thorough and systematic study of religion in modern China. Contributors to the volume include historians of religion, sinologists, sociologists, political scientists, anthropologists, and media and communication scholars. The critical theories that contributors develop around key concepts in religion—such as authority, community, church, ethics, pilgrimage, ritual, text, and practice—contribute to advancing the emerging field of religion and media studies.

This collection of folktales provides readers with an extensive overview of the breadth of Tibetan culture, revealing the character of the region and its people as well as their traditional customs and values. • Offers more than 30 folktales—some of which have never before been published in English—that introduce readers to Tibetan cultural traditions and represent a full array of different folktale types • Includes nine recipes for Tibetan dishes specifying alternative ingredients that can be substituted for hard-to-find original ingredients • Supplies craft and game instructions that will enliven a grade school classroom and entertain young audiences as they learn about Tibetan culture and folklore • Includes color images that enable readers to better appreciate the richness of Tibetan culture

*Conflicting Memories* is a study of historical rewriting about Tibetans' encounter with the Chinese state during the Maoist era. Combining case studies with translated documents, it traces how that experience has been reimagined by Chinese and Tibetan authors and artists since the late 1970s.

With over forty original essays, *The Oxford Handbook of Modern Chinese Literatures* offers an in-depth engagement with the current analytical methodologies and critical practices that are shaping the field in the twenty-first century. Divided into three sections--Structure, Taxonomy, and Methodology--the volume carefully moves across approaches, genres, and forms to address a rich range topics that include popular culture in Late Qing China, Zhang Guangyu's *Journey to the West* in Cartoons, writings of Southeast Asian migrants in Taiwan, the Chinese Anglophone Novel, and depictions of HIV/AIDS in Chu T'ien-wen's *Notes of a Desolate Man*.

The Brag 'go Wolf Begging Ritual (Spyang sprang) (007-22) Mgon po tshe ring Local History in A mdo: The Tsong kha Range (Ri rgyud) (023-97) Tuttle, Gray Stag rig Tibetan Village: Hair Changing and Marriage (151-217) 'brug mo skyid, Charles Kevin Stuart, Alexandru Anton-Luca, and Steve Frediani Sustainable Development of Monastic Tourism in Tibetan Areas (219-250) Pad ma 'tsho Matrilineal Marriage in Tibetan Areas in Western Sichu?n Province (251-280) M?n, Féng Collecting Water From the Yellow River (281-296) Ring mtsho and Tshe-ring-bsam-grub Review-Hartley, L and P Schiaffini-Vedani (eds). 2008. *Modern Tibetan Literature and Social Change*. (297-301) Thurston, Timothy Review-Wu Yazhi ????. 2006. *Zui hou de chuanshuo: elunchun zu wenhua yanjiu ??????????????* (The Final Legend: Research on Oroqen Culture). (303-306) Henochowicz, Anne Story-A Bleeding Watermelon (307-311) Nor bzang Folktale-The King of Seven Seeds (313-320) Bsod nams rgyal mtshan A New Investigation of the Geographic Position of the Báilán Capital of the T?yùhún (99-150) Shìkuí, Zh?, and Chéng Q?jùn

*The Princeton Handbook of World Poetries*—drawn from the latest edition of the acclaimed *Princeton Encyclopedia of Poetry and Poetics*—provides a comprehensive and authoritative survey of the history and practice of poetry in more than 100 major regional, national, and diasporic literatures and language traditions around the globe. With more than 165 entries, the book combines broad overviews and focused accounts to give extensive coverage of poetic traditions throughout the world. For students, teachers, researchers, poets, and other readers, it supplies a one-of-a-kind resource, offering in-depth treatment of Indo-European poetries (all the major Celtic, Slavic, Germanic, and Romance languages, and others); ancient Middle Eastern poetries (Hebrew, Persian, Sumerian, and Assyro-Babylonian); subcontinental Indian poetries (Bengali, Hindi, Marathi, Punjabi, Sanskrit, Tamil, Urdu, and more); Asian and Pacific poetries (Chinese, Japanese, Korean, Vietnamese, Mongolian, Nepalese, Thai, and Tibetan); Spanish American poetries (those of Mexico, Peru, Argentina, Chile, and many other Latin American countries); indigenous American poetries (Guaraní, Inuit, and Navajo); and African poetries (those of Ethiopia, Somalia, South Africa, and other countries, and including African languages, English, French, and Portuguese). Complete with an introduction by the editors, this is an essential volume for anyone interested in understanding poetry in an international context. Drawn from the latest edition of the acclaimed *Princeton Encyclopedia of Poetry and Poetics* Provides more than 165 authoritative entries on poetry in more than 100 regional, national, and diasporic literatures and language traditions throughout the world Features extensive coverage of non-Western poetic traditions Includes an introduction, bibliographies, cross-references, and a general index

This definitive anthology casts Sinophone studies as the study of Sinitic-language cultures born of colonial and postcolonial influences. Essays by such authors as Rey Chow, Ha Jin, Leo Ou-fan Lee, Ien Ang, Wei-ming Tu, and David Wang address debates concerning the nature of Chineseness while introducing readers to essential readings in Tibetan, Malaysian, Taiwanese, French, Caribbean, and American Sinophone literatures. By placing Sinophone cultures at the crossroads of multiple empires, this anthology richly demonstrates the transformative power of multiculturalism and multilingualism, and by examining the place-based cultural and social practices of Sinitic-language communities in their historical contexts beyond "China proper," it effectively refutes the diasporic framework. It is an invaluable companion for courses in Asian, postcolonial, empire, and ethnic studies, as well as world and comparative literature.

Modern Chinese literature has been flourishing for over a century, with varying degrees of intensity and energy at different junctures of history and points of locale. An integral part of world literature from the moment it was born, it has been in constant dialogue with its counterparts from the rest of the world. As it has been challenged and enriched by external influences, it has contributed to the wealth of literary culture of the entire world. In terms of themes and styles, modern Chinese literature is rich and varied; from the revolutionary to the pastoral, from romanticism to feminism, from modernism to post-modernism, critical realism, psychological realism, socialist realism, and magical realism. Indeed, it encompasses a full range of ideological and aesthetic concerns. This second edition of *Historical Dictionary of Modern Chinese Literature* presents a broad perspective on the development and history of literature in modern China. It offers a chronology, introduction, bibliography, and over 400 cross-referenced dictionary entries on authors, literary and historical developments, trends, genres, and concepts that played a central role in the evolution of modern Chinese literature.

The papers in *Tibetan Literary Genres, Texts, and Text Types* investigate specific Tibetan genres and texts as well as genre classification, transformation, and reception. The text types examined range from oral trickster narratives to songs, offering-rituals, biographies, and modern literature.

This wide-ranging Companion provides a vital overview of modern Chinese literature in different geopolitical areas, from the 1840s to now. It reviews major accomplishments of Chinese literary scholarship published in Chinese and English and brings attention to previously neglected, important areas. Offers the most thorough and concise coverage of modern Chinese literature to date, drawing attention to previously neglected areas such as late Qing, Sinophone, and ethnic minority literature. Several chapters explore literature in relation to Sinophone geopolitics, regional culture, urban culture, visual culture, print media, and new media. The introduction and two chapters furnish overviews of the institutional development of modern Chinese literature in Chinese and English scholarship since the mid-twentieth century. Contributions from leading literary scholars in mainland China and Hong Kong add their voices to international scholarship.

The Reception of Northrup Frye takes a thorough accounting of the presence of Frye in existing works and argues against Frye's diminishing status as an important critical voice.

25th Anniversary Edition Over 3 Million Copies Sold 'I couldn't give this book a higher recommendation' BILLY CONNOLLY Written by the Buddhist meditation master and popular international speaker Sogyal Rinpoche, this highly acclaimed book clarifies the majestic vision of life and death that underlies the Tibetan Buddhist tradition. It includes not only a lucid, inspiring and complete introduction to the practice of meditation, but also advice on how to care for the dying with love and compassion, and how to bring them help of a spiritual kind. But there is much more besides in this classic work, which was written to inspire all who read it to begin the journey to enlightenment and so become 'servants of peace'.

The Festschrift celebrates Franz-Karl Ehrhard, Professor of Tibetan and Buddhist Studies at the Ludwig Maximilian University of Munich from 2003 to 2019. Offered on the occasion of his 65th birthday, it comprises 26 papers by friends and colleagues to honour his outstanding and far-reaching contributions to the field of Tibetan Studies. Mirroring Franz-Karl Ehrhard's research interests, the papers centre on the religious and literary traditions of Tibet and the Himalayas, including sacred geography, religious history, philosophy, and studies in textual production and transmission.

The essays collected in *The Selfless Ego* propose an innovative approach to one of the most fascinating aspects of Tibetan literature: life writing. Departing from past schemes of interpretation, this book addresses issues of literary theory and identity construction, eluding the strictures imposed by the adoption of the hagiographical master narrative as synonymous with the genre. The book is divided into two parts. Ideally conceived as an 'introduction' to traditional forms of life writing as expressed in Buddhist milieus, Part I: *Memory and Imagination in Tibetan Hagiographical Writing* centres on the inner tensions between literary convention and self-expression that permeate indigenous hagiographies, mystical songs, records of teachings, and autobiographies. Part II: *Conjuring Tibetan Lives* explores the most unconventional traits of the genre, sifting through the narrative configuration of Tibetan biographical writings as 'liberation stories' to unearth those fragments of life that compose an individual's multifaceted existence. This volume is the first to approach Tibetan life writing from a literary and narratological perspective, encompassing a wide range of disciplines, themes, media, and historical periods, and thus opening new and vibrant areas of research to future scholarship across the Humanities. The chapters in this book were originally published as two special issues of *Life Writing*.

This captivating autobiography by a Tibetan educator and former political prisoner is full of twists and turns. Born in 1929 in a Tibetan village, Tsering developed a strong dislike of his country's theocratic ruling elite. As a 13-year-old member of the Dalai Lama's personal dance troupe, he was frequently whipped or beaten by teachers for minor infractions. A heterosexual, he escaped by becoming a drombo, or homosexual passive partner and sex-toy, for a well-connected monk. After studying at the University of Washington, he returned to Chinese-occupied Tibet in 1964, convinced that Tibet could become a modernized society based on socialist, egalitarian principles only through cooperation with the Chinese. Denounced as a 'counterrevolutionary' during Mao's Cultural Revolution, he was arrested in 1967 and spent six years in prison or doing forced labor in China. Officially exonerated in 1978, Tsering became a professor of English at Tibet University in Lhasa. He now raises funds to build schools in Tibet's villages, emphasizing Tibetan language and culture.

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