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Operační program Výzkum, vývoj a vzdělávání



Palacký University
Olomouc

International Summer School
Contemporary Society and Religion: Conversion of Multiple Religions
June 11–15, 2018

	Monday, June 11	Tuesday, June 12	Wednesday, June 13	Thursday, June 14	Friday, June 15
9:00 – 10:30	Dušan Vávra	Duncan McCargo	Bart Barendregt	Bart Barendregt	Zuzana Kubovčáková
	Religion in Context of Chinese Modernization.	The Troubled Politics of Thai Buddhism	Social media in Muslim Southeast Asia: Islamic Fashion Bloggers and Online Saints	Princes Siti and the Particularities of Post Islamist Pop	Japanese Buddhism
10:30 – 10:45	Coffee Break	Coffee Break	Coffee Break	Coffee Break	Coffee Break
10:45 – 12:15	Dušan Vávra	Pascal Bourdeaux	Bart Barendregt	Thomas Loy	Zuzana Kubovčáková
	Traditionalism in Modern China	Considering the Religious Plurality in Vietnam and ASEAN	Preaching Among the Stars, Muslim SE Asian Halal Edutainment in an era of Reality TV	The Jews of Central Asia and the Russian Empire	Zen East and West: Through Space and Time
12:15 – 13:45	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break
13:45 – 15:15	Duncan McCargo	Pascal Bourdeaux	City tour (16:30 – 18:30)	Thomas Loy	Jiří Jákl
	Religion and Insurgency in Southeast Asia	An Introduction to the History of Protestantism in Vietnam: Comments on a Letter Written by Hô Chi Minh to a French Pastor (September 1921)		The Jews of Central Asia and the Soviet Union	Imposing Old Javanese Syllabary (<i>svaravyaṅjana</i>) on the Patient's Body: Tantric Healing Practice in Modern Hindu Bali
15:15 – 15:30	Coffee Break	Coffee Break		Coffee Break	Coffee Break
15:30 – 17:00	Pascal Bourdeaux			Zuzana Kubovčáková	Closing Remarks
	Religious Sciences and Vietnamese religions: an Epistemological Approach		Buddhism in the 21 st Century		



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Timetable and Lecture Abstracts

Monday, June 11

09:00–10:30

Religion in Context of Chinese Modernization

(Dušan Vávra)

"Modernization" (xiandaihua) belongs among the key terms used in China to conceptualize the process of forming the modern Chinese identity. The lecture analyses the role of the Chinese religious traditions within the Chinese "modernization" from the beginning of the 20th century to the present time. The lecture highlights two interconnected aspects of the process: 1) The ways the Chinese state has been shaping religions to make them "modern"; 2) The ways the religious traditions have been able to provide the "modernization" idea with incentives of their own.

10:30–10:45

Coffee Break

10:45–12:15

Traditionalism in Modern China

(Dušan Vávra)

The lecture presents an overview of traditionalism in modern China up to the present, with focus on the contemporary situation. Firstly, the lecture analyses the changing role of Confucianism in modern China (groups and discourses that explicitly claim allegiance to Confucius and Confucianism). Secondly, the lecture presents a few examples of various ways pre-modern Chinese culture is raised to the position of a key component of modern Chinese identity, especially the contemporary discourses of Chinese exceptionalism.

12:15–13:45

Lunch Break



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13:45–15:15

Religion and Insurgency in Southeast Asia

(Duncan McCargo)

A number of insurgencies in Southeast Asia have similar characteristics, at least outwardly: in Aceh, Mindanao, Patani and Rakhine state, territorially concentrated minorities have fought armed insurrections against national armies, seeking to establish claims for independence or at least some form of autonomy. But how far is religion a salient factor in these uprisings that are associated with particular identity groups and ethnic minorities? Are some of these insurgencies in fact *jihads*, Islam-inspired struggles against an infidel or a secular ruler? How far have insurgents been recruited by religious teachers, and how far have they deployed a rhetoric of religion in their struggles? Has religion served as more than a convenient cover for ethno-regionalist sentiments? Have the character of these insurgencies been substantially influenced by religious ideas and traditions? This lecture explores the value and limitations of using religion as a central explanation to understand a range of armed insurgencies in contemporary Southeast Asia, laying out a comparative framework through which to analyze these issues and approaches.

15:15–15:30

Coffee Break

15:30–17:00

Religious Sciences and Vietnamese Religions: an Epistemological Approach

(Pascal Bourdeaux)

The lecture will consider the history of a concept, the Religious Sciences, through a specific lens, the decolonizing of knowledge in the Indochinese peninsula. Introduced by some thoughts on the effectiveness of postcolonial studies in the field of Southeast Asian studies, the lecture then focuses on the history of an original research institution, the *École Pratique des Hautes Études* and its religious studies section, in order to replace the creation in 1931 of a chair – Indochinese Religions – then its mutation – Southeast Asian Religions – under the effect of area studies approaches and at the turning point of colonial and postcolonial situations. Debates that have concerned the comparatism of religious systems or the paradigms of religious modernity enlighten the diverse ways to acknowledge or reduce institutional, generational or conceptual scientific legacies as well in France as in Southeast Asian countries, especially in Vietnam.

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Tuesday, June 12

09:00–10:30

The Troubled Politics of Thai Buddhism

(Duncan McCargo)

Thailand's monastic politics are in turmoil. No longer can the sangha be written off as a political force and viewed simply as a fount of legitimacy for the nation and the monarchy. The role played by a few hundred pro-Thaksin "redshirt" monks in the March to May 2010 mass demonstrations testified to growing unease within the rank-and-file monkhood, which was drawn from the same regions and segments of society as the redshirt movement more generally. But beyond these overt displays of dissatisfaction, the sangha faces a range of serious challenges. While long-standing tensions between the rival Thammayut and Mahanikai orders have apparently declined, a dearth of moral and administrative leadership has paralyzed the Thai monkhood and rendered it seemingly incapable of reforming itself. Competing power groups linked to secular politics are vying for influence within the Supreme Sangha Council. In 2017, the authorities attempted to crack down on the wealthy and influential Wat Thammakai sect which has in recent years been closely associated with the exiled former prime minister Thaksin Shinawatra. In many respects, the political paralysis of the monkhood mirrors the wider crisis confronting the body politic of the Thai nation itself.

10:30–10:45

Coffee Break

10:45–12:15

Considering the Religious Plurality in Vietnam and ASEAN

(Pascal Bourdeaux)

Contemporary Vietnam is characterized by religious diversity. Such an extreme diversity is due notably to the close relationship this country has maintained over centuries with the Chinese realm (and its Confucianism, Daoism and Mahâyâna Buddhism), indianized realms (such as Champa) and later with the Malay world and Theravâda Buddhism kingdoms. But this diversity is also due to the numerous religious innovations that took place starting mid-19th Century and



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lead to a strong movement of reinterpretation of Buddhism. This talk will contextualize this revival of Buddhism within the national and Southeast Asian frameworks; it will also describe its doctrinal and institutional diversity.

12:15–13:45

Lunch Break

13:45–15:15

An introduction to the history of Protestantism in Vietnam: Comments on a Letter Writen by Hô Chi Minh to a French Pastor (September 1921)

(Pascal Bourdeaux)

Having lived in Paris starting in the summer of 1919 at the latest, Nguyễn Ái Quốc committed himself to the struggle against colonization and joined forces with all those with allied objectives who could support his cause before drawing nearer to the French Communist Party in 1920. During the course of 1921, he learned of a group of French Protestants who hoped to undertake an exploratory mission in Indochina. In the letter that he addresses to the pastor pioneering the project, Nguyễn Ái Quốc clearly exposes the contradictions of a process that is doubtlessly laudable yet still quite contrary in nature, since evangelization was an accomplice to colonization. These research notes present an unpublished document that throws light on the intellectual development of the future Hồ Chí Minh on the numerous origins of Vietnamese Protestantism, and on the debates about colonization and evangelization occurring within French Protestantism. This lecture will comment the article « Notes on an Unpublished Letter by Hô Chi Minh to a French Pastor (September 8, 1921) or the Art of Dissenting Evangelization » published in the *Journal of Vietnamese Studies* (vol 7/2, June 2012, pp. 8-28).

15:15–15:30

Coffee Break

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Wednesday, June 12

09:00–10:30

Social Media in Muslim Southeast Asia: Islamic Fashion Bloggers and Online Saints

(Bart Barendregt)

In this lecture, I discuss prominent approaches in the study of media and the public sphere in light of the specific history of digital media's rise in Muslim Southeast Asia. It focuses on earlier and current expressions of mobile and Islamic modernity as well as on changing moralities and forms of Islamic authority. It particularly emphasizes the (discursive and visual) contestations and social dramas that take place in the region's media spaces providing for a variety of Islamic forms, practices, and socialities that can best be grasped, the authors argue, by considering politics, the pious, and the popular not as separate, but as mutually constitutive domains.

10:30–10:45

Coffee Break

10:45–12:15

Preaching Among the Stars, Muslim SE Asian Halal Edutainment in an Era of Reality TV

(Bart Barendregt)

Building on the work of Charles Taylor, Nilüfer Göle (2002) refers to a new Islamic social imaginary made possible by increased Muslim visibility in the public sphere. It characteristically allows Islamic social actors to accommodate forms of global cultural, economic and political modernity in their everyday lives, while still retaining and articulating a distinctively non-Western social imaginary with a commitment to religion as its reference point. As one example, this paper focuses on the ways in which Islamists in contemporary Muslim Southeast Asia have in recent years turned to new forms of halal edutainment. Forms that aspire to be fully sharia-compliant in foregrounding a repertoire of corporeal and spatial practices that often break and offer an alternative to those of the globally dispersed media formats so widely popular in this part of the world.



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MINISTERSTVO ŠKOLSTVÍ,
MLÁDEŽE A TĚLOVÝCHOVY



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Lifestyle and Reality TV, particularly the format of the televised talent show has fast become one of the most popular vehicles for a new Muslim social imagination that provides a wider Muslim Malay, but not necessarily Islamist, audience with a modern, cosmopolitan-minded, globally oriented outlet for newfound piety. I will focus on several (show)cases where modern Islamic identities are thus visually performed in and through mediated space, particularly zooming in on Islamist contenders participating in 'secular' talent shows such as *X-factor* and *Akademi Fantasia* but also the ongoing search for religiously-inspired substitutes such as the reality competition series *Imam Muda* ('The Young Imam', since 2010) and more recently the controversies surrounding the spiritual song contest *Gema Gegar Vaganza* (2017).

12:15–13:45 Lunch Break

16:30–18:30 City Tour

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Thursday, June 14

09:00–10:30

Princes Siti and the Particularities of Post Islamist Pop

(Bart Barendregt)

The emergence (and scholarly study) of modernity has overwhelmingly focused on Western male actors and privileged politics and economy over culture. The Voices of Asian Modernities Project (VAMP), a recent collaboration between Leiden and Pittsburgh university, aims at unsettling and interrogating such perspectives by unbinding female actors away from the West and its dialogue and by focusing on how popular music, has provided women with the means to articulate the modern. Female entertainers, positioned at the margins of intersecting fields of activities, created something hitherto unknown: they were artistic pioneers of new music, new cinema, new forms of dance and theater, and new behavior, lifestyles, and morals. They were active agents in the creation of local performance cultures, of a newly emerging mass culture, and the rise of a region-wide and globally oriented entertainment industry.

In his lecture Bart will introduce the outcomes of the VAMP Project highlighting the specific example of one of Asia's bestselling female artists of modern times. The career of Malaysian pop diva Dato' Siti Nurhaliza Tarudin illustrates how Asian modernities have increasingly come to be articulated within an Islamic context. Her post islamist pop transgress traditional values, especially with regards to the desired behavior of young women; at the same time, it is keen to constantly draw new boundaries, as it is defining new codes of gender relations. Siti's life and works, and its reception by a wider Asian audience then shows the ambiguities modern Malay Muslim star performers face, caught as they are between the particularities of local, national, transnational, and global Islamic music industries.

10:30–10:45

Coffee Break



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10:45–12:15

The Jews of Central Asian and the Russian Empire

(Thomas Loy)

The history and historiography of the Persian-speaking Jews of Afghanistan, Iran and (Soviet) Central Asia is usually divided along the borders of these modern nation states. Most scholarly and popular literature portray these communities as distinct, secluded Jewish ethnic groups, disconnected from each other and from the wider Jewish world. These modern narratives suggest the existence of cultural homogenous and isolated communities, while their broad cultural and linguistic commonalities as well as family biographies within the so called "Jewish Triangle" continue to overlap. The scale of states, though, is simultaneously too small and too large to grasp the past and present of these cross-border communities, with their specific and often quite diverse local experiences. For a better understanding of their intertwined histories, it is necessary to put these Jewish groups (again) into a wider cultural and geographical context.

12:15–13:45

Lunch Break

13:45–15:15

The Jews of Central Asia and the Soviet Union

(Thomas Loy)

In the 1920ies and 1930ies the lifeworld of the Central Asian Jews was radically changed by political measures of the Soviet and the Afghan government. The political and economic strategies of Afghanistan and the Soviet Union in the 1930s effectively dislocated the traditional Jewish commercial and cultural network in the border region between Afghanistan, Iran, and Soviet Central Asia and finally dismantled what used to be the "Jewish Triangle". At the same time Soviet nationality policy of the 1920s and early 1930ies opened new roads for a secular "Jewish" culture and new Jewish communities were created in Soviet Central Asia. In the 1970ies legal emigration from the Soviet Union became possible and started a process, that lead to the mass exodus of Jews from Central Asia after the breakdown of the Soviet Union.

15:15–15:30

Coffee Break



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15:30–17:00

Buddhism in the 21st Century

(Zuzana Kubovčáková)

When Buddhism arrived in Japan in the 5th century, it claimed that the historical Buddha himself foretold it would spread to the East. From Japan, it indeed did continue to travel East across the Pacific, only to arrive at the Western shores of the United States in the early 20th century. Within the last one hundred years, Buddhism has taken strong roots not only in America, but also in Europe, where it speaks to people across generations. This lecture concentrates on the how and why of contemporary Buddhism in the West: how is it that Buddhism, a teaching of 2500 years preached by a prince-turned-ascetic, manages to address the needs and struggles of the contemporary man living in the modern world? By concentrating on the fundamental tenets of Buddha's thought and teaching, the lecture will delineate possible answers that Buddhism can bring into contemporary Western society.

Friday, June 15

09:00–10:30

Japanese Buddhism

(Zuzana Kubovčáková)

According to official state records, Buddhism entered Japan in the early 6th century, took deep roots within the Japanese society and culture, and continues to form an indispensable part of Japanese identity well until the present day. The current lecture will concentrate on delineating a historical outline of Buddhism in Japan. By emphasizing its main characteristics, schools, founders, doctrines and temples, we will proceed through a speedy 'tour' of essentials of Japanese Buddhism through the centuries.

10:30–10:45

Coffee Break



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10:45–12:15

Zen East and West: Through Space and Time

(Zuzana Kubovčáková)

Zen schools of Japanese Buddhism, albeit only one fracture among all Buddhist denominations in Japan, are probably the ones that have captured the attention of Western audience the most. In the modern era, everybody knows of Zen gardens and Zen calligraphy or poetry, some even know of Zen design and Zen leadership or archery. However, it seems that design, leadership and archery are somewhat far-stretched from the original Zen that appealed to the medieval Japanese warrior class. The aim of this lecture is to introduce Zen and its journey through space and time: the journey it undertook from Japan to the West, from the past until the present. My intention is to offer a portrayal of Zen from medieval times into the present era in both Japan, the country of its origins, and in the Western world, notably America and Europe.

12:15–13:45

Lunch Break

13:45–15:15

Imposing Old Javanese Syllabary (*svavayañjana*) on the Patient's Body: Tantric Healing Practice in Modern Hindu Bali

(Jiří Ják)

I will discuss one of the healing practices documented from modern Bali, Indonesia, in which graphemes and groups of syllables are imposed on the patient's body. It is used by traditional healers (*balian*), as well as by the mainstream Śaiva officiants (*pedanda Śiwa*). Called *svavayañjana-nyāsa* ('placing of vowels and consonants'), the ritual practice of imposing graphemes is ancient in Bali and Java, and can be traced to Tantric principles of placement of the fifty letters of the Sanskrit syllabary. Typically, the graphemes are imposed in invisible form, using the sanctified ('holy') water, on subtle bodily centres, such as *cakras* and *padmas*, where the subtle body, according to Tantric views, overlays the gross body. Examples of using this healing method in treating patients and in mortuary rituals conducted by the Balinese will be compared with similar practice documented from Nepal and Tibet.



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15:15–15:30

Coffee Break

15:30–17:00

Closing Remarks

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Biographies (in Alphabetical Order)

Barendregt, Bart is an associate professor at the Leiden Institute of Cultural Anthropology and Sociology, where he lectures on media, popular and digital culture. Within the framework of the Critical Approaches to New Asian Media Ecologies (CANAME) Project, he currently scrutinizes Islamic ideas of information society, halal software, and the appropriation of digital technology in an overtly religious context. Bart's other research focusses on Islam, music and heritage (an ARC Discovery project *Revitalising the Musical Arts of Indonesia's Lampung Province*, with Monash University, Melbourne and ISI Yogyakarta), but he also has a keen interest in the potential of the sound archive, and its possible role in rewriting (Dutch) colonial histories. Bart has extensively written on social media use in Southeast Asia, as well as Islamic pop culture and is co-author of *Banal Beats, Muted Histories; Popular Music in Southeast Asia* (Amsterdam University Press, 2017) and co-editor (with Andrew Weintraub) of *Vamping the Stage Voices of Asian Modernities* (University of Hawai'i Press, 2017). Together with Dr. Ariel Heryanto (Australian National University) Bart is editor of *Southeast Asia Mediated*, a series that is published by Brill Publishers. He is currently finishing his monograph on what is the world's most popular, commercial and gendered of Islamist musics, *nasheed* and its mixing of religion, youth culture and politics that has become so popular among Malaysian and Indonesian student-activists.

Bourdeaux, Pascal, Associate Professor at the *École pratique des hautes études* (Paris) is teaching Religions in Southeast Asia and member of the research centre « *Groupe Sociétés, Religions, Laïcités* » (UMR 8582 EPHE-CNRS). His main topics concern contemporary religions in Viêt Nam, the history of religious sciences in South-East Asia and the study of riverine civilisation of the Mekong delta. He was posted to Viêt Nam as representative of the *École française d'Extrême-Orient* in Hô Chi Minh City (2012-2015) to initiate the research program entitled "Understanding the culture and environment of southern Vietnam: historical perspectives, contemporary approaches". He recently published with Olivier Tessier a trilingual annotated edition of the *Lục Vân Tiên* poem (*École française d'Extrême-Orient*, 2 volumes, april 2016) and with Jammes Jérémy, *Chrétiens évangéliques d'Asie du Sud-Est. Expériences locales d'une ferveur conquérante* (Presses Universitaires de Rennes, coll. « Sciences des religions », september 2016).

Jákl, Jiří, Ph.D. is a researcher affiliated to the Palacký University, Olomouc. Jiří has studied Old Javanese at Leiden University, and in 2014 has obtained his PhD from the University of Queensland, Brisbane, for his work on warfare in pre-colonial Southeast Asia and its representations in Old Javanese and modern Balinese literatures. During his sojourn as a Gonda Fellow at the KITLV in Leiden in 2017, Jiří has finalized his first



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monograph, a study on alcohol and its multiple uses in pre-Islamic Java (c. 800 – 1500 CE), to be published soon by the Brill. Jiří is interested in the social, religious, and medical history of the Indo-Malay world. Currently, he is working on a vast, but little-known corpus of Old Javanese medical literature. His research interests include modern Balinese religion, Buddhist medicine in Southeast Asia, and esoteric ('Tantric') Buddhism in the Indo-Malay world.

Kubovčáková, Zuzana, began her studies in Bratislava, Slovakia. Before fully completing the curriculum, she spent a study-year at the Ōsaka University of Foreign Studies, from where she continued to London to study an M.A. programme in Japanese Religions at School of Oriental and African Studies, University of London. Both in Ōsaka and London, dr. Kubovčáková studied earliest history of Zen schools in Japan, as well as interconnection of Rinzai School with ruling samurai class. After completing her M.A. studies, dr. Kubovčáková continued with a Ph.D. at Department for the Study of Religions at Masaryk University in Brno, Czech Republic. She graduated in 2012 with a thesis on earliest development of Shintō called *Politization of Kami and Emergence of Narrative Ideology in Ancient Japan: Earliest worship of Japanese deities and their Reflection in the Chronicles*. In her research, dr. Kubovčáková concentrates on general Buddhist thought, earliest Japanese religious history and Japanese Buddhism. More specifically, her research topics deal with Dōgen studies, Sōtō School, Japanese Buddhist art, architecture, iconography and liturgy. In relation to her professional interest, dr. Kubovčáková has participated in a number of calligraphy seminars led by Japanese artist and calligrapher Kazuaki Tanahashi, as well as in numerous retreats in Zen centers in America and Europe.

Loy, Thomas, Ph.D., Since July 2009 scientific member of staff at the Central Asian Seminar of Humboldt Universität zu Berlin (Germany). In 2003 M.A. degree in Central Asian Studies at Humboldt Universität zu Berlin. From 2004-2008 researcher in an Oral History Project on "Bukharan Jews" – cooperation of Humboldt Universität and Tel Aviv University funded by the German Israeli Foundation (GIF). July 2012 PhD "Cross-border Biographies: Bukharan Jewish Autobiographical Narrations & the Soviet Experience" (Published in 2016 – Reichert Verlag; Title: "Bukharan Jews in the Soviet Union. Autobiographical Narrations of Mobility, Continuity and Change"). 2015 co-founder of *edition-tethys* publishing. (www.edition-tethys.org) Research interests: Oral History, Mobility, Migration and Memory in Central Asia and Afghanistan, Tajik/Dari language and literature, Jewish history in Central Asia.

McCargo, Duncan, holds a shared appointment as professor of political science at the University of Leeds and Columbia University, teaching alternate semesters in Yorkshire and New York. He has published ten books on Asian politics, including the best-selling *The Thaksinization of*



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Thailand (with Ukrist Pathmanand, NIAS 2005) and the award-winning Tearing Apart the Land: Islam and Legitimacy in Southern Thailand (Cornell 2008). McCargo spent the 2015-16 academic year as a resident scholar at the Institute for Advanced Study in Princeton.

Vávra, Dušan, Ph.D., is the head of the Center for Chinese Studies at the Faculty of Arts, Masaryk University, Brno. He has received his Ph.D. degree at the Department for the Study of Religions, Masaryk University, where he defended his Ph.D. thesis on the topic of Xuanxue ("the Learning of the Dark") of the 3rd to 4th Centuries. His research and teaching interests include: Chinese religions; Chinese philosophy; Daoism; textuality in early China, on the topic of which he has published numerous publications.

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