

閔行區龍音寺田野筆記：試從比丘尼 訪談敘述分析佛教復興的政治與宗教 邏輯*

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摘要

近郊區寺廟在面臨恢復時期，同時面對日新月異的都市規劃，小廟常因市政規劃而使用地點轉讓他用。佛教恢復時期恢復哪所寺院？某一寺院不能恢復？依據古例常常是佛協與地方政府政治上的邏輯。筆者調查中發現，上海二十世紀初期為數眾多的女庵在恢復中多因「歷史上不重要」而不具備恢復條件。而「歷史上重要」的漢傳佛寺多為比丘道場，這個政治邏輯複製了男性強勢宗教空間的政治性及合法性。本文試圖從一位看似平凡的女尼敘述中，檢視當代宗教恢復大論述中，被忽視的女性及平凡人物的論述。作者發現不同於男性在市中心的大敘述，謙卑的女尼在佛教恢復的30年歷史中，透過她在文革期間的獨身素食「宗教實踐」，為恢復一座市郊比丘尼道場取得政治上合法性。這些被污名「文化不高」可是在俗世中堅持獨身素食的女性，為二十世紀80年代宗教恢復洪流中多座女性修道空間取得論述合理性，創造了一種不同於參照古例恢復的典型。

關鍵詞：女性空間、佛教恢復、近郊、上海

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A Case Study of Minhang Longing Temple: An Attempt to Understand the Political and Religious Legitimacy of Buddhist Recovery in Peripheral Shanghai

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Abstract

The small Han Buddhist temples in peripheral Shanghai have been facing the challenges of forced relocation or re-demolished during the urban restructuring and the religious revival since the 1970s. Which temple can be recovered and which one is not qualified? In the research, the author discovered that the political legitimacy of chosen recovered temples was about the doctrines related to the historic and traditionalism. Those doctrines have reinforced the political legitimacy of male-dominant religious space. Therefore, many small nunneries were not permitted to be recovered due to their political and historical statuses before 1970. Unusual from the big narrative of male-centered stories on religious revival, some invisible nuns, because of their resistances and continuing practices, have successfully gained the different political legitimacy of religious space for female clergies. Those nuns, who have been persistently ascetic to resist the persecution, have created the alternative prototypical for religious recovery, which is different neither from the discourse of historic nor traditionalism.

Keywords: female space, Buddhist recovery, suburban, Shanghai

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