

THE ROLE OF SINICIZATION OF RELIGION IN FORGING THE CONSCIOUSNESS OF THE CHINESE NATION'S COMMUNITY

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Abstract: Promoting the Sinicization of religion must promote the “five identities” of religious figures and religious believers "As the goal, play a positive role of religion, To unite and strive for common prosperity and development for all ethnic groups, and to contribute wisdom and strength to the great rejuvenation of the Chinese nation. Chinese religious culture possesses Fine traditions are conducive to forging a strong sense of community for the Chinese nation; Promoting religious dialogue and exchanges in the process of sinicization of religion is conducive to resolving ethnic Promoting the Sinicization of religion is conducive to preventing the infiltration of foreign religions from eroding the consciousness of the Chinese nation's community.

Keywords: Religion; Chinese Characteristics; Community of Chinese Nation

1. FROM “LOCALIZATION ” TO “ SINICIZATION ”

China is a multi-ethnic and multi-religious country. Each of the 56 members of the Chinese nation has its own religious beliefs. Ethnic issues are closely linked to religious issues. Religion is not only a bridge and channel to communicate with different ethnic groups, but it also often becomes the source of ethnic conflicts and ethnic antagonisms. It is a tool of resistance, complicating ethnic issues and greatly increasing the difficulty of national reconciliation. All religions are subject to state power, and under the unified of In the country, there is no " state religion" ” and “ heresy ”, the long-term coexistence of various religions has promoted the integration and cohesion of the Chinese nation.

Fundamentally, “localization ” and “Sinicization ” all represent the growth and evolution of Chinese religions on the land of China. religion In a certain sense, the localization of religion is the Sinicization of our country’s religion, but localization pays more attention to regional orientation and foreign culture. It focuses on the local self-renovation and adaptive development of foreign religions in the host country, focusing on the religious Think about " how do I adapt" based on this. And " Sinicization" " It is not limited to foreign religions " doing as the Romans do when entering the country ", but also to realize the " religious in China ” to “ Chinese Religion” " The transformation is to achieve breakthroughs in regional and cultural differences on the basis of China's major religions and China's national conditions, China Chinese culture and Chinese socialist society are deeply integrated, and all major religions must follow the " self " Setting out and consciously working towards the " overall interests of the Chinese nation " beneficial " Departure and transformation.

“Promote the identification of religious people and religious believers with the great motherland, the Chinese nation, Chinese culture, the Communist Party of China, and socialism with Chinese characteristics ” is the proper meaning of promoting the sinicization of religion. "Five Identities " Reflects the identity relationship between religious people and the majority of religious believers in terms of religious identity, national identity, and citizenship. It reflects that religious identity is first subordinated to citizenship, and religious identity emerges. harmonious relationship between religious identity and national identity arising from citizenship. The bottom line of the relationship between religious identity and national identity is religious belief It must not go against national interests or violate national laws. In the big family of the Chinese nation, under the political and legal system of this community, “ the differences among various ethnic groups, religions, and cultures are integrated by a requirement based on the consistency, commonality, and universality of national citizens. "We all live under a common legal and moral framework " and " religious identity cannot be used to exclude the country." National identity cannot be separated from national identity by religious identity. Religious identity separated from national identity will not only make religious identity lose its existence. The value and significance of religion itself also makes religion itself lose its function of promoting social progress, serving national unity and social stability. " [1]

With the " Five Identities" " Creating a solid sense of community for the Chinese nation as the core content is a basic consensus among people of all ethnic groups and religions. The historical mission and practical requirements ; it is the need to meet the people’s yearning for a better life and realize the Chinese dream of the great rejuvenation of the Chinese nation. advance Sinicization of religion means to use the " five identities" ” as the goal, further clarify the role and direction of Chinese religion in the new era, actively guide the majority of religious believers to truly integrate into Chinese culture, the Chinese nation and Chinese society, play the positive role of religion, and serve all peoples. The Chinese nation unites and strives for common prosperity and development, and contributes wisdom and strength to the great rejuvenation of the Chinese nation.

2. THE FINE TRADITIONS OF CHINESE RELIGIOUS CULTURE ARE CONDUCTIVE TO FORGING A STRONG SENSE OF COMMUNITY FOR THE CHINESE NATION

The diversity and harmony of religious beliefs are conducive to ethnic exchanges and integration. Chinese religious beliefs have special characteristics. Sexuality - "Pluralism and Harmony" is different from both the Abrahamic religious model and the Indian religious model. From the beginning, it is pluralistic. Gods, multiple religions, no historical tradition of monotheism. During the Xia, Shang and Zhou dynasties, on the basis of the worship of nature, the "Respecting Heaven and Dharma Ancestor" was formed. China The core belief of traditional religion, which believes that "heaven" "Dominates all things in the world and commands the four major gods of heaven, earthly branches, humans and ghosts, and animals and spirits"; after the Han Dynasty, The introduction of Buddhism into China and the emergence of Taoism both reflected the characteristics of polytheistic beliefs. As for folk religion (belief) Gods are even more types numerous, countless. Native Taoism, imported Buddhism, Christianity and Islam, many folk beliefs and traditional religions, emerging religions such as Baha'i, and various religions ranging from the integration of three religions to the coexistence of five religions as the main body can all be cultivated in China. Living together on earth, live in peace. There are no large-scale bloody conflicts between various religions, let alone long-term religious wars like the history of Western religions. The pattern benefits from the "tolerance, harmony and cooperation" in the essence of Chinese national culture. Thought, it is also conducive to ethnic exchanges and integration.

Religious "moral education" "Provide ethical constraints for national unity. Buddhism advocates "benefiting all living beings, eliminating suffering and happiness"; Taoism advocates "being as open-minded as a grain" and "being united and loving-kindness". "The Sutra of Saving People" says: Do not kill or harm, do not envy or envy, do not commit adultery or steal, do not be greedy and do not Desire, neither hatred nor attachment, words No frills, no evil words, unity and love, marriage of different people, national security and prosperity, happiness and peace; Christianity advocates "love your neighbor as yourself"; Islam Also advocating "friendliness", the Qur'an points out, "There should be some among you who lead people to the highest good, and advise others to do good and forbid evil; such people are indeed "Successful", "Be kind to others as God is good to you", "Honor your parents, treat your relatives well, have mercy on orphans, save When you give to the poor, you should love your neighbors near and far, as well as your friends. You should show hospitality to travelers and be kind to your slaves. Indeed, Allah does not like the arrogant and boastful people. "Be kind to others." "That is to say, we should treat others with a kind heart, treat others with kind words, treat others with kind deeds, and treat others with kindness as the foundation. these people As the sacred precepts of religion, international ethical creeds play an important role in promoting national unity and maintaining social stability.

The fine tradition of patriotism and love of religion lays a good foundation for moral governance to achieve a harmonious interaction between religious identity and national identity. From revolution, In three different historical periods from construction to reform and opening up, religious circles have practiced and carried forward the spirit of patriotism while adapting to society. No The specific practices in the same historical period all record the glorious deeds of patriotism in the religious community, and also carry the role of religious figures and believers in China. The patriotic responsibility of a member of the Chinese people has become a continuation of the religious community's "never forget the original intention to carry forward the past and forge ahead into the future, love the country, love the religion and love the hometown" "The spirit of force. For example, Buddhism emphasizes that "it is difficult to establish legal affairs without obeying the ruler of the country", "do not be a traitor to the country, do not leak national taxes, and do not violate the national system", and advocates "dignifying the land, During the Anti-Japanese War, representatives of the Buddhist community such as Master Taixu, Master Zhenhua, and Master Cihang took the lead in carrying out the anti-Japanese war. The banner of patriotism and national defense is to save the country from the enemy. Master Taixu explained from Buddhist teachings that Chinese monks go from the Buddhist hall to the front line to kill the enemy, which is not a violation of "Abstain from killing animals" "Basic precepts, but to practice the spirit of compassion pursued by Mahayana Buddhism, to save all sentient beings and to defend the country, safeguard peace and harmony The peaceful way of Bodhisattva further elaborates on the "compassionate killing" of killing enemies on the front line. "The rationality of this has inspired the enthusiasm of the majority of Buddhist young people to stand at the forefront of the people who love and save the country and shoulder the important responsibility of protecting the country. Historical development to this day, the patriotic spirit in religious circles has continued to rise China, in the fight against the new crown epidemic, China's religious circles understand the overall situation and take the overall situation into consideration, and "work together with the people of all ethnic groups in the country to overcome the difficulties and firmly Guarding religion as a line of defense against the epidemic has played a positive role in winning the people's war to prevent and control the epidemic, demonstrating the spirit of religious people and believers. The people's feelings for their family and country interpret the patriotic spirit of the new era in our country's religious circles." [2]

3. PROMOTING RELIGIOUS DIALOGUE AND EXCHANGES IN THE PROCESS OF SINICIZATION OF RELIGIONS IS CONDUCTIVE TO RESOLVING ETHNIC CONFLICTS

Ethnic and religious issues are intertwined and related to national stability and unity. Most of the conflicts in the world today are related to religious and ethnic issues. Due to differences in customs, lifestyles, religious beliefs, etc., various ethnic groups are inevitably prone to some contradictions and conflicts due to identity barriers. If religion over-cultivates ethnic groups, religious identity surpasses citizenship, and religious exclusivity will be infinitely magnified, resulting in religious agree Challenging national identity and national identity can easily lead to religious conflicts rather than harmonious coexistence of religions, and the carriers of different religious beliefs—civil It is also difficult

for all ethnic groups to achieve common prosperity, common development and common progress. The Sinicization of religion is conducive to the progress of religious tolerance and religious dialogue, and then promotes the realization of the superimposed identity of religious identity and national identity.

the consistency between religious beliefs and national laws, the relationship between religious culture and China's The consistency of China's excellent culture and socialist harmonious values. Among them, patriotism and law-abiding are the basic bottom lines, and the core values of socialism Infiltrating religious culture with values is the key to realizing the sinicization of religion. Only when religious identity and national identity are in harmony can Ability to uphold mutual unity and respect among all ethnic groups, thereby uniting people's hearts. This is why we emphasize the Sinicization of religion Promote the self-renovation of religious thoughts in progress. When religious doctrines and thoughts are not in line with the overall interests of the Chinese nation and are not suitable for contemporary China When it comes to social reality and social culture, it is necessary for the religious community to interpret it while maintaining its core beliefs and advancing with the times.

In short, in the process of promoting the sinicization of religion, we should use the Chinese nation's "morality, magnanimity, harmony but difference, and diversity" to And both beautiful "The concept of cultivating religions so that major religions can truly reduce ethnic and religious conflicts through religious dialogue is not only beneficial to Achieving harmonious coexistence among religious circles is also conducive to promoting the "Five Identities" Consensus.

4. PROMOTING THE SINICIZATION OF RELIGION WILL HELP PREVENT THE INFILTRATION OF FOREIGN RELIGIONS FROM ERODING THE CONSCIOUSNESS OF THE CHINESE NATION'S COMMUNITY

After the end of the Cold War, hostile Western forces used religious issues to implement "Westernization" and "differentiation" in China. The political strategy has never stopped for a moment. Over time, religious infiltration has become a major issue that threatens the country's ideological security and has greatly eroded the consciousness of the Chinese nation's community. habit General Secretary Xi Jinping has repeatedly stressed the need to "effectively safeguard national security" and "strictly guard against and resolutely crack down on all kinds of infiltration, subversion and sabotage activities, Violent terrorist activities, ethnic separatist activities, and religious extremist activities". Through the Sinicization of religion, we will build the discourse system, ideological system, belief system, and governance system of Chinese religions, enhance the subjectivity of Chinese religions, and adhere to "mutual unity in politics., mutual respect in faith Heavy" on the basis of realizing the "Five Identities" as the goal, thereby resisting the artificial interference of hostile forces and deconstructing our country's mainstream values. To strengthen the dominant position and leadership of the mainstream socialist ideology and build a development environment for the mainstream socialist ideology, Improve the effectiveness of the construction of mainstream socialist ideology and effectively prevent religious infiltration from eroding the consciousness of the Chinese nation's community.

COMPETING INTERESTS

The authors have no relevant financial or non-financial interests to disclose.

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