

QUESTIONS ANSWERS.

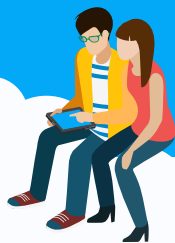
Religious Studies and Theology.

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Student's Name

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Institution of Learning



Questions Answers.

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Q.1

To begin with, it is important to admit that the concept of heretical doctrines is synonymous to xiejiao. The term xiejiao was first applied to identify secret societies of South China menacing the ruling political regime. Later on the term was generalized, explaining the heretical doctrines as spacial-temporal phenomena, carrying out a threat to peace, order, and life. According to D. A. Palmer, the Chinese concept of xiejiao nowadays combines the canonic understanding of heretical doctrines in Chinese culture with the fundamentals of European humanism. Social nature of heretical doctrine is attributed to its classical philosophical constituent (Palmer, 2008, pp. 113-134). Ya Han-chang, in his essay "On the Question of Religious Superstition", operate, among the others, such notions as religion, superstition, religious activities, and superstitious activities. Ya Han-chang claims that religious activities may be regarded as synonymous to superstitious activities. On the other hand, not all superstitious activities are identical to religious ones (Han-chang, 1972, p. 38). Ambiguity of the issue of religious superstition is a matter of opposition between atheism and theism (Han-chang, 1972, p. 39).

Q.2

A vision of religion articulated by Lioang Hao and Yang Chen is, above all, based on the doctrine of atheism and stands opposed to the ideas claimed by Ya Han-chang. According to Liang and Yang, religion is synonymous to theism and superstition. The negative implication of the term 'addiction', which, according to Liang and Yang, unites religion, theism, and superstition, affirms that religion is an opiate of society. The nature of religion is rather an ambiguous issue. Lioang Hao and Yang Chen contradict themselves when approving the social character of religion, and, at the same time, admitting that it spoils the community from progress (Hao, L., & Chen, Y, 1972, pp.

69-77). Shirob Jaltso, in his turn, claims the social, in particular, patriotic nature of religion, namely, Buddhism, admits the changes Buddhism and Chinese community have undergone throughout the history, and the widespread character of Buddhism (Jaltso, pp.244-246). Both conceptions of religion are to a certain extent prejudiced and stereotyped. Religion, in both cases, is perceived through the lens of politics, namely, Communist propaganda and ideology.

Q. 3

As far as the issue of the *Six Stars with a Crooked Neck: Tibetan Memories of the Cultural Revolution* by Pema Bhum is concerned, it is important to admit the following. While reading this particular text, the text is perceived as holistic indivisible unity. A reader is plunged into the atmosphere of the book and the reality described from the very first chapter (Bhum, 2001). Deliberate repetitions (e.g. "Quotations from Chairman Mao"), build-up of suspense, applying graphical means of conveying the meaning (e.g. text in italics) are author's tools for capturing readers' attention and creating the general tone of the work of literature (Bhum, 2001). Thus, the atmosphere created by the author is expressed vividly. Moreover, the novel is interesting to analyze from the perspectives of the factual information provided. Therefore, the general tone and the factual information provided within the first chapter are remarkable.

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