

CROSS-CULTURAL AND COMPARATIVE STUDY OF DONATION, ENDOWMENT AND BENEFIT

A joint symposium by Asia Research Institute,
National University of Singapore, and
Toyo Bunko, Japan.



12-13
February
2020

AS8
Seminar Room
04-04

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Donating one's property to others is a universal act of human beings preparing for death, and is found in almost all societies from ancient times to the present. What is the purpose of donation and what kind of benefit did a donor expect? How was the donation justified by its donor among the family and kinship members who stood to inherit the property, and how was it institutionalized within the society? Who controlled the donated properties and how were they managed to make a profit? How did the system change and what caused it? What are features of donation and endowment in a society?

The Toyo Bunko (Oriental Library in Tokyo) has conducted a comparative study of the waqf and similar donations since 2012. This time, Asia Research Institute at the National University of Singapore and the Toyo Bunko are cooperating to hold a joint symposium for cross-cultural comparison of donation in Singapore, a crossing point of religions and cultures.

The symposium comprises four sessions: Christian, Chinese and Japanese, Hindu and Southeast Asian, and Islamic.

12 FEBRUARY 2020 • WEDNESDAY

09:45 – 10:00	REGISTRATION	
10:00 – 10:30	WELCOME REMARKS	
10:00	KENNETH DEAN , National University of Singapore TORU MIURA , Ochanomizu University, and Toyo Bunko, Japan	
10:30 – 12:00	PANEL 1 • CHRISTIAN SOCIETIES	
Chairperson	KENNETH DEAN , National University of Singapore	
10:30 Skype	TILLMANN LOHSE Humboldt University of Berlin, Germany	The Legitimacy of Pious Foundations in Latin Christendom: Modern Ideology and Medieval Evidence
11:00	ZACHARY CHITWOOD University of Mainz, Germany	Foundations and <i>Memoria</i> : The Byzantine Perspective in Cross-cultural Comparison
11:30	Discussion	
12:00 – 13:00	LUNCH	
13:00 – 15:00	PANEL 2 • CHINESE AND JAPANESE SOCIETIES	
Chairperson	NURFADZILAH YAHAYA , National University of Singapore	
13:00	KIYOSHI JINNO Tokyo University of Science, Japan	<i>Kishin</i> Donation to Buddhist Temples and Shinto Shrines in Medieval Japan: Legal and Social Perspectives
13:30	KENNETH DEAN National University of Singapore	The Transformation of Chinese Religious Charities in Singapore
14:00	KENTARO MATSUBARA University of Tokyo, Japan	Fictitious Ancestors, Fictitious Marriages, and Fictitious Governments: Death and Lineage in Qing South China
14:30	Discussion	
15:00 – 15:30	AFTERNOON TEA	
15:30 – 18:00	PANEL 3 • ISLAMIC SOCIETIES	
Chairperson	DEAN KOON LEE WANG , National University of Singapore	
15:30	IGNACIO SÁNCHEZ University of Warwick, UK	Charity, Donation and the Duration of <i>Waqfs</i> in Mālikī Law: A Comparative Approach to Western Islamic Donation and Endowment Practices
16:00	NOBUTADA TAKAIWA Hitotsubashi University, Japan	Waqf Reform in Modern Egypt: Focusing on the Discussion about Family Waqf
16:30	RYUICHI SUGIYAMA University of Tokyo, Japan	Waqf and Moderation in Iran: A Case of the Mausoleum of Emam Reza under the Islamic Republic of Iran
17:00	NURFADZILAH YAHAYA National University of Singapore	Establishing Trust through Waqfs
17:30	Discussion	
18:00	END OF DAY 1	
18:00 – 20:00	SYMPOSIUM DINNER (For Speakers, Chairpersons & Invited Guests)	

13 FEBRUARY 2020 • THURSDAY

09:45 – 10:00	REGISTRATION	
10:00 – 12:00	PANEL 4 • HINDU AND SOUTHEAST ASIAN SOCIETIES	
<i>Chairperson</i>	TORU MIURA, Toyo Bunko, Japan	
10:00	SANJUKTA DATTA Ashoka University, India	A Tale of Two Temples: Shifting Locales, Enduring Worship in Northeastern India
10:30	QI WU Ngee Ann Polytechnic, Singapore	The Charitable Activities of the <i>Dejiaohui</i> (Society for the Teaching of Morality)
11:00	DEAN KOON LEE WANG National University of Singapore	Charitable Activities of Singapore Taoist Organizations: A Case Study of Loyang Tua Pek Kong and Tao One Ltd
11:30	Discussion	
12:00 – 12:30	CLOSING REMARKS	
12:00	KENNETH DEAN, National University of Singapore TORU MIURA, Toyo Bunko, Japan	
12:30	END OF SYMPOSIUM	
12:30 – 13:30	LUNCH	

The Legitimacy of Pious Foundations in Latin Christendom: Modern Ideology and Medieval Evidence

Tillmann LOHSE

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Currently, most experts for legal, political, social or economic questions see foundations as legitimate instruments for redistributing revenue from outstanding private fortunes. A widely accepted view states that “the legitimacy of philanthropic foundations involves the believe that they are the most appropriate institutions to fill certain social functions in the sense that they are considered more efficient and more sensitive to the needs of the society than the state bureaucracy or the liberal market” (Dogan 2006). With respect to medieval Latin Christendom this argumentation raises more questions than it solves: Were corporate efficiency and social sensitivity actually the parameters for defining appropriateness in those days? Was appropriateness in fulfilling specific social functions really regarded as the decisive criterion for the legitimacy of foundations? Were state bureaucracy and the liberal market in fact the benchmarks for Latin Christian foundations before 1500? And – if not – were there other approaches to legitimize the perpetual earmarking of assets for pious purposes in the medieval West?

Tillmann Lohse is Privatdozent (Lecturer) at Humboldt-University, and Executive Editor of the journal *Endowment Studies* (ISSN: 2468-5968). He graduated from Humboldt University, majoring in medieval history. His fields of scholarship are endowment studies, missionary history, migration history, early printing and digital philology. His main publications include *Die Dauer der Stiftung. Eine diachronisch vergleichende Geschichte des weltlichen Kollegiatstifts St. Simon und Judas in Goslar (A Foundation and its Permanency: The History of the Collegiate Chapter, SS Simon and Jude in Goslar)*, Berlin 2011; *Enzyklopädie des Stiftungswesens in mittelalterlichen Gesellschaften (Encyclopedia of Foundations in Medieval Societies)*, 3 vols., Berlin 2014-17 (co-authored with Michael Borgolte and others).

Foundations and *Memoria*: The Byzantine Perspective in Cross-cultural Comparison

Zachary CHITWOOD

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Until relatively recently, *memoria* – cultivating the memory of the deceased via prayer and liturgical commemoration – was regarded as an essential characteristic of not only Christian, but also Muslim and Jewish, foundations of the Middle Ages. According to this school of thought, the foundation “for the salvation of the soul” was seen as the prototypical medieval foundation. It is only within the last few years, as researchers, particularly specialists for the Medieval West, have undertaken comparisons of Latin Christian foundations with those of medieval India, China and Southeast Asia, that this theory has been found wanting.

Though no one would dispute the overall importance of *memoria* for Byzantine (and more broadly for Orthodox) foundation culture in general, commemorative prayer and votive masses were not always uncontroversial, and *memoria* and foundations did not become closely intertwined in Byzantium until the eleventh century. This paper will first explore the origins of commemorative praxis within Byzantine foundations in Late Antiquity, then outline a “backlash” against memorial rites connected with theological debates about the state of the soul and the cult of saints from ca. 550-850 and finally trace the emergence of the doctrine from roughly 850 that prayer and liturgies for the deceased were an acceptable part of the Orthodox tradition.

Zachary Chitwood is a lecturer in Byzantine Studies at the Johannes Gutenberg University of Mainz. His publications include *Byzantine Legal Culture and the Roman Legal Tradition, 867-1056* (Cambridge 2017) and all the Byzantine entries for the three-volume *Enzyklopädie des Stiftungswesens in mittelalterlichen Gesellschaften* (De Gruyter 2014-2017). He co-founded the interdisciplinary journal *Endowment Studies* (Brill 2017-), a periodical dedicated to the history of foundations, where he serves as Editor-in-Chief. From 2020 he will serve as principal investigator of the Starting Grant of the European Research Council entitled “Mount Athos in Medieval Eastern Mediterranean Society: Contextualizing the History of a Monastic Republic (ca. 850-1550)” (MAMEMS). MAMEMS will create a comprehensive and open-access databank of all persons (monks, pilgrims and benefactors) associated with the Holy Mountain over the course of the Middle Ages.

***Kishin* Donation to Buddhist Temples and Shinto Shrines in Medieval Japan: Legal and Social Perspectives**

Kiyoshi JINNO

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Kishin in Japan originally referred to the act of donating land, money, or other property to make prayer requests of, or show gratitude to, the deities and buddhas. However in the medieval period (12th-16th centuries), this term was also applied to the act of commendation, where local lords (*ryōshu*) transferred their own lands to religious and political power holders, while retaining a managerial function over them and exercising substantial control. This paper first summarizes the various forms of *kishin* in the medieval period and then, examining its most typical form, commendations to temples and shrines, discusses the reasons for commendation, the exact nature of the commended property, and the relationship between commendor and commende.

Commendation deeds (*kishinjō*) almost always included a clause (*tanpo mongon*) setting out the types of guarantee available if the rights associated with the commended property were violated by third parties (including descendants of the commendor). The specific content of the types of guarantee, together with their changes over time, are important keys to understanding the act of *kishin* from the perspective of social and legal history.

Kiyoshi Jinno is Associate Professor in the Department of Liberal Arts at Tokyo University of Science. He graduated from Keio University, and majors in legal history of Japan. His works focus on social and legal study of litigation, crime, contract, and donation in medieval Japan. His presentations at the international conferences include “Discussion of Violence in Thirteenth-century Japan In Terms of the Laws and Regulations of the Kamakura Bakufu and the Behavior of the Gokenin (shogunal retainers)” at the European Association for Japanese Studies International Conference in 2017 and “Seignorial Power and Law: The Reevaluation of “The Composite Theory” for the Understanding of Medieval Japanese Legal History” at the Association for Asian Studies Annual Conference in 2019.

The Transformation of Chinese Religious Charities in Singapore

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This presentation reviews the evolution of the Singapore Commission for Charities (COC) and the earlier role of the Registry of Societies (ROS) in regulating charitable foundations and activities of Chinese Buddhist monasteries and Daoist temples, regional and clan associations in Singapore. From a historical perspective, the criminalization of the secret societies in the late 19th century led to the dismantling of the Chinese temple-huiguan model, which had featured many charitable functions offered to members of temple and/or the same dialect group. While some regional associations remained active in the early 20th century, this period also saw the rise of family business foundations. During the Japanese occupation, the Teochew Blue Cross offered support to the sick and injured, following in a long tradition of charitable actions provided by Teochew shantang (Halls of Good Deeds) in the Ming and Qing periods. After Singaporean independence, various measures were adapted to regulate religious organizations in terms of fund-raising and charitable activities. The passage of the Religious Harmony Act and the establishment of the Commission of Charities show the evolution of state supervision of religious activity. Some case studies of religious charities will be provided, and the absence of these organizations and their community services on official sites such as Onemap will be discussed.

Kenneth Dean is Raffles Professor of Humanities and Head, Chinese Studies Department, National University of Singapore (NUS). He is also the research cluster leader for Religion and Globalisation at the Asia Research Institute, NUS. He has published extensively on Taoism and popular religion in Southeast Asia and Southeast China. His current project is the construction of an interactive, multi-media Singapore Historical GIS (SHGIS) and Singapore Biographical Database (SBDB) database. These projects can be viewed online at shgis.nus.edu.sg and sbdb.nus.edu.sg.

Fictitious Ancestors, Fictitious Marriages, and Fictitious Governments: Death and Lineage in Qing South China

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This paper focuses on the use of various fictions in the practices involving the establishment and management of lineage estates in Qing South China. Against the background of the Chinese practices in family and succession, where household property was divided equally by all sons in each generation, the establishment of lineage estates frequently functioned as a method for maintaining the integrity of property, as well as of business ventures and commercial interests. Drawing on a combination of Qing Government archives, Colonial material, and village level documents as well as Custom Surveys, this paper shows how the cultural apparatus—of which the lineage estate was an integral part—employed various forms of fiction in order for the lineage to fulfill its functions of local social organization, property management, and in linking local communities with State governance.

Moreover, this paper will look into how the aforementioned cultural apparatus itself, and the integrity of the Qing state, were underpinned by these lineages and their estates. Starting with an analysis of the notion of *zong* 宗, which has been compared to the Roman concept of *agnatio*, this paper will firstly formulate the ideological basis of the lineage, then secondly show how the economic functions of property holding and management are fulfilled and organized through the development of these ideas. Thirdly and finally, it will be shown how various forms of fiction were part and parcel of a wider cultural whole that enabled these practices at the same time played a vital role in State formation.

Kentaro Matsubara is Professor of Law at The University of Tokyo. He specialises in oriental legal history and his research interest is in the historical study of the property regime and social structures in China. His recent publications include: “East, East, and West: Comparative Law and the Historical Processes of Legal Interaction in China and Japan” (*American Journal of Comparative Law*, 2019) and “Institutions of Credit and the Land Market in the New Territories of Hong Kong: Local Social Structuring and Colonization” in Sui-wai Cheung, ed. *Colonial Administration and Land Reform in East Asia* (Routledge, 2017). He has held visiting appointments at Colombia Law School, The University of Hong Kong, National University of Singapore and Yale University.

Charity, Donation and the Duration of *Waqfs* in Mālikī Law: A Comparative Approach to Western Islamic Donation and Endowment Practices

Ignacio SÁNCHEZ

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One of the most relevant divides in Medieval Islamic societies is drawn by the schools of law to which different lands adhered. Although the major four legal *madhhabs* – and also the imāmī law practiced under the Fātimids – have important differences, it is possible to make a clear distinction between the western lands that followed Mālikī law (the Maghrib and al-Andalus), and the eastern lands where the Shāfiʿī, and Ḥanafī schools were predominant.

The most typical example to illustrate the singularity of the western lands concerning endowments is the foundation of madrasas. A quintessential example of *waqf* in the Islamic West, the madrasa was never an Andalusī educational institution (there was only one late madrasa built in the Nasrid period) and only became relevant in the Maghrib as a Merinid instrument to obliterate Almohad Mālikism. The lack of madrasas in the West has been interpreted by scholars as a consequence of the particularities of Mālikī law which, unlike the Ḥanafī and Shāfiʿī schools, conceived of *waqfs* also as a temporary donation, the ownership of which could fully revert to its donors or their descendants after a set period of time, thus limiting the possibilities of control of educational curricula.

This paper aims at discussing Mālikī law on *waqf* vis-à-vis the regulations of other schools and its implications in terms of donation and endowment practices by paying special attention to the temporary limitations applied to the endowments. I shall be looking, on the one hand, at the theoretical framework defined by the core Mālikī legal texts; and, on the other hand, at the social practices revealed by historical narratives, documentary sources, and, particularly, fatwa collections.

Ignacio Sánchez, PhD Cambridge (2011) is Senior Research Fellow at the Department of Classics and Ancient History in the University of Warwick. He is the executive editor of the journal *Endowment Studies*, and section-editor of Brill's *Encyclopaedia of Islam Three* (History of Science). He has published *Epistle On Geography* of the Ikhwān al-Ṣafā' (OUP/IIS 2014), contributed to *A Literary History of Medicine. Ibn Abī Uṣaybi'ah's 'Uyūn al-Anbā' fī Ṭabaqāt al-Aṭibbā'* (Brill 2019), and written articles on *adab*, intellectual history, Islamic pious foundations, and medicine in Medieval Islam.

Waqf Reform in Modern Egypt: Focusing on the Discussion about Family Waqf

Nobutada TAKAIWA

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Waqf had been an essential institution in Muslim society and flourished for more than 1000 years. However, public criticism of the waqf's ill-effects on economy and society had increased through modernization because the waqf properties froze in regard to transfer of ownership and were inefficiently managed. Many Islamic countries had tried to reform its system since the 19th century.

In Egypt the need for reforming rules of waqf was much pressing and some persons pointed that it was necessary to examine the rules and compile them properly. As a result, various discussions were made by the judicial authority, the parliament and others since the late 19th century. One of the most controversial issues was family waqf. Waqf is subject to three basic rules: irrevocability, perpetuity, and inalienability and family waqf is primarily destined for the benefit of the founder's family while the benefit of charitable waqf should be devoted to charitable purpose from its foundation. In the controversy three basic positions can be discerned: (1) the conservative orthodox attitude of opposition to any change in the waqf system; (2) the modernist demand for reform of the rules governing waqf; (3) the opinion of some more radical intellectuals that family waqf itself should be abolished.

At last in 1946, the Waqf Law was established. Family waqf could be no longer in perpetuity in the law: its maximum duration was limited to two generations of beneficiaries or, in the alternative, to a period of sixty years after death of the founder.

In this presentation I would like to show details of the discussions about family waqf reform and compare the new family waqf in Egypt with the modern Common Law trust.

Nobutada Takaiwa is Lecturer at Hitotsubashi University, Tokyo. His main works include *Waqf and Trust: A Comparison of Property Arrangements in Islam and the West*; Kyoto Bulletin of Islamic Area Studies, 1-3 July 2009, pp 503-517.

Vaqf and Modernization in Iran: A Case of the Mausoleum of Emam Reza under the Islamic Republic of Iran

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The mausoleum of Emam Reza, the eighth Twelver Shiite Imam (d. 818), is located in the city of Mashhad in the northeastern Islamic Republic of Iran. It is the only imamate mausoleum existing in this country that embraces the Twelver Shiite as the state religion. This mausoleum is an important visitation place for Shiite believers, receiving many religious endowments (*vaqf*) from them since its foundation. Owing to these endowed properties donated through the ages, it has developed as a huge religious complex engaged in charity and education.

In the modern period, especially after Iran's Islamic Revolution in 1979, the management structure of this mausoleum has been reorganized. Although it is a religious institution and has been managed mainly under the civil code regarding *vaqf* complied on the basis of the religious law ever since the Pahlavi period (1925-79), this mausoleum has contributed to the modernization of Iran by utilizing its endowed real estate as its financial resource. Since the Islamic Revolution, it has conducted aggressive business activities such as "bonyad" (parastatal nonprofit organization in Iran), and its impact on Iran's economy is said to be inestimable. Furthermore, it has not only played unique roles as a sacred place under the Shiite regime, which consecrates contributors defending and maintaining the Iranian nation, but also advanced into the defense of national polity and the promotion of its religious propaganda through its welfare and education activities based on the former religious complex.

My presentation highlights how the mausoleum's administration organization, *vaqf*-based economic activities and business corporations, its *raison d'être* as a sacred place as well as welfare and education activities have undergone changes under the Islamic Republic of Iran and reveals how this traditional religious institution managed by *vaqf* properties contributes to the modernization of Iran and the maintenance of the current Shiite regime.

Ryuichi Sugiyama is Project Researcher at Institute for Advanced Studies on Asia, University of Tokyo. He earned his PhD in 2011 from Keio University, Tokyo. He has studied the history of Iran and contemporary Iranian studies, especially the historical development and transformation of the mausoleum of Emam Reza (8th Imam of Twelver Shiite branch) from Safavid period to the present day. His academic works include "The Mausoleum of Emam Reza during the Afsharid Period: A Consideration of its Organization and Administration in the 18th Century Based on the Source Tumar-e 'Alishahi (Scroll of 'Ali Shah) (I)" (*The Memoirs of the Institute for Advanced Studies on Asia*, No.177, forthcoming [in Japanese]), "The Mausoleum of Imam Reza under the Islamic Republic of Iran: The Administration and Activities of the Twelver Shiite Imamate Mausoleum in Iran" (*Journal of Islamic Area Studies*, No.11, 2019), "Nader Shah's Urban Development Project in Mashhad during the Afsharid Period" (*Shigaku*, 2017 No.87-1/2, [in Japanese]).

Establishing Trust through Waqfs

Nurfadzilah Yahaya

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The Muslim religious endowment known as the waqf is culmination of the story of Arab diasporic struggle in the Indian Ocean to channel colonial legal resources for their own benefit. English Law of Trusts significantly limited waqfs, hitherto the hub of wealth management strategies for Arab clans. While some Muslims lamented these restrictions, some Arab litigants continually pitted these very constraints against Islamic law of waqfs in British courts hoping to profit from the sale of waqfs declared void according to English Common Law. While this did not always occur, British judges certainly limited diasporic obligations to immediate family members, cutting out members of clans much further down on the family tree and afield in the Indian Ocean thus ensuring that Arab capital remained in the Straits Settlements.

Nurfadzilah Yahaya is Assistant Professor of History at National University of Singapore. Her book *Fluid Jurisdictions: Colonial Law and Arabs in Southeast Asia*, published by Cornell University Press, will be out in September 2020.

A Tale of Two Temples: Shifting Locales, Enduring Worship in Northeastern India

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A little before the middle of the 6th century CE, a man of noble birth, Amṛtadeva, made a land endowment for sustaining worship and repairs in a temple of Viṣṇu, a Hindu deity, in northern West Bengal. In the mid 9th century, a king of the Mleccha dynasty named Vanamālavarma rebuilt a temple of Śiva, another Hindu god, in the kingdom of Prāgjyotiṣa in Assam. What unites the two temples three centuries apart is that they both appear to have been built at a distance from the sites which originally housed the two Hindu deities under worship. In classical Hinduism, the triad of Brahmā, Viṣṇu and Śiva represented the manifestations of the supreme deity as creator, preserver and destroyer respectively. Both Viṣṇu and Śiva were also worshipped as independent deities, which generated the growth of distinct regional traditions around their cults. So, while the form of Viṣṇu in Amṛtadeva's instance was that of Śvetavarāhasvāmin, it was Śiva as Hetuka-Śūlin for Vanamālavarma.

By examining epigraphic material, supplemented by a textual source, the paper charts the histories of these two temples. Where exactly were the original temples located? Why and when were they built at new locations? Who financed these temples which later became the focus of Amṛtadeva's and Vanamālavarma's donative activities? A comparative analysis of the patronage of a locally influential private individual with that of a ruler of a small kingdom shows how divergent motivations prompted the two to associate themselves with either the building or restoration of temples. These differing intents appear to be recurrent in the long-term pattern of endowments made to institutional religious donees by kings and local elites in early medieval northeastern India. In the course of reconstructing the history of endowments, the paper will provide vignettes of the paraphernalia of temple worship, pilgrimage practices, and a culture of repair of shrines and monasteries.

Sanjukta Datta is Visiting Assistant Professor, Ashoka University, Sonapat. A student of ancient Indian history, Datta completed her education from the University of Delhi. She works with epigraphic sources and her research interests focus on kingship, patronage, Buddhist networks and documentary culture. Archaeology is another area of her enquiry and she has participated in a few excavations of the Archaeological Survey of India and has edited some of the organization's publications. Datta's recent articles have appeared in reputed Indian journals such as *Indian Economic and Social History Review* and *Studies in History*.

The Charitable Activities of the *Dejiaohui* (Society for the Teaching of Morality)

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This paper outlines the range of charitable activities of the different branches of the Society for the Teaching of Virtue in Singapore. The Dejiaohui (Association for the Teachings of Virtue, 德教会) is a relatively recent religious movement that started before World War Two in the Teochew (Teochew) area of Southeast China and spread to Southeast Asia in the 1950s and 1960s. Their temples are dedicated to the leaders of all the world's great religions. Spirit writing enables these deities to communicate with their worshippers. Dejiaohui is actively involved in charitable works. Charity is an essential part of their foundation. This paper examines the types and ways of charitable activities that Dejiaohui from different regions have developed. It includes Malaysia, Thailand, Singapore and mainland China, in particular Thy Hua Kwan Moral Society (THK) from Singapore. THK provides community-based social, health, and educational services to all, regardless of race, language, and religion. Currently, the THK group of charities operates more than 50 centres and services. They also run four welfare homes, five family service centres, 14 senior activity centres, and several centres for early intervention for infants with cancer.

Qi Wu completed her PhD in Chinese Studies at National University of Singapore in 2019, with a thesis on the construction and development of Dejiaohui's transnational network. Her thesis has been accepted for publication. Dr Wu is currently an Adjunct Lecturer in Chinese Studies at Ngee Ann Polytechnic, Singapore.

Charitable Activities of Singapore Taoist Organizations: A Case Study of Loyang Tua Pek Kong and Tao One Ltd

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Most, if not all, Taoist temples in Singapore were founded as small private altars that expanded in scale only with increased involvement and support from the community. One of the most important ways to garner community support is through charitable activities, which allows an organization to play an active role in the community and in return attract more devotees to the organization. This paper presents a case study of charitable activities conducted by two Taoist organizations, Loyang Tua Pek Kong (LTPK) temple and Tao One Ltd (TOL), and contends that intra-faith efficacy and interfaith engagement are the two engines to sustainable charity. Founded in the 1980s, LTPK now houses Hindu deities and a kramat to a holy Muslim man along with the traditional Taoist deities. LTPK is a renowned and active Taoist charitable organization, receiving an annual donation of 7.3 million dollars on average. Established in 2018, TOL is a company limited by guarantee that serves the community through inter-faith collaborations, education, and humanitarian works. The precursor of TOL is Tian Fu Gong, a Taoist temple that worships the White Dragon King. TOL organized “Peace and Prosperity Singapura” in 2019 as a movement to commemorate Singapore’s bicentennial and to foster deeper inter-racial and interreligious appreciation. The movement received massive support from the government and corporates, including a dollar-to-dollar charity fund matching from the Southeast Community Development Council. While both are Taoist charitable organizations, LTPK and TOL adopt different operational strategies, with the former anchoring itself in the religious field and the latter capitalizing on the secular field.

Dean Koon Lee Wang is a PhD candidate in Chinese Studies at National University of Singapore. He is completing a thesis on the rise of underworld deities in contemporary Singapore.

Symposium Convenors

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Kenneth Dean is Raffles Professor of Humanities and Head, Chinese Studies Department, National University of Singapore (NUS). He is also the research cluster leader for Religion and Globalisation at the Asia Research Institute, NUS. He has published extensively on Taoism and popular religion in Southeast Asia and Southeast China. His current project is the construction of an interactive, multi-media Singapore Historical GIS (SHGIS) and Singapore Biographical Database (SBDB) database. These projects can be viewed online at shgis.nus.edu.sg and sbdb.nus.edu.sg.

Prof Toru MIURA

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Toru Miura is Vice-President and Professor, Ochanomizu University, Tokyo and Head of West Asian Studies Group at the Toyo Bunko. Former President of Japan Association for Middle East Studies. He graduated from the University of Tokyo, and majors in Islamic urban history. His main works include *Dynamism of the Urban Society of Damascus: The Salihiyya Quarter from the 12th to 20th Centuries*, Leiden, 2016, *Islamic Urban Studies: Historical Perspectives*, London, 1994 (co-edited), *The Vellum Contract Documents in Morocco in the 16th to 18th Centuries*, Part 1, Tokyo, 2016 (co-edited), and *Comparative Study of the Waqf from the East: Dynamism of Norm and Practices in Religious and Familial Donations*, Tokyo, 2018 (edited).

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