

张可佳，女，四川人，毕业于中央民族大学宗教学系，宗教学博士，目前在有着深厚的民族学研究基础的四川省民族研究所从事民族宗教科研工作。

本人主要的研究方向为民族宗教文化与宗教理论。长期以来在四川省凉山州彝族地区，也即彝族的“诺苏”支系进行原生性宗教——“毕摩宗教”的研究，同时也对云南省德宏州景颇族的原生性宗教“董萨”与基督教信仰有一定的研究。近年来的研究论题包括：凉山彝族（诺苏）的宗教仪式研究、诺苏的宗教职业者“毕摩、尼”研究、诺苏的家支社会与文化、景颇族基督教信仰、景颇族宗教职业者-“董萨”。代表性文章包括《族群宗教认同的结构、特点与认同运作机制》、《原生性宗教权威人物的理论分析与经验研究——以诺苏彝族的毕摩为例》、《民族学视野下的义诺彝族“吉觉”仪式研究》、《凉山彝族季节性仪式研究》、《在宗教信仰和多重身份之间——景颇族基督教信仰与身份认同研究》。

对中国民族宗教的整体把握和研究是当前以及以后的主要计划与方向。中国宗教有着多元的样态和复杂面向，特别体现在我国各民族群体的宗教中。我国有不同的民族类型，各民族有其特定的文化背景，在中国多元一体的民族格局和多元通和的宗教模式之下，各民族的宗教呈现出原生型和融合型的复杂样态。通过不同的宗教形态、不同的群体身份、不同区域文化背景的民族传统宗教（原生性）、民族民间信仰、民族地区的基督教信仰-佛教信仰-伊斯兰教信仰、汉族地区新兴宗教的比较研究，是理解和整体把握中国民族宗教全貌的重要途径。

此外，对各种宗教问题的分析都离不开一个重要的核心维度——宗教人（信仰者），他们怎么接受信仰、怎么解释信仰、怎么借助信仰来化解危机、得到宽慰的，他们的情感、动机、遭遇、体验是宗教研究中不可或缺的重要议题，这些论题在带有民族身份的个体/群体中，是怎样表现和表达的，有何特殊之处？也是今后的一个重要关注问题。此外，因所在地区，今后的研究重点会放在川滇交接的摩梭人及其达巴-藏传信仰、四川阿坝州的羌族释毕信仰、凉山彝族地区的基督教信仰等方面。

Zhangkeja, female, comes from Sichuan Province, graduated from Department of Religious Studies of Minzu University of China, is the Doctor of Religious Studies, and is now engaged in scientific research of national religion in Sichuan Provincial Institute of Nationality Studies with profound ethnology research foundation.

My main research direction is National Religious Culture and Theory of Religion. I have been doing research on original religion—"Bimo religion" in Sichuan Provincial Liangshan Yi Prefecture, namely "Nuosu" branch for a long time, and also has studied the original religion "Dongsa" and Christian belief of Jingpo Nationality in Dehong Prefecture, Yunnan Province. Research topics in recent years include study of religious rites of Liangshan Yi Nationality (Nuosu), study of wizards "Bimo and Ni" of Nuosu, family society and culture of Nuosu, Christian belief of Jingpo Nationality, and religious worker "Dongsa" of Jingpo Nationality. Representative articles include *Structure, Characteristic and Identity Operation Mechanism of Ethnic Religious Identity*, *Theoretical Analysis and Empirical Research of Original Religious Authority Figures—Taking Bimo of Nuosu Yi Nationality as the Example*, *Study of "Jijue" Rite of Nuosu Yi Nationality from the Perspective of Ethnology*, *Study of Seasonal Rite of Liangshan Yi Nationality*, *Study of Christian Belief and Identity of*

*Jingpo Nationality between Religious Belief and Multiple Identities.*

Overall grasp and study of China's national religion is current and future main plan and direction. China's religion has diversified patterns and complex directions, which are particularly reflected in religions of China's various ethnic groups. China has different categories of nationality, and each nationality has its specific cultural background. Under the national pattern of China's unity in diversity and religious mode of harmony in diversity, every nationality's religion presents complex patterns of origin and fusion. Comparative study of different religious forms, different group identities, national traditional religions (origin) under different regional cultural backgrounds, national folk religions, Christian belief, Buddhism belief and Islam belief in minority areas and new religions in Han areas is an important way to master and fully grasp the overall perspective of China's national religion.

Besides, the analysis of various religious problems can't do without an important core dimension—believers. How do they accept belief, how do they interpret belief, or how do they solve crisis or gain comfort with the help of belief. Their emotion, motive and experience are indispensable important topics in study of religion. How do they express in individuals or groups with national identities or what's the specialty about them are also important issues for future concern. Furthermore, because of the region where I lived, future research emphasis will be placed in aspects including Mosuo in Sichuan-Yunan junction, Dabbah and Tibetan Buddhism, Shibi belief of Qiang Nationality in Aba Prefecture of Sichuan and Christian belief of Liangshan Yi Prefecture.