

# Christianity as Chinese Religion

Winter semester 2021/22

Freitag von 9.15-10.45 (Online seminar)  
Freitag, 11.15.-12.45 (Online reading class)

Instructor: Dr. Marco Lazzarotti Office hours: Th 12-1 pm, or by appointment.	Office: Online Tel: Email: dr.marco.lazzarotti@gmail.com
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## Contents

The aim of this course is to provide a first knowledge on the history of Christianity in China, an important, understudied area in both Asian studies and religious history. This course covers almost 1000 years of Christian history in China, from the first missionaries' arrival in the 13th century to the most recent political and social developments of the 20th and 21st centuries. As the course title implies, we will pay particular attention to the issues of cultural and religious innovation and integration as Christianity interacted with Chinese society, culture, and thought. The encounter of Christianity with the Chinese world has involved disputes even within Christianity, disputes of a theological nature and also of a social nature. The texts chosen will describe these moments and the reactions that both Christians and Chinese had on the choices implemented by the missionaries. The reading class complements the seminar by focusing on key texts of the Chinese Christian tradition.

## Requirements

- A seminar seeks to address its chosen topic not primarily by means of lectures, but in a roundtable approach with input by all participants. This requires first of all regular participation, which in turn means not just physical presence, but careful preparation of and active intellectual engagement with the course materials. In addition to the general readings assigned to the whole group, each participant will choose several additional readings and give brief Powerpoint presentations on them throughout the semester. By the end of the semester, each participant wishing to receive credit for the class will submit a term paper of about 6000 words; its topic can be chosen by the student, but needs to be approved by the instructor. The last two sessions will be devoted to student presentations on their paper topics. An outline of the term paper is due on December 5.
- The reading class requires careful preparation of the assigned Chinese texts. Obviously, basic reading competence in both classical and modern Chinese is expected. Students not majoring in Chinese Studies can replace the reading class with another assignment, subject to the instructor's approval (e.g., directed readings).
- All readings and course materials will be made accessible via the Moodle platform.
- The language of instruction and discussion will be English.

## Target Audience

The module is intended primarily for students enrolled in the MA programme in Chinese Studies (MA Sinologie), but it is also open to other interested students, in particular the following three groups:

- 1) Für BA-Studierende der Sinologie: Der Seminaranteil dieses MA-Moduls kann im Rahmen des BA-Moduls „Gesellschaft in China“ belegt werden (03-SIN-0207a). Die Moduleinschreibung und Prüfungsleistung erfolgen im BA-Modul.
- 2) Für MA-Studierende anderer Fachrichtungen und Promovierende: Der Übungsanteil dieses Moduls kann nach Absprache mit dem Dozenten durch andere Leistungen ersetzt werden. Falls gewünscht, kann auch entweder nur das Seminar oder nur die Übung besucht werden; in

diesem Fall können aber keine Leistungspunkte erworben werden.

3) Students in the Global Studies MA programme: The seminar component is part of the module “Regions in Globalization Processes: Asia and Middle East” (06-008-GS-0830).

### COURSE SCHEDULE

Notes:

- This schedule is tentative and subject to change.
- Readings assigned for a particular week need to be completed before the first class period of that week.

Date	Themes	Readings	Notes
Week 01. Introduction of the course and ice breaking.	Presentation of the policies, of the topics and of the goal of the course. Sharing of the weekly reading.		
Week 02. Why Mission?	View of Missions from Pentecost to the Present.	J. Herbert Kane. 1982. A concise history of the Christian world mission : a panoramic view of missions from Pentecost to the present. Grand Rapids, Mich. : Baker Book House. Selected Parts. Standaert, Nicolas. 2001. Christianity as a Religion in China. Insights from the Handbook of Christianity in China: Volume One (635-1800). Cahiers d’Extrême-Asie Année 2001 12 pp. 1-21 Standaert, Nicolas 2010 “Matteo Ricci: Shaped by the Chinese”, China Heritage Quarterly, The Australian National University.	
Week 03 Nestorians in China	Nestorianism and its influence on European knowledge on Asia	Foley, Toshikazu (2008). The Pioneer Venture of the Nestorian Missionaries.	

		<p>Technical Papers For The Bible Translator. United Bible Societies Vol. 59, No. 3, July 2008</p> <p>Vermandier, Benoit S.J. (2006). The Impact of Nestorianism on Contemporary Chinese Theology. in: Jingjiao: The Church of the East in Medieval Central Asia and China. Edited By Roman Malek. Collectanea Serica.</p> <p>R. Todd Godwin (2006). 'Eunuchs for the Kingdom of God' : Rethinking the Christian- Buddhist Imperial Translation Incident of 787. in: Jingjiao: The Church of the East in Medieval Central Asia and China. Edited By Roman Malek. Collectanea Serica.</p>	
<p>Week 04 The Age of the Mongol Mission, 635–1368</p>	<p>Christianity in the Yuan Dynasty</p>	<p>William of Rubruck's Account of the Mongols. Chapter: Christians at the court of the Khan <a href="http://depts.washington.edu/silkroad/texts/rubruck.html#court_christians">http://depts.washington.edu/silkroad/texts/rubruck.html# court_christians</a></p> <p>May, Timothy (2015). Converting the Khan: Christian Missionaries and the Mongol</p>	

		Empire. World History Connected Vol. 12, Issue 2.	
Week 05 The Jesuit Mission of Early Modern Times and Its Fate		<p>Nicolini-Zani (2014). Jesuit Jingjiao the “Appropriation” of Tang Christianity by Jesuit Missionaries in the Seventeenth Century. In Hidden Treasures and Intercultural Encounters. Dietmar W. Winkler and Li Tang Eds. Lit Standaert, Nicolas. <i>Methodology in view of contact between cultures: the China case in the 17th century.</i> Vol. 11. Chinese university of Hong Kong, Hong Kong, 2002.</p> <p>Russell Camilla (2013). Vocation to the East: Italian Candidates for the Jesuit China Mission at the Turn of the Seventeenth Century. In Renaissance Studies in Honor of Joseph Connors. Vol. 2. The Harvard University Center for Italian Renaissance Studies.</p>	
Week 06 Chinese Rites controversy		Rule, Paul. (2014). The Chinese Rites Controversy: A Long Lasting Controversy in	

		<p>Sino-Western Cultural History. Pacific Rim Report No. 32, February 2004</p> <p>Rule, Paul (2010). What Were “The Directives of Matteo Ricci” Regarding the Chinese Rites? Pacific Rim Report No. 54, May 2010</p> <p>Menegon, Eugenio (2012). “European and Chinese Controversies over Rituals: A Seventeenth-century Genealogy of Chinese Religion.” In Bruno Boute and Thomas Smålberg, eds., Devising Order. Socio-religious Models, Rituals, and the Performativity of Practice, Leiden: Brill, 2013, pp. 193-222.</p>	
<p>Week 07 Protestant Beginnings, Catholics Redux, and China’s First Indigenous Christians, 1800–1860</p>		<p>Laamann, Lars Peter (2015). Christianity, Magic and Politics in Qing and Republican China. Central Asiatic Journal , Vol. 58, No. 1-2, The Manchus and “Tartar” Identity in the Chinese Empire (2015), pp. 89-105</p>	

		Huang, Yuqin (2021). Western-Educated Chinese Christian Returnees, Nationalism, and Modernity: Comparison Between the Pre-1949 Era and the Post-1978 Era	
Week 08 Opium Wars, Christianity and the building of Chinese Nationalism		Basu, Dilip K. (2014). Chinese Xenology and the Opium War: Reflections on Sinocentrism. <i>The Journal of Asian Studies</i> , NOVEMBER 2014, Vol. 73, No. 4, pp. 927-940  Fay, Peter W. (1971). The Protestant Mission and the Opium War. <i>Pacific Historical Review</i> , May, 1971, Vol. 40, No. 2 (May, 1971), pp. 145-161  Cohen, Paul A. (1961). The Anti-Christian Tradition in China. <i>The Journal of Asian Studies</i> , Feb., 1961, Vol. 20, No. 2 (Feb., 1961), pp. 169-180	
Week 9 Republican Era.		Lian, Xi (2004). The Search for Chinese Christianity in the Republican Period (1912–	

		<p>1949). <i>Modern Asian Studies</i> 38, 4 (2004) pp. 851–898. Cambridge University Press</p> <p>Lian, Xi (2014). <i>Returning to the Middle Kingdom: Yung Wing and the recalled students of the Chinese Educational Mission to the United States.</i> <i>Modern Asian Studies</i> 49, 1 (2015) pp. 150–176. Cambridge University Press 2014</p> <p>Ni, Zhanghe (2011). <i>Rewriting Jesus in Republican China: Religion, Literature, and Cultural Nationalism.</i> <i>The Journal of Religion</i> , Vol. 91, No. 2 (April 2011), pp. 223-252</p>	
<p>Week 10 The Multiple Crises of Chinese Christianity, 1927–1950</p>		<p>Daigle, Jean-Guy (2005). <i>Challenging the Imperial Order: the Precarious Status of Local Christians in Late-Qing Sichuan.</i> <i>European Journal of East Asian Studies</i> , 2005, Vol. 4, No. 1 (2005), pp. 1-29</p> <p>Paulsen, George E (1969). <i>The</i></p>	

		<p>Szechwan Riots of 1895 and American "Missionary Diplomacy". The Journal of Asian Studies , Feb., 1969, Vol. 28, No. 2 (Feb., 1969), pp. 285-298</p> <p>Harrison, Henrietta, "A Penny for the Little Chinese': The French Holy Childhood Association in China, 1843–1951." American Historical Review 113.1 (2008): 72-92.</p>	
<p>Week 11 Christianity and the New China, 1950–1966</p>		<p>Hong, Zhaohui. (2012). Protecting and Striving for the Rights to Religious Freedom: Case Studies on the Protestant House Churches in China. Journal of Third World Studies , SPRING, 2012, Vol. 29, No. 1, GLOBAL CHANGE, SHIFTING DYNAMICS, AND THE THIRD WORLD (SPRING, 2012), pp. 249-261</p> <p>Bays, Daniel H. (2009). American</p>	

		<p>Public Discourse on the Church in China. China Review , Fall 2009, Vol. 9, No. 2, Special Issue: Religious Studies in China (Fall 2009), pp. 1-16</p> <p>Hwa Yung (2004). The Church in China Today. Transformation , April 2004, Vol. 21, No. 2, Mission as Transformation in the Twenty-first Century (April 2004), pp. 126-128</p>	
<p>Week 12 The Chinese Church from the End of the Cultural Revolution to the Early Twenty-first Century</p>		<p>Tzai, Yen-zen (2021). 'We Are Good Citizens' Tension between Protestants and the State in Contemporary China. In Religion and Nationalism in Chinese Societies. Editor(s): Cheng-tian Kuo. Amsterdam University Press</p> <p>Cao, Nanlai (2017). Spatial Modernity, Party Building, and Local Governance: Putting the Christian Cross Removal</p>	

		<p>Campaign in Context. China Review , February 2017, Vol. 17, No. 1 (February 2017), pp. 29-52</p> <p>Pope Francis. "Message of Pope Francis to the Catholics of China and to the Universal Church, 26.09.2018". Vatican Press.</p>	
<p>Week 13 Focus on Taiwan e HK</p>		<p>Lozada, Fuji (1997) Fighting the Good Fight The Return of Hong Kong and the Catholic Church in China.</p> <p>Chen, Chiung Hwang (2008). In Taiwan But Not of Taiwan: Challenges of the LDS Church in the Wake of the Indigenous Movement. Dialogue: A Journal of Mormon Thought , Summer 2008, Vol. 41, No. 2 (Summer 2008), pp. 3-31</p> <p>Zhai, Jiexia Elisa (2010). Contrasting Trends of Religious Markets in</p>	

		<p>Contemporary Mainland China and in Taiwan. Journal of Church and State , Winter 2010, Vol. 52, No. 1 (Winter 2010), pp. 94-111</p> <p>Chao, Hsing-Kuang (2006). Conversion to Protestantism among Urban Immigrants in Taiwan. : Sociology of Religion , Summer, 2006, Vol. 67, No. 2, Special Issue: Conversion to Christianity among the Chinese (Summer, 2006), pp. 193-204</p>	
<p>Week 14 Further Reading</p>		<p>Jacqueline E. Wenger (2004). Official vs. Underground Protestant Churches in China: Challenges for Reconciliation and Social Influence. Review of Religious Research , Dec., 2004, Vol. 46, No. 2</p>	

		<p>(Dec., 2004), pp. 169-182</p> <p>Fredrik Fällman (2006). Faith, Hope, Love and Modernity. Reflections on "Cultural Christians" in Contemporary China.</p> <p>McLeister, Mark (2019). Popular Christianity, Sensation, and Ling'en Authority in Contemporary China. <i>Asian Ethnology</i>, Vol. 78, No. 1, Special Issue: Religious Authority in East Asia; Materiality, Media, and Aesthetics (2019), pp. 127-154</p> <p>Yip, Lai-Shan (2016). Roman Catholicism and Confucianism on Homosexuality in Hong Kong Before and After 1997: A Postcolonial, Queer, Feminist Perspective and Implications for Chinese Roman</p>	
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		Catholic Ethics. Horizontes Decoloniales / Decolonial Horizons , Vol. 2, CUERPOS MARCADOS : Género, sexualidad, poscolonialidad y religión en intersección (2016), pp. 25-58	
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