

Course Outline: Christianity, Christian Culture and Modern Chinese Culture and Literature

DEPARTMENT OF LANGUAGES, LITERATURES AND LINGUISTICS

Course Code

AP/CH 3850 3.0 Christianity, Christian Culture and Modern Chinese Culture and Literature

Course Description

This course examines the impact of Christianity and Christian culture on modern Chinese culture and society since the early twentieth century. Through the analysis of selected works written by novelists, scholars, theologians and church leaders, students will gain insights into the complex relationship between Christian culture and Chinese society as a whole and the role of Christianity in the development of Chinese modernity.

Course Delivery

Delivery Mode: LECT

Expected Learning Outcomes

1. Examine literary texts that offer a unique perspective on Chinese culture, literature and religious values
2. Appreciate the basic differences between Christianity and Chinese religions such as Chinese Buddhism and Daoism as they are represented in literary texts
3. Demonstrate a clear understanding of the relationship between Christianity and China's politics as well as Chinese society
4. Apply critical thinking in relationship to the complexity of the mutual communication between different cultural systems and values and, more specifically, between those of China and the West, as expressed in a wide variety of scholarly and literary texts
5. Evaluate different forms of human expression by familiarizing themselves with the ways Chinese literature has problematized the dialectic interaction between different cultures, national identity and the making of civilization
6. Enhance their interdisciplinary knowledge by having access to literary texts that redefine and highlight the relevance of religious values in the context of globalization

Course Materials

Text:

Weekly lecture

examples of sample course materials assigned weekly

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- Lecture 2: Christianity in China: From the Tang Dynasty to the Republic of China to the Present (continued)

Before the lecture

- A glimpse from Lecture 1
- Some relevant warm-up questions

- Why do most scholars consider the Tang Dynasty the first period when Christianity attempted to penetrate China?*
- Who do you think was the most important missionary in Ming Dynasty?*
- Provide two key reasons for the Qing government's defeat in the two Opium Wars.*
- Tell the class one most important element regarding the history of Christianity in Tang dynasty, Yuan dynasty, Ming dynasty and Qing dynasty, respectively.*
- Why is Jerusalem considered as the center of World religions?*

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- We'll focus on the topics below in today's class:

4. Christianity in Qing Dynasty: Missionary-driven Growth of Christianity and its challenges (continued)
 - A. Before the first Opium War
 - B. During the period between Opium War 1 and Opium War 2
 - C. After the second Opium War
5. Christianity in the Republican era: Christianity had to face the challenges and crises while trying to integrate comprehensively into Chinese society

- 6. *Christianity in the PRC: The retreat, rebound and uncertainty of Christianity after 1949 until the present -(next week)*

◦ **Lecture 2: Christianity in China: From the Tang Dynasty to the Republic of China to the Present (continued)**

◦ **4. Christianity in Qing Dynasty: Missionary-driven Growth of Christianity and its challenges(continued)** .
We will focus on:

- A. Before the first Opium War
- B. During the period between Opium War 1 and Opium War 2
- C. After the second Opium War

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◦ **Christianity in Qing Dynasty (continued)**

A. Before the first Opium War

The very beginning of Qing Dynasty was a crucial moment when a few remaining Roman Catholic missionaries tried to survive while waiting for another opportunity to expand the influence of Christianity as an emerging religion after many of their fellows had been tortured at the end of Ming Dynasty, under these circumstances, the fate of missionaries in China was controlled by the emperors rather than by the Jesuit Society or Pope. The missionaries also had to confront all kinds of difficulties such as avoiding assaults from Mandarins and living peacefully with Chinese people. That's why, in the transition from Ming to Qing, there were only around 300 Roman Catholic missionaries remaining, most of whom went underground. Lets' see some examples on the next page:

Quick Q1: Who were Mandarins?

Qq2: Describe the various situations of Roman Catholic missionaries in the entire period of Ming Dynasty based lecture 1 and this narrative.

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A. Before the first Opium War

..... *Kee-lung (乾隆)*, who ascended the throne in 1736 (or 1735-Ma's note), was far better inclined towards Europeans; yet, reiterated persecutions disturbed the peace of Christians, and rendered the most ardent endeavors of the missionaries abortive (失败). Notwithstanding (尽管) the many marks of private regard which *Kee-lung* showed them, they remained, as a sect (宗派; 学派), exposed to the caprice (反复无常) of the local mandarins (地方官员) who often persecuted them with great fury. After the coronation (加冕; 登基) of *Kea-king (嘉庆)*, (1795,) the successor of *Keen-lung*, the missionaries had far more to suffer; for he hated Christianity more bitterly than any of his predecessors had done.

(p. 340, Gutzhoff)

Qq1: Why do Kee-lung (Qianlong) and Kea-king (Jiaqing) have opposite attitudes to the missionaries?

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A. Before the first Opium War (continued)

As we introduced in Lecture 1, Matteo Ricci was successfully to use the two strategies to promote Christianity, namely in order to preach efficiently, Ricci and his coworkers introduced Western science, which focused on mathematics, astronomy and visual arts (for instance, oil paintings; see an example on next page, *Giuseppe Castiglione's paintings such as One Hundred Horses in a landscape, Qianlong emperor chasing a deer on a hunting trip*) to the Chinese imperial court while carrying on significant inter-cultural and philosophical dialogue with Chinese scholars. The efforts finally convinced a few of Chinese scholars (or officials) to convert Christianity. After the era of Matteo Ricci, his followers from Jesuit Society continued to adopt his methods to keep Christian's influences in Qing Dynasty. Among whom, Johann Adam Schall von Bell (汤若望), and Ferdinand Verbiest (南怀仁) stood out.

Giuseppe
Castiglione,
S.J. (郎世宁;
1688 – 1766)
*Hundred
Horses in a
landscape*
百骏图

<reference>

Giuseppe Castiglione (郎世宁; 1688 – 1766; upper right), was an Italian Jesuit brother and a missionary in China, where he served as an artist at the imperial court of three emperors – the Kangxi (康熙), Yongzheng (雍正) and Qianlong (乾隆) emperors. He painted in a style that is a perfect fusion of European and Chinese traditions.

<https://www.youtube.com/watch?v=rLXWjnp2sEw>



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• Discussion Topics from Today's Lecture

1. Read the two paragraphs below and answer the question:

Why was the Russian Empire able to seize Qing territory without fighting?

The Treaty of Aigun (璦琿條約): On 28 May 1858, the separate Treaty of Aigun was signed with Russia to revise the Chinese and Russian border as determined by the Nerchinsk Treaty in 1689 (尼布楚條約). Russia gained the left bank of the Amur River, pushing the border south from the Stanovoy mountains. A later treaty, the Convention of Peking in 1860, gave Russia control over a non-freezing area on the Pacific coast, where Russia founded the city of Vladivostok (海參崴) in 1860.

Between 1858 and 1860, the Russian Empire annexed territories adjoining the Amur River belonging to the Chinese Qing dynasty through the imposition of unequal treaties. The 1858 Treaty of Aigun, signed by the general Nikolay Muravyov representing the Russian Empire and the official Yishan representing Qing China, ceded Primorye—a territory stretching from the Amur River north to the Stanovoy Mountains, but the Qing government initially refused to recognize the treaty's validity. Two years later, the Second Opium War concluded with the Convention of Peking, which affirmed the previous treaty as well as an additional cession including the entire Pacific coast to the Korean border, as well as the island of Sakhalin to Russia. These two territories roughly correspond to modern-day Amur Oblast and Primorsky Krai, respectively. Collectively, they are often referred to as Outer Manchuria, part of the greater region of Manchuria. (from Wikipedia; edited)

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Tentative Grade Breakdown and Deadlines

[Provide a breakdown of course components into individual assessments, including the weight of each assessment and anticipated date held or due date. Include whether assessments are held in-person or online or if they might be held outside of class time (e.g. evenings or weekends)]

Assessment	Weight	Mode	Tentative Deadline
Class participation & contribution	15%	In-person	The end of the course
Reports (2x5%)	10%	In-person	The first one in the middle of the course, and the second one at the end of the semester
Written Tests (first 30%, second 20%)	50%	In-person	The first one in the middle of the course, and the second one at the end of the course
Oral presentations:	25%	In-person	At the end of the course
	100%		