



# Christianity and Chinese Culture 基督宗教與中國文化

GE1115



# Course Aims

- **This course aims to**
- Introduce the relation between Chinese culture and Christianity in historical context and to offer examples of cultural accommodation and cultural conflict that arose after the two had encountered.
- Analyze contentious historical cases by utilizing multifarious perspectives and methodologies of judging and reasoning.
- Compare the similarities and differences of Chinese and Western cultures and of their respective religions.
- Apply the declarative interdisciplinary knowledge acquired in this course to real-life situations, notably to discuss contemporary Chinese and global cultural and religious problems.

# Teaching and Learning Activities (TLAs)

TLA No.	Descriptions/ Contents
<b>TLA1</b> <b>Lectures</b> (2 hrs per lesson)	<ul style="list-style-type: none"><li>a. The feature of this course is its enhanced emphasis on problem-based learning. Students are required to make out “how” and “why” cultural and religious problems emerge.</li><li>b. In-class group learning will be practiced. Students are encouraged to express their ideas and share their experience.</li><li>c. Make good use of audio-visual learning materials including selective documentaries, pictures, maps, videos, online resources to stimulate student’s interests.</li><li>d. Demonstrate different views held by different scholars by utilizing resources like video-recording materials reserved by Chinese Civilisation Centre for teaching purposes in order to strengthen students’ ability to compare, synthesize and judge. Please refer to “Resource Planning and Consultation”.</li><li>e. Incorporate distinguished works done by students into the teaching materials intended for the students of the same class. Please refer to Appendix 1.</li><li>f. Students are required to respond to questions instantly so as to foster an interactive learning environment.</li></ul>

**TLA2**  
**Tutorials**  
(1 hr per  
lesson)

- a. Emphasize case study and encourage students to analyze important cultural debates and religious phenomena in a critical way.
- b. Assess students' understanding of the basic readings and their analytical skills.
- c. Students should have some preparation for the class. They are, for instance, required to read several essential passages before attending each tutorial class.
- d. Students are divided into small groups and each group is responsible for a presentation in which the topic is designated by the instructors. Students of the same group are encouraged to collaborate so as to ensure that the presentation is well-organized and coherent. Peer comment and marking will be practiced. These activities help develop students' problem-solving skills and foster their interpersonal communication.

<b>TLA 3</b> <b>Online Discussion</b> <b>and</b> <b>Reflection</b>	<ul style="list-style-type: none"> <li>a. Students have to do some reading on the internet at the very beginning. Videos or short writings like newspaper articles will be posted on the Blackboard forum.</li> <li>b. Students are required to respond to open-ended question(s) based on both the materials offered and their own research. They have to demonstrate critical thinking and reasoning with solid evidential support.</li> <li>c. Each student has to comment on each other's answers. Please refer to Appendix 2.</li> </ul>
<b>TLA 4</b> <b>Field Trip</b>	<ul style="list-style-type: none"> <li>a. A one-day field trip will be arranged to visit selected societies (like Christian churches, seminaries, charitable organizations, cemetery, large-scale public functions in local or nearby areas and so forth) to investigate into how Christianity today functions within the community of the Chinese people.</li> <li>b. Students are divided into small groups and each group has to interview a number of Christian and non-Christians. The data collected in this way provide a basis for the group projects.</li> <li>c. Students are required to finish post-trip forms expressing their instantaneous queries and reflections.</li> </ul>
<b>TLA5</b> <b>Group Project</b>	<ul style="list-style-type: none"> <li>a. Students of the same group have to work together to finish a written report.</li> <li>b. This group project is composed of three parts: 1. Questionnaires; 2. Data analysis; 3. Comments and conclusions. Following the guidance of the instructors, students are required to apply the knowledge and methodologies taught in the course and analyze the results of the questionnaires collected in the field trip. They are encouraged to collaborate actively and reflect both personal and group conclusions.</li> </ul>

# Course Outline

Week	Course Contents
1	<p data-bbox="330 465 1238 511"><b>Large class teaching and learning (2 hours):</b></p> <p data-bbox="330 519 1383 565">導論：為甚麼要把基督宗教與中國文化聯繫起來？</p> <p data-bbox="330 579 1692 676">Introduction: Why is it necessary to correlate Christianity and Chinese culture?</p> <p data-bbox="330 694 745 739"><b>Key points of study:</b></p> <ul data-bbox="330 748 1808 1310" style="list-style-type: none"><li data-bbox="330 748 1306 793">✓ 為甚麼要把基督宗教與中國文化聯繫起來？</li><li data-bbox="330 802 1808 905">✓ 如何把基督宗教與中國文化相聯繫？（文化適應、文化衝突、現代化、信仰全球化.....）</li><li data-bbox="330 913 1499 959">✓ 基督宗教與中國文化相遇，對今天全球化有何啟示？</li><li data-bbox="330 973 1692 1019">✓ What is the relationship between Christianity and Chinese culture?</li><li data-bbox="330 1033 1808 1190">✓ What problems are involved after Christianity and Chinese culture have encountered? (cultural accommodation, cultural antagonism, modernization, globalization of faith ... )</li><li data-bbox="330 1205 1740 1310">✓ What is the significance of the encounter of Christianity and Chinese culture to the rapid process of globalization nowadays?</li></ul>

**Large class teaching and learning (2 hours):**

西來孔子：明末清初來華傳教士的傳教策略

Confucius from the West: the strategies employed by the Jesuits during the late Ming and early Qing dynasties.

**Key points of study:**

- ✓ 利瑪竇(Matteo Ricci, 1552-1610)為甚麼認為中國的「上帝」即是梵蒂岡的「天主」？
- ✓ 傳教士向中國人傳揚天主教信仰，特別重視哪幾方面？相對來說，他們較少提及哪些天主教教義呢？
- ✓ 為甚麼南明的皇太后、太子願意受洗成為天主教徒？湯若望(Johann Adam Schall von Bell, 1592-1666)如何成為了中國皇帝的「瑪法」（爺爺）？又如何當上了中國的欽天監？
- ✓ 明末清初，中國天主教徒數量超過二十萬——如何解釋這個現象？
- ✓ Why did Matteo Ricci (1552-1610) contend that *Shangdi*上帝in Confucian classics is tantamount to *Deus* in Christianity?
- ✓ In the course of evangelization in China, what aspects of Christian teachings did the Jesuits stress and what did they seldom mention? What are the reasons behind?
- ✓ Why were the empresses and princes in the Southern Ming Dynasty willing to be baptized as Christians? How did Johann Adam Schall von Bell (1592-1666) become “Mafa” (*grandpa*) of the Chinese emperors? How could he become the Director of the Imperial Observatory and the Tribunal of Mathematics?
- ✓ During the late Ming and early Qing periods, the number of Chinese Christians reached a total of nearly 200,000. How can we interpret this phenomenon?

### Large class teaching and learning (2 hours):

明末清初基督宗教的文化轉譯問題：文字・圖畫・服飾・器物

The questions of translating cultural products during the late Ming and early Qing periods, including words, paintings, dress and scientific instruments.

### Key points of study:

- ✓ 用中文書寫的天主教著作，如何體現了鮮明的中華文化特色？為甚麼這些著作，經常要引用中國的經典作為天主教教義的論據？
- ✓ 傳教士朗世寧(Giuseppe Castiglione, 1688-1766)如何成為了清政府的宮廷畫師？他描繪中國和中國人的作品有甚麼特點？西洋畫家又如何繪畫中國皇帝接見西方使節的情況？
- ✓ 為甚麼利瑪竇不像別的來華傳教士一樣穿著袈裟，而要穿著儒服？
- ✓ 世界地圖來了，中國在世界的哪裡？中國人如何看待傳教士帶來中國的器物？
- ✓ How are the features of Chinese culture conveyed in the Christian documents written in Chinese in the late Ming and early Qing Dynasties? It is found that Chinese traditional classics are often cited in these Christian documents. Why?
- ✓ How did the Italian Jesuit Giuseppe Castiglione (1688-1766) become the court painter in the Qing government? How were China and the Chinese people portrayed in his paintings? How did Western painters depict the scene when the Chinese emperor received Western diplomatic envoys?
- ✓ Why did Matteo Ricci, unlike other missionaries who wore *kasaya* (a patchwork outer vestment worn by a Buddhist monk), dress himself as if he was a Confucian scholar?
- ✓ Matteo Ricci brought with him a world map to the Emperor Wanli萬曆 of the Ming government. Where was China positioned in the map? What does it imply? How did Chinese intellectuals at the day think about the scientific instruments brought by the missionaries?



**Large class teaching and learning (2 hours):**

觀看：明清中西文化的相互觀照

Comparison of Chinese and Western cultures in the late Ming and early Qing dynasties

**Key points of study:**

- ✓ 在傳教士眼中，中國文化有何特色？中國人的性格有甚麼特徵？儒家是中國人的宗教嗎？中國文化偉大嗎？
- ✓ 在中國人眼中，傳教士到中國的目的是甚麼？他們是否值得信任？火炮可怕嗎？西方的科學偉大嗎？他們又是如何想像西方的世界的呢？
- ✓ In the eyes of the missionaries, what were the defining features of Chinese culture? How did the character of the Chinese people distinguish itself from others? Was Confucianism a religion? Was Chinese culture great?
- ✓ In the eyes of the Chinese people, what were the objectives of the missionaries in China? Were they trustworthy? Was artillery horrifying? Was Western science great? How did they imagine the Western world?

### Large class teaching and learning (2 hours):

祭祖、祭孔與禮儀之爭——基督宗教與中國文化衝突之一

The practices of offering sacrifices to ancestors and Confucius; and the *Controversy of Rites* --- the conflicts of Christianity and Chinese culture

#### Key points of study:

- ✓ 祭祖、祭孔是不是違反「十誡」中「不可拜偶像」的誡律？
- ✓ 祭祖和拜觀音、拜關公有甚麼分別？
- ✓ 十六、十七世紀的中國皇帝與教宗，如何隔著書信與使節，討論這個問題？這些討論又如何影響了天主教在中國的發展？
- ✓ 今天的梵蒂岡、基督教(新教)如何看待中國的祭祖問題？
- ✓ Do the practices of offering sacrifices to ancestors and Confucius violate the first and second of the Ten Commandments, that is, “thou shalt have no other gods before me” and “thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them” (*Exodus* 20:3-4)?
- ✓ What is the difference between offering sacrifices to ancestors and to worship Bodhisattva Guanyin 觀音菩薩 or Guangong 關公?
- ✓ How did the Chinese emperors and the Pope discuss the foregoing questions? How did they exchange correspondence and envoys? In what ways did these means of communication impinge on the development of Christianity in China?
- ✓ How is the question of offering sacrifices to ancestors being dealt with among the Vatican and the Protestants today?

### Large class teaching and learning (2 hours):

「不孝有三，無後為大」與「三妻四妾」——基督宗教與中國文化衝突之二  
 Another conflict of Christianity and Chinese culture in the late Ming and early Qing dynasties: Concubines and the famous saying of Mencius: “There are three ways of being a bad son. The most serious is to have no heir.”

### Key points of study:

- ✓ 為甚麼中國天主教徒表達孝道，有可能違反「十誡」中「不可姦淫」的誡律？
- ✓ 如果在成為天主教徒之前，中國人已經娶了妾侍，他還能夠成為天主教徒嗎？如果信仰天主教必須休掉妾侍，那麼，妾侍可以甚麼辦？
- ✓ 許多中國古代聖人都有多於一個妻子，傳教士是否認為他們都犯了「姦淫」，要下地獄？中國人如何看這個問題？傳教士如何回答這個問題？
- ✓ During the late Ming and early Qing period, Chinese Christians might violate “neither shalt thou commit adultery” of the Ten Commandments when they practised filial piety. Why?
- ✓ Could one who kept concubines be baptized as Christians? If the converts had to abandon their concubines, what could the concubines do?
- ✓ There were a large number of sages in ancient China who kept concubines. Did the missionaries contend that they had committed adultery and had to be thrown to hell anyway? How did Chinese people think about this question? How did the missionaries respond to their queries and doubts?

### Required reading:

張先清：《官府、宗教與天主教：17-19世紀福安鄉村教會的歷史敘事》第五章〈信仰與生活〉（北京：中華書店，2009年），頁265-303。

Robert E. Entenmann, “Christian Virgins in Eighteenth-Century Sichuan” in Daniel H. Bays(eds), *Christianity in China*, (Stanford: Stanford University Press, 1996 )pp. 180-193.

**Large class teaching and learning (2 hours):**

基督新教的東傳：馬禮遜來華至民初的基督教事業

The preaching activities of the Protestants in China: The coming of Robert Morrison and Christianity in the early Republican period

**Key points of study:**

- ✓ 馬禮遜(Robert Morrison 1782-1834)如何把《聖經》翻譯為中文？這部《聖經》有何特色？
- ✓ 梁發(1789-1855)如何成為第一個華人牧師？他是如何信仰基督教的呢？
- ✓ 孫中山(1866-1925)如何成為基督徒？這個身分對他的革命事業有甚麼影響？
- ✓ 在推翻滿清的革命黨中，不少核心成員是基督徒，或者成長於基督教學校，原因是甚麼？基督教對清末民初政局的變化建了甚麼推波助瀾的作用？
- ✓ How did Robert Morrison (1782-1834) translate the *Bible* into Chinese? What are the distinct features of this *Bible*?
- ✓ How could Liang Fa (1789-1855) become the first Chinese Protestant minister and evangelist? How did he become a devoted Christian?
- ✓ How did Sun Yat-sen (Sun Zhongshan, 1866-1925) become a Christian? How did his devotion to Christian faith impact on his revolutionary career?
- ✓ Among the key members of the revolutionaries contributing to the overthrow of the Qing government many were devoted Christians or were educated in Christian schools. Why? What role did Christianity play in influencing the political situations in the late Qing and early republican period?

### **Large class teaching and learning (2 hours):**

生於中國的上帝之子：洪秀全、太平天國與基督教

Son of the God born in China: Hong Xiuquan, Taiping Rebellion and Christianity

#### **Key points of study:**

- ✓ 洪秀全(1814-1864)是誰？為甚麼他認為自己是耶穌的弟弟？
- ✓ 洪秀全因「天父上帝」之命，建立了太平天國。他如何把自己的信仰融入了太平天國的制度裡面？
- ✓ 為甚麼太平天國能夠迅速崛起，卻又迅速消亡？如何從宗教與文化衝突的角度，解釋這個現象？
- ✓ Who is Hong Xiuquan(1814-1864)? Why did he proclaim himself as the brother of Jesus Christ?
- ✓ Hong Xiuquan established the Taiping Heavenly Kingdom as he claimed to have dreamt that God the Heavenly Father wanted him to rid the world of demon worship. How did he include his beliefs into the institutions of the Kingdom?
- ✓ Why did the Taiping Heavenly Kingdom rise to prominence and fall apart so rapidly? How could we interpret this historical phenomenon from religious and cultural perspectives?

#### *Required readings:*

張鐵寶、袁蓉、毛曉玲著：《太平天國文化》第二章〈借來的西方宗教信仰〉(南京：南京出版社，2005年)，頁33-60。

徐松榮：〈文化衝突與天國興亡〉，載《太平天國與中西文化——紀念太平天國起義150周年論文集》(廣州：廣東人民出版社，2003年)，頁90-103。

Thomas H. Reilly, "Worship and Witness in the Taiping Heavenly Kingdom", in *The Taiping Heavenly Kingdom: Rebellion and the Blasphemy of Empire* (Seattle and London: University of Washington Press, 2004), pp. 117-149.

**Large class teaching and learning: (2 hours)**

清末民初的反基督教運動

Anti-Christian movement in the late Qing and early republican period

**Key points of study:**

- ✓ 清末不少中國人相信傳教士吃人胎、挖人眼，原因是甚麼？這種思想又是如何傳播的呢？
- ✓ 面對「殘忍」的傳教士，中國人如何回應？為甚麼一些中國人相信用糞便就能夠擊敗傳教士？
- ✓ 1922年中國發生「反基督教運動」，原因是甚麼？同樣是反對基督宗教，清末的反教與1922年的反教有甚麼不同？這又如何體現了中國文化的急劇變化呢？
- ✓ Many Chinese in the late Qing period believed that missionaries ate foetus and dug eyes. Why? How was such a belief disseminated?
- ✓ How did Chinese people react to these “savage” missionaries? Why did some Chinese people believe that faeces could defeat the missionaries?
- ✓ What are the factors contributing to the outbreak of anti-Christian movement in 1922? How did the anti-Christian movement in the late Qing period differ from that in 1922? How can we interpret the swift change of views towards Chinese culture among the Chinese people at the time?

**Large class teaching and learning (2 hours):**

無神政權下的有神國度——共產黨執政時期的中國基督宗教之一(1949 -1979)

God's world under a godless government --- Christianity under the rule of the Communist Party (Part 1: 1949 -1979)

**Key points of study:**

- ✓ 甚麼是「三自運動」(基督宗教的自治、自養、自傳)? 為甚麼在中華人民共和國建國之初, 要推行「三自運動」?
- ✓ 中國基督徒如何在無神論者的政權下爭取生存空間? 這使中國的基督宗教發生了甚麼變化?
- ✓ 為甚麼「文化大革命」要「破除迷信»? 期間, 中國的基督宗教還有沒有生存空間? 當時的神父、牧師、信徒處境又是如何的呢?
- ✓ What is “Three-self Patriotic Movement of the Protestant Churches in China” (self-governance, self-support and self-propagation)? What factors contributing to the rise of the movement during the early years of the People's Republic of China?
- ✓ How did the Christians in China fight for *Lebensraum* under the rule of the godless government? What changes were brought to Christianity in China in this period?
- ✓ Why was it necessary to “get rid of superstitions” during the Cultural Revolution? Was there *Lebensraum* of any kind for the Christians in China in this period? How did the priests, pastors and converts deal with such a dangerous predicament at the time?

**Large class teaching and learning (2 hours):**

無神政權下的有神國度——共產黨執政時期的中國基督宗教之二(1980 –現在)

God's world under a godless government --- Christianity under the rule of the Communist Party (Part 2: 1980 -present)

**Key points of study:**

- ✓ 今天，中國政府對宗教的基本政策是甚麼？中國憲法和法律如何說明宗教自由的問題？中國又是如何管理宗教團體的呢？
- ✓ 在廿一世紀，海外基督宗教如何向中國傳教？中國政府如何看待這個問題？
- ✓ 為甚麼梵蒂岡始終未能與中國政府建交？如何從政治與宗教觀點思考這個問題？
- ✓ 面對政治和宗教信仰衝突時，基督徒怎麼辦？中國政府如何回答這個問題？基督徒如何回答這個問題？
- ✓ What are the basic policies of religion of the Chinese government today? According to the constitution and the laws concerned, how is the notion of freedom of religion narrated? How does the Chinese authority govern the religious organizations today?
- ✓ What strategies do the missionaries use in propagating faith in China during the twenty-first century? How does the Chinese government react to their activities?
- ✓ The diplomatic relations between the Vatican and China have yet to be established up till now. What are the reasons behind? How can we explain this problem from political and religious perspectives?
- ✓ What can Christians do in face of political persecution and religious conflict?



**Large class teaching and learning (2 hours):**

基督宗教慈善事業在中國(中國大陸、香港)

Christian philanthropies in China (mainland China and Hong Kong)

**Key points of study:**

- ✓ 今天，基督宗教如何參與中國大陸的慈善事業？這些活動有沒有滲入宗教元素？中國政府如何看待這個問題？
- ✓ 在五十至七十年代，宗教與民間團體是香港慈善事業的主流力量，原因是甚麼？當時基督宗教的慈善工作有甚麼特色？
- ✓ 香港基督宗教的教育團體有甚麼教學理念？基督宗教的醫院有何特色？同樣是關注老人問題，香港基督宗教與非宗教的慈善團體的關注策略有何不同？
- ✓ How does Christianity penetrate into the philanthropies in mainland China today? Are there any religious elements being infiltrated into the charitable activities? How does the Chinese government react to this problem?
- ✓ From 1950s to 1970s, religious and civil organizations are the nuclear forces of the charitable enterprise in Hong Kong. Why? What are the features of the charitable activities at that time?
- ✓ What are the educational objectives of the schools run by Christian organizations in Hong Kong? What are the characteristics of the hospitals run by Christian organizations? How do the strategies differ between Christian and non-Christian philanthropies in solving problems of the aged?

**Large class teaching and learning (2 hours):**

總結：思考宗教文化的方法

Summary: methodologies of analyzing cultural and religious problems

**Key points of study:**

- ✓ 通過學習本課程，可以歸納出哪幾個思考宗教和文化問題的方法？
- ✓ 如何應用本科目所學到的思考方法，評論當代中國以及世界的文化與宗教問題？
- ✓ 本科所學到的知識與思考方法，可以怎樣幫助我們進一步思考人文學科的其他問題？
- ✓ What methodologies of analyzing cultural and religious problems can we sum up in this course?
- ✓ How can we apply the methodologies acquired in this course and address contemporary cultural and religious issues in China and around the globe?
- ✓ How can we apply the knowledge and methodologies acquired in this course in other areas of humanities?