Secular Governance and the Colonial Making of Chinese Religion

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Course description:

This seminar examines how Chinese religion became a governable object across British Hong Kong, Portuguese Macau, Japanese Taiwan, and Manchuria/Manchukuo from the mid-nineteenth century through the 1940s. Laws, surveys, ritual ceremonies, welfare institutions, intermediaries, and wartime administrations supplied the categories through which officials recognized "Chinese religion," ranked beliefs, supervised temples, and redirected sacred resources. The seminar commences with an overview of shared foundations in Chinese religion and secularism. The subsequent eight sessions examine themes ranging from treaty language and legal classification to sovereignty, imperial orthodoxy, charity, brokerage, war, and colonial legacies, utilizing "China proper" as a comparative framework.

Timetable:

Giovedì 5 novembre, 14-17, Aula 2
Giovedì 12 novembre, 14-17, Aula 2
Giovedì 19 novembre, 14-17, Aula 2
Giovedì 26 novembre, 14-17, Aula 2
Giovedì 10 dicembre, 14-17, Aula 2
Lunedì 14 dicembre, 14-17, Aula 2
Giovedì 17 dicembre, 14-17, Aula 2
Giovedì 7 gennaio, 14-17, Aula 2
Giovedì 14 gennaio, 14-17, Aula 2
Giovedì 21 gennaio, 14-17, Aula 2

Assessment:

The examination consists of two components: course participation and seminar paper.

Course participation includes active engagement in the analysis of primary sources, the discussion of secondary literature, as well as collective interpretation of historical problems raised in the course.

For the seminar paper, select a theme from the course that resonates with your interests and provide a brief overview, situate this theme within a comparative framework by identifying a similar or related theme from your own area of research or geographical focus, highlight the similarities and differences between the two, and reflect on how this comparison offers broader insights into global or regional historical processes and the methodologies of historical analysis.

The seminar paper should be around 5000 words, excluding footnotes. Citations should be provided in footnotes; no separate bibliography is required. Citations should adhere to the Chicago Manual of Style, 18th Edition.

Readings:

https://drive.google.com/drive/folders/1fMo0Zf1G3G4kcGUiqDMw7P7dZaoKW0Db?usp=sharing

When a direct link is provided in the syllabus for a specific source, that material will not be uploaded to the folder. Students are therefore expected to consult the syllabus carefully and should not rely solely on the files uploaded to the shared folder.

Schedule:

1. Secularism: Concepts and Genealogies

Literature

- Talal Asad, *Formations of the Secular: Christianity, Islam, Modernity*, chapter 1, "What Might an Anthropology of Secularism Look Like?"
- José Casanova, "The Secular and Secularisms," *Social Research* 76, no. 4 (2009): 1049–1066.
- Charles Taylor, *A Secular Age*, introduction.

2. Chinese Religion: Traditions, Institutions, and Lived Practice

Source

- Three Teachings source dossier: Confucius, *Analects*, Introductory Remarks, 3.12–13 and 12.1; Laozi, *Daodejing*, chapters 1, 25, and 42; and the *Heart Sutra*.

Secondary literature

- Stephen F. Teiser, "The Spirits of Chinese Religion," in *Religions of China in Practice*.
- Adam Yuet Chau, "Modalities of Doing Religion," in *Chinese Religious Life*.

3. From Treaty Category to Technology of Governance

Source

- Matteo Ricci, *China in the Sixteenth Century: The Journal of Matteo Ricci*, 93–105.
- Chinese Temples Ordinance, 1928, *Hong Kong Government Gazette*, 27 April 1928. https://oelawhk.lib.hku.hk/items/show/1606

Secondary literature

- Vincent Goossaert and David A. Palmer, *The Religious Question in Modern China*, introduction.
- Rebecca Nodostup, *Superstitious Regimes: Religion and the Politics of Chinese Modernity*, introduction.

4. Creating Chinese Religion: Surveys, Statutes, and Shadow Categories

Source

- Taiwan Government-General, *Report on the Investigation of Taiwanese Religions*, introduction.
- "Estatutos da Associação de Piedade e de Beneficência denominada « Lin-Fong-Mio »," *Boletim Oficial*, no. 16, 18 April 1931.

Secondary literature

- David A. Palmer et al., "Introduction: Redemptive Societies in Cultural and Historical Contexts," *Minsu Quyi*, no. 73 (2011): 1–12.
- Thomas David DuBois, "Local Religion and the Imperial Imaginary: The Development of Japanese Ethnography in Occupied Manchuria," *American Historical Review* 111, no. 1 (2006): 52–75.

5. Performing Sovereignty: Ritual, Bureaucracy, and Public Space

Source

- Man Mo Temple Ordinance, 1908, https://oelawhk.lib.hku.hk/items/show/1501
- "Edital," *Boletim Oficial*, no. 35, July 19, 1851.
- Manchukuo, "Zhaoshu" [Edict], *Zhengfu gongbao*, 15 July 1940.

Secondary literature

- Clifford Geertz, *Negara: The Theatre State in Nineteenth-Century Bali*, chapter 4.
- Marcel Mauss, *The Gift: Forms and Functions of Exchange in Archaic Societies*, chapters 1 and 2.
- Hannah Ardent, "What Is Authority?," in *Between Past and Future: Exercises in Political Thought*, by Hannah Ardent.

6. Imperial Orthodoxies and Hierarchies of Belief

Source

- Portuguese Padroado dossier:
  https://www.uc.pt/fluc/religionAJE/fontes/docs/Bula_Funchal_traduzida.pdf
  https://www.vatican.va/roman_curia/secretariat_state/archivio/documents/rc_seg-st_19400507_santa-sede-portogallo_po.html
- Japanese constitutional and statutory dossier: Imperial Rescript on Education (1890) and Religious Organizations Law (1939).

Secondary literature

- Jason Ānanda Josephson, *The Invention of Religion in Japan*, chapter 5.
- Peter van der Veer, *Imperial Encounters: Religion and Modernity in Indian and Britain*, chapters 2 and 3.

7. Temple Charity: Welfare, Utility, and Administrative Capture

Source

- "Report of the Commission on the Tung Wa Hospital," Hong Kong Legislative Council, Sessional Papers for 1896.
- Manchukuo Central Social Work Association, "Overview of Social Work in Manchukuo" (1934), selections.

Secondary literature

- Angelina China, "Colonial Charity in Hong Kong: A Case of the Po Leung Kuk in the 1930s," *Journal of Women's History* 25, 1 (2013).
- Thomas David DuBois, *Empire and the Meaning of Religion in Northeast Asia: Manchuria 1900 – 1945*, chapters 4 and 6.

8. Intermediaries, Reformers, and the Co-production of Religion

Source

- Hong Kong Legislative Council, *Hong Kong Hansard: Reports of the Meetings of the Legislative Council, Session 1928*, meeting of 4 April 1928, 22–24.
- Chiang Wei-shui, "Linchuang jiangyi: dui mingjiao Taiwan de huanzhe de zhenduan" [Clinical Lecture: A Diagnosis of the Patient Called Taiwan], 1921.

Secondary literature

- James C. Scott, *Domination and the Arts of Resistance: Hidden Transcripts* (Yale University Press, 1990), chapter 6.
- Simon Schaffer et al., *The Brokered World: Go-Betweens and Global Intelligence, 1770–1820*, introduction.
- Elizabeth Sinn, *Power and Charity: A Chinese Merchant Elite in Colonial Hong Kong*, chapter 5.

9. Total War and Collaboration

Source

- Manchukuo, "Interim Rules on the Administration of Temples and Missionaries," 1938
- Wang Fengyi, *Jiayan lu* [Good Words], 1968, selection.

Secondary literature

- David P. Barrett, "Introduction: Occupied China the Limits of Accommodation," in *Chinese Collaboration with Japan, 1932–1945*, ed. David P. Barrett and Larry N. Shyu.
- Timothy Brook, *Collaboration: Japanese Agents and Local Elites in Wartime China*, Introduction.
- Helena F. S. Lopes, *Neutrality and Collaboration in South China: Macau during the Second World War*, chapter 4.

10. Colonial Afterlives in Modern Sinophone World

Source

- State Administration for Religious Affairs, *Measures on the Management of the Reincarnation of Living Buddhas in Tibetan Buddhism*. https://www.cecc.gov/resources/legal-provisions/measures-on-the-management-of-the-reincarnation-of-living-buddhas-in-0
- Republic of China, *Act Governing the Supervision of a Temple*. https://law.moj.gov.tw/ENG/LawClass/LawAll.aspx?pcode=D0020027
- Constitutional Court R.O.C., Interpretation No. 573. https://cons.judicial.gov.tw/en/docdata.aspx?fid=100&id=310754

Secondary literature

- Beatrice Leung, "Church-State Relations in Hong Kong and Macau: From Colonial Rule to Chinese Rule," *Citizenship Studies* 5, no. 2 (2001): 203-219.
- André Laliberté, "Religious Change and Democratization in Postwar Taiwan: Mainstream Buddhist Organizations and the Kuomintang, 1947–1996," in *Religion in Modern Taiwan: Tradition and Innovation in a Changing Society*, ed. Philip Clart & Charles B. Jones.