

**Chinese University of Hong Kong**  
**Divinity School of Chung Chi College**  
**THEO5964: Special Topics on Mission I:**

**Women in World Missions 婦女與世界差傳**

<b>Term 2, 2016-17</b>	<b>Instructor: WONG Wai Yin Christina</b>
<b>Fridays 2:30-5:15pm</b>	<b>Email: wycwong@cuhk.edu.hk</b>
<b>Classroom: CKB UG05</b>	<b>Office Hours: Thursdays, 5:00-6:00pm</b>

**Course Overview**

There are some provoking questions as follows:

- How to articulate any mission theories of women and missions by American and European missions? How did they shape the ministry for women in the world from the nineteenth to the early twentieth centuries?
- Were local women oppressed by local patriarchy? Were they really liberated by Western Christianity? Paradoxically, as cultural preservers, how did they act out selective appropriation of Western Christianity by local women.
- Can we depict women missionaries as imperial agents? What kind of relationship did local women and women missionaries establish?

In the context of Christianity as a worldwide movement, the majority of church members are women. Since at least the early 1800s, women have led in cross-cultural ministries of service, witness, evangelism, and philanthropic works. In order to understand these phenomena, this course will explore the context, nature, theory, and issues relating to women in world missions with particular focus on the 19th century to the present. In addition to examining important global issues for women in missions, it will cover women encounter with local culture through which to explore any selective appropriation of Western Christianity from intercultural perspective.

**Learning Outcomes**

After successfully completing this course with a final grade of B or above, students will be able to:

- Identify and analyze some of the critical concepts, methods, and debates in women and world missions;
- Discover historical agencies of both two categories of women, i.e., non-Western women and women missionaries;
- Become aware of any gender factors shaping our understandings of mission theologies and practices.

## Pedagogical Commitments

1. Engaging other cultural and religious differences will move us to zones of discomfort and anxiety. Let us be humble, open-minded and respectful to the Other (our stranger).
2. Learning is dialogical and communal. We hope to build up a learning circle. We treasure this communal learning process and are willing to build up a trustful and respectful environment.
3. Your experience is a primary source of knowledge and wisdom. In all written works and class discussions you are encouraged to integrate the course's theoretical resources with your own experience.

## Procedure

This course will involve lectures by the instructor, extensive class discussions in a variety of formats, tutorial, student presentations, primary text analyses and power point presentation, striving to engage a diversity of Women in World Missions through a multiplicity of resources.

Lecture		Interactive tutorial		Reading		Project		Guest Speakers Sharing		Web-based teaching	
(hr) in/ out class		(hr) in/ out class		(hr) in/ out class		(hr) in/ out class		(hr) in/ out class		(hr) in/ out class	
1.5hr		1hr		3hr			3hr	1hr			0.5hr
M	NA	M	NA	M	NA	NA	M	M	NA	NA	O

M: Mandatory activity in the course

O: Optional activity

NA: Not applicable

## Assessment Scheme

Task nature	Description	Weight
1. Two Reading Notes of Tutorial Sections (4 Options)	1-2 pages with your observation and reflection (and questions) of the readings X 2 times (Tutorial Sections). Should Submit on class and via email before the class. Deduction of marks applies to late submission, each day 2 marks (out of 10).	20%
2. Participation	Mandatory attendance of tutorials and sharing sessions; no show=2 marks deduction	10%
3. Presentation	15 minutes each, Topic: Women Biographies	20%

4. Take Home Examination	The Examination Paper will be announced on Blackboard on April 21 after the lesson. <b>Due Date: April 30, 2017</b> Deduction of marks applies to late submission, each day 2 marks.	50%
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# We encourage students using Chinese to write an academic term paper. Hope you can express the best for your work. For those English as a second language, please go to the independent learning centre for editing support: <https://www.ilc.cuhk.edu.hk/CH/mission.aspx>

## Recommended learning resources

### 1. Search for Old Books , Journals and Photos

Hathi Trust Digital Library: <https://www.hathitrust.org/>

Open Library: <https://openlibrary.org/>

Internet Archive: <https://archive.org/>

Day Missions Collection: Periodicals:

<http://web.library.yale.edu/divinity/day-missions-collection-periodicals-listing>

Day Missions Collection: Annual Reports:

<http://web.library.yale.edu/divinity/day-missions-collection-annual-reports-listing>

CSCA Chung Hua Sheng Kung Hui Source Documents 中华圣公会历史资料:

<http://anglicanhistory.org/asia/skh/>

International Mission Photography Archive, ca.1860-ca.1960, University of Southern California:

<http://digitallibrary.usc.edu/cdm/collections/collection/p15799coll123>

### 2. Database for Searching:

The AdHoc Image and Text Database on the History of Christianity, Yale Divinity School:

<http://divdl.library.yale.edu/dl/Search.aspx?qc=AdHoc>

華人基督教史人物辭典 Biographical Dictionary of Chinese Christianity:

<http://www.bdcconline.net/zh-hant/>

The Ricci Centre for Chinese-Western Cultural History 利馬竇中西文化歷史研究所

<http://www.ricci.usfca.edu/christianity/index.htm>

School of Theology, History of Missiology, Boston University: <http://www.bu.edu/missiology/>

**3. Make an Appointment:** Special Collections and Archives, at the Library of Baptist University of HK: <http://library.hkbu.edu.hk/sca/>

**Text Books**

Lienemann-Perrin, Christine, Atola Longkumer and Afrie Songco Joye, eds. 2012. *Putting Names with Faces: Women's Impact in Mission History*. Nashville: Abingdon. (Reserve)

Robert, Dana L. 1996. *American Women in Mission: A Social History of Their Thought and Practice*. Macon, GA: Mercer University Press. (Reserve)

**Course Schedule**

Week	Date	Topic and Required Reference
1	13/1	<p><b>Introduction: Gendered Imperialist Mission and History of Global Mission as Women's History</b></p> <p>*Huber, Mary Taylor and Nancy C. Lutkehaus. 1999. "Introduction: Gendered Missions at Home and Abroad." In <i>Gendered Missions: Women and Men in Missionary Discourse and Practice</i>, 1-38. Ann Arbor: University of Michigan Press.</p> <p>Lienemann-Perrin et.al., eds. 2012. <i>Putting Names with Faces</i>, 23-96.</p> <p>Thorne, Susan. 1999. "Missionary-Imperial Feminism." In <i>Gendered Missions</i>, 39-65.</p> <p>Robert, Dana L. 2009. <i>Christian Mission How Christianity Became a World Religion</i>, 114-41. Malden, MA: Wiley-Blackwell.</p> <p>Short E-Lecture: "Dana Robert on Edinburgh 2010 - Question 3 – Women." <a href="https://www.youtube.com/watch?v=C6v2XIHigXk">https://www.youtube.com/watch?v=C6v2XIHigXk</a></p>
2	20/1	<p><b>Context: Women Missionary Movement in the World Missions</b></p> <p>*Robert, Dana L. 2002. "Introduction: Historical Themes and Current Issues." In <i>Gospel Bearers, Gender Barriers: Missionary Women in the Twentieth Century</i>, 1-28. Maryknoll, NY: Orbis. (Reserve)</p> <p>_____. 2006. "World Christianity as a Women's Movement." <i>International Bulletin of Missionary Research</i> 30, no.4 (October): 180-88. (E-Resource)</p> <p>Reference: Robert, Dana L. 1996. <i>American Women in Mission: A Social History of Their Thought and Practice</i>. Macon, GA: Mercer University Press. (Reserve)</p>
3.	27/1	<p><b>Guest Speaker Sharing: Kennis Lam, Global Board of Global Ministries, United Methodist Church, Station at Japan</b></p> <p>Topic: "To be a Female Missionary: Reflection and Observation"</p>

		<p>真人圖書館：林美恩</p> <p>題目：〈成為女傳教士：反省與觀察〉</p> <p>9:30am-12:00nn; LG2 Activity Room, YTC</p>
4.	3/2	<p><b>Studies of the Other I: Multiple Allegiances of Women Missionaries</b></p> <p>*Francis-Dehqani, Gulnar. 2012. "A Passion for Evangelism and a Heart for the Women of Iran." In <i>Putting Names with Faces</i>, 169-85.</p> <p>Kwok Pui-Lan. 1996. "The Image of the 'White Lady': Gender and Race in Christian Mission." In <i>The Power of Naming: A Concilium Reader in Feminist Liberation Theology</i>, edited by Elisabeth Schüssler Fiorenza, 250-58. Maryknoll, N.Y. : Orbis Books; London, England: SCM Press. (Blackboard)</p> <p>Shemo, Connie Anne. 2010. " 'So Thoroughly American': Gertrude Howe, Kang Cheng, and Cultural Imperialism in the Women's Foreign Missionary Society, 1872-1931." In <i>Competing Kingdoms: Women, Mission, Nation, and the American Protestant Empire, 1812-1960</i>, edited by Barbara Reeves-Ellington, Kathryn Kish Sklar, and Connie A. Shemo, 117-40. Durham: Duke University Press. (Reserve)</p> <p><b>Tutorial 1</b></p>
5	10/2	<p><b>Studies of the Other II: Multiple Agency of Native Women</b></p> <p>*Chung Meehyun. 2012. "Mission and Gender Justice from a Korean Protestant Perspective." In <i>Putting Names with Faces</i>, 223-46.</p> <p>Kwok Pui-Lan. 2002. "Unbinding Our Feet: Saving Brown Women and Feminist Religious Discourse." In <i>Postcolonialism, Feminism, and Religious Discourse</i>, edited by Laura E. Donaldson and Kwok Pui-Lan, 62-81. NY: Routledge.</p> <p>Taneti, James Elisha. 2013. <i>Caste, Gender, and Christianity in Colonial India: Telugu Women in Mission</i>. New York, NY : Palgrave Macmillan. (E-Resource)</p> <p><b>Tutorial 2</b></p>
6	17/2	<p><b>Independent Evangelical Missions and Pentecostalism</b></p> <p>Robert. 1996. <i>American Women in Mission</i>, 189-254.(Reserve)</p> <p>*Fleming, Jody B. 2014. "The Faith and Praxis of Women in Missions in the Early Pentecostal and Holiness Movement." <i>Asbury Journal</i> 69.2 (Fall):111-35.(Blackboard)</p> <p>Wu, Silas H. L. 2002. "Dora Yu (1873-1931): Foremost Female Evangelist in Twentieth-Century Chinese Revivalism." In <i>Gospel Bearers, Gender Barriers</i>, 85-98.</p> <p>Yao, Kevin Xiyi. 2002. "Missionary Women and Holiness Revivals in China during the 1920s." In <i>Gospel Bearers, Gender Barriers</i>, 73-84. (Reserve)</p> <p><b>Tutorial 3</b></p>

7	24/2	<p><b>The Ecumenical Women's Missionary Movement</b></p> <p>Robert. 1996. <i>American Women in Mission</i>, 255-316.(Reserve)</p> <p>*Tyrrell, Ian. 2010. "Woman, Missions, and Empire: New Approaches to American Cultural Expansion." In <i>Competing Kingdoms</i>, 43-66.(Reserve)</p> <p>Winkel, Heidenmarie. 2013. "Mobilizing Gender around the Globe: The Ecumenical Movement as a Resource for Gender Equity in Arab Christianity." In <i>Religion on the Move! New Dynamics of Religious Expansion in a Globalizing World</i>, edited by Afe Adogame and Shobana Shankar, 225-41. Leiden: Brill.(Blackboard)</p> <p><b>Tutorial 4</b></p>
8	3/3	<p><b>Roman Catholic Women in Missions</b></p> <p>*Dries, Angelyn. 2002. "American Catholic 'Woman's Work for Woman' in the Twentieth Century." In <i>Gospel Bearers, Gender Barriers</i>, 127-42. (Reserve)</p> <p>Robert. 1996. <i>American Women in Mission</i>, 317-407.(Reserve)</p> <p>Documentary: Tong, Nancy. 2013. <i>Trailblazers in Habits</i>. Fishtailsoup Productions. (Maryknoll Sisters)</p>
9.	10/3	<p><b>Cultural Collision in Women and Missions</b></p> <p><b>I. Footbinding and Anti-Footbinding Movement</b></p> <p>*Drucker, Alison R. 1981. "The Influence of Western Women on the Anti-Footbinding Movement 1840-1911." In <i>Women in China: Current Directions in Historical Scholarship</i>, edited by Richard W. Guisso and Stanley Johannesen, 179-99. Youngstown, NY: Philo. (Reserve)</p> <p>Ko, Dorothy 高彥頤. 2005. Cinderella's Sisters: a Revisionist History of Footbinding, 9-68. Berkeley: University of California Press. Chinese Translation: 苗延威譯. 2007. 《纏足——「金蓮崇拜」盛極而衰的演變》, 60-134. 新店：左岸文化. (Chinese: Reserve)</p> <p>Lutz, Jessie G. 2002. "Mission Dilemma: Bride Price, Minor Marriage, Concubinage, Infanticide, and Education of Women." Yale Divinity School Library Occasional Publication 16. (Blackboard)</p>
10.	24/3	<p><b>II. Controversy of Female Circumcision in Africa</b></p> <p>Wangila, Mary Nyangweso. <i>Female Circumcision: The Interplay of Religion, Culture and Gender in Kenya</i>. Maryknoll, N.Y.: Orbis Books.</p> <p>Video: What Harm is It to Be a Woman? Female Genital Cutting and Islam. Produced by The Religious Consultation on Population, Reproductive Health and Ethics. Directed by Attie &amp; Goldwater Productions.</p> <p><b>Sharing Section: Lea, a Tentmaker in Africa</b></p>
11.	31/3	<p><b>III. Women and Caste System in India</b></p> <p>Kent, Eliza F. <i>Converting Women: Gender and Protestant Christianity in Colonial South India</i>. Oxford; NY: Oxford University Press, 2004.</p>

		<b>#Presentation 1</b>
<b>12.</b>	<b>7/4</b>	<p><b>Current Global Issues</b></p> <p>Brock, Rita Nakashima and Susan Brooks Thistlethwaite. 1996. <i>Casting stones: Prostitution and Liberation in Asia and the United States</i>. Minneapolis: Fortress Press.</p> <p>Supplemental reading: United Nations: The Promise of Equality: Gender Equity, Reproductive Health and the Millennium Development Goals.  <a href="http://www.unfpa.org/swp/2005/swpmain.htm">http://www.unfpa.org/swp/2005/swpmain.htm</a></p> <p>WCC Women in Church and Society  <a href="http://www.oikoumene.org/en/what-we-do/women-in-church-and-society/history">http://www.oikoumene.org/en/what-we-do/women-in-church-and-society/history</a></p> <p><b>#Presentation 2</b></p>
<b>13.</b>	<b>21/4</b>	<p><b>Conclusion: Rethinking Feminist Missiology</b></p> <p>*Ross, Cathy. 2012. “ ‘Without Faces’: Women’s Perspectives on Contextual Missiology.” In <i>Putting Names with Faces</i>, 361-81.</p> <p>Kang Namsoon. 2005. “The Centrality of Gender Justice in Prophetic Christianity and the Mission of the Church Reconsidered.” <i>International Review of Mission</i> 94, no. 373 (Apr.): 278-89.</p> <p>Heidemanns, Katja. 2004. “Missiology of Risk?: Explorations in Mission Theology from a German Feminist Perspectives.” <i>International Review of Mission</i> 93, no. 368 (Jan.): 105-118.</p> <p><b>#Presentation 3</b></p>

※ Course schedule is a **guideline** and is subject to change at the discretion of the instructor and in dialogue with students.

## Tutorial Materials

1. Robert, Dana L. 2002. “Introduction: Historical Themes and Current Issues.” In *Gospel Bearers, Gender Barriers*, 1-28.
2. Shemo, Connie Anne. 2012. “Directions in Scholarship on American Women and Protestant Foreign Mission: Debates over ‘Cultural Imperialism.’” *History Compass* 10, no.3: 270-83.
3. Robert, Dana L. 2008. “ ‘The Christian Home’ as a Cornerstone of Anglo-American Missionary Thought and Practice.” In *Converting Colonialism: Visions and Realities in Mission History, 1706-1914*, edited by Robert, 134-65. Grand Rapids: William B. Eerdmans.
4. Ross, Cathy. 2012. “ ‘Without Faces’: Women’s Perspectives on Contextual Missiology.” In *Putting Names with Faces*, 361-81.

## **Academic Honesty and Plagiarism**

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>.

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. In the case of group projects, all students of the same group should be asked to sign the declaration, each of whom is responsible should there be any plagiarized contents in the group project, irrespective of whether he/she has signed the declaration and whether he/she has contributed directly or indirectly to the plagiarized contents.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the properly signed declaration will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submission. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.



Paper-grading rubric				
	Excellent	Good	Needs Improvement	Unacceptable
Thesis (25%)	A clear statement of what is being proposed or argued in the paper.	The thesis is easily detectable after reading the paper, but it is not presented in a single and clear statement.	The thesis is present, but a reader must work hard to reconstruct from the entire paper.	There is no thesis or central argument/proposal to tie the paper together, or the thesis is unclear.
Arguments (30%)	Each reason, support, or argument to follow the thesis is made clear, thorough, relevant and convincing. Proper references are consistently made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments made to support the thesis are clear, but less thorough, relevant, and/or convincing. References are often made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid, but this is done not as consistently.	Arguments made to support the thesis are acceptable but sketchy or their relevance unclear. Some references are made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments to support the thesis are missing, irrelevant, or not convincing. The paper makes lots of claims or assertions that are not substantiated. There are few or no references to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.
Counter-Arguments (15%)	The paper acknowledges, anticipates, and accounts for conflicting evidence, counter-examples, counter-arguments, and/or opposing positions, even ones that are not obvious or not yet been made in writings of others.	The paper acknowledges and accounts for obvious conflicting evidence, counter-examples, counter-arguments, and/or opposing positions.	The paper acknowledges and accounts for a few obvious conflicting evidence, counter-examples, and counter-arguments, but miss other obvious opposing positions. Or the paper acknowledges counter-arguments without accounting for them.	No awareness or acknowledgment of conflicting evidence, counter-examples, counter-arguments, or opposing positions.
Organization (10%)	The paper's flow, from one paragraph to another, is consistently sensible, logical, and always with clear transitions. The movement from introduction to the body and then the conclusion is easy to follow and coherent.	The paper's flow, from one paragraph to another, is largely sensible and logical. Transitions are mostly appropriate. The movement from introduction to the body and then the conclusion is distinguishable if not easy to follow.	There are signs of sensible and logical organization, but these are mixed with abrupt or illogical shifts and ineffective flow of ideas. The movement from introduction to the body and then the conclusion is not clearly	The paper does not flow well in terms of organization or for the argument of the thesis. Transitions from paragraph to paragraph or from one idea to the next are missing. The movement from introduction to the body and then the

			distinguishable.	conclusion is non-existent.
Style (10%)	The paper is written in complete and grammatically correct sentences. Word choice is precise; definitions are provided if and when needed. Paper has been spell-checked, proofread, and contains no errors.	The paper is written in complete sentence and grammatically correct sentences. Word choice is understandable, definitions are generally (though not always) provided if and when needed. Paper has been spell-checked, proofread, and contains only a few errors.	The paper contains some incomplete or grammatically incorrect sentences. Word choice is imprecise, at times not understandable, and/or not defined when needed. Not clear if the paper has been spell-checked and proofread because of the number of errors present.	The paper is written with many incomplete or grammatically incorrect sentences. Word choice is not understandable and definition of particular terms or words is not given even when needed. The paper has clearly not been spell-checked or proofread, and hence contains an excessive number of errors.
Documentation (10%)	Notes to indicate sources of information are given whenever they are needed. Both notes and bibliography use consistent and academically acceptable format.	Notes to indicate sources of information are generally given when they are needed. Notes and bibliography are generally but not always consistent or conform to required academic standard.	Sources of information are not consistently documented. If they are, format is inconsistent or does not conform to required academic standard.	Source materials are used without documentation.