

The Chinese University of Hong Kong
Divinity School of Chung Chi College

THEO5144 Women in World Missions 婦女與世界差傳

Term 1, 2018-19	Instructor: Dr WONG Wai Yin Christina
Fridays 2:30-5:15pm	Email: wycwong@cuhk.edu.hk
Classroom: YIA 403	Office Hours: Thursdays, 5:00-6:00pm

Course Overview

There are some provoking questions as follows:

- How to articulate any mission theories of women by American and European missions? How did they shape the ministry for women in World Christianity from the nineteenth to early twentieth centuries?
- Were local women oppressed by local patriarchy? Were they really liberated by Western Christianity? Paradoxically, as cultural preservers, how did they make selective appropriations of Western Christianity.
- 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. This course will explore contexts, nature, theories, and issues relating to women in world missions with a 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 World Christianity from an intercultural perspective.

Learning Outcomes

After 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 (hr) in/ out class		Interactive tutorial (hr) in/ out class		Reading (hr) in/ out class		Project (hr) in/ out class		Web-based teaching (hr) in/ out class	
1.5hr		1hr		3hr		3hr		0.5hr	
M	NA	M	NA	M	NA	NA	M	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 page 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 guest lecture; 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 November 30 after the lesson. Due Date: December 7, 2018 Deduction of marks applies to late submission, each day 2 marks.	50%

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)

_____, ed. 2002. *Gospel Bearers, Gender Barriers: Missionary Women in the Twentieth Century*. Maryknoll, NY: Orbis.

Course Schedule

Week	Date	Topic and Required Reference
1	7/9	<p>Introduction: Gendered Imperialist Mission and History of Global Mission as Women's History</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>, eds. Huber and Lutkehaus, 1-38. Ann Arbor: University of Michigan Press. (Blackboard)</p> <p>Lienemann-Perrin et.al., eds. 2012. <i>Putting Names with Faces</i>, 23-96. (Reserve)</p> <p>Thorne, Susan. 1999. "Missionary-Imperial Feminism." In <i>Gendered Missions</i>, 39-65. (Blackboard)</p> <p>Robert, Dana L. 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>Short E-Lecture: "Dana Robert on Edinburgh 2010 - Question 3 – Women." https://www.youtube.com/watch?v=C6v2XIHigXk</p>
2	14/9	<p>Context: Women Missionary Movement in World Missions</p> <p>*Robert, Dana L. 2002. "Introduction: Historical Themes and Current Issues." In <i>Gospel Bearers, Gender Barriers</i>, 1-28.</p> <p>Reference: Robert. <i>American Women in Mission</i>. (Reserve)</p>
3.	21/9	<p>Exporting Femininity and/or Feminism?</p> <p>*King, Marjorie. 1989. "Exporting Femininity, Not Feminism: Nineteenth-Century U.S. Missionary Women's Efforts to Emancipate Chinese Women. In <i>Women's Work for Women: Missionaries and Social Change in Asia</i>, ed. Leslie A. Flemming, 117-35. Boulder: Westview. (Blackboard)</p> <p>Allender, Tim, Andrew Thompson, and John Mackenzie. 2016. <i>Learning Femininity in Colonial India, 1820-1932</i>. Cary: Manchester University Press. (E-Book)</p> <p>Tutorial 1: Robert, Dana L. 2008. " 'The Christian Home' as a Cornerstone of Anglo-American Missionary Thought and Practice." In <i>Converting Colonialism: Visions and Realities in Mission History</i>,</p>

		<i>1706-1914</i> , ed. Robert, 134-65. Grand Rapids: William B. Eerdmans. (Blackboard)
4	28/9	<p>Cultural Imperialism and Footbinding</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>, eds. Richard W. Guisso and Stanley Johannesen, 179-99. Youngstown, NY: Philo. (Blackboard)</p> <p>Ko, Dorothy 高彥頤. 2005. <i>Cinderella's Sisters: a Revisionist History of Footbinding</i>, 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. (Reserve)</p> <p>Tutorial 2: Shemo, Connie Anne. 2012. "Directions in Scholarship on American Women and Protestant Foreign Mission: Debates over 'Cultural Imperialism.'" <i>History Compass</i> 10, no.3: 270-83. (E-Resource)</p>
5	5/10	<p>Biography and Personal Narrative</p> <p>*Peel, J. D. Y. 1995. "For Who Hath Despised the Day of Small Things? Missionary Narratives and Historical Anthropology." <i>Comparative Studies in Society and History</i> 37, no. 3: 581-607. (E-Resource)</p> <p>Robert, <i>American Women in Mission</i>, 39-80. (Reserve)</p> <p>Tutorial 3: Gayatri Chakravorty Spivak. 1988. "Can the Subaltern Speak?" In <i>Marxism and the Interpretation of Culture</i>, eds. Cary Nelson and Lawrence Grossberg, 271-313. Urbana: University of Illinois Press. (Blackboard)</p>
6	12/10	<p>Controversy of Sati in India</p> <p>*Midgley, Clare. 2000. "Female Emancipation in an Imperial Frame: English Women and the Campaign against Sati (widow-burning) in India, 1813-30." <i>Women's History Review</i> 9, no. 1: 95-121. (E-Resource)</p> <p>Jain, Meenakshi. 2016. <i>Sati: Evangelicals, Baptist Missionaries, and the Changing Colonial Discourse</i>. New Delhi: Aryan Books International.</p> <p>Tutorial 4: Haggis, Jane. 1998. "White Women and Colonialism: Towards a Non-recuperative History." In <i>Gender and Imperialism</i>, ed. Clare Midgley, 45-75. Manchester: Manchester University Press. (Blackboard)</p>
7	19/10	Independent Evangelical Missions and Pentecostalism

		<p>Robert, <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, no.2 (Fall):111-35. (E-Resource)</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. (Reserve)</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>
8	26/10	<p>Ecumenical Movement and Internationalism</p> <p>Robert, <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: Women, Mission, Nation, and the American Protestant Empire, 1812-1960</i>, eds. Barbara Reeves-Ellington, Kathryn Kish Sklar, and Connie A. Shemo, 43-66. Durham: Duke University Press. (Blackboard)</p> <p>Izzo, Amanda L. 2018. <i>Liberal Christianity and Women's Global Activism: The YWCA of the USA and the Maryknoll Sisters</i>. New Brunswick: Rutgers University Press. (E-book)</p>
9	2/11	<p>Roman Catholic Women in Missions</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, <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>
10	9/11	<p>Intercultural and Interreligious Controversy: Female Circumcision in Africa</p> <p>Wangila, Mary Nyangweso. 2007. <i>Female Circumcision: The Interplay of Religion, Culture and Gender in Kenya</i>. Maryknoll, N.Y.: Orbis Books. (Reserve)</p> <p>*Yount, Kathryn M. 2004. "Symbolic Gender Politics, Religious Group Identity, and the Decline in Female Genital Cutting in Minya, Egypt." <i>Social Forces</i> 82, no. 3: 1063-90. (E-Resource)</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 & Goldwater Productions.</p>

		#Presentation 1
11.	15/11	Guest Lecture: World Christianity and Chinese Churches, by Prof Todd Michael Johnson , Associate Professor of Global Christianity, Gordon-Conwell Theological Seminary, 2:30pm , Venue: To be Confirmed.
	16/11	NO CLASS
12.	23/11	Current Global Issues Brock, Rita Nakashima and Susan Brooks Thistlethwaite. 1996. <i>Casting Stones: Prostitution and Liberation in Asia and the United States</i> . Minneapolis: Fortress Press. (Reserve) Supplemental reading: United Nations: The Promise of Equality: Gender Equity, Reproductive Health and the Millennium Development Goals. https://www.unfpa.org/publications/state-world-population-2005 Programme for Women in Church and Society https://www.oikoumene.org/en/what-we-do/women-and-men/history/women-in-wcc-history #Presentation 2
13.	30/11	Conclusion: Rethinking Feminist Missiology *Ross, Cathy. 2012. “ ‘Without Faces’: Women’s Perspectives on Contextual Missiology.” In <i>Putting Names with Faces</i> , 361-81. (Reserve) 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.(E-Resource) 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.): 105-18.(E-Resource) #Presentation 3

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

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	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	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	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	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	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

			clearly distinguishable.	conclusion is non-existent.
Style	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	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.