

THEO 5323/3221

中國基督教史

History of Christianity in China

BASIC INFORMATION

Teacher Naomi Thurston 2022-23 Term 1	Office phone 3943 1369	naomielainethurston@cuhk.edu.hk
Time and Day Tuesday, 2:30pm-5:15pm Classes start on 6 Sept.	Quota 40	Language of instruction English* *written assignments may be submitted in English or Chinese
	Room CYT LT1A	

1. COURSE DESCRIPTION

Dating back to the seventh-century mission led by the Syrian emissary Alopen 阿羅本, Christianity in China has a history of well over a thousand years. This course aims to trace the development of Christianity in China from the Tang dynasty to the present. Particular attention is paid to the various interactions between Chinese Christianity and its socio-cultural contexts, and to the ways in which both foreign missionaries and Chinese Christians reflected on and confronted the social, political and cultural transformations of their times. Lectures will focus on different approaches to transmitting this history, as well as on key figures and events related to the history of Christianity in China up to the contemporary era.

2. COURSE OBJECTIVES (LEARNING OUTCOMES)

- Gain an overview.* Students are expected to develop a basic grasp and general understanding of important developments in the history of Christianity in China.
- Develop a problem consciousness in relation to the topics of discussion.* Students should understand the nature of specific problems encountered in the process of Christian evangelization, as well as issues affecting the growth of the church in China, including theological differences, relevant political developments, social change, and Christianity's ongoing dialogue with Chinese culture.
- Become familiar with some of the recent debates and scholarly voices in the academic study of Chinese Christianity.*
- Write critically on an issue in the history of Chinese Christianity.* Students will be introduced to different processes of Christian contextualization in China and will be asked to reflect on these processes critically and creatively, with sensitivity to relevant theological, socio-political and cultural issues, relating these (if relevant) to broader concerns.

3. COURSE SYLLABUS AND ASSIGNMENT SCHEDULE

Week	Topic	Contents
1 史学 Sept. 6	<i>Voices from the Past</i> ¹ : Writing the History of Christianity in China	Major problems & shifting trends in the historiography of Christianity in China “What stereotype bothers me most?”
2 景教 Sept. 13	<i>Preface</i> : Traces of Early Christian Encounters	Church of the East in China; Alopen; Franciscans during the Yuan dynasty; beginning of Chinese Catholic history
3 耶穌會 Sept. 20	<i>Friendship</i> : Images of the Jesuits in Imperial China	Accommodation or translation; Chinese Acceptance and Rejection of Christianity; Rites Controversy
4 馬禮遜 Sept. 27	<i>The Task</i> : Sketching the Protestant Plan for China	Session cancelled
5 太平天國 Oct. 4	<i>The Cost</i> : From Opium Wars to Civil War	Opium Wars; Treaty ports; Taiping Heavenly Kingdom – can we speak of a “Taiping Theology”?
6 教案 Oct. 11	<i>Culture</i> : Reflecting on the Story of 19 th -century Chinese Protestant Progress	Christian institutions; missionary cases; “Christian civilization” -A. Smith; Boxers
7 婦女 Oct. 18	<i>Sisters</i> : Portraits of Women and Chinese Christianity	“Narratives of Female Genius in the Mission Field” Reading Reflection due (20%)
8 處境化 Oct. 25	<i>Contextualization</i> : In Search of an Indigenous Chinese Christianity	Indigenous Christianities; Edinburgh Conference 1910; Cheng Jingyi Zhao Zichen
9 五四 Nov. 1	<i>Conflict</i> : Remembering the Anti-Christian Movement & Chinese Anti-Imperialism	May 4 th and Chinese criticisms of Christianity, “multiple crises” (Bays) Paper topic due
10 三自 Nov 8	<i>Officials</i> : Political Campaigns and Religious Policy After 1949	<i>Documents of the Three-Self</i> ; beginnings of the TSM; consolidation Feedback on paper topics
11 天主教 Nov. 15	<i>Historical Reflections</i> : Christianity in the People’s Republic of China	Struggling for survival Catholic resistance Proposal due (30%)
12 當代 Nov. 22	<i>Perceptions</i> : Contemporary Chinese Christianities	Three-Self today; Sinicization, house church Christianity, New Calvinism
13 民族誌 Nov. 29	<i>Experience</i> : Empiricist Research on Christianity in Contemporary China	The proliferation of ethnography in studying China’s Christianity Presentations
Make-up session (Date TBC)	Individual Student presentations of final projects (term paper)	Term paper due (50%): date to be confirmed

¹ “Headings,” cf. Andrew T. Kaiser. *Voices from the Past: Historical Reflections on Christian Missions in China*. 1st ed., 2015.

4. READING SCHEDULE (SUBJECT TO CHANGE; PLEASE CHECK BLACKBOARD FOR WEEKLY READINGS)

REFERENCES: Daniel H. Bays. *A New History of Christianity in China*. Malden, MA.: Wiley-Blackwell, 2012.
 Nicolas Standaert. *Handbook of Christianity in China, Volume One: 635-1800*. Leiden: Brill, 2001.
 R.G. Tiedeman, ed. *Handbook of Christianity in China, Volume Two: 1800-present*. Leiden: Brill, 2009.

WEEK DATE	TOPIC & BACKGROUND TEXTS	POSTED READINGS (ASSIGNED READINGS IN BOLD PRINT)
1.	<p>Writing the History of Christianity in China</p> <p>Nicolas Standaert, "New Trends in the Historiography of Christianity in China." <i>The Catholic Historical Review</i> 83.4 (1997): 573-613.</p> <p>中文: 鐘鳴旦. "基督教在华传播史研究的新趋势" (trans. Ma Lin 马琳), 《国际汉学》4 (1999), pp. 477-520, 1999</p>	<p>Text 1 D. E. Mungello, "Reinterpreting the History of Christianity in China." <i>The Historical Journal</i> 55.2 (2012): 533-52.</p> <p>Supplementary Reading 1 邢福增. "Research Trends in Chinese Christian History 近代中國基督教史的研究趨向—以美國及台灣地區為例" · 《國際漢學》 · 第12輯 (2005年) · 頁200至222.</p> <p>Major problems & shifting trends in the historiography of Christianity in China</p>
2.	<p>Traces of Early Christian Encounters</p> <p>Nicolas Standaert, "Yuan," <i>Handbook of Christianity in China Volume One: 635-1800</i>, edited by Nicolas Standaert. Leiden: Brill, 2001.</p> <p>Daniel H.N. Yeung, "The Multiple Identities of the Nestorian Monk Mar Alopen: A Discussion on Diplomacy and Politics." <i>Yearbook of Chinese Theology</i> 2018. Leiden: Brill, 2018.</p> <p>Chin Ken-pa,. "Jingjiao under the Lenses of Chinese Political Theology." <i>Religions</i> 10.10 (2019): 551.</p>	<p>Text 2 Daniel Bays, "The Nestorian Age and the Mongol Mission, 635– 1368." In: <i>A New History of Christianity in China</i>. Malden, MA.: Wiley-Blackwell, 2012.</p> <p>Supplementary Reading 2 楊熙楠, "景教僧阿羅本的多重身分和其廣受爭議的教會一個政治和言語的探索."</p> <p>Church of the East in China; Alopen; Franciscans during the Mongol Empire; beginning of Chinese Catholic history</p>
3.	<p>Images of the Jesuits in Imperial China</p> <p>Nicolas Standaert, "Late Ming-Mid Qing," <i>Handbook of Christianity in China Volume One: 635-1800</i>.</p> <p>利瑪竇 Matteo Ricci. 《交友論》 <i>On Friendship: One Hundred Maxims for a Chinese Prince</i>. Translated by Timothy Billings. (2009). Web [bilingual edition].</p>	<p>Text 3 Daniel Bays, "The Jesuit Mission of Early Modern Times and Its Fate." In: <i>A New History of Christianity in China</i>.</p> <p>Supplementary Reading 3 Standaert, Nicolas. "Chinese Voices in the Rites Controversy: The Role of Christian Communities." <i>The Rites Controversies in the Early Modern World</i>. Leiden: Brill, 2018. 50-67.</p> <p>中文: 鐘鳴旦. "禮儀之爭中的中國聲音."</p> <p>Accommodation; Chinese Acceptance and Rejection of Christianity; Rites Controversy</p>

4.	<p>Sketching the Protestant Plan for China</p> <p>Christopher Daily. <i>Robert Morrison and the Protestant Plan for China</i>. Hong Kong: Hong Kong UP, 2013.</p> <p>Stephen R Platt. <i>Imperial Twilight: The Opium War and the End of China's Last Golden Age</i>. First ed. New York: Alfred A. Knopf, 2018. 中文: 《帝國暮色 - 鴉片戰爭與中國最後盛世的終結》. Interesting perspective on Robert Morrison.</p>	<p>Text 4</p> <p>Daniel Bays, "Protestant Beginnings." In: <i>A New History of Christianity in China</i>.</p> <p>Supplementary Reading 4 Murray A. Rubinstein. "The Protestant Missionary Enterprise 1807-1860." In: <i>Handbook of Christianity in China Volume 2: 1800-present</i>. R. G. Tiedemann, ed.</p> <p>Beginnings of the Protestant Missionary Enterprise; the birth of Chinese Protestantism</p>
5.	<p>From Opium Wars to Civil War</p> <p>Stephen R. Platt. 《太平天國之秋》, 黃中憲譯, 臺北: 衛城, 2013.</p>	<p>Text 5</p> <p>P. Richard Bohr. "Taiping Rebellion and Its Legacy." In: <i>Handbook of Christianity in China Volume 2: 1800-present</i>. R. G. Tiedemann, ed. Pp. 371-395.</p>
6.	<p>19th-century Chinese Protestant Progress</p> <p>Daniel Bays. "Expansion and Institution-building in a Declining Dynasty, 1860–1902." <i>A New History of Christianity in China</i>. Pp. 66-91.</p> <p>邢福增. "晚清教案及反教思想研究述評." 蘇紹智、劉天路主編: 《義和團運動一百週年國際學術研討會論文集》(濟南: 山東大學出版社·2002)·下冊·頁 1244 至 1263.</p>	<p>Text 6</p> <p>R. G. Tiedemann. "Protestant 'Missionary Cases' (jiao'an) in Shandong Province, 1860-1900", <i>Ching Feng: A Journal on Christianity and Chinese Religion and Culture</i> n.s. 8.1-2 (2007), pp. 153-195.</p> <p>Christian institutions; missionary cases; "Christian civilization" -A. Smith; Boxers</p>
7.	<p>Women in Chinese Christianity</p> <p>Kwok Pui-lan, "Chinese Women and Protestant Christianity at the Turn of the 20th Century." In: Daniel Bays. <i>Christianity in China</i>. Stanford: Stanford UP, 1996.</p> <p>Connie A. Shemo. 《康成与石美玉在中国的行医生涯: 论性别、种族与民族的跨文化边界》. 程文, 涂明华译. 第 1 版 ed. 北京: 科学出版社, 2017.</p>	<p>Text 7</p> <p>Connie A. Shemo. "To Develop Native Powers: Shi Meiyu and the Danforth Memorial Hospital Nursing School, 1903–1920." In: Jessie Lutz, ed. <i>Pioneer Chinese Christian Women: Gender, Christianity, and Social Mobility</i>. Bethlehem: Lehigh UP, 2010. Pp. 292-311.</p> <p>Supplementary Reading 7: Alison Jasper, "Narratives of Female Genius in the Mission Field: Five Case Studies in China"</p> <p>Women in Chinese Protestantism, medicine; Shi Meiyu 石美玉 and Ida Kahn 康成</p>
8.	<p>Indigenous Chinese Christianity</p> <p>Lian Xi. <i>Redeemed by Fire: The Rise of Popular Christianity in Modern China</i>. New Haven [Conn.]: Yale UP, 2010.</p> <p>Samuel Ling. "Indigenization: The 'Consciousness' of T. C. Chao, 1919-1927." In: "The Other May Fourth Movement: The Chinese "Christian Renaissance," 1919-1937." Ph.D Diss.</p>	<p>Text 8</p> <p>Tseng, Gloria S. "Botany or Flowers? The Challenges of Writing the History of the Indigenization of Christianity in China." <i>International Bulletin of Mission Research</i> 36.1 (2012): 10-13.</p> <p>Indigenous Christianities; Edinburgh Conference 1910; Cheng Jingyi; Zhao Zichen</p>

9.	<p>Anti-Christian Movement, Anti-Imperialism</p> <p>Jessie G. Lutz, "Opponents of Christianity." In: <i>Handbook of Christianity in China Volume 2: 1800-present</i>. R. G. Tiedemann, ed. Pp. 640-652.</p>	<p>Text 9 Daniel Bays. "The Multiple Crises of Chinese Christianity, 1927– 1950." In: <i>A New History of Christianity in China</i>.</p> <p>May 4th and Chinese criticisms of Christianity, "multiple crises" (Bays)</p>
10.	<p>Political Campaigns and Religious Policy After 1949</p> <p>Ying, Fuk-Tsang 邢福增.. "The CPC's Policy on Protestant Christianity, 1949-1957: An Overview and Assessment." <i>The Journal of Contemporary China</i> 23.89 (2014): 884-901.</p> <p>Jason Kindopp, & Carol Lee, Hamrin. <i>God and Caesar in China: Policy Implications of Church-State Tensions</i>. Washington, D. C.: Brookings Institution Press, 2004.</p>	<p>Text 10 Daniel Bays. "Christianity and the New China, 1950–1966." In: <i>A New History of Christianity in China</i>.</p> <p><i>Documents of the Three-Self</i>; beginnings of the TSM; consolidation</p>
11.	<p>Christianity in the PRC</p> <p>Fredrik Fällman. <i>Salvation and Modernity: Intellectuals and Faith in Contemporary China</i>. Rev. ed. Lanham: U of America, 2008.</p> <p>何光滬 & 楊熙楠, 《漢語神學讀本》2 volumes. 香港: 道風書社, 2009.</p>	<p>Text 11 Daniel Bays. "The Chinese Church from the End of the Cultural Revolution to the Early Twenty-first Century." In: <i>A New History of Christianity in China</i>.</p>
12.	<p>Contemporary Chinese Christianities</p> <p>Alexander Chow. "Calvinist Public Theology in Urban China Today." <i>International Journal of Public Theology</i> 8.2 (2014): 158-75.</p>	<p>Text 12 Chloë Starr. "Wang Yi and the 95 Theses of the Chinese Reformed Church." <i>Religions</i> 7.12 (2016): 142.</p> <p>Three-Self today; Sinicization, house church Christianity, New Calvinism</p>
13.	<p>Empiricist Research on Christianity in Contemporary China</p> <p>Huang Jianbo, and Hu Mengyin. "Trends and Reflections: A Review of Empirical Studies of Christianity in Mainland China since 2000." <i>Review of Religion and Chinese Society</i> 6.1 (2019): 45-70.</p>	<p>Text 13 Cao, Nanlai. "The Rise of Field Studies in Religious Research in the People's Republic of China." <i>China Review (Hong Kong, China : 1991)</i> 18.1 (2018): 137-64. 中文: "當代中國宗教研究中的民族誌取向."</p> <p>The proliferation of empiricism, field studies & ethnography in researching Christianity in China</p>

5. COURSE COMPONENTS

Each course session will consist of two parts lecture and one part discussion (tutorial). Students are expected to participate in class discussions on a regular basis. Discussion prompts and questions will be provided in class. Please submit assignment on time (confer “8. E-LEARNING PLATFORM: SUBMITTING ASSIGNMENTS”).

6. ASSESSMENT SCHEME

A. Overview

1. Reading reflection:	1,250 English words/2,000 字内	20% of final grade
2. Proposal and Presentation: Outline and PowerPoint Presentation		30% of final grade
3. Final Paper:	4,000 English words/6,500 字内	<u>50% of final grade</u>
		100%

B. Reading Reflection (20%)

The reading reflection is due on Oct. 18, 2022

The reading reflection should be around 1,250 English words or 2,000 Chinese characters in length and critically engage with one of the assigned course readings.

C. Proposal and Presentation (30%)

The proposal is due on Nov. 15, 2022

Prepare a short presentation on the topic of your final paper engaging with one of the course themes. Please supply a handout with your central argument (thesis), main questions or ideas, and a working bibliography of 5-8 sources. Post-graduate students should also prepare a PowerPoint presentation.

The proposal outline should contain the following:

1. Statement of interest in the topic (why do I want to know more about this?)
2. Aim of the research or central research question (how does my research contribute?)
3. Paper outline with heading/title and sub-headings (a topic and a title are not the same)
4. List of initial sources (works cited, bibliography in progress)
5. Expected difficulties and ideas on how to resolve these

D. Term Paper (50%). Deadline of the term paper: TBA

Grading of the final paper

- **50% Research, Substance, Coherence, Relevance, and Innovation/Independent Critical Thought**
- **30% Structure and Organization (presentation of argument; introduction, body and conclusion)**
- **20% Style and Language (your language should be clear, concise and polished)**
 - Presentation (formatting, including ‘front matter,’ name, student ID, course title, date)
 - Clarity of language, accuracy and precision (avoid vague generalization), succinctness
 - Consistency and accuracy in bibliographic entries and footnotes (follow a style guide, such as the [Chicago Manual of Style: https://www.chicagomanualofstyle.org/home.html](https://www.chicagomanualofstyle.org/home.html) or 《中國文哲研究集刊》 撰稿格式: <https://www.litphil.sinica.edu.tw/public/6-5-format.pdf> for papers written in Chinese)

E. Submitting Your Work

- a. Upload your assignment to BLACKBOARD or email it to the instructor. Only Word-format is accepted. PDF is regarded as non-submission. Clearly indicate your name, the date, and the course name and number on your submission. The paper must also contain a title, introduction & conclusion, and bibliography.
- b. At the same time also upload a soft copy of the completed assignment to the plagiarism detection engine VeriGuide, at the URL: <https://veriguide2.cse.cuhk.edu.hk/cuhk/>
- c. **The system will issue a receipt** that also contains a declaration of honesty, which is the same as that in <http://www.cuhk.edu.hk/policy/academichonesty/p10.htm>. **The declaration should be uploaded in PDF to BLACKBOARD or emailed to the instructor.**

7. REFERENCES

ONLINE

Archivum Romanum Societatis Iesu (ARSI): <http://www.sjweb.info/arsi/japsin.cfm>.

Bibliographic Dictionary of Chinese Christianity (BDCC): <https://bdconline.net/en/>.

China Historical Christian Database (CHCD): <https://chcdatabase.com>.

CCT-Database: <https://www.arts.kuleuven.be/chinese-studies/english/cct>.

The China Christianity Studies Groups <https://www.chinachristianitystudies.org>.

HANDBOOKS

Wang Zhixin, *History of Christianity in China* 王治心：《中國基督教史綱》（香港：基督教文藝出版社，1993香港四版）/（上海：上海古籍出版社，2004）。

Liang Jialin, *Blessing Upon China* 梁家麟：《福臨中華—中國近代教會史十講》（香港：天道書樓，1988）。

Ying Fuk-tsang, *Looking Back on the Road of the Church* 邢福增：《回溯教會路》（香港：福音證主協會，1997）。

Gu Changsheng, *Missionaries and pre-1949 China* 顾长声：《傳教士與近代中國》（上海：人民出版社，1981初版，1991增補本，2004修訂版，2012四版）。

Gu Weimin, *Christianity and Modern Chinese Society* 顧偉民：《基督教與近代中國社會》（上海：人民出版社，1996，2010）。

Wu Liming, *Christianity and Chinese Social Change* 吳利明：《基督教與中國社會變遷》（香港：基督教文藝，1981初版，2012四版）。

Latourette, K. S. *A History of Christian Missions in China*. Taipei: Cheng Wen Pub. Co., 1975 (Reprint of London: Society for Promoting Christian Knowledge, 1929). 中譯：賴德烈著，雷立柏等譯：《基督教在華傳教史》（香港：道風書社，2009）。

Bays, Daniel H. *A New History of Christianity in China*. Malden, MA.: Wiley-Blackwell, 2012.

Standaert, Nicolas. *Handbook of Christianity in China, Volume One: 635-1800*. Leiden: Brill, 2001.

Tiedeman, R.G. *Handbook of Christianity in China, Volume Two: 1800-present*. Leiden: Brill, 2009.

FURTHER READINGS (FOR ASSIGNED READINGS, SEE BLACKBOARD POSTS)

〈大泰景教流行中國碑〉，翁紹軍：《漢語景教文典詮釋》（香港：漢語基督教文化研究所，1995）。

〈湖南合省公檄〉、〈傳教〉，王明倫編：《反洋教書文揭帖選》（濟南：齊魯書社，1984），頁1至6；420至423。

《聖朝破邪集》一篇（四擇其一）：黃貞：〈請顏壯其先生關天主教書〉，卷3；或黃貞：〈尊儒極鏡〉，卷3；或許大受：〈聖朝佐關〉，卷4；或陳侯光：〈辨學芻言〉，卷5。

Bridgman, E. C. 〈在華的英國官員〉、〈論目前鴉片貿易的危機〉，廣東省文史研究館譯：《鴉片戰爭史料選譯》（北京：中華書局，1983），頁22至40；138至145。

Cao Nanlai, "The Rise of Field Studies in Religious Research in the People's Republic on China." *China Review* Vol. 18, No. 1, SPECIAL ISSUE: Mobility and Life Chances in Urbanization and Migration in China (FEBRUARY 2018), pp. 137-164.

Chan, Albert. *Chinese Books and Documents in the Jesuit Archives in Rome: Descriptive Catalogue: Japonica-Sinica I-IV [Luoma Yesu Hui Dang an Chu Cang Han He Tu Shu Wen Xian: Mu Lu Ti Yao]*. London: Routledge, 2015.

Chan, Kim-Kwong. *Struggling for Survival: The Catholic Church in China from 1949-1970*. Hong Kong: Christian Study Centre on Chinese Religion and Culture, 1992.

- Chen Duxiu 陳獨秀：〈基督教與中國人〉·《獨秀文存》·上冊（香港：遠東圖書·1965）·頁417至430。 <http://www.rbw.org.cn/article.aspx?ty=uu2&i=udN&pg=4&lang=f>. Accessed 28 July 2020.
- Cohen, Paul A. "Christian Mission and Their Impact to 1900." in *The Cambridge History of China*, Vol. 10, Late Ch'ing, 1800-1911, Part 1. eds. by Twitchett, Denis & Fairbank, John K. (Cambridge: Cambridge Univ. Press, 1978), pp. 543-590. * 本文有中譯·參《劍橋中國晚清史》·中國大陸及台灣均有譯本。
- Ding Guanxun (K. H. Ting) 丁光訓：〈三自愛國運動的發展和充實〉·《天風》·2000年1月·頁4至5。 ---. *God Is Love: Collected Writings of Bishop K. H. Ting*.
- Gu Hongming 辜鴻銘：〈為吾國吾民爭辯〉·黃興濤等譯：《辜鴻銘文集》·上冊（海口：海南出版社·1996）·頁41至51。
- Huang Jianbo and Hu Mengyin, "Trends and Reflections: A Review of Empirical Studies of Christianity in Mainland China Since 2000." *Review of Religion and Chinese Society* Vol. 6, Issue 1 (Apr. 2019), pp. 45-70.
- Huang Yinong 黃一農：〈明末清初天主教傳華史的研究與展望〉·《新史學》·第7卷1期（1996年3月）·頁137至168。
- Kaiser, Andrew T. *Encountering China: The Evolution of Timothy Richard's Missionary Thought (1870-1891)*. Eugene: Pickwick Publications, 2019.
- Liao Yiwu. *God Is Red: The Secret Story of How Christianity Survived and Flourished in Communist China*. Translated by Huang Wenguang. New York: HarperCollins, 2011.
- Lim, Francis Khek Gee, editor. *Christianity in Contemporary China: Socio-cultural Perspectives*. London: Routledge, 2013.
- Lu Danlin 陸丹林：〈我為甚麼作基督徒〉·《中華基督教會年鑑》·第6期（上海：中華續行委辦會）·頁252至254。
- Luo Guanzong 羅冠宗：〈前言〉·羅冠宗主編：《前事不忘·後事之師—帝國主義利用基督教侵略中國史實述評》（北京：宗教文化出版社·2003）。
- Lyll, Leslie T. *Red Sky at Night: Communism Confronts Christianity in China*. London: Hodder and Stoughton, 1969.
- Ma Li, *Religious Entrepreneurism in China's Urban House Churches: The Rise and Fall of Early Rain Presbyterian Church*. London: Routledge, 2019.
- MacInnis, Donald E. *Religious Policy and Practice in Communist China: A Documentary History*. New York: Macmillan, 1972. ---. *Religion in China Today: Policy and Practice*: Maryknoll: Orbis, 1989.
- Martin, W. A. P. "Secular Literature," & "Discussion," in *Records of the General Conference of the Protestant Missionaries of China, Held at Shanghai, May 10-24, 1877* (Shanghai: Presbyterian Mission Press, 1878), 227-241. <http://www.archive.org/details/recordsogeneral00gene>. Accessed 28 July 2020.
- Mungello, David E., "Chinese Acceptance of Western Culture and Christianity: Jesuit Accommodation"; "Chinese Rejection of Western Culture and Christianity: The Basis of Anti-Christian Feeling in China." *The Great Encounter of China and the West, 1500-1800*. Lanham: Rowman & Littlefield Pub. 1999.
- Mungello, David E., "Historiographical Review: "Reinterpreting the History of Christianity in China." *The Historical Journal* Vol. 55, No. 2 (JUNE 2012), pp. 533-552.
- Peterson, Willard. "Learning from Heaven: the Introduction of Christianity and Other Western Ideas into Late Ming China." in *The Cambridge History of China*, Vol. 8, The Ming Dynasty, 1368-1644, Part 2. eds. by Twitchett, Denis & Mote, Frederick W. (Cambridge: Cambridge Univ. Press, 1998), pp. 543-590. *
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- 1) Austin, Alvyn. *China's Millions: The China Inland Mission and Late Qing Society, 1832-1905*. Cambridge: Wm. B. Eerdmans, 2007.
- 2) Dunch, Ryan. *Fuzhou Protestants and the Making of a Modern China, 1857-1927*. New Haven: Yale Univ. Press, 2001.
- 3) Hunter, Alan & Chan Kim-kwong. *Protestantism in Contemporary China*. Cambridge, Cambridge Univ. Press, 1993.
- 4) Lee, Joseph Tse-Hei. *The Bible and the Gun: Christianity in South China, 1860-1900*. New York: Routledge, 2003. 【李樹熙 (Joseph Tse-Hei Lee) 著·雷春芳譯：《聖經與槍炮——基督教與潮州社會 (1860-1900)》(北京：社科文獻·2010)。
- 5) Lian Xi. *Redeemed by Fire: The Rise of Popular Christianity in Modern China*. New Haven: Yale University Press, 2010. 【連曦：《浴火得救：現代中國民間基督教的興起》(香港：香港中文大學出版社·2011)。
- 6) Lutz, Jessie G. *China & Christian Colleges, 1850-1950*. Ithaca: Cornell Univ. Press, 1971. 【傑西·格·蘆茨著；曾鉅生譯：《中國教會大學史 (1850-1950)》(杭州：浙江教育出版社·1988)。
- 7) Lutz, Jessie G. *Chinese Politics & Christian Missions: The Anti-Christian Movements of 1920-28*. Notre Dame: Cross Cultural Pub., Inc., 1988.
- 8) Nicolas Standaert. *Chinese Voices in the Rites Controversy: Travelling Books, Community Networks, Intercultural Arguments*. Bibliotheca Institutū Historici SI 75. Rome: Institutum Historicum Societatis Iesu, 2012.
- 9) Wickeri, Philip L. *Seeking the Common Ground: Protestant Christianity, the Three-Self-Movement & China's United Front*. N. Y.: Orbis, 1988.
- 10) Xing Jun. *Baptized in the Fire of Revolution: the American Social Gospel and the YMCA in China, 1919-1937*. Bethlehem: Lehigh University Press, 1996. 【邢軍著·趙曉陽譯：《革命之火的洗禮——美國社會福音和中國基督教青年會：1919-1937》(上海：上海古籍出版社·2006)。
- 11) Yao, Xiyi. *The Fundamentalist Movement Among Protestant Missionaries in China, 1920-1937*. Lanham, Md.: University Press of America, 2003. 【姚西伊：《為真道爭辯：在華基督新教傳教士基要主義運動 (1920-1937)》(香港：宣道出版社·2008)。
- 12) Yip, Ka-Che. *Religion, Nationalism & Chinese Students: The Anti-Christian Movement of 1922-1927*. Washington: Western Washington Univ., 1980.

8. E-LEARNING PLATFORM: SUBMITTING ASSIGNMENTS

All assignments must be submitted to **BLACKBOARD** +/- 12 hours within the due date specified on the syllabus, given in class, or posted in announcements via Blackboard relating to due dates. Not attending class and thus failing to follow assignment guidelines or keep specified due dates is not a valid excuse for late or faulty submissions, which may result in a failing grade. Please submit your work on time.

9. ACADEMIC HONESTY

From: "Honesty in Academic Work: A Guide for Students and Teachers":

The Chinese University of Hong Kong places very high importance on honesty in academic work submitted by students, and adopts a policy of zero tolerance on academic dishonesty.

While "academic dishonesty" is the overall name, there are several sub-categories as follows:

Impersonation fraud in tests and examinations (including violation of rule 19 of the University's Examination Rules or rule 15 of the University's Online Examination Rules)

- (i) Plagiarism
- (ii) Undeclared multiple submissions
- (iii) Employing or using services provided by a third party to undertake ones' submitted work, or providing services as a third party
- (iv) Distribution/ Sharing/ Copying of teaching materials without the consent of the course teachers to gain unfair academic advantage in the courses
- (v) Violating rules 15 or 16 of the University's Examination Rules ([Annex 1](#)) or rule 9 or 10 of the University's Online Examination Rules ([Annex 2](#))
- (vi) Cheating in tests and examinations (including violation of rules 17 or 18 of the University's Examination Rules or rule 11, 12, 13, 14 or 16 of the University's Online Examination Rules) (
- (vii) Impersonation fraud in tests and examinations (including violation of rule 19 of the University's Examination Rules or rule 15 of the University's Online Examination Rules)
- (viii) All other acts of academic dishonesty Any related offence will lead to disciplinary action including termination of studies at the University.

Everyone should make himself/herself familiar with the content of this website and thereby help avoid any practice that would not be acceptable.

香港中文大學對學生作業有嚴格的學術誠信要求，違反學術誠信的個案，一律以零容忍政策處理。「違反學術誠信」是一個統稱，包括以下類別：

- (i) 抄襲
- (ii) 未有聲明重覆使用作業
- (iii) 聘用或使用第三者服務以助其完成提交的作業，或作為第三者提供服務
- (iv) 未經科目老師事先同意下分發/分享/複製教學材料以在該科目獲得不公平的學術優勢
- (v) 違反大學考試試場規則（[附件一](#)）第十五或第十六條或違反大學網上考試規則（[附件二](#)）第九或第十條
- (vi) 測驗及考試作弊（包括違反大學考試試場規則第十七或第十八條或違反大學網上考試規則第十一、第十二、第十三、第十四或第十六條）
- (vii) 在測驗及考試中冒充他人的作弊行為（包括違反大學考試試場規則第十九條或違反大學網上考試規則第十五條）
- (viii) 所有其他違反學術誠信行為 違反有關規定的學生予以懲處，嚴重者包括開除學籍。

同學不能掉以輕心，應熟習本網頁內容，以免犯錯。

10. GRADING RUBRIC FOR FINAL PAPER

CATEGORY	Excellent	Good	Fair	Inadequate
Introduction / Thesis	*exceptional introduction that sparks interest and states topic. ** exceptionally clear thesis, arguable, well-developed, statement.	*proficient introduction that is interesting and states topic. **thesis is clear and arguable statement of position.	*basic introduction that states topic but lacks interest. **thesis is somewhat clear and arguable.	*weak or no introduction of topic. **paper's purpose is unclear/thesis is weak or missing.
Quality of Information/ Evidence	*paper is exceptionally well researched and appropriately detailed; historical accuracy **information clearly relates to the thesis.	*information relates to the main topic. **paper is well-researched in detail and from a variety of sources.	*information relates to the main topic, few details and/or examples. ** limited variety of sources.	*information has little or nothing to do with the thesis. **information has weak or no connection to the thesis.
Support of Thesis/Analysis	*exceptionally critical, relevant and consistent connections between evidence and thesis. **rigorous analysis.	*consistent connections made between evidence and thesis **good analysis.	*some connections made between evidence and thesis. **some analysis.	*limited or no connections made between evidence and thesis. **lack of analysis.
Conclusion	*excellent summary of topic with concluding ideas that impact reader. **introduces no new information.	*good summary of topic with clear concluding ideas. **introduces no new information.	*basic summary of topic with some final concluding ideas. **introduces no new information.	*lack of summary of topic.
Organization / Development of Thesis	*exceptionally clear, logical, mature, and thorough development	*clear and logical order that supports thesis with good	*somewhat clear and logical development with basic	*lacks development of ideas with weak or no transitions between and

	of thesis, excellent transitions between/within paragraphs.	transitions between and within paragraphs .	transitions between and within paragraphs .	within paragraphs.
Citation/ Bibliography Format	*conforms to academic rules for formatting and citation of sources are perfect.	*conforms to academic rules for formatting and citation of sources with minor exceptions .	*frequent errors in academic format.	*lack of academic format/numerous errors.

11. GENERAL GRADING POLICY

The grading follows the general grading policy of the CUHK outlined below (in short form):

- Grade A / Excellent: Outstanding performance on ALL learning outcomes. Demonstrates the ability to synthesize and apply the principles or skills learned in the course in a manner that would surpass the normal expectations at this level and typical of standards that may be common at higher levels of study.
- Grade A- / Very Good: Generally outstanding performance on all or almost all learning outcomes. Demonstrates the ability to synthesize and apply the principles or skills learned in the course in a manner that would fully fulfill the normal expectations at this level and occasionally reaches standards that may be common at higher levels of study.
- Grade B / Good: Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for slightly less satisfactory performance on others, resulting in overall substantial performance. Demonstrates the ability to apply the principles or skills learned in the course in a comprehensive manner that would sufficiently fulfill the normal expectations at this level.
- Grade C / Fair: Satisfactory performance on the majority of learning outcomes. Demonstrates the ability to partially apply the principles or skills learned in the course in a manner that would meet the basic requirement at this level.
- Grade D / Pass: Barely satisfactory performance on a number of learning outcomes. Addresses the task inadequately by meeting the basic requirement at this level only in some areas while responding minimally with possibly tangential content in others.
- Grade F / Failure: Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements. Fails to address the task and likely does not understand what the task requires. In other words, the work completely misses the point.