

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 2, 2025–26	Instructor: Prof. WONG Wai Yin Christina
Wednesdays 2:30–5pm	Email: wycwong@cuhk.edu.hk
Classroom: CCT T31	Office Hours: Thursdays, 5:00-6:00pm

Course Overview

There are some provoking questions as follows:

- How do we articulate any mission theories of women by American and European missions? How do 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 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 M

M: Mandatory activity in the course

NA: Not applicable

Assessment Scheme

Task nature	Description	Weight
1. Participation	To attend two guest lectures (each 2%) and at least write THREE questions and THREE responses on Blackboard discussion forum for the tutorial’s articles and your classmate’s presentation (each 1%)	10%
2. Book Report or Project Presentation	a. Reading Textbook: Zurlo’s <i>Women in World Christianity</i> and write a critical reflection; Words: 2000 in Chinese or 1000 in English (& Submit 3 questions on Blackboard discussion forum); Due Date: March 6, 2026. b. Project Presentation to present a Topic regarding Women in World Missions, either one biography of women missionaries or one current women’s issue. (Presentation dates: April 8 and 15, 2026 , 15 minutes with 5 minutes Q&A)	30%

3. Take Home Examination or Research Paper	a. Examination Paper will be announced on Blackboard on April 15, 2026, with at least 5 references. Around 3000 words. (The Highest Grade will be A-.) b. Research Paper: Words: 5000–6000 in Chinese or 3000–4000 in English. (The Highest Grade will be A.) Due Date: April 29, 2026.	60%
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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:
<https://digitallibrary.usc.edu/IMPA?TP=IMP>

2. Database for Searching:

華人基督教史人物辭典 Biographical Dictionary of Chinese Christianity:
<http://www.bdconline.net/zh-hant/>

The Ricci Centre for Chinese-Western Cultural History 利馬竇中西文化歷史研究所
<https://www.bc.edu/bc-web/centers/ricci.html>

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

Dictionary of African Christian Biography: <https://dacb.org/>

3. **Make an Appointment:** Special Collections and Archives, at the Library of HK Baptist University: <https://library.hkbu.edu.hk/collections/special-collections-archives/>

Text Books

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

Zurlo, Gina A. *Women in World Christianity: Building and Sustaining a Global Movement*. Wiley-Blackwell, 2023. (E-book)

Course Schedule

Week	Date	Topic and Required Reference
1	7/1	<p>Introduction</p> <p>*Zurlo, Introduction and Ch.1</p> <p>Short E-Lecture: “Dana Robert on Edinburgh 2010 - Question 3 – Women.” https://www.youtube.com/watch?v=C6v2XIHigXk</p>
2	14/1	<p>Women Missionary Movement in World Missions</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, N.Y: Orbis Books, 2002. (Blackboard)</p>
3.	21/1	<p>Exporting Femininity and/or Feminism?</p> <p>*King, Marjorie. “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, 1989. (Blackboard)</p> <p>Tutorial 1: Robert, Dana L. “ ‘The Christian Home’ as a Cornerstone of Anglo-American Missionary Thought and Practice.” In <i>Converting Colonialism: Visions and Realities in Mission History, 1706–1914</i>, ed. Robert, 134–65. Grand Rapids: William B. Eerdmans, 2008. (Blackboard)</p>
4	28/1	<p>Biography and Personal Narrative</p> <p>*Robert, <i>American Women in Mission</i>, 39–80. (Reserve)</p> <p>“Writing Biography.” Dictionary of African Christian Biography, https://dacb.org/resources/writing-biography/</p>

		<p>Tutorial 2: Spivak, Gayatri Chakravorty. “Can the Subaltern Speak?” <i>Marxism and the Interpretation of Culture</i>, edited by Cary Nelson and Lawrence Grossberg, 271–313. Urbana: U of Illinois P., 1988 (Blackboard)</p> <p>中文：張君玫譯：〈歷史〉，《後殖民理性批判：邁向消逝的歷史》，頁 282 – 351。台北：群學，2006。(Blackboard)</p>
5	4/2	<p>Independent Evangelical Missions and Pentecostalism</p> <p>*Zurlo, Ch.12 &13</p>
6	11/2	<p>Ecumenical Movement and Internationalism</p> <p>*Robert, <i>American Women in Mission</i>, 255–316 (Reserve)</p> <p>Izzo, Amanda L. <i>Liberal Christianity and Women’s Global Activism: The YWCA of the USA and the Maryknoll Sisters</i>. New Brunswick: Rutgers University Press, 2018. (E-book)</p> <p>Gnanadason, Aruna. <i>With Courage and Compassion: Women and the Ecumenical Movement</i>. Minneapolis: Fortress Press, 2020. (E-book)</p>
	18/2	The Second Day of Lunar New Year: Kung Hei Fat Choy!!!
7	25/2	<p>Roman Catholic Women in Missions</p> <p>*Zurlo, Ch8.</p> <p>Documentary: Tong, Nancy. 2013. <i>Trailblazers in Habits</i>. Fishtailsoup Productions. (Maryknoll Sisters)</p>
	4/3	No Class: Reading Week
8	9/3 (Mon)	<p>Guest Lecture: “Women in World Christianity: the Gender Gaps in Membership, Participation, and Leadership” by Gina A. Zurlo, Senior Researcher and Lecturer in World Christianity, Harvard Divinity School</p> <p>9:30am-12nn, Venue: YCT LG2 Activity Room</p>
9	18/3	<p>Cultural Imperialism and Footbinding</p> <p>* Wong Wai-Yin Christina. “Popular Beliefs: Global Voices: Revisionist Footbinding in China: Cultural Encounters between Women Missionaries and Chinese Women.” In <i>Women in Christianity in the Age of Empire (1800–1920), A Cultural History of Women in Christianity</i>, 5, ed. Janet Wootton, 183–87. Abingdon: Routledge, 2022.</p>
10	25/3	<p>Controversy of Sati in India</p> <p>*Midgley, Clare. “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 (2000): 95–121. (E-</p>

		Resource)
11	1/4	Guest Lecture: May Yip 葉美嫻 (香港威克理夫聖經翻譯會委任會員): 我在蘇丹的經驗與反思
12	8/4	Intercultural and Interreligious Controversy: Female Circumcision in Africa *Fors, Heather Congdon, Ann-Sofie Isaksson, and Annika Lindskog. “Changing Local Customs: The Long Run Impacts of Christian Missions on Female Genital Cutting in Africa.” <i>Journal of Development Economics</i> 166 (January 2024): 103180. (Online) Zurlo, Ch 2 #Presentation 1
13.	15/4	Current Global Issues: Sex Industry and Human Trafficking and Concluding Remarks *Zimmerman, Yvonne C. “Christianity and Human Trafficking.” <i>Religion Compass</i> 5/10 (2011): 567–578. (E-Resource) #Presentation 2

※ 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

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(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.

Use of AI tools is allowed with explicit acknowledgement and proper citation

Students are required to acknowledge all functional uses of a generative AI tool and cite it when they paraphrase, quote, or incorporate into their own work any content (whether it is text, image, data, or other format) that was created by it.

i. An example of acknowledgement

'I acknowledge the use of (name of AI tool – e.g. ChatGPT (<https://chat.openai.com/>) to (specify the support, e.g. plan my essay, generate some ideas for the content, ask for examples of data collection instruments, get the dates of historical events, etc.).

ii. An example of citation

OpenAI. (2023). *ChatGPT* (Mar 20 version). <https://chat.openai.com/chat>

(Students are reminded that due to the rapid developments of generative AI tools, some citation formats may be updated regularly.)

iii. An example of including texts generated by an AI tool in their work

"The following text was generated by an AI tool / language model (ChatGPT):"

[Insert the text generated by ChatGPT here.]

iv. An example of including texts generated by an AI tool and the prompts that were used to elicit the text from the AI tool

"[The prompt], as generated by an AI language model (ChatGPT):"

[Insert the text generated by ChatGPT in response to the prompt.]

Students are reminded to learn and use the AI tools responsibly and ethically and be aware of the limitations.

Students are reminded to clarify with the course teacher and obtain permission if necessary when in doubt.