

# THEO5930 公共神學

## Public Theology

第二學期 First Term 2025/2026  
(星期三 Thursday 7:00–9:30 pm)

課程導師 Course Instructor：莫介文博士 Dr. MOK Kie Man Bryan

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地點 Venue: ELB 303

授課語言 Language of Instruction:

粵語為主，英語為輔 Mainly Cantonese, supplemented by English

### A. 課程描述 Course Description

本課程以「從在地出發、借鑑全球、回歸處境」為理念，帶領你踏上一段公共神學探索之旅。公共神學不僅關乎基督教信仰如何有效而有意義地參與公共事務，亦在於信仰如何在與公共生活的互相交流中被挑戰，從而變得更多元化和更豐富。

我們首先以中、港、台的本土經驗為核心，幫助你思考信仰如何在自身社會之中實踐與發聲。隨後，透過歷史與理論深化，我們將穿越時代，探討公共論域的結構變遷及後世俗社會中宗教的公共角色。在此基礎上，我們精選北美、歐洲、拉美、非洲及亞洲多元案例，啟發你思考不同文化和處境下公共神學的實踐模式，並反思其對香港的啟示。最後，課程聚焦新時代的信仰實踐，討論社交媒體、人工智能、生態神學等議題，鼓勵學生在急速變遷的社會中找到本土神學的公共參與方式。

本課程理論與實踐並重，在其中，你不只是知識接受者，更是公共神學的共同建構者。課程結構讓你在本土根基上，吸收全球智慧，最終回歸自身，激發成為具備全球視野和在地實踐力的公共神學行動者。

Building upon the philosophy of “starting from the local, learning from the global, and returning to the context,” this course takes you on a journey of Public Theology, which is not only concerned with how Christian faith can engage effectively and meaningfully in public affairs, but also with how faith is challenged, diversified, and enriched through its interaction with public life.

We will begin by focusing on the local experiences of Hong Kong, Taiwan, and mainland China, helping you to understand how faith can be practised and expressed within your own society. Subsequently, through historical and theoretical investigation, we will traverse different eras to explore the structural transformation of the public sphere and the public role of religion in post-secular society. Building on this foundation, we will examine carefully selected cases from North America, Europe, Latin America, Africa, and Asia, inspiring you to reflect on different models of public theological practice across various cultures and contexts, and to consider their implications for Hong Kong. Finally, the course focuses on faith practice in the new era, discussing topics such as social media, artificial intelligence, and ecological theology, encouraging students to discover ways for local theology to engage publicly in a rapidly changing society.

This course balances theory with practice. In it, you are not merely a recipient of knowledge, but a co-constructor of public theology. The course structure enables you to absorb global wisdom from your local foundations and ultimately return to yourself, thus inspiring you to become a public theology practitioner with both global vision and local engagement capacity.

## **B. 學習成果 Learning Outcomes**

修畢本課程後，你將能夠：

- 全面理解公共神學，包括其核心概念、歷史起源和當代理論框架
- 批判性分析與評估世界各地的公共神學傳統，比較其處境差異和共同主題，同時評估基督教信仰與公共生活如何在多元社會中持續互動。
- 綜合公共神學的原則並應用於當代的挑戰，發展適切的處境化回應，整合全球神學洞見與在地處境。
- 有效地向不同受眾傳遞公共神學的洞見，使用淺白易懂的語言，在維持神學完整性的同時建設性地參與不同對話，並提出使基督教有意義地參與在公共生活中的策略。

By the end of this course, you will be able to:

- Demonstrate comprehensive understanding of public theology, including its core concepts, historical origins, and contemporary theoretical frameworks.

- Critically analyse and evaluate diverse public theological traditions worldwide, comparing their contextual variations and common themes, while assessing how Christian faith and public life mutually challenge, diversify, and enrich each other through sustained engagement in pluralistic societies.
- Apply and synthesise principles of public theology to contemporary challenges, developing contextually appropriate responses that integrate global theological insights with local circumstances.
- Effectively communicate insights of public theology to diverse audiences using accessible language, engage constructively in dialogue while maintaining theological integrity, and design practical strategies for meaningful Christian participation in public life.

### C. 課程時間表 Course Schedule

	日期 Date	主題與指定閱讀 Topic and Assigned Reading
1	7/1/2026	公共神學的概念及緣起 The Idea and Origins of Public Theology  指定閱讀 Assigned Readings Johnson 2023; Hübenthal and Alpers 2022, 13–32; Breitenberg 2003, 55–70; Markham 2021; Lee 2015; Smit 2007; Forrester 2004
2	14/1/2026	在地經驗（一）：香港與台灣的比較 Local Experience (I): Comparing Hong Kong and Taiwan  指定閱讀 Assigned Readings 禡智偉 2013 + 曾慶豹 2013; Brandner 2023, 167–82 ; 莊信德等 2015, 9–34; 鄭仰恩 2013; 龔立人 2010; 龔立人 2016, 10–23 ; Kung 2017
3	21/1/2026	在地經驗（二）：中國大陸的獨特性 Local Experience (II): Uniqueness of Mainland China  指定閱讀 Assigned Readings Chow 2018, 1–23; Xie 2023, 93–115; Mok 2026, 158–80
4	28/1/2026	理論深化（一）：歷史角度下的公共神學 Theoretical Investigation (I): Public Theology from a Historical Perspective  指定閱讀 Assigned Readings Mannion 2009; Meconi 2021, 1–18; Mouw 2009; O’Donovan 2023, 17–50
5	4/2/2026	理論深化（二）：公共論域的結構轉化 Theoretical Investigation (II): The Structural Transformation of the Public Sphere  指定閱讀 Assigned Readings Habermas 1989, 1–26; Fraser 1990; Negt and Kluge 1993, 1–53; Goode 2005, 1–28; Susen 2011; Gripsrud et al. 2010, xiii–xxviii

	日期 Date	主題與指定閱讀 Topic and Assigned Reading
6	11/2/2026	理論深化（三）：後世俗社會的宗教論述 Theoretical Investigation (III): Religious Discourse in Post-Secular Society <u>指定閱讀 Assigned Readings</u> Habermas 2005; Habermas 2008, 114–47; Neal 2014; Mok 2026, 103–39
<b>18/2/2026 — 恭賀新春！Happy Chinese New Year!</b>		
7	25/2/2026	全球視野（一）：北美公共神學的主流傳統 Global Perspectives (I): Mainstream Traditions of North American Public Theology <u>指定閱讀 Assigned Readings</u> Richey and Jones 1974, 21–41, 139–56; R. Niebuhr 1932, xi–xxv; Marty 1974; Tracy 1981, 3–31; Stackhouse 2014, 116–132, 186–203; Hübenthal and Alpers 2022, 538–54
8	4/3/2026	全球視野（二）：北美公共神學的當代辯論 Global Perspectives (II): Contemporary Debates in North American Public Theology <u>指定閱讀 Assigned Readings</u> MacIntyre 2007, xvii–xix, 1–5, 204–25; Hauerwas 1983, 1–16, 50–71, 135–151; Wilcox and Robinson 2011, 139–76; Mok 2026, 86–102
9	11/3/2026	全球視野（三）：歐洲神學的公共面向 Global Perspectives (III): The Public Dimension of European Theology <u>指定閱讀 Assigned Readings</u> Kuyper 1931, 1–37; Bedford-Strohm 2012; Blanco 2013; Temple 1976, 99–115; Graham 2013, 69–105; Hübenthal and Alpers 2022, 521–37
10	18/3/2026	全球視野（四）：從拉美解放神學看公共神學 Global Perspectives (IV): Public Theology from the Lens of Latin American Liberation Theology <u>指定閱讀 Assigned Readings</u> Gutierrez 1988, 3–12; Boff and Boff 1987, 22–42; Tombs 2003, 119–36; Hübenthal and Alpers 2022, 556–69; Zeharra 2023, 121–48
11	25/3/2025	全球視野（五）：多重壓迫下的非洲及亞洲聲音 Global Perspectives (V): Voices from Africa and Asia under Multiple Oppression <u>指定閱讀 Assigned Readings</u> Hübenthal and Alpers 2022, 469–487; Agang et al. 2020, 3–14; Hübenthal and Alpers 2022, 489–502; An 2019, 3–32; Kim and Kim 2023; Prabhakar 1988, 35–47; Rajkumar 2010, 1–24.
12	1/4/2025	新時代的實踐（一）：社交媒體、人工智能、後社運 Doing Public Theology (I): Social Media, Artificial Intelligence, and the Post-Social Movement <u>指定閱讀 Assigned Readings</u> Mok 2021; Gripsrud et al. 2011, 4:vii–xv; Oviedo 2022

	日期 Date	主題與指定閱讀 Topic and Assigned Reading
13	8/4/2025	新時代的實踐（二）：從自身的生態公共神學歷程說起 Doing Public Theology (II): Reflections on My Own Journey  <u>指定閱讀 Assigned Readings</u> Mok 2026, 181–218; Lai 2017
Supp.	15/4/2025	補課（如有需要） Supplementary Class (if necessary)

## D. 功課及評分方案 Assignments and Assessment Scheme

### 1. 出席及參與 Attendance and Participation (10%)

準時穩定地出席每週課堂，積極發問和參與討論。

Attend each weekly class punctually and consistently, actively asking questions and participating in discussions.

### 2. 每週閱讀心得 Weekly Reading Reflections (10%)

在這項作業中，你需要撰寫**10篇閱讀反思**。每篇反思必須基於**不同週次**的指定閱讀材料（即不可重複使用同一週的閱讀材料）。你的反思應記錄對每週閱讀材料的見解和想法。每完成一篇反思可獲1分（總共10分），請將全部10篇反思整合成一份Word文件（.docx格式）。我們評核的是你是否完成閱讀，而非寫作品質。

**死線：2026年4月14日**

For this assignment, you will write **10 reading reflections**. Each reflection must be based on the assigned readings from a **different week** (i.e., you cannot use readings from the same week twice). Your reflections should document your insights and thoughts on each set of weekly readings. Each completed reflection earns 1 mark (10 marks total). Compile all 10 reflections into a single Word document (.docx). We are evaluating completion of the readings, not the quality of your writing.

**Deadline: 14 April 2026**

### 3. 專題研究提案 Project Proposal (25%)

本作業旨在讓你將課程中學習的公共神學理論，應用於香港（或你的原居地）的具體社會議題，培養處境化神學思考和參與公共討論的能力。作業包括以下四部分：

- A. 暫定標題：為你的研究專題擬定一個簡潔而具體的標題，清楚表明
- (i) 所選擇的議題
  - (ii) 研究的地理範圍（如香港、中國大陸、台灣等）
  - (iii) 公共神學的視角
- B. 議題分析：以不多於1,500字（英文則不多於1,000字），闡述所選議題在香港（或原居地）的發展概況，包括（至少要涵蓋i-iii）：
- (i) 歷史脈絡：簡述該議題的發展背景和重要轉折點
  - (ii) 現況分析：描述當前情況、主要爭議點和不同立場
  - (iii) 社會影響：分析該議題對社會、政治、文化的具體影響
  - (iv) 數據支持：適當引用統計數據、民調結果或研究報告（如果可以）
- C. 神學挑戰：以不多於1,500字（英文則不多於1,000字），分析所選議題對神學與教會的挑戰，例如（可選以下其一）：
- (i) 神學層面：該議題如何挑戰傳統神學觀念或教義理解？
  - (ii) 教會實踐：該議題對教會牧養、社會服務、公共見證帶來什麼挑戰？
  - (iii) 倫理困境：信徒在此議題上可能面臨的道德兩難或價值衝突
  - (iv) 對話困難：教會內部或與社會對話時遇到的障礙
- D. 理論資源：以不多於150字（英文則不多於100字），從課程中所學習的公共神學家或思想中，選擇最相關的資源，扼要說明：
- (i) 哪位神學家的觀點或方法最適用？
  - (ii) 哪些神學概念或理論可以運用？
  - (iii) 如何將這些資源應用於您的議題？

**建議的議題範圍：**住屋問題、貧富差距、同性婚姻、勞工權益、氣候變化、種族共融、傷健權益、安樂死與生命尊嚴、精神復康、人工智能倫理、企業社會責任、新聞自由、社區藝術、文化保育、本地非物質文化遺產、社會創傷記憶、共享經濟、娛樂產業、次文化、死亡與善別

**死線：2026年3月17日**

This assignment aims to enable you to apply the public theology theories studied throughout the course to specific social issues in Hong Kong (or your place of origin), thereby developing contextual theological thinking and the capacity to engage in public discourse. The assignment comprises four components:

- A. Tentative Title: Formulate a concise and specific title for your research project that clearly indicates:
  - (i) The chosen issue
  - (ii) The geographical scope of research (e.g., Hong Kong, Mainland China, Taiwan, etc.)
  - (iii) Your public theology perspective
- B. Issue Analysis: In no more than 1,000 words (or 1,500 characters in Chinese), elucidate the development of your chosen issue in Hong Kong (or your place of origin), including (you must cover at least points i–iii):
  - (i) Historical Context: Briefly outline the developmental background and significant turning points of the issue
  - (ii) Current Situation Analysis: Describe the present circumstances, principal points of contention, and different positions
  - (iii) Social Impact: Analyse the specific effects of this issue on society, politics, and culture
  - (iv) Data Support: Where possible, appropriately cite statistical data, opinion poll results, or research reports
- C. Theological Challenges: In no more than 1,000 words (or 1,500 characters in Chinese), analyse the challenges your chosen issue presents to theology and the church, for example (you may select one of the following):
  - (i) Theological Dimension: How does this issue challenge traditional theological concepts or doctrinal understanding?
  - (ii) Ecclesial Practice: What challenges does this issue pose to pastoral care, social services, and public witness within the church?
  - (iii) Ethical Dilemmas: What moral predicaments or value conflicts might believers face regarding this issue?
  - (iv) Dialogue Difficulties: What obstacles arise in internal church dialogue or in dialogue with society?

D. Theoretical Resources: In no more than 100 words (or 150 characters in Chinese), select the most relevant resources from the public theologians or thoughts studied in the course, and briefly explain:

- (i) Which theologian's perspective or methodology is most applicable?
- (ii) Which theological concepts or theories can be employed?
- (iii) How might these resources be applied to your issue?

**Suggested Issue Areas:** Housing problems, wealth inequality, same-sex marriage, labour rights, climate change, racial integration, disability rights, euthanasia and human dignity, mental health recovery, artificial intelligence ethics, corporate social responsibility, press freedom, community arts, cultural preservation, local intangible cultural heritage, collective social trauma memory, sharing economy, entertainment industry, subcultures, death and dying.

**Deadline: 17 March 2026**

### 評分標準 Grading Rubric

議題理解：對所選議題的理解和分析（30%）

- 掌握歷史脈絡：說明議題的發展歷程和關鍵轉折點
- 現況分析：掌握當前情況，識別核心爭議和不同立場
- 社會影響分析：理解議題對社會各層面的具體影響
- 資料來源：參考學術研究、統計資料、可靠媒體等來源

神學思考：運用公共神學理論分析議題的能力（30%）

- 識別神學挑戰：分析議題對傳統神學觀念的挑戰
- 理論應用：運用課程中的公共神學理論，展現原創性思考
- 神學或倫理分析：探討該議題對神學、教會和倫理的衝擊

處境敏感度：對本土文化和社會脈絡的掌握（25%）

- 文化理解：深刻理解本土文化特色和價值觀念
- 社會脈絡掌握：分析政治、經濟、社會環境對議題的影響

- 本土化神學思考：展現將普世神學原則本土化的能力

表達清晰度：文字表達、邏輯結構和學術規範（15%）

- 文字表達：語言的精準性及表達的流暢性
- 邏輯結構：論證的條理，段落間的連貫性
- 學術規範：引用格式及參考資料可靠性

Issue Understanding: Understanding and Analysis of the Chosen Issue (30%)

- Historical Context: Articulation of the issue's developmental trajectory and key turning points
- Current Situation Analysis: Command of present circumstances, identification of core disputes and differing positions
- Social Impact Analysis: Understanding of the issue's specific impact across various dimensions of society
- Source Material: Reference to academic research, statistical data, reliable media, and other credible sources

Theological Thinking: Ability to Apply Public Theology Theories in Issue Analysis (30%)

- Identification of Theological Challenges: Capacity to analyse the issue's challenges to traditional theological concepts
- Theoretical Application: Employment of public theology theories from the course, demonstrating original thinking
- Theological or Ethical Analysis: Exploration of the issue's impact upon theology, the church, and ethics

Contextual Sensitivity: Understanding of Local Culture and Social Context (25%)

- Cultural Understanding: Profound comprehension of local cultural characteristics and value systems
- Grasp of Social Context: Analysis of political, economic, and social environmental influences upon the issue
- Contextualised Theological Thinking: Demonstration of the ability to contextualise universal theological principles within local settings

Clarity of Expression: Written Communication, Logical Structure, and Academic Standards (15%)

- Written Expression: Precision of language and fluency of communication
- Logical Structure: Organisation of argumentation and coherence between paragraphs
- Academic Standards: Citation formatting and reliability of reference materials

#### 4. 論壇發表 Forum Presentation (5%)

論壇將在本課程的最後兩堂期間進行，旨在為同學提供一個公共神學實踐的微型體驗，透過跨議題的對話與交流，體現公共神學「進入公共論域」的核心精神。每位同學將在專題分組論壇中發表專題研究提案（功課3），並參與建設性的對話和交流。每人發表時間為5分鐘，不用製作投影片。

The forum will take place during the final two sessions of this course and aims to provide students with a micro-experience of public theology practice. Through cross-issue dialogue and exchange, it embodies the core spirit of public theology—engagement with the public sphere. Each student will present their project proposal (Assignment 3) within thematic panel forums and participate in constructive dialogue and discussion. Each presentation shall be 5 minutes in duration, and no slides are required.

#### 5. 期末論文 Term Paper (50%)

本期末論文旨在讓你在前期專題研究提案（功課3）和論壇發表（功課4）的基礎上，進一步深化研究，撰寫一篇具有學術水準的公共神學論文，字數上限是6,000字（英文則為4,000字）。你需要將前期的研究擴展為完整的神學論述，特別是大幅擴展理論資源的運用，詳細解釋你所選取的公共神學理論資源，展示這些神學資源如何具體地幫助基督徒群體參與所選擇的公共生活議題。論文需包含最終的標題，其結構如下：引言、議題分析、神學挑戰、理論參與及結論。

**死線：2026年5月5日**

This term paper aims to enable you to further deepen your research, building upon your previous project proposal (Assignment 3) and forum presentation (Assignment 4), in order to write an academic-standard public theology paper with a maximum word limit of 4,000 words (or 6,000 characters in Chinese).

You are required to expand your previous research into a comprehensive theological discourse, particularly by substantially expanding your application of theoretical resources. You must provide detailed explanations of your selected public theology theoretical resources and demonstrate how these theological resources can specifically assist Christian communities in engaging with your chosen public life issue. The paper must include a final title and should follow this structure: Introduction, Issue Analysis, Theological Challenges, Theoretical Engagement, and Conclusion.

**Deadline: 5 May 2026**

### 評分標準 Grading Rubric

#### 引言和中心論點 (15%)

- 清晰陳述論點（即文章提出或論證的重點）
- 論點的可爭辯性和知識價值
- 引言吸引讀者興趣的效果

#### 論據和反論 (35%)

- 支持論據的全面性、清晰度、相關性和堅實性
- 有效運用恰當和相關的參考資料
- 預測並處理衝突證據、反例、反駁論點及/或對立立場
- 證據與論點之間的邏輯連繫

#### 結構組織 (25%)

- 段落之間的合理邏輯流動
- 思想發展過程的連貫性和易理解性

#### 寫作風格 (15%)

- 語言和文法熟練程度
- 用詞精準
- 提供必要的定義和詳細說明

### 文獻引用 (10%)

- 符合學術慣例並在格式和資料來源引用上保持一致
- 適當地通過註腳標明資訊來源（在任何需要的地方）

### Introduction and central argument (15%)

- Clarity in stating the thesis (i.e., what is being proposed or argued in the article)
- Arguability and intellectual value of the thesis
- Effectiveness of the introduction in capturing the reader's interest

### Arguments and counter-arguments (35%)

- Thoroughness, clarity, relevance and solidity of supporting arguments
- Utilisation of valid and relevant references
- Anticipation of and accounting for conflicting evidence, counterexamples, counterarguments and/or opposing positions
- Logical connection between evidence and thesis

### Organisation (25%)

- Sensible and logical flow from one paragraph to another
- Coherence and comprehensibility in the overall progression of thought

### Style (15%)

- Linguistic and grammatical proficiency
- Precision in word choice
- Provision of necessary definitions and elaborations

### Documentation (10%)

- Conformity to academic conventions and consistency in formatting and citation of sources
- Appropriate attribution through notes indicating sources of information wherever required

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### 遞交方式 Submission

所有書面功課必須以**MS Word 格式 (.docx)** 經**Blackboard**平台遞交。其他格式恕不接受。期末論文的已簽署「**維誠**」收據亦必須上載至 **Blackboard**。

All written assignments shall be submitted in **MS Word format (.docx)** via **Blackboard**. All other formats are not accepted. Duly signed **VeriGuide Receipt** for term paper shall also be uploaded to the **Blackboard**.

### 引用格式 Citation Style

功課中的所有引用必須按照《芝加哥格式手冊》 (*The Chicago Manual of Style*) 第 18 版的附註與參考書目系統。對於已經完整引用過的資料來源，其後的引用請使用簡短格式。《芝加哥格式手冊》第18版可於中大圖書館的數據庫內查閱。建議同學使用參考文獻管理軟件，如 **Zotero**。

All citations in the assignment must adhere to the **notes and bibliography system** as outlined in *The Chicago Manual of Style, 18th ed.*. Use shortened citations for all subsequent citations of sources already provided in full. *The Chicago Manual of Style, 18th ed.* can be accessed on the **CUHK Library's databases**. Students are encouraged to use **reference management software**, such as **Zotero**.

### 死線 Deadline

你必須嚴格遵守既定的死線。逾期遞交的功課，每遲交一天，將從原本分數中扣除**1.5%** 的分數。

You must strictly observe the established deadline. **Late submissions** will result in a **1.5%-mark deduction** from the assignment's original score for each day past the deadline.

### 字數限制 Word Limit

你必須遵守每份功課的字數限制。超出字數限制的功課，每超出字數上限**10%**，將從原本分數中扣除**1%**的分數。

You must observe the word limit for each assignment. **Exceeding the word limit** will result in a **1% deduction** from the assignment's original score for every 10% excess beyond the maximum word count.

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## F. 使用生成式人工智能工具（方法三）

### Use of Generative AI Tools (Approach 3)

隨著人類與人工智能合作成為日常生活的一部分，你很可能會經常用到各種生成式人工智能工具。所以，你可以在學習和寫功課時運用這些工具（甚至我預期你會使用麥們），但需要清楚說明（即方法三）。當你用人工智能工具幫忙，無論是參考它生成的文字、圖像、數據或其他內容，都要按學術誠信和抄襲規則的原則進行引用。

你的作業應該是你的原創作品，可以藉助人工智能工具來強化內容，但不能全靠它們來完成。引用AI生成內容時要按《芝加哥格式手冊》（*The Chicago Manual of Style*）第18版的要求（詳見14.112節）。除了在作業中適當引用資料來源外，無論是否使用人工智能工具，你都必須在每份書面作業的末尾加入人工智能聲明，詳述你使用（或未使用）人工智能工具的具體情況，包括所使用的工具及其用途（請參閱下列範本）。需要注意的是，不使用人工智能工具並不會被視為優點。明白這些工具的侷限性並明智地使用它們很重要。想了解更多，可以查閱大學發出的「在教學、學習和評估中使用人工智能工具：學生指南」（Use of Artificial Intelligence Tools in Teaching, Learning, and Assessments: A Guide for Students）。

生成式人工智能工具替代不了深入研究和認真寫作。現階段，這些工具在提供細節資訊時未必總是可靠。不過，如果用得恰當，它們確實能成為很好的顧問和助手。AI工具特別適合幫你腦力激盪研究問題、構建論點、分析原始資料、翻譯文件、總結文本和協助文字校對等工作。

#### 人工智能聲明範本

##### 選項一：如你使用了人工智能工具

本人聲明已透過〔平台名稱（如適用）〕使用〔人工智能工具名稱及版本〕進行〔具體用途〕以完成此作業。本人確認所有由人工智能生成的內容均已經過仔細審查、與可靠資料來源進行事實核查，並已融入本人的原創分析及論述中。最終作品代表本人對該主題的理解、批判思維及學術貢獻。

##### 選項二：如你沒有使用人工智能工具

本人聲明在完成此作業時沒有使用任何人工智能工具。此作品完全基於本人的獨立研究、分析及寫作，沒有任何人工智能協助。

As we enter an era where collaboration between humans and AI is becoming an integral part of our lives, it is expected that you will frequently collaborate with or utilise generative AI tools. Therefore, the use of such tools for learning and completing assignments is **permitted and expected with explicit acknowledgment (Approach 3)**. You are required to **acknowledge all functional uses of a generative AI tool and cite it when they paraphrase, quote, or incorporate into your own work any content** (whether it is text, image, data, or other format) that was created by it, following the principles of academic honesty and plagiarism rules.

Any assignment should be your **original work**, potentially enhanced by generative AI tools but not generated solely or decisively by them. **Citation style of AI-generated content shall follow *The Chicago Manual of Style, 18th edition*** (see 14.112 of the Manual). In addition to proper citations throughout your work, you must include an **AI disclaimer** at the end of each written assignment, **regardless of** whether AI tools were used or not, that **details your specific use (or non-use) of AI tools**, including which tools were used and for what purposes (see the template below). It should be noted that the **non-use of AI tools will not be viewed as a merit**. It is essential to understand the limitations of these tools and use them judiciously. For more information, please refer to the document, “Use of Artificial Intelligence Tools in Teaching, Learning and Assessments - A Guide for Students,” issued by the University.

Students should be aware that generative AI tools cannot replace thorough research and writing. For instance, at its current development stage, they may not consistently provide reliable information, particularly when it comes to details. However, when used judiciously, it can serve as an excellent consultant and companion. Specifically, generative AI tools can be helpful in brainstorming research questions, constructing arguments, analysing and contextualising primary sources, translating documents, summarising texts, and assisting with copy-editing tasks.

### **AI Disclaimer Template**

Option 1: If you used AI tools

I declare that I have used [AI tool name and version] through [platform name, if any] for [specific purposes] in completing this assignment. I confirm that all AI-generated content has been thoroughly reviewed, fact-checked against reliable sources, and integrated into my original analysis and argumentation. The final work represents my own understanding, critical thinking, and scholarly contribution to the topic.

#### Option 2: If you did not use AI tools

I declare that I have not used any AI tools in completing this assignment. This work is entirely my own, based on my independent research, analysis, and writing without any AI assistance.

### **G. 學術誠信與剽竊 Academic Honesty and Plagiarism**

- 特此提醒同學注意大學有關學術誠信的政策及規定，以及適用於違反相關政策和規定的紀律指引和程序。詳情可瀏覽 <http://www.cuhk.edu.hk/policy/academichonesty/>。
- 遞交期末論文時，同學需提交已簽署的聲明，表明他們知悉這些政策、規定、指引和程序。對於小組功課，同一小組的所有同學都應簽署此聲明。
- 對於以電腦生成並主要基於文字的功課，並透過 VeriGuide 系統提交的作業，在同學上載功課的軟複本後，系統會發出收據形式的聲明。沒有收據的功課將不獲老師評分。只有功課的最終版本才應透過 VeriGuide 提交。
- 請上載已簽署收據的掃描副本至 Blackboard Learn。（請勿通過電郵發送。）
- 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 their term paper, students will be required to submit a signed [declaration](#) that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.
- 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 receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

- Please upload a scanned copy of the signed receipt to Blackboard Learn. **(Do not send it through email.)**

## H. 一般評分政策 General Grading Policy

評分遵循以下中大的一般評分政策：

The grading follows the general grading policy of the CUHK outlined below:

<p>A / Excellent: 優異</p>	<p>在所有學習成果上表現卓越。</p> <p>展示了以超越本級別正常期望的方式，綜合和應用課程所學原則或技能的能力，達到可能在更高學習級別常見的標準。</p> <p>Outstanding performance on ALL learning outcomes.</p> <p>Demonstrates the ability to synthesise 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.</p>
<p>A- / Very Good: 優良</p>	<p>在所有或幾乎所有學習成果上普遍表現優秀。</p> <p>展示了以完全符合本級別正常期望的方式綜合和應用課程所學原則或技能的能力，有時達到可能在更高學習級別常見的標準。</p> <p>Generally outstanding performance on all or almost all learning outcomes.</p> <p>Demonstrates the ability to synthesise and apply the principles or skills learned in the course in a manner that would fully fulfil the normal expectations at this level and occasionally reaches standards that may be common at higher levels of study.</p>

<p>B / Good: 良好</p>	<p>在所有學習成果上有實質表現，或在某些學習成果上表現出色，彌補了其他方面稍微不足的表現，總體而言達到實質性表現。</p> <p>展示了以充分滿足本級別正常期望的綜合方式，應用課程所學原則或技能的能力。</p> <p>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.</p> <p>Demonstrates the ability to apply the principles or skills learned in the course in a comprehensive manner that would sufficiently fulfil the normal expectations at this level.</p>
<p>C / Fair: 一般</p>	<p>在大多數學習成果上表現令人滿意。</p> <p>展示了以滿足本級別基本要求的方式，部分應用課程所學原則或技能的能力。</p> <p>Satisfactory performance on the majority of learning outcomes.</p> <p>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.</p>
<p>D / Pass: 及格</p>	<p>在多個學習成果上表現僅勉強令人滿意。</p> <p>透過在某些領域達到本級別的基本要求，同時在其他領域可能帶有離題內容且反應最低限度，不足以充分完成任務。</p> <p>Barely satisfactory performance on a number of learning outcomes.</p> <p>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.</p>
<p>F / Failure: 不及格</p>	<p>在多個學習成果上表現不令人滿意，或未能達到指定的評估要求。</p> <p>未能處理任務，並可能不了解任務要求，完全偏離重點。</p> <p>Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.</p> <p>Fails to address the task and likely does not understand what the task requires. In other words, the work completely misses the point.</p>