

RELI 212

**RELIGIONS, CULTURES AND POLITICS IN
AOTEAROA AND THE PACIFIC**



Ratana Church at Mangamuka c.1948
Photographer: John Reece Cole

**SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES
VICTORIA UNIVERSITY OF WELLINGTON**

2006

RELI 212

RELIGIONS, CULTURES AND POLITICS IN AOTEAROA AND THE PACIFIC

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| Course co-ordinator: | Rebecca Frost (Ph D Candidate) rebecca.frost@vuw.ac.nz Room HU118 (ext 8504) |
| Tutor: | Charlotte Boyer (MA Candidate) charlotte.boyer@vuw.ac.nz |
| Where and when: | Lectures: HM 104 Thursday 10:00 – 11:50 am Tutorials: tba |

Religious Studies is in the Hunter Building. The programme administrator, Alikī Kalliabetsos, is in room HU 318 (ext 5299). **Notices regarding the course** or any information on changes will be posted on the notice board outside her office.

Office Hours: The main office is open Monday - Friday, 9.30am - 12:00 noon, and 1:30 - 3.30 pm. You can arrange to meet with Rebecca or with Charlotte by appointment.

Course outline

1 **Course objectives:**

By the end of this course, students should be conversant with significant movements, events and theories in the history of ‘our story’ of the interactions between religions, cultures and politics in Aotearoa and the Pacific. Students will have engaged with political and cultural issues relating to the plurality and diversity of the religions of Aotearoa and the Pacific and should have developed a critical awareness of problematics involved in study of such diversity. Students will gain the ability to increase their skills in critical thinking, scholarly writing, cultural analysis and have the opportunity to focus upon particular areas of interest.

2 **The course aims:**

The first aim of the course is to tell ‘our story’ in terms of historical approaches to the roles and definitions of religions in Aotearoa and the Pacific from the perspective of our contemporary narratives of national identity, community identity and political identity. The course begins with an engagement with the question of ‘what are religions?’ as we find them at the beginning of the twenty-first century. The methodological focus of this question will be based from Aotearoa and Pacific scholarship, activism and communities. A lecture on the histories and spiritual-political worldview of Indigenous Māori and Pacific Peoples leads to a study of the political interactions between Christianity and Māori and Pacific Peoples in the context of nineteenth-century contact including the New Zealand Wars, New Zealand colonisation of the Pacific and the roles of British and Indigenous missionaries.

The course takes students through the early twentieth-century context of engagements between Pākehā and European, Māori and Pacific Peoples with particular attention to the role of religions in nationalism, colonialism, war and counter-cultural movements.

The particular focus will be on the diversity of religious mythologies and religious communities as both oppressive and emancipatory in political interactions, drawing on primary historical and secondary academic and cultural sources.

The second aim of the course is to develop students critical awareness of the roles of religions in the dramatic political and cultural changes of mid-twentieth-century and contemporary Aotearoa and Pacific nations. This is achieved in a thematic survey of the religious peoples, communities and ideas that have significantly contributed to cultural and political events and issues of national and international significance including:

- Māori Renaissance and Christian social activism
- Pacific Cultural and Political Movements
- The Land Marches, Whina Cooper and Hikoi 2004
- Anti-Nuclear Protests, ‘Herbs’ and David Lange
- Pākehā and Pa’alangi Identities and Spiritualities
- The New Zealand Government and the Pacific Diaspora.

These, and many other, significant events and movements are seen as ethically contesting and influential in the development of the ways that Government decisions have been codified in Aotearoa and the Pacific in the late-twentieth and early twenty-first centuries.

The **third aim** of the course is to enable students to develop critical thought and analytical skills through multi-disciplinary participation in and reflection on the exchanges between theory and historical context. Research methodologies and cultural sources for the study of religion involve engagement with the influences and works of notable Aotearoa and Pacific historians, theologians, scholars, scientists, politicians, writers and artists.

The academic concerns that will be addressed within this multi-disciplinary framework include the role of religious myths and concepts involved in, for example, constructions of identity and of the ‘other’ and constructions of political rights and rights to land.

Students will have an opportunity to explore local and international scholarship, including significant Religious Studies and History scholars in Aotearoa and the Pacific, and to achieve a practical understanding and use of theories of modernity, postmodernity, secularity and pluralism in the study of religions, cultures and politics.

The **fourth aim** of the course is to interlace the arrival of ‘other’ religions and religious communities in Aotearoa and the Pacific with the primary interaction between Christianity and Indigenous cultures. This will be achieved with a segment entitled ‘Community snapshot’ during each lecture. These segments will give an overview of the diversity of religious communities in Aotearoa and the Pacific, including theology, demographics and history.

The course ends with a reflection on ‘Who Are We Now?’ which engages with the question of the future of religions in Aotearoa and the Pacific. The final lecture will address the idea that we, as a Pacific region, have our own unique forms of religions and spiritualities that shape a unique contemporary political and cultural contribution to issues on the world stage and at home.

- 3** **The lecture programme** follows. Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary a revised programme will be issued at lectures. The lecture programme does not cover the entire course content. Lectures will cover additional material other than that included in the readings and students are encouraged to complement the lectures with the supplementary resources suggested.

4 Tutorials are held weekly. Tutorials deal with topics which complement the lecture programme and they provide an opportunity to discuss aspects of the course in a small group and develop the ability to contribute to discussions. Please note: tutorials will cover reading material prior to the lecture that covers that material.

5 The course is internally assessed by means of 2 essays, a class test and tutorial assignments as follows:

- **Essay 1** is worth **25%** of the final grade. It should be approximately 1,500 words and is due on the **18th of August by 5pm.**
Submit essays in the essay box outside Alikī's office, Hunter 318 and sign next to your name in the register folder.
- **Essay 2** is worth **40%** of the final grade. It should be approximately 2,500 words and is due on the **13th of October by 5pm.**
Submit essays in the essay box outside Alikī's office, Hunter 318 and sign next to your name in the register folder.
- **10 tutorial assignments** are worth **10%** of the final grade. These are short thoughtful responses to the tutorial questions set for the readings and lecture topic of the week. Assignments should each be one page long and are to be handed in to your tutor at tutorials.
- **The in-class test** is worth **25%** of the final grade and will be held on **Thursday the 12th of October** during lecture time.

6 The assessment of this course relates to these objectives in the following ways:

The tutorial assignments are designed to facilitate student reflection on the required readings, and to allow students to develop skills in critical reading and analysis necessary for essay writing. The writing of tutorial assignments also enables students to consider the questions and issues they may wish to discuss during tutorials.

The essays will encourage students to engage critically with questions relating to the interpretation of history and religion in Aotearoa and Pacific contexts. Over the course, students will be exposed first-hand to the issues raised in scholarly analysis and will develop the knowledge and the skills necessary to critically evaluate scholarly studies of materials they have studied for themselves.

The **first essay** particularly focuses on the historical interactions between Christianity and Māori and Pacific traditions. Students are encouraged to explore both historical sources and contemporary academic sources on the interactions between religions, politics, land and cultures.

The **second essay** allows students to pursue their own interests through offering a number of questions ranging from; the interaction between religion and current political issues, the study of religion in popular culture, the study of a particular religion or religious community, religion and sport, Indigenous theology and religion in popular and protest music.

Research material – primary and secondary – for case studies, historical context and theory can be sourced from the course reader. Students should pay particular attention to the suggested readings that relate to their chosen topic. The differing percentage value for the essays is designed to allow students the opportunity to improve their skills in the second essay through engaging with essay feedback and suggestions.

The class test allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed. Revision for the test provides an opportunity to review and reflect on the theoretical, practical and historical subjects covered in the course as a whole.

Mandatory course requirements: the attaining of 50% or above for course assessment.

7 Required Text: All of the readings are contained in the Course Reader to be purchased from the Student Notes Shop at a cost of approx \$40.00.

8 Work-load (Recommendation of the Faculty of Humanities and Social Sciences)

For 200-level 22 points one trimester courses, the working party on workloads and assessments recommends 15 hours per week. An average student should spend 12 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[200 – level 1 trimester 22 points 15 hours]

9 General University policies and statutes

Students should familiarise themselves with the University’s policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the Victoria University Calendar available in hard copy or under ‘About Victoria’ on the VUW home page at www.vuw.ac.nz

10 Student and staff conduct

The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University’s life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps are to be taken if there is a complaint. For information about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor or refer to the statute on the VUW policy website at:

www.vuw.ac.nz/policy/studentconduct

The Policy on Staff Conduct can be found on the VUW website at:

www.vuw.ac.nz/policy/staffconduct

14 **Academic grievances**

If you have any academic problems with your course you should talk to the tutor or lecturer concerned; class representatives may be able to help you in this. If you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean; VUWSA Education Coordinators are available to assist in this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website at: www.vuw.ac.nz/policy/academicgrievances

11 **Student Support**

Staff at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. In the Faculty of Humanities and Social Sciences the support contact is **Dr Allison Kirkman, Murphy Building, room 407**. Assistance for specific groups is also available from the Kaiwawao Maori, Manaaki Pihipihinga or Victoria International.

In addition, the Student Services Group (email: student-services@vuw.ac.nz) is available to provide a variety of support and services. Find out more at:

www.vuw.ac.nz/st_services/

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education Office (tel. 463-6983 or 463-6984, email at education@vuwsa.org.nz) is located on the ground floor, Student Union Building.

12 Taping of Lectures: All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.

13 Class representatives: Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be available from the Religious Studies Administrator.

15 **Students with Impairments** (see Appendix 3 of the Assessment Handbook)

The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities the same opportunity as other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the course coordinator as early in the course as possible. Alternatively, you may wish to approach a Student Adviser from Disability Support Services (DSS) to discuss your individual needs and the available options and support on a confidential basis. DSS are located on Level 1, Robert Stout Building: telephone: 463-6070 email: disability@vuw.ac.nz

The name of your School's Disability Liaison Person is in the relevant prospectus or can be obtained from the School Office or DSS.

- 16 Aegrotat regulations apply** to internally assessed courses. Students who cannot submit or complete the course requirements due to illness or some other impairment should visit the Faculty's Student Administration Office, or go to Student Health or Student Counseling who also have the application form and information about aegrotats. To be eligible for an aegrotat the affected items of assessment must be required to be submitted not earlier than three weeks before the day on which lectures cease for the last trimester of the course. Please see Aegrotat policy at <http://www.vuw.ac.nz/fhss/student-administration/aegrotats.aspx>
- 17 Student Learning Support Services:** A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at 14 Kelburn Parade, tel: 463 5999
- 18 Manaaki Pihipihinga Maori and Pacific Mentoring programme** (Faculties of Humanities and Social sciences and Commerce and Administration).
- Academic Mentoring for Maori and Pacific students studying at all levels in the above schools. Weekly sessions for an hour with a mentor to go over assignments & any questions from tutorials or lectures. Registered students can use the facilities study rooms & computer suite, at any time, at Kelburn & Pipitea.
 - Mature student and Post grad network
- If you would like to register as a mentor or mentee please contact or pop in & see the coordinator, Melissa Dunlop, Programme Coordinator, 109 D, 463 6015,
Email: Maori-Pacific-Mentoring@vuw.ac.nz, 14 KP: back courtyard
- 19 Supplementary Materials:** A website of materials related to RELI 212 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz
- 20 Evaluation:** This course will be evaluated by **UTDC**.

Lecture Programme

Lecture Schedule, Required Readings, and Tutorial Questions

The required readings are essential background for the lecture/seminars and must be done **before each lecture**. The readings will be further discussed in the tutorials. Those marked **REQ** are required readings and must be done for each lecture and for participation in tutorials. The required readings are all found in the Course Reader. Those marked **SUP** are supplementary readings and are provided so that each area may be expanded upon particularly when it comes to research for essay writing. Supplementary Readings can be accessed at the Library and copies are also available from the Lecturer.

The ‘Community Snapshot’ sections of lectures aim to familiarise students with the diversity of religions, cultures and politics in Aotearoa and the Pacific. These short segments will give an overview of demographics, theologies, history and the contemporary activity of religious communities in political and cultural contexts.

13 July **Lecture One: Introduction to the Study of Religions, Cultures and Politics in Aotearoa and the Pacific: Course Objectives and Cultural Contexts.**

Key terms and concepts: Theories of Religion, Theories of the Secular, Spirituality, Culture, Theology, Scripture, Historiography.

Readings:

REQ

Census data – New Zealand Police website. Religious Diversity resources. www.police.govt.nz/resources/2005/religious-diversity

Peter Lineham ‘Government Support of the Churches in the Modern Era’ in Rex Adhar & John Stenhouse *God and Government* Otago: University of Otago Press, 2000. (pp.41-58)

Sam Hunt ‘A Song for Meri’ & Paul Morris ‘New Zealand Spirituality: A time for re-enchantment’ in Morris, Ricketts & Grimshaw *Spirit in a Strange Land* Auckland: Random House New Zealand, 2002. (pp. 158-159; 182-189)

Dean Hapeta Te Kaha *Hip/Hop in Aotearoa New Zealand* New Zealand Electronic Poetry Collection. www.nzepc.auckland.ac.nz/miisc/hapeta.asp

SUP

Vilsoni Hereniko 'Representations of Cultural Identities' in Howe, Kiste & Lal (eds) *Tides of History: The Pacific in the Twentieth Century* Honolulu: University of Hawaii Press, 1994.

Call number: DU28.3 T558 Closed Reserve

Garry W. Trompf 'A Survey of Approaches to the Study of Religion in Australia and the Pacific' in Antes, Geertz & Warne (eds) *New Approaches to the Study of Religion (Vol I)* Berlin & NY: Walter de Gruyter, 2004. (pp.147-169)

Call number: BL41 N532 I

20 July

Lecture Two: Tikanga Maori and Pasifika: Aotearoa and Pacific Religions, Cultures and Politics.

Community Snapshot: Contemporary Tikanga Māori Communities.

Key terms and concepts: Tikanga, Whenua, Spiritual-judicial-political worldview, Pacific Research, Pasifika and Te Reo, Tohunga, Matai, Rangatira, Cultural practices.

Readings:

REQ

Unaisi Nabobo-Baba 'Research and Pacific Indigenous Peoples: Silenced Pasts and Challenged Futures' in Baba, Māhina, Williams & Nabobo-Baba (eds) *Researching the Pacific and Indigenous Peoples: Issues and Perspectives* Auckland: Auckland University Centre for Pacific Studies, 2004. (pp.17-31)

Ranginui Walker *Ka Whawhai Tonu Matou: Struggle Without End* Auckland: Penguin Books, 2004 (first pub. 1990). Introduction & Chapter One: 'Mythology' & Chapter Four: 'Nga Tikanga'. (pp.9-23; 63-77)

Herda, Reilly & Hillard *Vision and Reality in Pacific Religions* Christchurch & Canberra: Macmillan Brown Centre for Pacific Studies; University of Canterbury & Pandanus Books; Research School of Pacific and Asian Studies, Australian National University, 2005. Chapter Three: 'The Gift of the Gods: The Sacred Chief, Priest and Supernatural Symbols in Traditional Samoa'. (pp.42-63)

SUP

Michael King *The Penguin History of New Zealand* Auckland: Penguin Books, 2003. Chapter One: 'A Land Without People'. (pp.15-26)
Call number: DU420 K53 P

Hirini Moko Mead *Tikanga Māori: Living by Māori Values* Wellington: Huia Publishers, 2003. Chapter Sixteen: 'Te Turakiki, Te Whenua: Identity and Land'.
Call number: DU426 M482 T

27 July**Lecture Three: Part One: Rebels and Peacemakers, Communities and Governments: 1800-1860.**

Community Snapshot: Catholic and Protestant Communities.

Key terms and concepts: Tiriti o Waitangi (Treaty of Waitangi), Declaration of Independence, Raupatu, Human and Political Rights, Missionaries, Modernity, Covenant, New Zealand Government, Romanticism, Democracy.

Readings:

REQ

Karl Marx *On the Jewish Question 1844* (exerts).

www.marxists.org/archive/marx/works/1844/jewish-question/index

Michael King *The Penguin History of New Zealand* Auckland: Penguin Books, 2003. 'Governments of New Zealand 1856-1999'. (pp.533-535)

Claudia Orange *The Treaty of Waitangi* Wellington: Bridget Williams Books & Historical Publications Branch, Dept. of Internal Affairs, 1992 (first pub. 1987). (pp.1-5; 32-59)

Sir W. Martin *The Taranaki Question* published 1860.
www.nzetc.org/tm/scholarly/tei-MarTara

Wai 143: Kaupapa Tuatahi: The Taranaki Report, Waitangi Tribunal 1996 (exert).
www.waitangi-tribunal.govt.nz/publications/published_reports.asp

Papa Aratangi 'Discipling on Mangaia, 1824-1839' in Munroe & Thornley (eds) *The Covenant Makers: Islander Missionaries in the Pacific* Suva: Pacific Theological College and The Institute of Pacific Studies at the University of the South Pacific, 1996. (pp.80-89)

Declaration of Independence 1835.
www.aotearoa.wellington.net.nz/imp/dec

SUP

Michael King *Nga Iwi o te Motu: 1000 Years of Māori History* Auckland: Reed Books, 1997. Chapter Two: 'tangata tiriti: the coming of the Pākehā'. (pp.23-36)

Call number: DU412 K53 I

Neil Benfell 'Martyr to the Cause?: Henry Williams and his Tribulations' in Robert Glen (ed) *Mission and Moko: Aspects of the Work of the Church Missionary Society in New Zealand 1814-1882* Christchurch: Latimer Fellowship of new Zealand, 1992. (pp.90-109)

Call number: DU427.1 M678

Swain & Trompf *The Religion of Oceania* new York: Routledge, 1995. Chapter Six: 'Missions, Christianity and modernity' (pp.192-205).

Call number: BL2600 S971 R

3 August**Lecture Four: Part Two: Rebels and Peacemaker, Communities and Governments: 1860-1900.**

Community Snapshot: Chinese Communities.

Key terms and concepts: Parihaka, New Zealand Land Wars, Assimilatory Policy, Mana, Spiritual Resistance, Alienation, Cargo Cults, Racial mythologies, New Zealand Company, Colonisation.

Readings:

REQ

Dick Scott *Ask That Mountain: The Story of Parihaka* Auckland: Heinemann/Southern Cross, 1987 (re-publication). Illustrations & Chapter Five: 'the battle of the fences'. (pp.10; 69-87)

Paul Morris 'The Provocation of Parihaka: Reflections on Spiritual Resistance in Aotearoa' in Hohaia, O'Brien & Strongman (eds) *Parihaka: The Art of Spiritual Resistance* Wellington: VUP, Parihaka Pā Trustees & City Gallery Wellington, 2001. (pp.105-116)

Doug Munro 'Samoan Pastors in Tuvalu' in Munro & Thornley *The Covenant Makers: Islander Missionaries in the Pacific* Suva: Pacific Theological College and The Institute of Pacific Studies at the University of the South Pacific, 1996. (pp.124-149)

Buddy Mikaere *Te Maiharoa and the Promised Land* Auckland: Heinemann Publishers, 1988. Chapter Five 'The Miracle Worker'; Chapter Six: 'Te Mana Motuhake' & Chapter Seven: 'The Gifts of the Spirits'. (pp.46-62)

G.W Rusden *Aureretanga: Groans of the Māoris* Christchurch: Kiwi Publishers, 2000 (first published 1888). (pp.4-29)

SUP

Claudia Orange *The Treaty of Waitangi* Wellington: Bridget Williams Books & Historical Publications Branch, Dept. of Internal Affairs, 1992 (first pub. 1987). Chapter Seven: 'A Matter of Mana'. (pp.136-150)
Call number: DU427.4 O63 T 1992

Andrew Thornley 'Religious Interaction' & Appendices in Quanchi & Adams (eds) *Culture Contact in the Pacific* Cambridge: Cambridge University Press, 1992. (pp.73-84; 175-182)
Call number: GN663 C968 C

10 August**Lecture Five: Wars, Nationalisms and Religions 1900-1940s.**

Community Snapshot: Anglican Communities.

Key terms and concepts: Fa'a Samoa, Flu epidemic, Mau, Ratana Church, Nationalisms, War and Theology, Colonisation of the Pacific, Indigenous Rights Movements, Conservatism, Waitangi Centenary.

Readings:

REQ

James Belich *Paradise Reforged: A History of the New Zealanders from the 1880s to the Year 2000* Auckland: Allen Lane & Penguin Press, 2001. Chapter Five: 'Moral Harmony: A New Crusade'. (pp.157-180)

Michael J. Field *Mau: Samoa's Struggle for Freedom* Auckland: Polynesian Press, 1991 (first pub. 1984). Chapter Fourteen: 'Black Saturday'. (pp.147-159)

PM Helen Clark, Apology to Samoa.
www.beehive.govt.nz/DocumentID=25166

Unknown Warrior: Ministry for Culture and Heritage Annual Report, 2004.

Wira Gardiner *Te mura o tea hi: the story of the Māori Battalion* Auckland: Reed, 1992. Chapter One: 'Māori military heritage'; Chapter Seventeen: 'Rest, Recreation and Padres'; Chapter Two: 'Baptism of Fire: Māori in the First World War'. (pp.7-11; 158-163; 13-22)

Moana Raureti 'The Origins of the Ratana Movement' in Michael King (ed) *Tihe Mauri Ora: Aspects of Māoritanga* Auckland: Methuen, 1978 (reprinted in Michael King (ed) *Te Ao Hurihuri* Auckland: Reed, 1992). (pp.42-59)

SUP

Te Rangi Hiroa (Peter Buck) *Anthropology and Religion* New haven: Yale University Press, 1939.

Call number: 572.996 BUC (WJ Scott Library)

Ranginui Walker *Ka Whawhai Tonu Matou: Struggle Without End* Auckland: Penguin Books, 2004. Chapter Ten: 'Mana Māori Motuhake'. (pp.186-196)

Call number: DU424 W183 S

17 August

Lecture Six: Heretics, Cultural Prophets and New Religious Communities 1950s-1960s.

Community Snapshot: LDS in the Pacific and Aotearoa.

Key terms and concepts: Pacific Diaspora, Counter-culture, Capitalism and Religion, Moralism, Heresy, Pākehā literature, Urbanisation, Post-Christianity.

Readings:

REQ

Ranginui Walker *Ka Whawhai Tonnu Matou: Struggle Without End* Auckland: Penguin Books, 2004. (pp.197-210)

Vincent O'Sullivan *James K. Baxter* Auckland: Oxford University Press, 1976 (reprinted 1982). Chapter Five. (pp.40-54)

Dick Scott *A Radical Writer's Life* Auckland: Te Karuhi tā tāpui o Reed (Aotearoa), Reed Publishing (NZ), 2004. Chapter Eighteen: 'Parihaka? Where's that?' (pp.193-210)

Michael King *Being Pākehā Now: Reflections and Recollections of a White Native* Auckland: Penguin Books (NZ), 1999. Chapter Four: 'Forward to the past' (pp.71-96)

The Polynesian Cultural Centre, Hawaii.

www.polynesia.com

Marja Bloem 'Colin McCahon: A Question of Faith' in Bloem (ed) *Colin McCahon: A question of faith* Nelson & Amsterdam: Craig Potton Publishing & Stedelijk Museum, 2002. (pp.13-37)

SUP

Norman Douglas ‘‘Unto the Islands of the Sea’’: The Erratic Beginnings of Morman Mission in Polynesia, 1844-1900’ in Herda, Reilly & Hilliard *Vision and Reality in Pacific Religions* Christchurch & Canberra: Macmillan Brown Centre for Pacific Studies, University of Canterbury & Pandanus Books, Research School of Pacific and Asian Studies, Australian National University, 2005. (pp.42-63)

Call number: BL2600 V831

Llyod Geering ‘God and Me’

www.abc.net.au/religion/stories/s1333339

Mid trimester break (21st August – 3 September 2006)

7 September

Lecture Seven: Māori Renaissance, Pacific Scapegoats and Liberalism: 1970s.

Community Snapshot: Buddhist and Hindu Communities.

Key terms and concepts: Tino Rangatiratanga, Māori Renaissance, Hikoi, Liberal Christianity, Political Liberalism, Dawn Raids, Postmodernism, Pacific Christianity, Social Justice Movements, Waitangi Tribunal, Waitangi Day.

Readings:

REQ

Jeremy Carrette (ed) *Religion and Culture: Michel Foucault* New York: Routledge, 1999. Chapter Ten: ‘Is it Useless to Revolt?’ (1976). (pp.131-134)

Ranginui Walker *Ngā Pepa o Ranginui: The Walker Papers* Auckland: Penguin, 1996. Chapter Eight: ‘Māori and the media’. (pp.142-154)

Mason Durie *Te Whenua, Te Kāwanatanga: The Politics of Māori Self-Determination* Auckland: Oxford University Press New Zealand, 1998. (pp.115-145)

Albert Wendt *Tatauing the Post-Colonial Body*. Originally published in *Span* 42-43 (April-October 1996): 15-29.

www.nzepc.auckland.ac.nz/authors/wendt/tatauing.asp

Michael King *Whina: A Biography of Whina Cooper* Auckland: Penguin Books, 1991. Chapter Eleven: ‘Māori Land March’. (pp.206-228)

SUP

Betty K. Duncan 'Christianity: Pacific Island Traditions' in Peter Donovan (ed) *Religions of New Zealanders* Palmerston North: The Dunmore Press, 1996. (pp.30-40)

Call number: BL2615 R382 O 2ed

Lloyd Geering *Tomorrows God: how we create our worlds* Wellington: Bridget Williams Books, 1994. Chapter Seven: 'Religion as the Creation of Meaning' (pp.101-118)

Call number: B160 G298 T

14 September

Lecture Eight: Nukes, New Right Reforms and Activism in Aotearoa and the Pacific: 1980s.

Community Snapshot: Rastfarianism and New Age Religions.

Key terms and concepts: Political Ethics, Cultural Appropriation, New Right political theory, 'Claims Era', Indigenous theologies, Historical Construction, Muriwhenua, Nuclear testing, Protest music and Religion, Sport and Religion.

Readings:

REQ

Paul Morris & Delores Janiewski *New Rights, New Zealand: Myths, Moralities and Markets* Auckland: Auckland University Press, 2005. Chapter Two: 'Exegesis: Interpretations and Commentary'. (pp.28-37)

Gareth Shute *HipHop Music in Aotearoa* Auckland: Te Karuhi tā tāpui o Reed (Aotearoa), Reed Publishing (NZ), 2004. Chapter One: 'Stirrings in the Capital'. (pp.12-22)

Polonhou S. Pokawin 'Interaction between Indigenous and Christian Traditions' & Suliana Siwatibau 'A Theology for Justice and Peace in the Pacific' in Garry W. Trompf (ed) *The Gospel is Not Western: Black Theologies from the Southwest Pacific* Maryknoll, NY: Orbis Books, 1987. (pp.23-31; 192-197)

Herbs lyrics.

Christopher Nichol & James Veitch 'Rucking for Justice: Apartheid, the Churches and the 1981 Springbok Tour' in Nichols & Veitch (eds) *Religion in New Zealand* 2nd ed. Wellington: Tertiary Christian Studies Programme, 1983. (pp.287-312)

SUP

Sw. Anand Prahlad *Reggae Wisdom: Proverbs in Jamaican Music* Jackson: University Press of Mississippi, 2001. Chapter One: 'The Original Man: Culture and Ideology: A Contextual Framework'. (pp.1-31)
Call number: ML3532 P898 R

Michael Belgrave *Historical Frictions: Māori Claims and Reinvented Histories* Auckland: Auckland University Press, 2005. Chapter Three: 'Muriwhenua: Colonising in Retrospect'. (pp.86-133)
Call number: DU425.5 B429 H

21 September**Lecture Nine: Latter 20th century Post/Colonialism in Aotearoa and the Pacific: Religions and Historical Revisions.**

Community Snapshot: Civil/national religions.

Key terms and concepts: Post/colonial theories, The Social Gospel, Neo-colonialism, Orientalism, Self-determination, Secular religiosity, Commercialisation of Religions and Cultures.

Readings:

REQ

Homi K. Bhabha *the location of culture* London: Routledge, 1994. Chapter Seven: 'Articulating the Archaic: Cultural difference and colonial nonsense'. (pp.123-128)

Peter Lineham 'Social Policy and the Churches in the 1990s and Beyond' in Stenhouse & Knowles (eds) *The Future of Christianity: Historical, Sociological, Political and Theological Perspectives from New Zealand* Adelaide: ATF Press, 2004. (pp.142-182)

Linda Tuhiwai-Smith 'Building Research Capacity in the Pacific, for the Pacific and by Pacific Peoples' in Baba, Māhina, Williams & Nabobo-Baba (eds) *Researching the Pacific and Indigenous Peoples: Issues and Perspectives* Auckland: Centre for Pacific Studies, the University of Auckland, 2004. (pp.4-16)

Sir Paul Reeves 'Land as Heritage', Thursday 3rd of June 2004.
www.socialjustice.org.nz

SUP

John Anglim 'Neo-colonial Influences and Issues' in Quanchi & Adams *Culture Contact in the Pacific* Cambridge: Cambridge University Press, 1992. (pp.145-158)
Call number: 303.4821823 (WJ Scott Library)

Edward W. Said *Preface to Orientalism* Al-Ahram Weekly Online, Issue no. 6507-13, August 2003.
www.weekly.ahram.org.eg/2003/650/op11

28 September

Lecture Ten: Contemporary Aotearoa and Pacific Religions in Secular Interaction: Case Studies in Communities and Identities in Pluralism.

Community Snapshot: Jewish Communities.

Key terms and concepts: Pluralism, Pākeha spiritualities and land, Women's theologies, Eco-theologies, 20th century Covenant, Communities of Descent and Assent, Immigration, RMA 1991, Ecumenicalism.

Readings:

REQ

Paul Morris 'Community Beyond Tradition' in Heelas, Lash & Morris *Detraditionalization: Critical Reflections on Authority and Identity at a Time of Uncertainty* Oxford & Massachusetts: Blackwell, 1996. (pp.221-246)

Celine Hoiore 'A Maohi Perspective on Birth and Belonging' in Johnson & Filemoni-Tofaeono *Weavings: Women Doing Theology in Oceania* Suva: South Pacific Association of Theological Schools & Institute of Pacific Studies, University of the South Pacific, 2003. (pp.43-47)

Heide Pusch *Theological and Moral Aspects of the Prostitution Reform Bill* November 2002.
www.timbarnett.org.nz/documents/heide_paper.pdf

Susan Healey 'Seeing the Treaty as a Sacred Covenant', 6th February 2005
 Ecumenical Coalition for Justice, Aotearoa New Zealand.
www.socialjustice.org.nz/?sid=25&id=79

SUP

Peter Lineham & Chris Collins 'Religion & Sport' in Chris Collins (ed) *Sport in New Zealand Society* Palmerston North: Dunmore Press, 2000. (pp.287-305)

Call number: GV706.5 S764 IN

Tom Booking & Roberto Rabel 'Neither British Nor Polynesian' in Stuart William Greif (ed) *Immigration and National Identity in New Zealand: one people, two peoples, many peoples?* Palmerston North: Dunmore Press, 1995. (pp.23-49)

Call number: JV9262 133 A

5 October

Lecture Eleven: Conclusion: 'Who Are We Now?': Religious Interactions and Contestations in Cultural, Ethnic and Political Identities.

Community Snapshot: 'No Religion' and Muslim Communities.

Key terms and concepts: Late capitalism, Post-ideology, Māori Fundamentalist Movements, Post-liberalism, Political Correctness, Mātauranga Revival, Pacific Popular Cultures, Literature and Religions.

Readings:

REQ

Peter Lineham *Wanna Be in My Gang?* NZ Listener September 11-117 2004
Vol 195 No 3357.

www.listener.co.nz/issue/3357/features/2554/wanna_be_in_my_gang

Mike Riddell 'beyond Ground Zero: Resourcing faith in a Post-Christian Era Obligation' in Stenhouse & Knowles (eds) *The Future of Christianity: Historical, Sociological, Political and Theological Perspectives from New Zealand* Adelaide: ATF Press, 2004. (pp.215-230)

Ngati Awa Claims Settlement Bill, First reading, Tuesday 31st of August 2004.

www.clerk.parliament.govt.nz/hansard

Te Maire Tau 'Matauranga Māori as an Epistemology' in Sharp & McHugh *Histories, Power and Loss: Uses of the Past – a New Zealand Commentary* Wellington: Bridget Williams Books, 2001. (pp.61-73)

Leilani Tuala-Warren *A Study in Ifoga: Samoa's Answer to Dispute Healing* Te Matahauriki Institute, 2002. Chapter Four: 'Contemporary Forms of the Ifoga'. (pp.15-21)

www.waikato.ac.nz/publications-internal

Hill, King & Haas *Reconciling Biculturalism and Multiculturalism in Aotearoa/New Zealand* 'Being Pa'alagi'. (pp.3-7)

www.casi.org.nz/issues/community/RaceRelations

'Okusitino Māhina & Unaisi Nabobo-Baba 'The Issue of Pacific Past and Future: A Challenge for Pacific Students and Academics in the Present' in Baba, Māhina, Williams & Nabobo-Baba (eds) *Researching the Pacific and Indigenous Peoples: Issues and Perspectives* Auckland: Auckland University Centre for Pacific Studies, 2004. (pp.202-205)

SUP

Christopher van der Krogt 'Islam' in Peter Donovan (ed) *Religions of New Zealanders* Palmerston North: Dunmore Press, 1996. (pp.189-207)

Call number: BL2615 R382 O 2ed

Albert Wendt *Black Rainbow* Auckland: Penguin, 1992.

Call number: PR9397 S19 W473 B6

12 October

Lecture Twelve: Class Test (90 minutes) and Course Evaluations

Tutorial Programme

The tutorials will cover the readings and lecture for the present week.

Week beginning:

- 10 July** **First week – no tutorials.**
- 17 July** **(1) Describe the importance of cosmology, language and land in contemporary Māori and Pacific histories. Discuss one significant issue involved in research that Religious Studies scholars need to consider.**
- 24 July** **(2) Consider the interaction between Iwi, the British Government and Christian Missionaries during events surrounding the signing of the Treaty of Waitangi. Why did the New Zealand Company actively criticise Missionary involvement?**
- 31 July** **(3) Describe how Christianity was used to legitimate Raupatu (land confiscation) and how Christianity was used to challenge Raupatu.**
- 7 August** **(4) What did the nationalist Mau movement stand for? In what ways did the Mau movement draw on Samoan religious traditions in a new political context?**
- 14 August** **(5) Why did Pākehā artists and writers draw on Christian and Māori symbolism in Aotearoa? What are the differences between this and the development of the Cultural Centre in Hawa’ii? Discuss with reference to issues surrounding political and socio-economic interactions.**

Mid trimester break (21 August – 3 September 2006)

- 4 September** **(6) Discuss two examples of religious communities as part of cultural and political challenges to mainstream societal values and policy. Why was religion central to these counter-cultural movements?**
- 11 September** **(7) How does the study of the diversity of religions help us understand the uniqueness of Aotearoa and Pacific responses to international political issues?**
- 18 September** **(8) Does postcolonial theory mean the ‘end’ of colonialism, or does it indicate a response to colonialism?**
- 25 September** **(9) What is secular pluralism? How do communities of Assent and Descent respond differently to pluralism, and in what ways do communities of Assent and Descent overlap in Aotearoa and the Pacific?**
- 2 October** **(10) Consider the following statement: There is a unique Aotearoa and Pacific Spirituality. How would you argue for or against this claim using the theories and case studies covered in the course? What are the implications of this statement?**
- 9 October** **Class test – no tutorial**

Essays

The essays should be a thoughtful treatment of a well-defined topic, based on your own thinking and research. The participants are encouraged to come up with their own essay topics, but it is essential that they first discuss their plans with the lecturer.

1 Essays and assignments must be placed in the locked assignment box located near the programme administrator's office (HU 318), and students must date and sign the essay register when submitting an essay. **No responsibility will be taken for assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

2 Due dates:

The first essay is to be submitted by **5pm** on the **18th of August**.

The second essay is to be submitted by **5pm** on the **13th of October**.

3 Academic integrity and plagiarism

Academic integrity is about honesty – put simply it means *no cheating*. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. The University defines plagiarism as follows:

The presentation of the work of another person or other persons as if it were one's own, whether intended or not. This includes published or unpublished work, material on the Internet and the work of other students or staff.

It is still plagiarism even if you re-structure the material or present it in your own style or words.

Note: It is however, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing.

Plagiarism is prohibited at Victoria and is not worth the risk. Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning
- cancellation of your mark for an assessment or a fail grade for the course
- suspension from the course or the University.

Find out more about plagiarism, and how to avoid it, on the University's website:

www.vuw.ac.nz/home/studying/plagiarism.html

Penalties for late essays / assignments:

- 1 percent point per 24 hours will be deducted for late essays, up to 2 weeks from due date.
- to avoid these deductions, an extension may be sought with an explanation in writing. The reason for the extension does not need to be medical; in the event that it is, a medical certificate must be submitted.
- requests for extensions may be made to the tutor or the course co-ordinator.
- if an essay is handed in 2 weeks after the due date and an extension has not been sought the matter will be referred to the course co-ordinator who will make the final decision as to whether the essay shall be accepted for assessment or not.