

RELI 107

RELIGION, LAW AND POLITICS



**SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES
VICTORIA UNIVERSITY OF WELLINGTON
Trimester 2, 2008**

RELI 107

RELIGION, LAW AND POLITICS

Course co-ordinator: *Dr Geoffrey Troughton*
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Where and when: *Lectures: HU 323*
Tuesday 1:10 – 3:00pm
Tutorials: time and place tba

Religious Studies is in the Hunter Building. The programme administrator, Aliki Kalliabetsos, is in room HU 318. Her telephone number is 463 5299 and email is aliki.kalliabetsos@vuw.ac.nz **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, 9.30 - 12:00 and 2:30 - 4.00 pm. You can arrange to meet with Dr Troughton by appointment.

Course outline

1 The course aims:

The paper explores the connections between religious values, law and political process.

RELI 107 is the first step in a stream of politics-related papers in religious studies. It is also a useful broadening subject for students intending to major in Law, Politics, Public Policy and related areas.

From the 'war on terror' to the rise of 'family values' politics, understanding religion is an extremely important part of understanding the modern world. This paper offers information and critical skills which will enable you to draw connections between international events and developments in religious studies and legal and political theory.

The paper uses a mixture of presentation formats and speakers to make connections between theory and practice.

2 Course objectives are:

i Content objectives

To provide students with the information and critical skills to:

- Identify distinctive religious strands which have shaped the polities of NZ and other western societies
- Account for the different place of religion in the respective political cultures of the societies studied
- Critically interpret current religious or religiously-charged controversies, including (but not restricted to) legal protection of religious freedom; war, peace and violence; and gender and sexual politics.

ii. Academic skills objectives

To foster the ability to:

- Read, summarise and analyse a range of literature in the disciplines of religious studies, law and political science
- Draw connections between the orientations and issues of concern in each discipline
- Critically analyse cutting-edge issues in public life from the perspective of the interrelationship of religion, law and politics
- Write a consistent and coherent argument

iii. Discipline-focused objectives:

- To model an interdisciplinary approach to the study of religion, supplementing the approaches modeled in other RELI papers
- To provide students with the skills and knowledge to progress to higher-level RELI papers
- To enable students majoring in other disciplines to bring a sensitivity to religious issues to bear in relevant areas

3 **Rationale for assessment:** The assessment of this course relates directly to these objectives.

The quizzes ensure that students read and think about the required readings prior to tutorial discussion. They also give you continuous feedback on your level of understanding and development of the analytical skills required in the essays.

The library assignment provides practical training in the techniques of information retrieval and referencing relevant to this paper, and provides a structure within which students can begin guided work towards the essay.

The essay allows students to apply their analytical skills to information retrieved through library research on a set topic. Essays demonstrate the students' level of proficiency in finding, understanding, and using sources. They develop the skills of critical reading, analysis and organizing material necessary for continued study. The process also gives the opportunity to develop more in-depth knowledge of an area covered in the lectures and weekly readings.

The test allows students to demonstrate their knowledge and understanding of the material presented in the course and provides students the opportunity to reflect on their learning process throughout the term.

Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with their tutors for a discussion.

4 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.

5 **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. Attendance at 80% of tutorials is mandatory.

The marks for all quizzes will be added up and averaged to calculate the 15% of the overall grade for that component. Missing quizzes will receive 0/10.

6 **The course is internally assessed** by means of one long written essay, six short quizzes, one library assignment and one class test, as follows:

- **1 library assignment**, as set out below, due on **15 August**, worth **15%** of the final grade
- **1 essay of 2,500 words**, due on **19 September**, worth **40%** of the final grade
- **6 quizzes** completed at the start of the relevant lecture, collectively worth **15%** of the final grade
- A **class test** worth **30%** of the final grade

Mandatory Course Requirements The submission of the library assignment, essay, and the class test. Attendance at a minimum of 80% of tutorials.

7 **Required text:** There is no set textbook. The *RELI 107 Course Reader* should be obtained from the Student Notes shop at a cost of approximately \$30.

- 8 **Work-load (Recommendation of the Faculty of Humanities and Social Sciences):** For 100-level 18 points one trimester courses, 12 hours per week are recommended. An average student should spend 9 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[100 – level 1 trimester 18 points 12 hours]

9 **General University statutes and policies**

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 hardcopy or under “about Victoria” on the VUW homepage at:

http://www.vuw.ac.nz/home/about_victoria/calendar_intro.html

Information on the following topics is available electronically at:

http://www.vuw.ac.nz/home/studying/downloads/course_outlines_general_information.pdf

- Academic Grievances
- Student and Staff Conduct
- Meeting the Needs of Students with Impairments
- Student Support

- 10 **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.

- 11 **Use of Turnitin:** Student work provided for assessment in this course *may be* checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. *At the discretion of the School, handwritten work may be copy typed by the School and subject to checking by Turnitin.* You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.

- 12 **Supplementary Materials:** A website of materials related to RELI 107 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>.

- 13 **Evaluation:** This course will be evaluated by UTDC.

Lecture Programme

UNIT 1 GODS AND NATIONS

8 July Right, wrong and rules: religion and the law (GT)

15 July God, nation and power: religion and politics (GT)

22 July Religion and faith in the public square (JB)

29 July Religion and recent elections (GT)

UNIT 3 GOD, SEX AND THE STATE

5 August Abortion and the politics of birth (JB)

12 August Religion, marriage and civil unions (GT)

Mid-trimester break 18th August – 31st August 2008

2 September ‘Family values’ politics (GT)

UNIT 2 VIOLENCE AND THE SACRED

9 September Does religion promote violence? Case study 1: India (RW)

16 September Does religion promote violence? Case study 2: Colonial New Zealand (PM)

23 September Does religion promote violence? Case study 3: s. 59 (GT)

30 September Can religion reduce violence? Apology and reconciliation (CM)

7 October **Class Test**

Tutorial Programme

The required readings are essential background for the lectures and tutorials. Weekly readings should be completed **before each lecture**. The readings will be further discussed in the tutorials. The readings are all found in the *RELI 107 Course Reader*, which can be purchased at the Student Notes shop.

UNIT ONE GODS AND NATIONS

7 - 11 July No tutorials are held this week. Tutorial groups will be organised.

14 - 18 July God, nation and power: religion and politics

21 July – 25 July Religion and faith in the public square

28 July - 1 August Religion in recent elections

UNIT TWO GOD, SEX AND THE STATE

4 – 8 August Abortion and the politics of birth

11– 15 August NO TUTORIAL THIS WEEK

Mid-trimester break 18 August – 31st August 2008

1 – 5 September: What is a family? ‘Family values’ politics

UNIT THREE VIOLENCE AND THE SACRED

8 – 12 September: Does religion promote violence? Case study 1: India

15 – 19 September: Does religion promote violence? Case study 2: Colonial New Zealand

22 – 26 September: Revision for class test

29 September – 3 October: Can religion reduce violence? Apology and reconciliation

Essays

The essay should be a thoughtful treatment of a well-defined topic, based on your own thinking and research.

Topic

1. Should practices which are normally illegal be allowed when they are being done for religious reasons? Illustrate your argument with examples.
2. How important is religion in current New Zealand politics?
3. Does the public have a right to know a political candidate's religious beliefs?
4. 'Bringing religion into political debate debases both' Discuss, with reference to one issue you have studied in RELI 107.
5. Critically analyse the role of religion in one of the conflict situations you have studied in RELI 107.
6. 'Sexuality is a private matter and neither church nor state should try to regulate it'. Discuss, using specific examples.

The required readings may be used as sources for the essays, but **you must consult at least three other sources**. Once you have completed the library assignment, you will be well on the way with your research for the first essay. Additional reading suggestions may also be given in lectures.

Encyclopedias such as *The Encyclopedia of Religion* (New York: Macmillan, 1987) in the Reference Reading Room in the library can be helpful as each article also contains a bibliography, but **the research for the essay must extend beyond such sources**.

Submission of essays and assignments

You must submit two copies of each essay: one hard copy and one electronic copy. Hard copies 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. Electronic copies must be submitted via Blackboard, in either Word (.doc) or Rich Text (.rtf) format and named with your student ID number. **Essays submitted in only one form will be returned unmarked**. No responsibility will be taken for assignments pushed under doors or otherwise submitted in ways for which there is no record. Keep a copy of all work until it is returned.

Due dates:

- the library assignment is to be submitted by **15 August 2008**
- the essay to be submitted by **19 September 2008**
- quizzes are to be completed in the lecture in which they are conducted

Penalties for late essays / assignments:

- 2 percent per 24 hours will be deducted for late essays. After 14 days essays will still be accepted as part mandatory course requirements, but will receive 0%.
- essays submitted more than 14 days late will not be accepted for assessment unless prior written arrangement has been made with the course co-ordinator.
- essays submitted late due to medical or personal reasons must be given to the programme administrator accompanied by a certificate from a doctor or other professional.

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, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing, together with quotation marks when required.

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

How to cite books, articles and internet resources for essays in Religious Studies

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

Book – single author

Footnote:

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

Bibliography:

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

Book – two or more authors

Footnote:

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

Bibliography:

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

Chapter or article in edited multi-author volume

Footnote:

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

Bibliography:

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

Translated book

Footnote

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

Bibliography

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

Journal article – single author

Footnote:

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

Bibliography:

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

Journal article – two or three authors

Footnote:

Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5:1 (1978): 18.

Bibliography:

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5:1 (1978): 5-27.

Web site

Footnote:

Paul Kingsbury, "Inducing a Chronology of the Pali Canon," <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Bibliography:

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon." <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Reference work (e.g. encyclopaedia or dictionary)

Footnote:

Encyclopaedia Britannica, 15th ed., s.v. "Sufism."

Footnote:

Oxford English Dictionary, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

Sacred texts

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

The Bible

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

. . . as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

". . . Absalom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

. . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

Footnote:

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

The New Oxford Annotated Bible: The Holy Bible. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

The Qur'an

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

Footnote:

In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

Bibliography:

An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition). Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

Buddhist and Indian texts

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

Footnote:

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

Bibliography:

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

How to cite in the body of your essay

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called “in-text citation”, where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'an), and you should consistently use footnotes indicated by superscript numbers **ONLY**.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,¹ but wrong to write it like this². One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.³

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.⁴ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁵

If you cite source A, then cite one or more other sources,⁶ and then return to source A,⁷ it is best to repeat only the author's name,⁸ a shortened title, and the page number cited,⁹ rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

¹ Random correct placed footnote.

² Random incorrectly placed footnote.

³ Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

⁴ Ibid., 36. [This means the reference is to the same source, but with a different page number.]

⁵ Ibid. [This means page 36, exactly like the preceding footnote.]

⁶ T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

⁷ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

⁸ Madan, *Non-Renunciation*, 38-40.

⁹ Robinson and Johnson, *The Buddhist Religion*, 115.