

RELI 227

**GLOBAL CHRISTIANITY :
REBELLION, ORTHODOXY AND LIBERATION**

SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

VICTORIA UNIVERSITY OF WELLINGTON

Trimester 2 2008

RELI 227

GLOBAL CHRISTIANITY

Course co-ordinator: Dr Anna Gade
tel: 463 9739 HU 217

Where and when: Lectures: HU119
Thursday 2:10 – 4:00pm
Tutorials: Times and place to be advised.

Religious Studies is in the Hunter Building. The programme administrator, Alik 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 noon and 2:30pm – 3:30pm. You may arrange to meet with Dr Gade by appointment.

Course outline

1 This course provides an introduction to the phenomenon of global Christianity.

2 **Course aims and objectives:**

- **Firstly** to learn about foundational doctrines and institutions of Christian systems in social and historical context.
- **Secondly** to appreciate the diversity of global Christianities worldwide, in the past and the present.
- **Thirdly** to explore in-depth case studies to learn about Christianity in human lifeworlds such as art, music, politics and practice.

Academic skills objectives:

To foster the ability to:

- Work **critically** (for example, assessing claims and approaches about global Christianities).
- Work **creatively**, such as by developing essay writing assignments
- **Communicate** findings and perspectives effectively; to develop excellent **writing skills**

Discipline-focused objectives:

- Work **comparatively**, considering the diversity of global Christian experience
- to approach global Christian materials and **contextualise** them thematically and historically
- to recognise how the methods and tools of the academic study of religion illuminate understanding of world religious traditions **in preparation for further course work in religious studies.**

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

The weekly quizzes ensure that students read and think about the required readings. They also give continuous feedback on the level of understanding and development of the sorts of analytical skills that are required in essays.

The essays allow students to apply their analytical skills, depth with material, and to develop comparative frameworks. They develop the skills of critical reading, analysis and organizing material necessary for continued study. The process is also preparation for further academic study in the diversity of religious traditions.

The test allows students to demonstrate their knowledge and understanding of the material presented in the course and presents students; it offers an opportunity to reflect on their learning process throughout the term and synthesize data and approaches.

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 this outline 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** and all students should attend these. Tutorials deal with topics which arise out of and which complement the lecture programme. Attendance at 80% of tutorials is compulsory.

- 6 **The course is internally assessed** by means of the following:

- **an essay** of no more than **1,500** words, to be submitted by **Friday 15 August, 4:30 PM**, worth **30%** of the final grade. Students will develop a topic based on a tutorial reading assignment they select from the **first** part of the course.
- **an essay** of no more than **2,000** words to be submitted by **Friday, 3 October** worth **30%** of the final grade. Students will develop a topic based on a tutorial reading assignment they select from the **second** part of the course.
- **10 weekly quizzes**, worth **20%** of final grade. Material tested is to be drawn from the present week's reading and/or previous week's lecture and tutorial reading.
- **Final test**, worth **20%** of final grade.

The mandatory requirements for this course are the submission of 2 essays and 8 quizzes, and attendance at 80% of tutorials.

- 7 **Work-load (Recommendation of the Faculty of Humanities and Social Sciences)** For 200-level 22 points one trimester courses, 15 hours per week are recommended. An average student should spend 16 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

200 - level 1 trimester 22 points 18 hours

- 8 **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.victoria.ac.nz.

- 9 **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 copyright and other relevant issues.

- 10 **Class representatives:** Class representatives are elected in the first week or two of 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 listed on the Religious Studies notice board.

- 11 **Supplementary Materials:** A website of materials related to RELI 320 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>.

- 12 **Evaluation:** This course will be assessed by UTDC

Lecture/Tutorial Programme

The required readings are essential background for the lectures / tutorials and should be completed **before each lecture**. The readings will be discussed in the tutorials. It is essential that you attend the lectures and the tutorials.

THE LECTURES

The required readings are essential background for the lectures / tutorials and should be completed **before each lecture**. The readings will be discussed in the tutorials. It is essential that you attend the lectures and the tutorials.

You are urged to read the World News in the **Dominion Post** each day and to read current affairs journals such as the **Economist, Time Magazine and News Week/Bulletin** on a regular basis throughout this course.

Week 1 Thurs., 10 July	Introduction to "Global Christianities" Discussion: Mainstream Christian Popular Music in N.Z.
Week 2 17 July	Coming of Christianity Religious World of the Mediterranean of Late Antiquity; Jesus Movement; Paul and the "Invention" of Christianity
Week 3 24 July	Diversity and Global Vision Multiple Early Trajectories of Christianity; Gnostics
Week 4 31 July	Establishing Traditions, East And West The Great Church; Authorities and Debates: Doctrine and Divinity; Canon and Scripture; Religion and Political Power

- Week 5**
7 August
- Formations of Practice, Polity and Piety in Western Europe**
Monasticism; Mysticism; Ritual and Sacrament; Relics and Pilgrimage
- Week 6**
14 August
- Eastern Orthodoxy and Christian Minorities in the East; Boundaries of Latin Christianity**
Byzantine and Muslim Empires; Ethiopia; Contemplative Practice; Latin Church in Palestine and Spain; Christian and non-Christian "Others"
- Mid trimester break**
(18th August - 31st August 2008)
- Week 7**
4 September
- Reformation and Counter-Reformation in Western Europe**
Reformation; Counter-Reformation; Humanism; Enlightenment; Chant and Musical Change

Week 8
11 September

North and South: Roman Catholicism, Empire and Nation

Age of European Maritime Imperialism; Roman Catholicism and the New World; Mexico and the Philippines; Jesuit Order; Liberation Theology

Week 9
18 September

Experience in Asia, Africa and the Pacific

GUEST LECTURER:

Dr. Geoff Troughton (VUW), Christianity in New Zealand

Week 10
25 September

World Religion, Media and "Globalisation"

FILM: "The Tailenders" [Adele Horne]

Week 11
2 October

Contemporary Christian Thought in Global Perspective

GUEST LECTURERS:

Dr. Chris Marshall (VUW), Restorative Justice

Rev. Dr. Tim McKenzie (VUW), Christian Poetry in N.Z.

Week 12
9 October

FINAL TEST

Tutorial Programme

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

Tutorial questions for week beginning

7 July	no tutorial
14 July	no tutorial
21 July	Gnostics : Centre or Periphery? (Evagrius)
28 July	Doctrine and Polemic: Understanding Divinity
4 August	Institutionalizing Piety in the Latin Church (Mysticism, Monasticism, Pilgrimage)
11 August	Crossing Boundaries of Orthodoxy: The Jesus Prayer

Mid trimester break (18th August - 31st August 2008)

1 September	Liturgical and Social Change in Early Modern Christian Europe (Enlightenment)
8 September	Mexico's Virgin of Guadalupe: Resistance, Revival, and Revolution
15 September	Modern Global Christian Experience(s)
22 September	No tutorial
29 September	No tutorial
6 October	No tutorial

Essays

1 **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.

2 **Due dates:**

The first essay is to be submitted on **Friday 15 August, 4:30 PM**

The second essay to be submitted on **Friday, 3 October, 4:30 PM**

Quizzes are to be completed in class. There are no make-up quizzes except with valid medical excuse

3 **Penalties for late essays / assignments:**

- 2 percent per 24 hours will be deducted for late essays up to a maximum of 14 days, after that essays may could towards course requirements but will receive 0%;
- essays submitted more than two weeks late will not be accepted for assessment unless prior written arrangement has been made with the course coordinator;
- Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's or other appropriate certification.

4 **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.