

Faculty of Humanities and Social Sciences

RELI 107

RELIGION, LAW AND POLITICS



School of Art History, Classics and Religious Studies

Trimester 1

4 March – 3 July 2013

RELI 107

RELIGION, LAW, AND POLITICS

Course co-ordinator:	Dr. Benjamin Schonthal (Ben.Schonthal@vuw.ac.nz) Room: HU 114; Phone: 0211875314
Tutors:	Dr. Naomi Hilton (Naomi.Hilton@vuw.ac.nz) and Sophie Silvester (Sophie.Silvester@vuw.ac.nz.)
Where and when:	Lectures: HM LT 105 Wednesday 15:10 – 17:00 pm
Tutorials:	Times and Seminar Room TBA
Teaching dates:	4 March – 7 June 2013
Easter break:	28 March – 3 April 2013
Mid-trimester break:	22 – 28 April 2013
Study week:	10 – 14 June 2013
Exam/Assessment period:	14 June – 3 July 2013

Information on withdrawals and refunds may be found at
<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds>

Religious Studies is located in the Hunter Building. The programme administrator, Alik Kalliabetsos, is in HU 318 (463 5299), aliki.kalliabetsos@vuw.ac.nz. **Notices regarding the course or any information on changes will be posted on the notice board outside her office.**

Notices may also be communicated electronically, via email. Students who do not use their assigned @myvuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.

Office Hours: The main office is open Monday - Friday, 9.30 – 12:00 noon; 2:30 - 3.30 pm. You can meet with Ben Schonthal by appointment, and he will also answer emails promptly.

Course Outline

Course Prescription

What are the relationships between religion and politics? Is law always underpinned by religion? What drives some religious believers to conflict and violence in support of political aims, and others to peace and reconciliation? Lectures, tutorials and guest speakers enable a deeper understanding of both the New Zealand situation and some of the world's religious and political conflict areas.

Teaching Learning Summary

The course is delivered by means of one 2-hour lecture and one tutorial each week for 12 weeks.

1 The course and its aims:

This course explores the intersections of religion, law and politics in the modern world by reconsidering certain dominant assumptions about the relationship between the three. The first half of the course examines important theories and concepts in the study of religion, law and politics in the context of important court cases, public policies and political practices in America, India and New Zealand. The second half of the course looks at these concepts and theories in action in different, historically grounded case studies from Sri Lanka, Japan, New Zealand, Israel and elsewhere.

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

Understanding religion is an extremely important part of understanding the modern world. This course 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 course uses a mixture of presentation formats and speakers to make connections between theory and practice.

2 The learning objectives for this course are of three kinds:

a) Content objectives

- To help students think about the wide variety of ways in which law, politics and religion shape one another.
- To provide students with key concepts that will help them analyze the ways in which religious, political and legal actors and institutions interact. These include concepts such as secularism, religious freedom, legal pluralism, substantive and formal neutrality, accommodation, civil religion, religious nationalism and others.
- To introduce students to the unique challenges posed by the merging of politics, law and religion in a variety of Western and non-Western contexts.
- To make students aware of—and to stimulate students' interest in—important, contemporary controversies which emerge at the intersections of religious, legal and political practice. These include debates over the separation of church and state, the recognition of religious groups, the interpretation of religious freedom, the use of religious discourse in politics, etc.
- To familiarize students with certain key thinkers and political figures who have influenced public and academic debates on religion, law and politics.

b) 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

c) Discipline-focused objectives:

- To model an interdisciplinary approach to the study of religion, supplementing the approaches modeled in other RELI courses
- To encourage students to think about the contemporary political and legal salience of debates over the definitions and nature of religion.
- To provide students with the skills and knowledge to progress to higher-level RELI courses
- To enable students majoring in other disciplines to bring a sensitivity to religious issues to bear in relevant areas

Students who pass this course should have attained these objectives

3 Rationale for assessment:

The assessment of this course relates directly to these objectives.

Regular online quizzes ensure that students read and think about the required readings (due at least **30 minutes prior to lectures**) and tutorial discussion. They also allow for continuous feedback on levels of understanding and development of the analytical skills required in other assignments.

The sources assignment is designed to build students' skills in finding and using different kinds of sources, critically analyzing authors' views, and communicating their ideas effectively in keeping with standard scholarly conventions and expectations.

The essay is the major assignment for the course. It allows students to apply their analytical skills to information relating to the lectures and weekly readings, and retrieved from the library. 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 trimester.

4 This course is delivered through a combination of lectures and tutorials.

The **lecture programme** follows. Lectures may be varied from time to time. As much notice as possible will be given if changes occur.

Lectures are an essential part of the course, and attendance is encouraged in the strongest possible terms. **Lectures do not merely repeat the content of the readings; they contain other information and ideas for which you will also be responsible.** The course is designed as an integrated combination of lectures, readings and tutorials, and all components are necessary for students to do well.

5 Tutorials

Tutorials are held weekly, and deal with topics which complement the lecture programme. They provide an opportunity to discuss aspects of the course in a small group and develop the ability to contribute to discussions. Tutorials also include time given to explaining requirements for assessed work, and development of skills relevant to that work. **Tutorial times will be posted on the notice board in the first week of the trimester.**

6 Mandatory requirements:

The mandatory requirements for this course are: submission of the assignment, essay, and the class test; attendance at a minimum of 7 of tutorials.

7 Assessment requirements:

The course is internally assessed by means of one assignment, one essay, eight short quizzes, and one class test as follows:

- **Sources Assignment: 1000** words, due **Monday, 25th March, 5pm** , worth **20%** of the final grade
- **Essay:** 1500 words, due **Friday, 31st May , 5pm** worth **30%** of the final grade
- **Quizzes:** eight multi-choice quizzes based on the content of the compulsory readings, to be **completed on Blackboard at least 30 min prior to the relevant lecture (by 2:40 PM)** collectively worth **16%** of the final grade (late quizzes will be subject to a 35% penalty).
- **Test:** In-class test on **June 5**, worth **34%** of the final grade

NOTE: All assignments must be submitted in hard copy to the assignment box outside the Religious Studies office (HU 318). Please make sure to attach the appropriate **coversheet**, which will be available on Blackboard.

When you submit your hard copy, please sign the sheet to document that you submitted your assignment, and when. **No responsibility will be accepted for assignments for which there is no record of submission.** Students should keep a copy of all their work until it is returned.

The **essay** must be submitted in **electronic form on Blackboard, AND to the assignment box.** Electronic submission via Blackboard alone is not sufficient.

Late Papers will be marked down **2% points for every 24 hours** that they are submitted after the due date, *including* holidays and weekend days. Extensions may be given in cases of medical necessity (with presentation of **notes from medical providers**). Extensions **should be discussed with one's tutor at least 48 hours before the assignment due date.**

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 about those concerns.

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

For 100-level 20 points one trimester courses, 16 hours per week are recommended. An average student should spend 13 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

9 Required text:

There is no set textbook or course reader. All readings are made available to students electronically, via Blackboard.

10 Where to find more information:

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar (See Section C).

Other useful information for students may be found at the Academic Office website, at www.victoria.ac.nz/home/about/avcademic.

11 Academic Integrity and Plagiarism:

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism>

12 Religious Studies uses the software “Turnitin” to check student work for plagiarism:

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 head of 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.

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 listed on the Religious Studies notice board. You can find more information on Class representatives on the VUWSA website.

14 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 Level 0 Kirk, facing Hunter Courtyard tel: 463 5999.

15 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>. 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

16 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, **you must gain permission from the lecturer, tutor or the relevant programme administrator** and complete a disclaimer form which advises of copy right and other relevant issues.

17 This course is evaluated by CAD.

Lecture Programme Summary

The lectures (**HM LT 105, Wednesday 3:10-5:00PM**) constitute the core of the course. Readings supplement the lectures, but do not substitute for them (nor vice versa). It is crucial for both the class test and the essays that students *both* attend all lectures *and* do all readings. A list of your readings follows

*** = quiz this week**

6 March (Week 1)	Introduction to Religion, Law and Politics
13 March (Week 2)*	Separating Religion and Politics through Law: Secularism and Religious Freedom
20 March (week 3)*	Legal Religion?: Judging Religions in the Courts in the U.S.

-/MON, MARCH 25TH, 5PM Library Assignment Due- 20% of Grade]-

27 March (Week 4)*	Religious Law? Gender, Equality and Legal Pluralism
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EASTER BREAK

28 March – 3 April 2013

10 April (Week 5)*	The Multi-Religious Polity? Accommodating Religious Diversity in 'Multicultural' NZ*
17 April (Week 6)*	Political Religion? Religious Politics? Nationalism and Civil Religion in the U.S.

MID-TRIMESTER BREAK 22 – 28 April 2013

1 May (Week 7)*	Religion, Marriage and Family (GT)
8 May (Week 8)	Buddhism and Politics: Aum Shinrikyo; Sri Lanka (MR)
15 May (Week 9)*	Religion and politics in Israel (PM)
22 May (Week 10)*	Religion and reconciliation (CM)
29 May (Week 11)	Religion, law and politics: Reconsiderations & Conclusions.

[FRI, MAY 31, 5PM Essay Due- 30% of Grade]

5 JUNE (Week 12)	CLASS TEST-34% of Grade
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Lecture Programme: Weekly Course Readings

Weekly readings, and the quizzes that go with them, should be completed **before each lecture, by 2:40 pm** on the relevant week; quizzes will be based on the required readings only; all set readings will be further discussed in the tutorials. The readings are all found in the relevant folders on the 'course resources' section of the RELI 107 Blackboard site; the quizzes are in a folder in the 'assignments' section. An asterisk below (*) denotes a week where you have a quiz to complete.

(Week 1) Introduction to Religion, Law and Politics

Focus: How should one define religion, law and politics? In what ways are they distinct entities? In what ways are they similar or related?

Required reading

No readings due.

(Week 2) Separating Religion and Politics through Law: Secularism and Religious Freedom*

Focus: Why separate religion from law, politics and/or the state? What are some of the important models for structuring 'church-state' relations? England has an established church. Do you think that's a problem, why or why not?

Required Reading [NOTE: *These readings, written by four well-known authors, contain influential and important defenses of secularism and/or sensible 'distancing' of religion from state. Read them and ask yourself 'What vision of religion-state relationship is being advocated and why?' Also think about how each understands the link between secularism and democracy and religious freedom.*]

Madison, James. "Memorial and Remonstrance Against Religious Assessments" (Annotated and Edited by Schonthal), ~3 pp.

Smith, Donald Eugene "India as a Secular State" In *Secularism and its Critics*. Edited by Rajeev Bhargava. Delhi, India: Oxford University Press, 1998. 177-183

Stepan, Alfred. "Religion, Democracy and the "Twin Tolerations"" *Journal of Democracy* 11(4) (2000). 37-43.

Bhargava, Rajeev. "States, Religious Diversity and the Crisis of Secularism" *The Hedgehog Review* (2010). 8-21.

Required Google-ing (Find and Read)

- The 1ST Amendment of the U.S. Constitution (1791)
- NZ bill of rights Act of 1990, Articles 13, 15, 20

Suggested Google-ing

- Constitution of India: Preamble, Articles 15, 16, 25, 26, 19, 30

(Week 3) Legal Religion? Judging Religion in America and the U.K.*

Focus: What is the difference between objective and subjective definitions of religion and how do such definitions effect the processes and outcomes of legal cases? What are the broader implications of these definitional dilemmas? Is Scientology a religion *and/or* should it be for the purposes of law?

Required Reading:

Sullivan, Winnifred Fallers. “Judging Religion” *Marquette Law Review* 81 (1997): 441-460.

“Hubbard’s Early Life and Beliefs” from “Scientology” in *Encyclopedia Britannica online*. ~1p.

Urban, Hugh. *The Church of Scientology: A History of a New Religion*. Princeton: Princeton UP, 2011, 155-177.

Read Selections from *The Founding Church of Scientology v. U.S.* (1969)

[*Note: This is a published court decision. I have marked off sections for you to read. However, I have given you the entire decision so that you can see how these things are drafted. Those of you who progress in the study of religion and law should get used to reading these sorts of legal documents. If you’re interested, please read the whole thing and look at referred cases, e.g. Ballard v. US*]

Suggested Reading:

The rest of Urban’s book on Scientology, listed above.

(Week 4) Religious Law? Gender, Equality and Legal Pluralism in India*

Focus: What is legal pluralism and what are its pros and cons? How do issues of gender and equality complicate the implementation of Muslim Personal law in India? What do you see as a fair outcome in the Shah Bano case and why?

Required Reading:

Hussain, Jamila, “More than one law for all: Legal Pluralism in Southeast Asia” *Democracy and Secularity* 7 (2011): 374-389. Pp. 374-379.

[*NOTE: This is a basic introduction to the idea of legal pluralism*]

Galanter and Krishanan, “Personal Law Systems and Religious Conflict” In Gerald Larson (ed.) *Religion in Personal Law in Secular India: A Call to Judgment*. Bloomington: Indian University Press, 270-277.

Pathek Z. and Rajan, R.S. “Shah Bano” *Signs* 14(3) (1989): Pp. 558-582

[*NOTE: This may be a tad difficult, but take your time to work through it. The Shah Bano case is, perhaps, the single-most important personal law case world-wide in the last three decades.*]

Suggested Reading:

Williams, Rowan “Civil and Religious Law in England: A Religious Perspective” *Journal of Ecclesiastical Law* 10(3) (2008). 262-282

Anderson, Michael R. “Islamic Law and the Colonial Encounter in British India” *WLUML Occasional Paper* No. 7 - June 1996, 3-24.

EASTER BREAK 28 MARCH – 3 APRIL 2014

(Week 5) The Multi-Religious Polity? Accommodating Religious Diversity in ‘Multicultural’ N.Z.*

Focus: What challenges does religious diversity pose to liberal states? What is multiculturalism according to Kolig and Modood? Is it different from pluralism according to Eck? How would you describe NZ’s approach? What do you think of the Alliance of Civilizations and the Building Bridges programs? Will they be effective or not?

Required Reading:

Kolig, Erich. “A Gordonian Knot of Rights and Duties: New Zealand’s Muslims and Multiculturalism” *NZ Journal of Asian Studies* 8(2) (2006): 45-68.

[NOTE: I am not endorsing Kolig’s positions here. This article is meant to introduce the NZ case as well as a understanding of multiculturalism, as understood by Kolig.]

Modood, T. “Remaking Multiculturalism after 7/7” *OpenDemocracy* (Sep 2005):1-7.

Eck, D. “From Diversity to Pluralism” (Short essay from her Pluralism Project website, pluralism.org) ~3 pp.

Read the two NZ Ethnic Affairs Action Plans attached: (1) *The Alliance of Civilizations* and (2) *The Building Bridges* Program outline.

Suggested Googling

*International Covenant on Civil and Political Rights, 1966. Article 18:

<http://www2.ohchr.org/english/law/ccpr.htm>

NZ Bill of Rights Act of 1990, Articles 13, 15, 20

NZ Human Rights Commission *Statement on Religious Diversity*

(Week 6) Political Religion?: Nationalism and Civil Religion in the USA*

Focus: What is the difference between nationalism and civil religion? Which concept better describes the links between religion, law and politics in America? Does NZ have a civil religion or religious nationalism?

Required Reading:

Anderson, Benedict. *Imagined Communities: Reflections the Origins and Spread of Nationalism*. London: Verso, [1983] 2006. 1-7

Heclo, Hugh. "Is America a Christian Nation?" *Political Science Quarterly* 122 (2007), 59-87.

Bellah, Robert. "Civil Religion in America" *Daedalus* 96(1) (1967), 1-21.

[NOTE: This is a classic work. You don't have to assimilate the whole thing, but you should work through it as best you can. When you read this, ask yourself 'What is his understanding of civil religion?']

MID-TRIMESTER BREAK, 22 – 28 April 2013

29 April – 3 May (Week 7) Religion, Marriage and Family (GT)*

Key Concepts: Civil Disobedience; Two Kingdoms; Prophetic; Conscience; Catholic Worker

Focus: Why do some politicians find 'the family' such an attractive concept, and how do religious messages contribute to its political success?

Is there anything sacred about marriage? Should there be any constraints on who can marry?

Required Reading:

Dowland, Seth. "Family Values" and the Formation of a Christian Right Agenda." *Church History* 78, no. 3 (2009): 606-31.

Coontz, Stephanie. *Marriage, A History: From Obedience to Intimacy or How Love Conquered Marriage*. New York: Viking, 2005, 263-280.

Suggested Reading:

Coleman, Peter. *Christian Attitudes to Marriage: From Ancient Times to the Third Millennium*. London: SCM Press, 2004, 198-226.

Stacey, Judith. *In the Name of the Family: Rethinking Family Values the Postmodern Age*. Boston: Beacon, 1996, 38-51.

6 – 10 May (Week 8) Buddhism and Politics: Aum Shinrikyo; Sri Lanka (MR)

Key Concepts: Apocalyptic; Millenarian; Syncretism; Cult; Anti-cult Movement; Tamil; Just War

Focus: What do we learn from Asian cases about 'cults', and the attempts of governments to oversee, regulate and guard against them?

Required Reading:

Hardacre, Helen. 'Constitutional Revision and Japanese Religions.' *Japanese Studies* 25, no. 3(2005): 235 – 247.

Bartholomeusz, Tessa. 'In Defense of Dharma: Just-War Ideology in Buddhist Sri Lanka.' *Journal of Buddhist Ethics* 6 (1999): 1-16.

13 – 17 May (Week 9) Religion and politics in Israel (PM) *
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Focus: Is the Palestinian–Israeli situation a religious conflict?

Required Reading:

Flores, Alexander. 'Islamic Themes in Palestinian Political Thought.' In *Islam, Judaism, and the Political Role of Religions in the Middle East*, ed. John Bunzl, 156-165. Gainesville: University Press of Florida, 2004.

Ehrlich, Avishai. 'Israel, Religion, and Peace.' In *Islam, Judaism, and the Political Role of Religions in the Middle East*, ed. John Bunzl, 166-189. Gainesville: University Press of Florida, 2004.

Gelvin, James L. *The Israel-Palestine Conflict: One Hundred Years of War*, 2 ed. Cambridge: Cambridge University Press, 2007, 1-13.

Suggested Readings (Optional)

Phillips, David. *Bullets to Ballots*. New Brunswick: Transaction Publishers, 2009, 69-105.

Bidusa, David. Religion of Politcis in Israel. *Estidos Avancados* 22(62) 2008 95-118.

20 – 24 May (Week 10) Religion and reconciliation (CM) *

Key concepts: Responsibility; Justice; Reconciliation; Apology; Reparation; Retribution

Focus: What responsibilities do present generations have for the wrongs of the past? Is an institution like the Truth and Reconciliation Commission legitimate in a liberal democracy?

Required Reading:

De Gruchy, John W. 'From Resistance to National Reconciliation: The Response and Role of the Ecumenical Church in South Africa.' In *Retribution, Repentance and Reconciliation*, ed. Kate Cooper and Jeremy Gregory, 369-84. Rochester: Boydell Press, 2004.

Haws, Charles G. 'Suffering, Hope and Forgiveness: The Ubuntu Theology of Desmond Tutu.' *Scottish Journal of Theology* 62, no. 4 (2009): 477-89.

27 – 31 May (Week 11) Summary: Religion, Law and Politics Reconsidered & Reconfounded

Focus: How does the case of Muslim veiling in France serve to embody the issues we've looked at this Trimester?

Required Reading:

Fernando, Myanthi. Reconfiguring Freedom: Muslim Piety and the Limits of Secular Law and Public Discourse in France." *American Ethnologist* 37(1) (2010): Pp. 19-35.

3 – 7 June (Week 12) CLASS TEST

Tutorial Dates

Tutorial attendance is a mandatory course requirement: come to tutorials prepared to ask questions about the issues raised in the lectures and readings for each week, and to participate in discussion. The required readings are essential background *both* for the lectures and tutorials.

+PLEASE NOTE: due to the Easter break holiday this trimester, tutorials relating to the topic “Religious Law? Legal Pluralism in India and Canada” will be held in two different weeks, depending on whether students are in the Wedn or Thur sessions. The WEDN tutes will meet on Wednesday 27th March; the THUR tutes will meet on Thursday 4th April.

4 – 8 March (Week 1)	NO TUTORIAL
11 – 15 March (Week 2)	Separating Religion and Politics Through Law
18 – 22 March (Week 3)	Legal Religion?: Judging Religions in the Courts

25 – 27 March (Week 4A, WED Tut)⁺ Religious Law? Legal Pluralism in India and Canada

Easter Break 28 March – 3 April 2014

4-5 April (Week 4B, THUR Tut)⁺	Religious Law? Legal Pluralism in India and Canada
8 – 12 April (Week 5)	The Multi-Religious Polity
15 – 19 April (Week 6)	Nationalism and Civil Religion

MID-TRIMESTER BREAK, 22 – 28 April 2013

29 April – 3 May (Week 7)	Religion, Marriage and Family
6 – 10 May (Week 8)	Buddhism and Politics: Aum Shinrikyo; Sri Lanka
13 – 17 May (Week 9)	Religion and politics in Israel
20 – 24 May (Week 10)	NO TUTORIAL
27 – 31 May (Week 11)	The Case of the Veil in France plus Summary & Revision
3 – 7 June (Week 12)	NO TUTORIAL

Assignment One: Library Assignment

This assignment is worth 20% of your final grade for this course. It is due on **Monday 25th March, 5pm.**

This assignment is designed to build your skills in three key areas:

- Finding and making use of different kinds of source material
- Critical analysis of an author's position on a topic
- Communication and presentation of writing in keeping with scholarly conventions

Assessment criteria:

The assessment criteria will be the same for each assignment:

- Content: completion of all components of the assignment, as instructed
- Critical analysis: quality with which the authors' key arguments are identified and evaluated
- Communication: use of correct bibliographic form, and clarity of expression

Coversheet:

Be sure to attach the appropriate coversheet to your work – as provided on Blackboard.

LIBRARY ASSIGNMENT

Completing this assignment will also help you prepare for the main piece of assessment for this course, your essay. The two pieces of work are designed to be complementary.

Instructions:

To complete this assignment, you need to choose your topic for the essay first. Essay topics are listed in the Course Outline as follows. Please make sure to **write your chosen essay topic clearly** at the beginning of your Assignment.

Having chosen your topic:

1. **Use the library catalogue** to find **THREE** academic books from the Victoria University Library which are not listed in the course bibliography or assigned as a course reading, but which are likely to provide useful material for the topic you have chosen for your essay.
2. **Use a database** (either Academic Onefile, ProQuest or ATLA) to find **THREE** academic journal articles (either from e-journals or printed journals) which relate to the topic you have chosen for your essay.
 - a. You must use one of the databases listed above
 - b. The articles must be refereed/peer-reviewed
3. **Print the abstracts** for the articles from the database; make sure to attach these abstracts to the hard copy of your Library Assignment

- a. NB: the purpose of printing these is to demonstrate a) your use of one of the listed databases, and b) the ‘refereed’ status of the source. Therefore, it is essential that you print the page.
 - b. Do not simply copy and paste the abstract contents into the body of your assignment.
4. Compile all the sources you have found into a **bibliography**, following the appropriate conventions for citation of books and journal articles.
 - a. This must be completed in the Chicago style, as exemplified in the Course Outline.
5. Write a **brief analysis of the journal articles** you have found (about 300 words each). Each analysis should be completed under the following sub-headings:
 - a. Argument (summarise the author’s main argument)
 - b. Evidence (what key evidence does the author supply in support of this argument)
 - c. Alternative interpretations (if relevant, note what position(s) the author is refuting – whether implied or stated)
 - d. Evaluation (briefly indicate whether and why you are persuaded by the author’s argument)

Assignment Two: Essay

ESSAY WRITING

Essay writing is one of the most important components of your entire education. It develops key skills like:

- **Critical thinking** (in analysing your materials);
- **Creative thinking** (in conceiving of an original argument);
- **Communication** (in organising and articulating your ideas).

Please note that considerable time will be given during tutorials to explaining how to write successful essays. Your tutors will carefully explain what we are looking for, and how to do it. Look out for tips during lectures too.

Expectations of reading and research:

The required readings may be used as sources for the essays. However, your essay bibliography must include **at least three other scholarly sources**, and contain **not less than six scholarly items**. 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.

Assessment criteria:

Essays will be marked on the basis of the following areas:

- Focus
- Organisation
- Argumentation
- Research and comprehension
- Referencing and style

The essay marking coversheet, posted on Blackboard, will give you excellent guidance on markers' expectations. You are encouraged to use this coversheet as a tool for self-diagnosing the strengths and weaknesses of your work.

ESSAY

Your essay is due on **Friday 31st May at 5:00pm**. It should be 1500 words long, and is worth **30%** of final course grade.

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

Select a question from the following options:

1. Critique or defend the following statement using examples from your research and/or from the lectures:
'Religion, law and politics are distinct entities and should be kept separate. By separating these three, the instruments of justice (e.g. courts) and institutions popular government (e.g. parliament) will remain free from religious bias.'
2. Is it a good idea for 'secular' states recognize and accommodate religious practices, convictions and identities, why or why not? What are some examples of successful or unsuccessful attempts at so doing?
3. Why is 'the family' such an attractive concept for politicians and how do religious messages contribute to political success? Use examples.
4. Is resistance to the state justifiable on religious grounds? Should such resistance be protected? Discuss, with reference to at least one specific example.
5. What are some of the main issues at stake in the confrontation between EITHER the Japanese government and Aum Shinrikyo OR conflicting parties in Sri Lanka? What do we learn about those issues from analysis of the facts?
6. What are the principal obstacles to peace in the Middle East?
7. Analyse the role of religion in South Africa's Truth and Reconciliation Commission.

Or

8. Analyse the role of religion in one current legal or political debate.

NOTE: Answers to this final question will need to demonstrate attention to the current debate (e.g. in the press or other relevant literature/media), and be informed by scholarly perspectives.

Essays should address the following factors: What is the debate? What is at stake? What religious perspectives are evident, and why do they matter?

General Policies on Submission of Assignments

Penalties for late essays / assignments:

The standard Religious Studies Programme penalty of 2% per 24 hours may be deducted for essays and assignments that are submitted late, without a prior arrangement for extension.

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. Assignments submitted more than two weeks late will not be graded.

Submission of electronic and course copies:

Remember that essays and assignments must be placed in the locked assignment box located near the programme administrator's office, Hunter 318, and students must date and sign the essay register to indicate an essay has been submitted. **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.

Essays **must also be submitted electronically** via the Blackboard site. Essays not submitted by 5 pm on the due date will be treated as late, and penalised accordingly, just as essays not received in course copy by the due date.

Submission of quizzes:

Electronic quizzes on the weekly readings must be submitted by 2.40 pm, before the lecture on the relevant week. Quizzes that are submitted late will be subject to a 35% penalty (i.e. 0.7 out of a possible 2.0 per quiz).

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

What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you **MUST** cite your sources in ALL cases. This means you should basically do two things:

- (1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use **quote marks** around all words that are not yours; and
- (2) You should **footnote** your source for all **direct quotes** (see (1)), **facts, ideas, ways of approaching your problem, sources of inspiration**, etc. – in other words, you should **acknowledge your source in absolutely ALL cases** where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . ."; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to **phrase your writing** in the body of your essay so that your **debts to your sources are clear**, where possible. Use phrases such as, "According to Smith," "Following Scrimgeour, we might say that . . ." "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

How to cite

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 *Āṅgīra-śāstra* – An Early Tathāgatarbha Text," *Numen* 42 (1995): 12.

Bibliography:

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Āṅgīra-śāstra* – An Early Tathāgatarbha 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, no. 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, no. 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:

". . . Absolom 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" (*Mahā parinibbā na 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.