

Faculty of Humanities and social Sciences

RELI 212

Religions, Culture and Politics in Aotearoa and the Pacific



Religious Studies

School of Art History, Classics and Religious Studies

Trimester 1

4 March – 3 July 2013

RELI 212

RELIGIONS, CULTURE AND POLITICS IN AOTEAROA AND THE PACIFIC

Course co-ordinator:	Dr Geoff Troughton (geoff.troughton@vuw.ac.nz) Room: HU 319; Phone: 463 5590
Tutor:	Michael Barlow (michael@sprigontinakori.co.nz)
Where and when:	Lectures: Thursday, 11:00 – 12:50 HMLT 104
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
Examination/Assessment Period:	14 June – 3 July 2013

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

Religious Studies is at Hunter. The programme administrator, Alikali 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 Programme 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 and 2:30 - 3.30 pm. You can arrange to meet with Geoff Troughton by appointment, and he will also answer emails promptly.

Course outline

Teaching/Learning Summary

This course shall be taught by means of one two hour lecture per week and 9 tutorial sessions scheduled throughout the trimester.

Course Prescription

This course examines religious traditions in New Zealand and in the Islands of the Pacific. It focuses particularly on histories of religious change, and on questions relating to the influence of religions on the development of culture, politics, and society in the region.

The course learning objectives

Students passing this course should be able to:

- identify major aspects of the religious history of Aotearoa and the Pacific;
- analyse the role of particular people, movements, and events in the history of religions in the region;
- read and analyse source materials and assess the quality of secondary materials;
- develop critical thinking, reading, and academic research and presentation skills.

The course aims

- To introduce students to the story of religions in Aotearoa and the Pacific, with particular emphasis on religions' relevance for issues of national, community and political identity.
- To develop students' critical awareness of religions' roles in the political and cultural changes experienced in the region over the past two hundred years.
- To engage with political and cultural issues relating to the plurality and diversity of the religions of Aotearoa and the Pacific, and develop a critical awareness of problems involved in study of such diversity.
- To assist students to understand various different types of religious phenomena.

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 lectures and tutorial discussion. They also allow for continuous feedback on levels of understanding and development of the analytical skills required in the essays.
- **Essay one (the biography assignment)** allows students to consider the contribution of one significant figure in the story of religion in Aotearoa or the Pacific. Students will learn to place individual's lives and contributions in a broader context, think carefully about connections between individuals and wider processes, and reflect critically on the biographical source consulted.
- **Essay two** allows students to research a particular topic of interest to them. Essays demonstrate students' levels of proficiency with regard to finding, understanding, and using sources. In so doing they will develop the skills of critical reading, analysis and organizing material necessary for continued study.
- **The class test** allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed, and creates an opportunity to review and reflect on what they have learned in the course as a whole.

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

For 200-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.

Assessment requirements

The course is internally assessed by means of two essays, 5 quizzes, and one class test as follows:

- **Five quizzes:** assessing the Required Readings on selected weeks, collectively worth **10%** of the final grade, to be held in lecture time (see Lecture Programme for details);
- **Essay 1:** a 1200-word biographical assignment, **due Friday 12 April**, worth **20%** of the final grade
- **Essay 2:** a 2500-word essay, **due Friday 31 May**, worth **40%** of the final grade
- **In-class test:** on **Thursday 6 June** worth **30%** of the final grade

Required text

There is no set textbook and no Course Reader. **All weekly readings will be available on Blackboard.** A short bibliography of relevant general texts follows; students are encouraged to approach Dr Troughton for suggested supplementary readings in areas specific to their interest and essay research focus.

Two key recommended texts are readily available, in the library and elsewhere:

- Davidson, Allan K., and Peter J. Lineham, eds. *Transplanted Christianity: Documents Illustrating Aspects of New Zealand Church History*. 4th ed., Palmerston North: Massey University, 1997.
[Available online at: <http://www.massey.ac.nz/~plineham/RelhistNZ.htm>].
- Troughton, Geoffrey, and Hugh Morrison, eds. *The Spirit of the Past: Essays on Christianity in New Zealand History*. Wellington: Victoria University Press, 2011.

All undergraduate textbooks and student notes will be sold from the Memorial Theatre Foyer from 11 February to 15 March 2013, while postgraduate textbooks and student notes will be available from vicbooks' new store, Ground Floor Easterfield Building, Kelburn Parade. After week two of the trimester all undergraduate textbooks and student notes will be sold from vicbooks, Easterfield Building.

Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available.

Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

Mandatory course requirements

To gain a pass in this course each student must: attend a minimum of 8 tutorials; submit the essays; sit the class test.

Where to find more detailed 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/avcacademic.

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.

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 out more information on Class Representatives on the [VUWSA website](#).*

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 wing on the Hunter courtyard. tel:463 5999.
http://www.victoria.ac.nz/st_services/slss/index.aspx

Supplementary Materials

A website of materials related to RELI 212 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz

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>

The Religious Studies Programme 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.

For guidance in essay writing and presentation of bibliographies please refer to Religious Studies guidelines for essays, attached.

This course will be evaluated by CAD.

Lecture Programme

The Lecture Programme and required readings follow. Note that the required readings are essential background for the lectures/tutorials and should be completed before each lecture.

An asterisk below (*) denotes a week where you will have an in-class quiz to complete relating to the Required Reading.

7 March

L1: Introduction to Religion in Aotearoa and the Pacific

Key terms and concepts: Theories of the Secular; Spirituality; Culture; Historiography; Tikanga; Whenua; Tohunga; Matai; Rangatira.

Required Reading:

Stenhouse, John. 'Secular New Zealand, or God's Own Country?' In *New Vision New Zealand*, vol. 3, ed. Bruce Patrick, 79-92. Auckland: Tabernacle Publishing, 2008.

Walker, Ranginui. *Ka Whawhai Tonu Matou*. Auckland: Penguin, 1990, pp. 9-23, 63-77.

14 March

L2: Christianisation of New Zealand and the Pacific, 1800-1840 *

Key terms and concepts: Evangelicalism; Conversion; Missionaries; Indigenous agents; Protestant; Modernity; Literacy; Cargo Cult.

Required Reading:

Ballantyne, Tony. 'Christianity, Colonialism and Cross-cultural Communication.' In *Christianity, Modernity and Culture*, ed. John Stenhouse, 23-57. Hindmarsh: ATF Press, 2005.

Supplementary Reading:

Paterson, Lachy. 'Maori "Conversion" to the Rule of Law and Nineteenth-Century Imperial Loyalties.' *Journal of Religious History* 32, no. 2 (2008): 216-233.

Latukefu, Sione. 'Pacific Islander Missionaries.' In *The Covenant Makers: Islander Missionaries in the Pacific*, eds. Doug Monro and Andrew Thornley, 17-39. Suva: Pacific Theological College, 1996.

21 March

L3: Religion, Settlement and the State, 1840-1860

Key terms and concepts: Treaty of Waitangi; Covenant; Declaration of Independence; Established Church; New Zealand Government; Colony; Religious Settlement.

Required Reading:

Belgrave, Michael. *Historical Frictions: Maori Claims and Reinvented Histories*. Auckland: Auckland University Press, 2005, pp. 46-85.

Supplementary Reading:

Wood, G.A. 'Church and State in the Furthest Reach of Western Christianity.' In *The Future of Christianity: Historical, Sociological, Political and Theological Perspectives from New Zealand*, eds. John Stenhouse and Brett Knowles, 207-239. Adelaide: ATF Press, 2004.

EASTER BREAK (28 March – 3 April 2013)

4 April

L4: Prophets and Resisters, 1860-1900 *

Key terms and concepts: King Movement; New Zealand Land Wars; Prophets; Millennialism; Charisma; Apocalyptic; Spiritual Resistance; Maori Christianity.

Required Reading:

Binney, Judith. 'Maori Prophet Leaders.' In *Oxford Illustrated History of New Zealand*, 2 ed., ed. Keith Sinclair, 153-184. Auckland: Oxford University Press, 1992.

Supplementary Reading:

Elsmore, Bronwyn. *Like Them That Dream: The Maori and the Old Testament*. Tauranga: Moana Press, 1985, pp. 62-92.

Howe, Kerry R. "'The Bishop Alien': Selwyn and the New Zealand Wars of the 1860s.' In *Bishop Selwyn in New Zealand 1841-68*, ed. Warren E. Limbrick, 94-119. Palmerston North: Dunmore Press, 1983.

11 April

L5: Transplanted Christianity - Institutions and Faith, 1860-1920

Key terms and concepts: Piety; Popular Religion; Childhood; Education; Bible; Denominations; Revivalism.

Required Reading:

Lineham, Peter. 'How Institutionalised was Protestant Piety in Nineteenth-Century New Zealand?' *Journal of Religious History* 13, no. 4 (1985): 370-382.

Troughton, Geoffrey. 'Religion, Churches and Childhood in New Zealand, c. 1900-1940.' *New Zealand Journal of History* 40, no. 1 (2006): 39-56.

Supplementary Reading:

Siegfried, Andre. *Democracy in New Zealand*. Translated by E.V. Burns. Wellington: Victoria University Press, 1914, pp. 310-322.

Clarke, Alison. 'Heavenly Visions: Otago Colonists' Concepts of the Afterlife.' *Journal of Religious History* 30, no. 1 (2006): 2-17.

18 April

L6: Politics, Religion and Society, 1900-1960 *

Key terms and concepts: Sectarianism; Moral Campaigning; Moralism; Leisure; Social Gospel; Applied Christianity.

Required Reading:

Belich, James. *Paradise Reforged: A History of the New Zealanders from the 1880s to the Year 2000*. Auckland: Allen Lane & Penguin Press, 2001, 157-180.

Somerset, H.C.D. *Littledene: A New Zealand Rural Community*. Wellington: New Zealand Council for Educational Research, 1938, 47-61.

Supplementary Reading:

Troughton, Geoffrey. 'The *Maoriland Worker* and Blasphemy in New Zealand.' *Labour History* 91 (2006): 113-129.

MID-TRIMESTER BREAK (22 - 28 APRIL 2013)

2 May

L7: Literature, Spirituality and Religion in New Zealand

Key terms and concepts: Religion; Spirituality; Secularisation; Cultural Identity; Mythopoesis.

Required Reading (in chronological order):

Tregear, Edward. 'Te Whetu Plains'. In Jenny Bornholdt, Gregory

O'Brien and Mark Williams, eds. *An Anthology of New Zealand Poetry in English*. Auckland: Oxford University Press, 1997, pp. 504-505.

Duggan, Eileen. 'The Tides Run up the Wairau'. In *An Anthology of New Zealand Poetry in English*, p. 476.

Bethell, Ursula. 'Name'. In *Collected Poems*, ed. Vincent O'Sullivan, rev. ed. Wellington: Victoria University Press, 1997, p. 9.

Baxter, James K. 'The Maori Jesus'. In *Selected Poems of James K. Baxter*, ed. Paul Millar. Auckland: Auckland University Press, 2010, pp. 145-146.

_____. 'The Ikons'. In *An Anthology of New Zealand Poetry in English*, p. 363.

Tuwhare, Hone. 'Rain'. In *An Anthology of New Zealand Poetry in English*, p. 238.

Curnow, Allen. 'You Will Know When You Get There'. In *An Anthology of New Zealand Poetry in English*, p. 421.

Edmond, Lauris. 'Camping'. In *An Anthology of New Zealand Poetry in English*, p. 142.

O'Sullivan, Vincent. 'Don't Knock the Rawleigh's Man'. In *An Anthology of New Zealand Poetry in English*, pp. 227-228.

Manhire, Bill. 'Kevin'. *Lifted*. Wellington: Victoria University Press, 2005, p. 79.

Johnston, Andrew. 'The Sounds'. In *An Anthology of New Zealand Poetry in English*, p. 6.

O'Brien, Gregory. 'Ode for Te Whiti o Rongomai'. *Afternoon of an Evening Train*. Wellington: Victoria University Press, 2005, pp. 59-64.

Randerson, Jo. 'The tale of Sarah and Himintheyami'. In Bill Manhire and Marion McLeod, eds. *Some Other Country: New Zealand's Best Short Stories*, 4th ed. Wellington: Victoria University Press, 2008, pp. 453-457.

9 May

L8: Nationalism and Religion, 1900-1960 *

Key terms and concepts: Nationalism; Civil Religion; Fa'a Samoa; Ratana Church; Indigenous Rights; War and Theology; Mau.

Required Reading:

Sinclair, Keith. *A Destiny Apart: New Zealand's Search for National Identity*. Wellington: Allen & Unwin, 1986, 177-194.

Field, Michael J. *Mau: Samoa's Struggle for Freedom*. Auckland: Polynesian Press, 1991, 147-159.

Supplementary Reading:

Raureti, Moana. 'The Origins of the Ratana Movement.' In *Tihe Mauri Ora: Aspects of Māoritanga*, ed. Michael King, 42-59. Auckland: Methuen, 1978.

16 May

L9: The Death of Christian New Zealand, 1960-2000?

Key terms and concepts: Secularism; Secularisation; Heresy; Protest; Counter-culture; New Religious Movements; Pentecostal; Charismatic; Ecumenical; Post-Christian.

Required Reading:

Lineham, Peter. 'The Voice of Inspiration? Religious Contributions to Social Policy.' In *Past Judgement: Social Policy in New Zealand History*, eds. Bronwyn Dalley and Margaret Tennant, 57-73. Dunedin: University of Otago Press, 2004.

Evans, John. 'Government Support of the Church in the Modern Era.' *Journal of Law and Religion* 13, no. 2 (1999): 517-530.

Supplementary Reading:

Ieuti, Teeruro. 'The Church of Jesus Christ of Latter-Day Saints', and 'The Attraction of New Religious Movements in Kiribati.' In *Island Churches: Challenge and Change*, ed. Charles Forman, 111-131. Suva: Institute of Pacific Studies of the University of the South Pacific, 1992.

23 May

L10: Multicultural and Multi-Religious Society, 1960-2000 *

Key terms and concepts: Pluralism; Diversity; Immigration; Statement on Religious Diversity; Christian Nationalism; Maori Renaissance; Urbanisation; Tino Rangatiratanga.

Required Reading:

Kemp, Hugh. 'How the Dharma Landed: Interpreting the Arrival of Buddhism in New Zealand.' *Journal of Global Buddhism* 8 (2007): 107-131.

Thornton, Alec, Maria T. Kerslake and Tony Binns. 'Alienation and Obligation: Religion and Social Change in Samoa.' *Asia Pacific Viewpoint* 51, no. 1 (2010): 1-16.

Supplementary Reading:

Hoverd, Wil. 'No Longer a Christian Country? Religious Demographic Change in New Zealand, 1966-2006.' *New Zealand Sociology* 23, no. 1 (2008): 41-65.

Human Rights Commission, *Religious Diversity in New Zealand: Statement on Religious Diversity*. Wellington: Human Rights Commission, 2007.

30 May

L11: Contemporary Religion and Spirituality

Key terms and concepts: Re-Enchantment; Spirituality; Mana; Environmentalism; Eco-Theology; Maori Renaissance.

Required Reading:

Morris, Paul. 'A Time for Re-Enchantment.' In *Spirit in a Strange Land: A Selection of Spiritual Verse*, eds. Paul Morris, Harry Ricketts, and Mike Grimshaw, 182-189. Christchurch: Godwit, 2002.

Grimshaw, Mike, and Paul Morris, 'Waiting for Godzone.' *Landfall* 215 (2008): 153-160.

Patterson, John. *People of the Land: A Pacific Philosophy*. Palmerston North: Dunmore Press, 2000, pp. 95-109.

Supplementary Reading:

Ahdar, Rex. 'Indigenous Spiritual Concerns and the Secular State: Some New Zealand Developments.' *Oxford Journal of Legal Studies* 23 no. 4 (2003): 611-637.

6 June

CLASS TEST

Tutorials

4 – 8 March (Week 1)	NO TUTORIAL
11 – 15 March (Week 2)	T1: Christianisation of New Zealand and the Pacific QUESTIONS: Why did Maori convert to Christianity? How extensive and significant was the conversion?
18 – 22 March (Week 3)	T2: Religion, Settlement and the State QUESTIONS: How important were religious factors in the settlement of New Zealand? Did the colonists want a secular state?
Short week 25 – 27 March (Week 4)	NO TUTORIAL

EASTER BREAK 28 March – 3 April 2013

Short week 4 – 5 April (Week 5)	T3: Prophets and Resisters QUESTIONS: What is the best way to interpret the Maori ‘prophet movements’? How religious were they?
8 – 12 April (Week 6)	T4: Transplanted Christianity QUESTIONS: How important was religion to the colonists? Did religion take distinctive forms in New Zealand?
15 – 19 April (Week 7)	T5: Politics, Religion and Society QUESTIONS: Why and in what ways did religious groups engage in political activism? How influential or successful were they? How important was the rivalry between Catholic and Protestant Christians?

MID-TRIMESTER BREAK 22 – 28 APRIL 2013

29 April – 3 May (Week 8)	NO TUTORIAL
6 – 10 May (Week 9)	T6: Nationalism and Religion QUESTIONS: What impact did war have in shaping religious ideas and religious culture? How important was religion for the nationalist Mau movement in Samoa?
13 – 17 May (10)	T7: Death of Christian New Zealand? QUESTIONS: To what extent and in what ways did ‘Christian New Zealand’ die? Why? What religious communities challenged mainstream values and policy during this period, and how did they do this?

20 – 24 May (11)

T8: A Multicultural and Multi-Religious Society

QUESTIONS: To what extent and in what ways have New Zealand and other Pacific nations become multicultural and multi-religious? How, and how successfully, are different nations and religious groups responding to new forms of religious diversity? What factors are most contemporary influencing religious change?

27 – 31 May (12)

T9: Contemporary Religion and Spirituality

QUESTIONS: Is there a unique Aotearoa and Pacific spirituality? What impact have environmentalism and the Maori Renaissance had on religious ideas and experience?

3 – 7 June (13)

NO TUTORIAL

Essays

Essay 1 (Biographical assignment):

Length: 1200 words

Value: 20% of final grade

Due: Friday 12 April 2013

INSTRUCTIONS:

This assignment requires you to write a **book review of a biography** of any person featuring in the story of religion in Aotearoa/New Zealand or the Pacific.

The subject will ideally be one identified as significant in religion or religious history. For comparative purposes, the subject will have been considered in some detail in at least one other source. As a guide, New Zealand subjects may feature in a source like the *Dictionary of New Zealand Biography*, or similar. Suggestions for any other subjects should be discussed with the lecturer first.

The book you are reviewing should be not less than about 150 pages in length.

Each review will include:

- A clear summary of the book's contents
- An assessment of
 - the author's interpretation of the subject's contribution and significance
 - the methods and sources they have used

You should reflect critically on where the author places their subject in terms of the larger story of religion in the region: what does the biography tell us about the religious context, and the subject's role in shaping it? Does the biographer make a distinctive argument, and do we learn anything new?

The review should be about 1200 words in length, and follow the normal conventions for format and presentation of essays, including suitable referencing and a bibliography.

Assessment of the biographical assignment will be based on:

- The accuracy of the assignment's summary of the book
- The manner in which it places the biography in context
- The strength and originality of the critique of the biography
- Clarity of presentation and expression

Essay 2:

Length: 2500 words

Value: 40% of final grade

Due: Friday 31 May 2013

Essay topics:

The essay will be a thoughtful treatment of a well-defined topic, based on your own thinking and research. Students are encouraged to formulate an essay topic, but it is essential that they first discuss their plans with the lecturer.

Suggested topics and questions, and any further guidelines for the essays will be posted on Blackboard and discussed in class.

The required readings may be used as sources for the essays, but **you must consult at least five other sources**. Additional reading suggestions may be sought from the lecturer.

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

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

A rubric explaining these in more detail will be posted on Blackboard for your reference.

GENERAL POLICIES ON SUBMISSION OF ASSIGNMENTS

Penalties for late essays / assignments:

A penalty of 1% per 24 hours may be deducted for late essays and assignments.

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.

Submission of electronic and paper 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 email by 5 p.m. on the due date will be treated as late, and penalised accordingly, just as essays not received in paper copy by the due date.

Select general bibliography

The following select bibliography focuses on general works, predominantly relating – though not exclusively – to Christianity in New Zealand. In addition to your own searching, please contact Dr Troughton for suggestions of supplementary or specialist reading in areas specific to your interest and essay research focus.

- Ahdar, Rex, and John Stenhouse, eds. *God and Government: The New Zealand Experience*. Dunedin: University of Otago Press, 2000.
- Beaglehole, Ann, and Hal Levine. *Far From the Promised Land?: Being Jewish in New Zealand*, Wellington: Pacific Press, 1996.
- Bell, Leonard, and Diana Morrow, eds. *Jewish Lives in New Zealand: A History*. Auckland: Godwit, 2012.
- Bergin, Helen, and Susan Smith, eds. *Land and Place: Spiritualities from Aotearoa New Zealand*. Auckland: Accent, 2004.
- Boston, Jonathan, and Alan Cameron, eds. *Voices for Justice: Church, Law and State in New Zealand*. Palmerston North: Dunmore Press, 1994.
- Breward, Ian. *A History of the Churches in Australasia*. Oxford: Oxford University Press, 2001.
- Breward, Ian. *Religion and New Zealand Society*. Dunedin: Presbyterian Historical Society, 1979.
- Colless, Brian, and Peter Donovan, eds. *Religion in New Zealand Society*, 2 ed. Palmerston North: Dunmore Press, 1985.
- Davidson, Allan K. *Christianity in Aotearoa: A History of Church and Society in New Zealand*, 4th ed., Wellington: Education for Ministry, 2004.
- Davidson, Allan K., ed. *A Controversial Churchman: Essays on George Selwyn, Bishop of New Zealand and Lichfield, and Sarah Selwyn*. Wellington: Bridget Williams Books, 2011.
- Davidson, Allan K., and Peter J. Lineham, *Transplanted Christianity: Documents Illustrating Aspects of New Zealand Church History*. Auckland: Dunmore Press, 1987.
- Donovan, Peter, ed. *Religions of New Zealanders*. 2 ed., Palmerston North: Dunmore Press, 1996.
- Ellwood, Robert S. *Islands of the Dawn: The Story of Alternative Spirituality in New Zealand*. Honolulu: University of Hawaii Press, 1993.
- Emilsen, Susan, and William W. Emilsen, eds. *Mapping the Landscape: Essays in Australian and New Zealand Christianity. Festschrift in Honour of Professor Ian Breward*. New York: Peter Lang, 2000.
- Grimshaw, Mike. 'Bishops, Boozers, Brethren and Burkas: Towards a Cartoon History of Religion in New Zealand.' *Journal of New Zealand Studies* 9 (2010): 55-77.
- Guy, Laurie. *Shaping Godzone: Public Issues and Church Voices in New Zealand, 1840-2000*. Wellington: Victoria University Press, 2011.
- Hilliard, David. 'Australasia and the Pacific'. In *A World History of Christianity*, ed. Adrian Hastings, 508-535. Grand Rapids: Eerdmans, 1999.
- _____. 'Australia: Towards Secularisation and One Step Back'. In *Secularisation in the Christian World: Essays in Honour of Hugh McLeod*, ed. Callum G. Brown and Michael Snape, 75-92. Aldershot: Ashgate, 2010.
- Jackson, H.R. *Churches and People in Australia and New Zealand, 1860-1930*, Wellington: Allen & Unwin, 1987.
- Kemp, Hugh. 'How the Dharma Landed: Interpreting the Arrival of Buddhism in New Zealand.' *Journal of Global Buddhism* 8 (2007): 107-131.

- King, Michael. *God's Farthest Outpost: A History of Catholics in New Zealand*. Auckland: Penguin, 1997.
- Kolig, Erich. *New Zealand Muslims and Multiculturalism*. Leiden: Brill, 2010.
- Levine, Hal, and Michelle Gezentsvey. 'The Wellington Cemetery Desecrations of 2004: Their Impact on Local Jews.' *Journal of New Zealand Studies* 4/5 (2006):91-119.
- Massam, Katherine. 'Christian Churches in Australia, New Zealand and the Pacific, 1914-1970'. In *The Cambridge History of Christianity: World Christianities, c.1914-c.2000*, ed. Hugh McLeod, 252-261. Cambridge: Cambridge University Press, 2006.
- Morrison, Hugh, Lachy Paterson, Brett Knowles, and Murray Rae, eds. *Mana Māori and Christianity*. Wellington: Huia, 2012.
- Nichol, Christopher, and James Veitch, eds. *Religion in New Zealand*. Wellington: Victoria University of Wellington, Tertiary Christian Studies Programme, 1980.
- Stenhouse, John, ed. *Christianity, Modernity and Culture: New Perspectives on New Zealand History*. Adelaide: ATF Press, 2005.
- _____. 'God's Own Silence: Secular Nationalism, Christianity and the Writing of New Zealand History'. *New Zealand Journal of History*, 38:1 (2004): 52-71.
- _____. 'Religion and Society'. In *The New Oxford History of New Zealand*, ed. Giselle Byrnes, 323-56. Melbourne: Oxford University Press, 2009.
- Stenhouse, John, Brett Knowles, and Antony Wood, eds. *The Future of Christianity: Historical, Sociological, Political and Theological Perspectives from New Zealand*. Adelaide: ATF Press, 2004.
- Stenhouse, John, and Jane Thomson, eds. *Building God's Own Country: Historical Essays on Religions in New Zealand*. Dunedin: University of Otago Press, 2004.
- Swain, Tony, and Garry Trompf. *The Religions of Oceania*. London: Routledge, 1995.
- Troughton, Geoffrey. *New Zealand Jesus: Social and Religious Transformations of an Image*. Bern: Peter Lang, 2011.
- Troughton, Geoffrey, and Hugh Morrison, eds. *The Spirit of the Past: Essays on Christianity in New Zealand History*. Wellington: Victoria University Press, 2011.

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 *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, 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:

". . . 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.