



CHTH 206/306

The Reformation

Distance Course Outline 2019

SEMESTER 2 2019

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You are about to encounter the Reformation: a sixteenth-century movement that introduced a dramatic rupture within western Christianity and initiated a process of increasing and (it would seem) permanent fragmentation.

My aim is not just to help you to understand what happened in the Reformation, but to think carefully, critically and deeply about what happened. For that reason, the paper is shaped around four modules that will steadily and progressively deepen your understanding. Each one will go over the events of the Reformation, but from a different angle. Each one has a specific focus and question in mind:

Module 1: History

What was the Reformation?

Module 2: Contexts

How did the Reformation vary from place to place?

Module 3: Themes

How did the Reformation reshape the Christian experience?

Module 4: Historiography

What was the Reformation?

To expand a little on each one, the first module offers you a basic narrative of the Reformation that will provide the framework for greater depth in the remaining modules. By picking up the story with the Fourth Lateran Council in 1215 you will see that the Reformation was a fundamentally medieval phenomenon. This module will be the focus of our teaching day.

The second module considers 'reformations': the variety of movements that lay within the whole. You'll encounter the Reformation as it took shape in Germany, Switzerland and in England, on the margins and in the Catholic Church. The contrasts and continuities between these varied contexts will help you to identify the main factors at work in the process of reformation.

The next module is broader and deeper again. We'll approach the Reformation a third time by considering the experience of women within it; the shaping role of the Bible; and the relationship between Christianity, violence and the State. This will enable you to assess some of the ways in which the Reformation altered Christian experience.

The final module is historiographical in nature. You will engage with historians who interpret the Reformation in different ways. This approaches two of the deepest questions of the Reformation: What did it all mean, and what has been its legacy? In this way you will see something of how the Reformation – for all its medieval character – helped to shape the modern world.

In a sense you will be travelling in concentric circles that go ever narrower and deeper. By the end of the paper you should have developed a thorough understanding of what the Reformation was; and a well-informed and robust personal view of what it represented.

LEARNING OUTCOMES

I have designed the Church History curriculum with this goal firmly in mind:

*To develop well-rounded Church Historians
who are equipped and inspired
for lifelong reading and learning in the history of Christianity.*

At the heart of this is a movement from content to skills. There is no avoiding content – history is essentially a story that has to be told. But I am most concerned to cultivate your critical abilities so that you are equipped to think for yourself about that story.

In this paper my particular aim is to develop your skills in handling primary evidence. For this reason the coursebook is divided into two parts. The first part comprises notes and readings that make up the four modules. The second part contains the main body of primary evidence with which we will engage. There are two types of evidence: confessions from each of the five contexts of reformation; and general documents illustrative of the contexts and themes. You will encounter one of those confessions in your first assignment; you will read all of the general documents as you work your way through Module 2 and Module 3. In this way I hope to bring to mind the living voice of the Reformation in the words of its own players and personalities. This will enhance and enrich your encounter with the secondary reading; and handling each piece of evidence will further develop your skill as a historian.

So you will see that the learning outcomes – and the assessment tasks that support them – reflect the importance of skills in critical thinking, research and presentation.

When you complete the paper at the **200-level** you will:

- Have a good understanding of the story of the Reformation;
- Be equipped to think critically about why it happened and what it represented;
- Have further developed your capacity to think both sympathetically and critically about the past;
- Have developed your skill in handling primary documents; and
- Have further cultivated your ability to research and write academic History.

When you complete the paper at the **300-level** you will:

- Have a good understanding of the history of the Reformation;
- Be equipped to think critically about why it happened and what it represented;
- Have developed depth of understanding and analysis in one particular form of reformation;
- Have taken your skills in independent historical research to a more advanced level;
- Be equipped to think reflectively and intentionally about the research process; and
- Have further enhanced your skills in oral presentation.

COURSE MATERIALS

As well as the course book, there is a recommended textbook to go along with the paper:

Carter Lindberg, *The European Reformations*, 2nd ed. (Malden, MA: Wiley-Blackwell, 2010).

Note that this is the second edition. It is available through the University Bookshop at a price of \$56.50 (that includes a 10% student discount). An electronic version of the book is freely available through the Library's catalogue.

I have not listed further reading in the course book. Instead, you will find on Blackboard a document called 'Reading the Reformation' that is an up-to-date list of reading to help you with your understanding and assessment. I have also made a lot of material available through e-reserve, which you'll find in the left-hand menu in Blackboard.

All of this should give you a good sense of where we are heading. On the final page of this course outline you'll find a recommended reading schedule to help set the pace as you work your way through it. (It's on the last page so you can remove it and pin it on the wall if you want to.) If you follow this schedule it will align your reading with the assessment dates and the videoconference dates.

RESOURCES

- Blackboard, the University's online learning tool;
- The course book and this accompanying course outline
- eReserve, a resource for extra readings, which you can access via Blackboard;
- The Program's "Study and Style Guide" which recommends students use the 16th edition of the Chicago Style Guide when writing essays. It is available online at <http://www.otago.ac.nz/theology/study/studentresources/>
- The handbook *Distance Learning Information and Support 2017*, providing advice on administrative matters not covered in this course book and on the Distance Library Service. (You may download the PDF from the 'Essential Information' web page).

THIS IS IMPORTANT!

Please Note: You must have access to Blackboard and your University email address in order to complete this paper. You will receive access once your enrolment is complete. Communications from your lecturer regarding teaching matters will be provided **only** through Blackboard and your University email address (as outlined in the University's Student Communications Policy), so you must check these emails regularly, or arrange to forward them to your main address. eVision will also send important messages through your University email. If you have any concerns about your access to Blackboard or to other course resources, please contact the lecturer or administrative staff immediately so that these can be resolved.

You will find there is a lot of helpful information and resources on the Program's website. In particular, we require you to read the section called "Essential Student Information." You will find it here:

<http://www.otago.ac.nz/theology/study/studentresources/>

This page provides a number of useful resources such as the *Study and Style Guide* and the Plagiarism Declaration Form you must attach to your assignments. It supplies detailed information on assessment and student support. In particular, it contains guidance on the topics of plagiarism and deadlines, both of which can incur penalties if not heeded. This also is where you will find instructions for making online discussion posts and submitting assignments electronically. So it is very important you make yourself familiar with this material. Our assumption is that you have read it.

We will make reference to information on the website in the following pages, so do take the time to follow the links and absorb the material. It will save you from making costly mistakes and help to make the practical experience of distance study a straightforward one.

VIDEOCONFERENCES

Interactive videoconferences enable immediate response from the lecturer and other students. They are an excellent forum for discussing the issues raised and for clarifying any problems you may encounter as you work through the material. For the method to be successful, it is essential that everyone participates fully. Videoconferences are not lectures, where the teacher delivers a monologue; nor are they a dialogue with one person in the group. They are intended to be similar to the tutorials which on-campus students attend and will involve you in careful listening and appropriate participation.

How should students prepare for each videoconference?

- Read the relevant section in the Study Guide and the Readings associated with it beforehand.
- Think about the issues raised in the course material and jot down a few points that you might like to make during the discussion.

What will we do at the videoconferences?

- The lecturer welcomes everyone. Material from the previous session may be reviewed and an introductory overview of the new topic is given.

- The lecturer will ask questions to engage students in discussion. The focus will be on the readings and the issues they raise.

An interchange of views and reactions to the study material is an important aspect of each videoconference. Each participant brings a unique combination of prior experience, study and theological perspective to the videoconference – and each participant is a resource for the group as a whole.

In this kind of learning situation it is very important that participants prepare well, not only to master the study material provided but also to be ready to state and support their own viewpoints in dialogue with the whole group.

Accessing the Videoconferences

For information about accessing Zoom please refer to the 'Essential Information' web page (link given above.) The URL to access the Zoom meeting can be found under the 'Zoom Instructions' link on Blackboard.

Schedule of Videoconferences

Videoconference	Date
1	10 July (7:10pm – 8:00pm) Introduction
2	7 August (6:10pm – 8:00pm) Module 2 / Study Units 1-2
3	21 August (6:10pm – 8:00pm) Module 2 / Study Units 3-5
4	11 September (6:10pm – 8:00pm) Module 3
5	25 September (7:10pm – 8:00pm) Module 4

In the first videoconference we will be discussing the mechanics of how the paper will work; we will not be discussing any of the content of the Course Book. You should read Module 1 in advance of the second videoconference and be prepared to discuss it, followed by Module 2 for the third videoconference and Module 3 for the final videoconference.

TEACHING DAYS

In addition to the videoconferences, this course involves a Teaching Day/Evening at one of the following venues. Although it is not compulsory to do so, students are strongly encouraged to attend ONE of the following teaching days. The same content will be repeated in each of the three venues. During the teaching day we will work through Module 1.

Please contact Dino Milotic (theology@otago.ac.nz) as soon as you have decided which venue you plan to attend.

Dunedin

Date: Wednesday 24 July

Time: 3:30-9:00pm (open from 3.00 pm, 6:00-7:00 Dinner (students are responsible for providing their own dinner))

Venue: University of Otago, venue will be announced on Blackboard.

Auckland

Date: Wednesday 17 July

Time: 9.30-4.00 pm

Venue: St John's College, 202-210 St Johns Road, Meadowbank, Auckland

Lunch (12:30-1:30pm) will be provided to students who have requested it. Tea and coffee provided. Parking available onsite.

Wellington

Date: Friday 19 July

Time: 9.30-4.00 pm (Lunch from 12:30-1:30pm, students will need to bring their own lunch)

Venue: St John's in the City, 170 Willis St, Te Aro.

NOTE: it is essential that students email the Program when they have decided on which venue they will attend, and, in the case of **Auckland**, if they wish to join in the lunch. The **Wellington Day** may be cancelled if there are insufficient numbers. (It may be wise to contact the Program before you make travel arrangements to Wellington, to confirm that it is going ahead.)

Students are responsible for arranging their own travel and accommodation for the Teaching Days.

ASSESSMENT

Essay Writing:

When it comes to writing your essays you should consult a document available on Blackboard: 'Writing Church History'. This brief document gives you a sense of what I am looking for when your essays are marked. It also gives a few extra guidelines on formatting and conventions. I strongly recommend that you read it and follow it.

For your reading and research, I suggest you begin by checking what is available on e-reserve in the document called 'E-reserve'. I have also prepared a document called 'Reading the Reformation'. This is an up-to-date list of further reading you might do you each module and study unit. To extend your reading I encourage you to search for other relevant titles I haven't listed, or look for journal articles.

Now, on to the actual assessment...

As you will see below, the assessment at the 200-level is quite different from the assessment at the 300-level. In general:

At the 200-level I am looking to develop breadth

At the 300-level I am looking to develop depth

In practice, this means 300-level students will choose one context of the Reformation and go deeper into that, while 200-level students will engage with the breadth of what the Reformation was all about. Students at each level will be assessed for their handling of primary evidence but there is a heavier focus on this within the 300-level assessment.

The word lengths for each piece of assessment are relatively low. I don't want to work you too hard! For that reason I am adjusting the tolerance for additional words. Usually the limit is +/-10%. For this paper you should not come under the word length by more than 10% but you can go over the word length by up to 20%. Remember that being concise is a great virtue and a valuable discipline so relish the challenge of saying a lot in relatively few words.

200-LEVEL ASSESSMENT

Assessment Task	Percentage
Essay 1 (1000 words)	15%
Online Activity	25%
Essay 2 (1500 words)	20%
Exam (two hours)	40%

1. Essay One: Confession

Due Date: 11pm, Wednesday 7 August

Length: 1000 words

Choose one of the documents below that relates to one of the Reformation contexts (these documents are all in Part II of the coursebook):

Page	Confession
271	German Reformation: Smalcald Articles (1537)
302 310	Swiss Reformation: Zwingli's 37 Articles (1523) <i>or</i> First Helvetic Confession (1536)
322	Radical Reformation: Schleitheim Confession (1527)
332	Catholic Reformation: Council of Trent: Sessions 1-7 (1545-7)
362	English Reformation: The 39 Articles (1571)

In your essay, describe the context of the confession and identify its significance. So divide the essay into two sections: Context; Significance. Take no more than 250 words in that first section on context. You do not need an introduction, but you should supply a brief conclusion.

Perhaps I should say something about 'significance'. I don't mean the significance of the confession today or over the last few centuries; I mean its significance in its own day. What makes this an important document? What does it reveal about the nature of the movement it reflects? What aspects stand out to you as distinctive or important? What does it *mean* or represent in its context? You do not need to answer these specific questions, but they should help you to understand what I am looking for.

In marking this essay I will be measuring your ability to handle a primary document sensitively and in context, discerning the significance of what it represents. Basically, I want to see that you have understood it. So you don't have to say everything about it that could be said – just show me that you know how it fits within its context. It may be that some of the questions I give you in the introduction to Module 2 will be helpful as you approach the document. As always, I will be looking for analysis over description so observe that 250-word limit carefully.

You will submit your essay electronically via Blackboard. Once marked, the essay will be returned to you by email.

2. Online Activity: The Journey of Hans and Jacob

Hans and Jacob are two fictional German Lutherans who set out on a journey from their little village in Saxony to visit their cousin Klaus who lives in Bern, Switzerland. They take with them their horse, Eric, who for the purposes of this exercise has the remarkable power of speech. Thus Hans and Jacob are committed Lutherans, but Eric has no commitments whatsoever. He is a neutral voice in the story who might offer insight, questions, quibbles, sarcasm or rebuke. As their journey unfolds they will encounter characters who have investments in the other contexts of the Reformation.

As a class, you are going to write the story of their journey. Each week I will give you the starting context and you will take it from there. You might include a piece of dialogue or a prose description of their views and experience.

This activity will begin in week 5 of the semester (i.e. on Monday 5 August) and run for five weeks (except in the mid-semester break). Each week coincides with the reading you will be doing if you follow the recommended reading schedule. So think of this as something that gives evidence of your reading. You can reflect whatever elements you find interesting in the dialogue you write.

In each week you will make one substantive post that will be assessed. I encourage you also to read what the other students have posted and make your own further contributions to the activities. (Any further contributions you make will not be assessed, but if you prefer a later post to a previous one let me know and I'll mark that one.) Even though you will be assessed individually, do think of yourselves as working as a group to create something that is worthwhile and effective.

A post of around 150 words is perfectly acceptable; please don't go over 350 words. Each post will be marked out of 5. Here is a guide to how your posts will be marked; it will indicate what I am looking for...

Mark	Description
5	This is exceptionally good. I can tell that you have done some excellent reading and thinking. There is nothing discordant. Your post is relevant, creative, intelligent and accurate. It also may have an element of humour that makes me laugh.
4	This is a solid post. It doesn't have quite the flair or the intuition of a 5, but it is still good. It is accurate and knowledgeable, with no errors or misunderstandings.
3	This is certainly passable. You have shown good effort but the post may contain an error or misunderstanding, something that suggests you haven't fully grasped the subject.
2	Your post is either too brief to do justice to the subject or it is badly wrong in at least one aspect. It is not convincing. It does not convey much in the way of independent reading or critical thinking.
1	I'm sorry to say that this is substandard. It is severely off-track, or inadequate in its content, or fundamentally mistaken. It conveys that you haven't understood the subject very well at all.

I will create a thread that starts the story. You should reply to that thread. Don't create a new thread. And follow the kind of layout I use in my starting post.

I do not intend to divide the class into groups so you will find this on the general discussion board in Blackboard. This means that 300-level students will be able to follow your story and they are free to make their own contributions to the story even though they will not be assessed.

Let me be clear that I am not looking for formal, scholarly prose. Do not include footnotes! The point of this exercise is to demonstrate your understanding. Be creative and have fun. I invite you to use humour – you will get a better mark if you can make me laugh. While it is worth 25% of your assessment, this is designed to be a relaxed and informal exercise to go alongside your personal reading and understanding. I am looking forward to reading the story you will write together.

3. Essay Two: Contexts

Due Date: 11pm, Wednesday 18 September

Length: 1500 words

Choose one of the following Reformation contexts we explore in Module 2:

1. The German Reformation
2. The Swiss Reformation
3. The Radical Reformation
4. The Catholic Reformation
5. The English Reformation

Focusing on your choice of context:

EITHER: What main factors distinctively mark out that particular context of reformation? What main factors were held in common with other contexts of reformation?

OR: Identify the main personalities that contributed to that particular context of reformation. Assess the nature and significance of their contribution. What does your analysis suggest in general about the part played by human personality in historical development?

You will submit your essay electronically via Blackboard. Once marked, the essay will be returned to you by email.

4. Exam

The exam will be two hours in length and it will comprise 40% of your assessment. It will have two sections: you must answer one question from each section. In the first section you will choose one of three questions that relate to Module 2. In the second section you will choose one of three questions that relate to Modules 3 and 4. Obviously, you should allow no more than an hour for each question. At the final videoconference I will give you an indication of what topics will be examined, and some further advice on how to succeed in your exam.

300-LEVEL ASSESSMENT

I want to encourage 300-level students to develop depth in studying the Reformation. With this in mind, you will choose one from the following Reformation contexts we explore in Module 2:

1. The German Reformation
2. The Swiss Reformation
3. The Radical Reformation
4. The Catholic Reformation
5. The English Reformation

You will focus only on that context in all your assessment:

Assessment Task	Percentage
Short Essay: Confession (1250 words)	20%
Oral Presentation	15%
Online Activity	15%
Research Essay (3000 words)	50%

(That said, if you decide you don't like your choice of context you are free to choose another one, but ideally I would like you to focus on the one context through all of your assessment.)

1. Short Essay: Confession

Due Date: 11pm, Wednesday 7 August

Length: 1250 words

Choose one of the documents below that relates to one of the Reformation contexts (these documents are all in Part II of the coursebook):

Page	Confession
271	German Reformation: Smalcald Articles (1537)
302 310	Swiss Reformation: Zwingli's 37 Articles (1523) <i>or</i> First Helvetic Confession (1536)
322	Radical Reformation: Schleitheim Confession (1527)
332	Catholic Reformation: Council of Trent: Sessions 1-7 (1545-7)
362	English Reformation: The 39 Articles (1571)

In your essay, describe the context of the confession and identify its significance. So divide the essay into two sections: Context; Significance. Take no more than 250 words in that first section on context. You do not need an introduction, but you should supply a conclusion.

Perhaps I should say something about 'significance'. I don't mean the significance of the confession today or over the last few centuries; I mean its significance in its own day. What makes this an important document? What does it reveal about the nature of the movement it reflects? What aspects stand out to you as distinctive or important? What does it *mean* or represent in its context? You do not need to answer these specific questions, but they should help you to understand what I am looking for.

In marking this essay I will be measuring your ability to handle a primary document sensitively and in context, discerning the significance of what it represents. Basically, I want to see that you have understood it. So you don't have to say everything about it that could be said – just show me that you know how it fits within its context. It may be that some of the questions I give you in the introduction to Module 2 will be helpful as you approach the document. As always, I will be looking for analysis over description so observe that 250-word limit carefully.

You will submit your essay electronically via Blackboard.

2. Oral Presentation

You will make an oral presentation on the document or documents in Part II that relate to your choice of context or theme. That is, you will work with the document or documents included in the study unit for your choice of Reformation context. You can do this in two ways: in front of the class on the day when we discuss your choice of document; or by video. If you choose the latter, make a video of your presentation and email it to me. A document is available on Blackboard that gives some suggestions on how to go about making and uploading your video.

You can choose when you want to email me your oral presentation. Choose a time that suits you and I will mark it as soon as I can. But there is a final deadline – I need to receive your presentation by:

11pm Wednesday 18 September.

Your presentation must be at least eight minutes and no more than twelve minutes in length. You will lose one percentage point out of fifteen for every full minute you are under or over that timeframe.

This is a similar exercise to the first essay, since it also measures your ability to handle a primary document. So in your presentation you must identify the context and the significance of your choice of document. You are asked to analyse, not describe. Inevitably you will need to discuss the content of the document, but make careful note that a mere summary will earn a lower mark. The more analysis you bring in – linking context and significance – the higher the mark you will receive.

This is the marking schedule I will use:

Factor	Weighting
Confidence, articulation and presentation	out of 5%
Accuracy and understanding	out of 5%
Analysis (rather than description)	out of 5%
Sub-total	
Deduction for time (if applicable)	
TOTAL	

I will give you your mark and some brief written feedback by email.

3. Research Essay

Due Date: 11pm, Sunday 6 October

Length: 3000 words

The research essay will allow you to build on the base of knowledge and understanding you have gained in preparing your presentation. Still focusing on your choice of context, you will formulate your own essay question. Choose an aspect of your context that particularly interests you. This will also develop your skills in identifying viable and independent research topics.

So you will be framing your own research question, but you will do so in consultation with me. We will agree on the exact wording together before you begin work on your essay. This will help you to avoid framing a question that is either too big or too small for the word limit of 3000 words.

You can discuss your essay topic with me at any time but you have to identify your question and confirm it with me by **Wednesday 18 September**.

The deadline for this assignment is Sunday 6 October. However, because there is no exam the penalties for lateness for this final assignment will not begin to be applied until Monday 14 October.

You will submit your essay electronically via Blackboard. Once marked, the essay will be returned to you by email.

4. Online Activity

The online activity invites you to reflect on the research experience. It will take place in weeks 10, 11 and 12 of the semester, the same weeks in which you will be writing your research essay. The online activity is designed to complement the research and writing

process. I want you to think intentionally about the research process and then share that with a community of scholars – your fellow students. What you will produce together is a group journal of your research experience. I will also take part in the conversation, offering my perspective from time to time.

In each of the three weeks you will write a substantive post that will be assessed. I have chosen not to set any word limits for the post – use your own judgement about what is appropriate. I invite and encourage you to keep contributing to the collective journal in further posts that will not be assessed. I have offered a theme and a few starter questions for each of the weeks:

Week 1: Formulating a Research Topic

How difficult was it for you to identify an area of interest? What were the obstacles and how did you overcome them? How hard was it to shape a question that was in proportion to the word limit? Why did your choice of topic interest you? Think about the process of selection a historian must use – if you select topics that interest you, then how much of the work of writing history is shaped by the historian herself?

Week 2: Conducting Research

What were the main difficulties, challenges or obstacles that you encountered in the process of research? How did you overcome them? What aspects of research really inspired you? What is it about the research process that might make you want to be a historian? What do you think research is? What value does it have, to you and to others?

Week 3: Writing

Again, what were the main difficulties you faced at the writing stage and how did you overcome them? What is important to you about your writing? What strategies have you developed to help you write well? Do you enjoy writing? If so, why? If not, why not?

These questions are only my suggestions – feel free to raise the issues that you think are important, but please keep to the theme for each week. It may be that you want to share some of the anxiety you feel at any stage of the research process; that is perfectly fine. But I am not asking all my students to bear their soul and share their feelings. By all means confine your reflections to the mechanics of the research process rather than the emotional experience that comes along with it.

There are two qualities I will be looking for when I mark each post – authenticity and engagement:

Authenticity:

Your post is genuinely you and your experience; your reflections are personal and real. They are honest, even about your difficulties, struggles and failures. If you find that a student has already submitted a post that says what you want to say, feel free to say it again in your own words.

Engagement:

You have taken the exercise seriously. You are not just writing what you think I want to read; you are not going through the motions. What you write is specific and varied and thoughtful.

To be clear, grammar and syntax are not part of the mark. Please make sense, but I am *not* seeking a detached and polished piece of academic prose. I want you to think reflectively about the research process.

REFERENCING SYSTEM

For writing essays, the Program requires that you use the 16th edition of the Chicago Style Guide, which is the norm for many academic journals in the Humanities and is often recommended for theses in the humanities. The Program has prepared a *Study and Style Guide*, which outlines the Chicago Style and offers other advice on essay presentation. You may find it via the Program's "Student Resources and Information" page: <http://www.otago.ac.nz/theology/study/studentresources/>

SUBMITTING WRITTEN WORK

All assignments shall be submitted **electronically** via the "Assignment" feature on Blackboard by **midnight** on the due dates notified. Please do not submit paper copies. For full instructions about how to submit assignments electronically via Blackboard as well as other important information on plagiarism, grading, and deadlines, please see the "Essential Information" web page.

All Assignments submitted in the Program of Theology must be prefaced with a student **Plagiarism Declaration Form**. They will not be deemed to have been submitted unless and until the Plagiarism Declaration Form has been submitted.

It can be downloaded from <http://www.otago.ac.nz/theology/study/studentresources/> It is also on the Blackboard site for this course.

ACADEMIC INTEGRITY

Academic integrity means being honest in your studying and assessments. It is the basis for ethical decision-making and behaviour in an academic context. Academic integrity is informed by the values of honesty, trust, responsibility, fairness, respect and courage. Students are expected to be aware of, and act in accordance with, the University's Academic Integrity Policy.

Academic Misconduct, such as plagiarism or cheating, is a breach of Academic Integrity and is taken very seriously by the University. Types of misconduct include plagiarism, copying, unauthorised collaboration, taking unauthorised material into a test or exam, impersonation, and assisting someone else's misconduct. A more extensive list of the types of academic misconduct and associated processes and penalties is available in the University's Student Academic Misconduct Procedures.

It is your responsibility to be aware of and use acceptable academic practices when completing your assessments. To access the information in the Academic Integrity Policy and learn more, please visit the University's Academic Integrity website at www.otago.ac.nz/study/academicintegrity or ask at the Student Learning Centre or Library. If you have any questions, ask your lecturer.

<http://www.otago.ac.nz/administration/policies/otago116838.html>
<http://www.otago.ac.nz/administration/policies/otago116850.html>

STUDENT SUPPORT

The “**Essential Information**” web page provides helpful information on how to access the University Library’s resources, as well as a guide to the support services available to students at the University of Otago, including the Student Learning Centre and Disability Support.

For all **administrative enquiries**, please contact:

The Administrative Assistant for Theology.

Email: theology@otago.ac.nz Phone: 03 479 8639

For all **distance learning enquiries**, please contact:

The Administrative Assistant for Theology.

Email: theology@otago.ac.nz Phone: 03 479 8639

We recommend that you contact the Program as soon as possible if you have any problems participating in the course or accessing resources. Please remember to check your University email account regularly for updates and announcements.

I’M HERE TO HELP...

One last point to make, if you need help at any stage please do not feel afraid to ask. I try to be very approachable! It’s important to me that you have a good experience in this paper so if you need help please do make contact. If you’d like me to talk to you on the phone, give me your number and a time to ring during the day.

I will be keeping in touch with the class by email during the semester, but if you need my help, my contact details are:

brett.knowles@otago.ac.nz

I hope you enjoy the paper. I know it may seem a lot to take in right now, but it will be worth the effort and I hope you’ll be pleasantly surprised by just how well you can do.

We’ll talk soon...

Brett

RECOMMENDED READING SCHEDULE

WEEK	DATES	READING	ONLINE	KEY DATES
1	8 Jul – 12 Jul	M1		10 July: Videoconference 1 Introduction
2	15 Jul – 19 Jul			17 July: Auckland Teaching Day 19 July: Wellington Teaching Day
3	22 Jul – 26 Jul			24 July: Dunedin Teaching Day
4	29 Jul – 2 Aug	M2:SU1		
5	5 Aug – 9 Aug	M2:SU2	200-level	7 August: Essay 1 Deadline; Videoconference 2 Module 2 / SU1-2
6	12 Aug – 16 Aug	M2:SU3	200-level	
7	19 Aug – 23 Aug	M2:SU4	200-level	21 August: Videoconference 3 Module 2 / SU3-5
Mid-Semester Break	26 Aug – 30 Aug	M2:SU5		
8	2 Sep – 6 Sep	M3:SU1	200-level	
9	9 Sep – 13 Sep	M3:SU2	200-level	11 September: Videoconference 4 Module 3
10	16 Sep – 20 Sep	M3:SU3	300-level	18 September: 200-level Essay 2 Deadline; 300-level Oral Presentation Deadline
11	23 Sep – 27 Sep	M4	300-level	25 September: Videoconference 5 Module 4
12	30 Sep – 4 Oct		300-level	6 October: 300-level Research Essay Deadline
13	7 Oct – 11 Oct			

PROGRAM OF THEOLOGY

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