SUBMISSION FOR MASTER OF ARTS IN SOCIOLOGY

Spirituality, Pākehā and No Religion in Aotearoa/New Zealand:

ideas within the dominant ethnicity

Elizabeth Ann Cook

School of Language, Social and Political Sciences

Te Whare Wānanga o Waitaha/University of Canterbury

2016

Abstract

I examine spirituality within my own ethnicity: white, mainly middleclass Pākehā of English descent who ticked no religion in the 2013 census. I argue that we all have beliefs as do religiously and ethnically defined Others; our ideas about the groups we identify with and the Others not like ourselves. Belief enables us, but can function to impede social inclusiveness, acceptance of different others, and the maintenance of a democratic society. My ethnicity requires more awareness of our social privilege and the history of Aotearoa/New Zealand, but mostly, we need to understand how easy it is to turn a blind eye to anything that disturbs us. New Zealand identities ticking no religion are steadily increasing. My particular Pākehā ethnicity with no religion, do not want to be told what to believe by any proselytising identity however, they largely do not challenge how reason without empathy justifies corporate ambitions, governmental actions and inaction, media responses and popular opinions in relation to global and local Others: ngā iwi Māori, the poor and migrants.

Table of Contents

Acknowledgements i

Introduction 1

1: Language of the particular 5

1.1 Language is revealing 5

1.2 Interpretation 6

1.3 Critical Theory 8

1.4 How I arrived at researching my own ethnicity 9

1.5 Being socially embedded and answerable as a researcher 10

1.6 Aotearoa/New Zealand identities 11

1.7 The relevance of Rorty's thinking to my hermeneutic 14

Hermeneutics: 14

Other influences on Rorty: 14

Understanding the replacement of God, with science as truth: 15

Understanding the replacement of religion, science, and philosophy, with literary criticism: 16

Conversation, rather than dialogue: 16

Rorty’s response to the idea of methods in research: 17

Substituting love for reason: 18

Romanticism in Rorty’s pragmatism: 18

1.8 Vattimo’s thinking that is important for my interpretation 19

1.9 Elements of Shklar’s thinking that are important for my analysis 20

1.10 The importance of Vahanian’s thinking in my analysis 21

1.11 The importance of Bauman’s thinking for my understanding 21

1.12 Data and Critical Discourse Analysis 22

1.13 How particular construction within the Arts, informs my approach to thinking 25

2: Religious and non-religious affiliations in Aotearoa/New Zealand 26

2.1 The changing demographics of Aotearoa/New Zealand’s religious identities 26

2.2 Unpacking non-religious identity 27

2.3 Religion and the maintenance of ethnic identity 27

2.4 Identifying my participants with no religion 28

2.5 How Aotearoa/New Zealand does, or does not, reflect world trends 28

2.6 Why the religious majority is shrinking in Aotearoa/New Zealand 29

3: New vocabulary within Western scholarship about the secular, religion, and the spiritual 31

3.1 A society not reliant on a God or gods for direction 31

3.2 The atrophy of the *grand narrative* 34

3.3 The fallacy of realism ... 37
3.4 Nevertheless… challenging binary thinking! ... 38
3.5 Is the return, a return to religion, or to religiosity? ... 39
3.6 Multiple modernities ... 42
3.7 Social hybridity and change ... 45
3.8 Fitness test on the social imaginary ... 47
3.9 Replacing magic with enchantment, is not about rejecting the Enlightenment ... 50
4: Clarifying the secular and the ideology of secularism ... 55
4.1 The secular ... 55
4.2 Secularism: the ideology ... 57
4.3 The secular, religion, and our responsibility ... 59
4.4 Private and public locations of belief ... 59
4.5 No religion ... 60
5: The spiritual? ... 62
5.1 Love ... 62
5.2 Deep listening ... 65
5.3 Spirituality as inclusive political thinking ... 67
5.4 Being part of something ... 69
5.5 Challenging spiritual practice and obedience within bureaucracy ... 73
5.6 Dominance ... 75
5.7 The desire to know more – to experience something more deeply ... 76
5.8 My view on the practice of spirituality in a contemporary world ... 78
5.9 Multiple spiritualities ... 80
5.10 Spirituality and identity in common ... 84
5.11 Morality, ethics, philosophy of life, value system, and spirituality ... 86
5.12 Spirituality and symbolism ... 89
5.13 Spirituality and death ... 90
5.14 Spirituality and the supernatural ... 93
5.15 Spirituality and religion ... 97
5.16 Why spirituality is not superstition ... 100
5.17 Hope? ... 101
5.18 Proselytising, evangelism, missionaries, and seeking converts ... 101
5.19 A good life without spirituality or religion ... 103
5.20 Spirituality, time and space ... 105
5.21 Spirituality and self ... 106
6: Plurality, New Zealand identities and finding meaning and purpose ... 109

6.1 How do you think your views affect your relationship with others, locally and globally? 110
6.2 Do our spiritual ideas and belonging include the history of Aotearoa? 117
6.3 Does our spirituality imply connection with this land? 119
6.4 Coming home to this place: deepening our own umbilical cord attachment with the land 121
6.5 Spirituality and acts of resistance 125
6.6 Spirituality and the Arts 126
6.7 Spirituality, humour, and society in Aotearoa/New Zealand 128
6.8 Spirituality and education 130
6.9 Meaning and purpose 131
7: Future visions for Aotearoa/New Zealand 139
7.1 Negotiating difference 139
7.2 Understanding power and its legacies 141
7.3 Spiritual identity and the violence of the state 143
Conclusion 148
Appendix A: *no religion* statistics in the 2013 census: 153
Appendix B: religious affiliation in the 2013 census: 155
Appendix C: religion worldwide: 158
Appendix D: ethics approval: 160
Amendments made for ethics approval 161
Appendix E: interview materials: 162
Unstructured Interview 166
Appendix F: advertisement for participants: 168
Glossary of Māori words 170
References 177
Journal Articles 179
Online Material 180
Magazines 183
Film 183

Acknowledgements

I especially thank Mike Grimshaw and Garth Cant for being my supervisors.

I thank those within the Department of Sociology for their support over the time of my Honours and Masters work.

I thank all the following participants, Aaron, Andrew, Ann, Annemarie, Annie, Brent, Bruce, Bryan, Cameron, Christine, Connie, David, Diane, Don, Doreen, Doreen B, Drew, Ella, Esmé, Florian, Graham, Hugh, Ian, Jim, Jo, John, John Wr, Joni, Julie, Kara, Linda, Marcel, Michaela, Mike, Paul, Ruby, Ruth, Rob, Stella, Stephen and Stephen H for their willingness to talk about the subject of spirituality or atheism, (depending on their beliefs), and to contribute their thoughts towards my further discussion. The privacy of the participants in this research has been maintained by the use of pseudonyms where requested and by the way I have arranged particular information. There are three different names shared with another person identified in my writing as the following six different people John, John Wr, Doreen, Doreen B, Stephen and Stephen H.

Special thanks to my partner, Paul Auwerda, chef extraordinaire!

Introduction

How do white, Pākehā with no religion express what could be defined as their *spirituality*? Using the bicultural model applicable to Aotearoa/New Zealand, I examine my own particular white ethnicity within the category Pākehā (that includes all non-Māori ethnicities) situated in a bicultural relationship with the category Māori (that includes all the different iwi as mana whenua – the various geographically located host peoples).[1] I specifically investigate white Pākehā of mainly English descent with no religion in Aotearoa/New Zealand, in relation to a discussion about spirituality. I draw on neo-pragmatism, hermeneutics, political philosophy, sociology of knowledge and cultural analysis approaches. My initial curiosity related to the ways in which spirituality might be described and expressed, and then extended to how spirituality functioned in Aotearoa/New Zealand. I wanted to know whether it was significant, to the way people identified with Aotearoa/New Zealand, with the way they identified as New Zealanders, how they located themselves socially, and also how they identified *Others*. I had in mind an imagined future society within Aotearoa/New Zealand not governed by fear of differences, be they local or global.

This thesis is not a typical data driven sociology masters. My theory comes out of engagement with philosophical, theological, and sociological theories, my own ideas, data provided by 41 informants, and the Aotearoa/New Zealand cultural landscape. A number of writers have been important to the development of my argument and in particular the later writings of the American philosopher Rorty, including his hermeneutic collaboration with the Italian continental philosopher, Vattimo. The Latvian-born American political theorist, Shklar influenced me with her focus on vices in order to recognise and to end cruel practices within society. Austrian-born, American sociologist, Berger's writings were also broadly used to inform my thinking. The French, Protestant theologian, Vahanian's writing fuelled my

[1] As interpreted at Te Papa Tongarewa, the National Museum of Aotearoa/New Zealand

thinking and provided more understanding about the secular and the return of religion. I link Polish sociologist, Bauman's discussion of passive participation with efficient technology and within bureaucracies and our human propensity for looking away from what is difficult, to Shklar's concerns about cruelty.

My research perspective is that we all have beliefs. It is not just religiously or ethnically defined Others who have beliefs. We are all involved within a particular world view no matter whether it is scientific, atheist, educated, middle-class, non-religious, or Western. The views we have within society are our beliefs; beliefs are the ideas we hold about ourselves and the groups we belong to, or identify with, in our everyday social experiences; beliefs are the ideas we hold about Others whom we see as being not like ourselves; beliefs are often our view of Others in that they are not part of how we think society should be. In an earlier unpublished university research paper, I examined white, dominant, English descent, colonial settler culture, identities and claims[2] within the context of colonisation of the indigenous landscape and ngā iwi Māori (the different, sovereign, Māori identities), by the British Empire in Aotearoa/New Zealand. Therefore, with my understanding of early white settler culture's influence on Aotearoa/New Zealand society, I examine beliefs held about everyday norms and secular society and what is the Protestant structure of our particular secular society in Aotearoa/New Zealand.

White, English descent, colonial settler culture is my own dominant,[3] ethnic origin and located identity in Aotearoa/New Zealand. My research method utilises my own subjectivity, self-reflection, and perspective of being a participant within what is in Aotearoa/New Zealand, the largest minority[4] and the dominant ethnicity. My focus on this ethnicity, my ethnicity, is in relation to those who identify as having no religion and their

[2] Terminologies such as Pioneer, Colonist, Māorilander, Settler, Pākehā, Kiwi and New Zealander
[3] My Protestant English descent sublimated my Irish Catholic and Welsh descent
[4] Belich, 1996, p. 315. My reference is to English ethnicity, not Irish, Scottish, Welsh, Dutch, Polish and the many ethnicities not obvious in the *white* identity and overall ethnic identities within Aotearoa/New Zealand

belonging to this place Aotearoa/New Zealand, and whether they describe their connection to this place as being spiritual. I observe whether the way they look inwards, has any bearing on whether they look *exclusively at* the world, or whether they look *outwards inclusively* towards the world. In other words, I examine belief and world view within the dominant culture of Aotearoa/New Zealand that is, my white, English descent ethnicity; how particular beliefs are shaped by the power that ethnicity holds; and what such beliefs might mean for Aotearoa/New Zealand society in constructing a future.

My ideas and discussions are influenced by interviews I made with 41 people who had ticked *no religion* in the 2013 New Zealand census who were of white, primarily English descent. They were either currently living in Christchurch or had previously lived in Christchurch for a significant period in their lives. They were all from Christian cultural backgrounds, except one, who is a non-practising Jew. These participants included people who defined their beliefs as being spiritual as well as those who claimed no spiritual dimension at all. The concept of spirituality was discussed with all participants. Along with my own thinking and writing, participants' views are discussed in relation to society and an imagined future Aotearoa/New Zealand.

My argument is that while belief may be an enabler, it can also function as a hindrance and block particular outcomes. I argue that there are beliefs that impede social inclusiveness and the acceptance of different Others; that a person can never be too complacent about their beliefs, if they wish to maintain a democratic society. Not only does the ethnicity that I am part of require more awareness of social privilege and understanding of the history of Aotearoa/New Zealand, no matter what their beliefs are,[5] they also need to understand how easy it is to turn a blind eye to anything that disturbs or does not fit a tidy

[5] Many white New Zealanders think of New Zealand culture as being what they are, white and English speaking but Te Reo and tikanga Māori are New Zealand culture irrespective of non-participation by many New Zealanders

prescription of life. If those of the dominant culture do wish to create a more inclusive society and maintain democracy, then there is a need to understand the challenge. The proportion of New Zealanders identifying as having no religion is steadily increasing – that is those who do not want to be told what to believe by any proselytising group – however, my particular Pākehā ethnicity are largely unaware of their apathy and lack of response within wider society. They do not challenge how reason without empathy is used to justify corporate ambitions, governmental action and inaction, media responses and popular opinions in relation to their local Other - the poor, Māori and migrants; and the global Other - Muslim.

In formulating my argument, I debate methodology in Chapter 1. In Chapter 2 I present relevant statistics on religious and non-religious affiliations in Aotearoa/New Zealand. In Chapter 3, I examine scholarly approaches to notions of the secular, religion, and the spiritual. In Chapter 4, I define secularism as an ideology that is different from the secular. In Chapter 5 I define spirituality and explore ideas about spirituality in the context of this thesis and in Chapter 6 I discuss various activities within Aotearoa/New Zealand in relation to pluralism, identities, meaning and purpose. In Chapter 7 I consider how greater literacy and understanding of our views and social positioning could influence future events locally and globally.

1: Language of the particular

> 'Language is not an abstraction that stands apart from "the real"; it embodies and mediates the life of people, gestures, and things in the world.'[6]

1.1 Language is revealing

Language can be understood as being a prime medium of control and a prime medium for the fabrication of social structures. Not only does its particular use imply certain meaning for the speaker, language is the enactment of belief frameworks – the inclusions or exclusions inferred within the 'we-intentions'[7] and statements.

However, there are also creative possibilities out of our thinking and speaking. Asad argues for these to be retrieved and nurtured, not excluded. With reference to Benjamin, Asad writes,

> 'The interweaving in such communication of what today many would separate as the sacred and the profane remains for Benjamin an essential feature of allegory.'[8]

Within people's descriptions of their spirituality, everyday activities are not necessarily the separation of the sacred and the profane. In this sense, spirituality could be viewed as an allegory, a symbolic, meaningful, or political action that inspires daily life, where the secular does not reject mysticism, and mysticism does not reject the Enlightenment.

Nonetheless, whatever beliefs we subscribe to, they may close our minds to possibilities that lie around us. We must challenge our use of language; challenge our use of

[6] Asad, 2003, p. 65 discusses Benjamin
[7] Sellars in Rorty, 1989, p. 59
[8] Asad, 2003, p. 65

particular systems of language; challenge the way language expresses beliefs that control us and close our minds to other possibilities. Nietzsche's statement is discussed by Gee's characters in his book, *Plumb*,

> 'Belief closes the mind. Thought knows no final decision. It looks forward always to new evidence … "the castration of the intellect". That's the end of belief.' [9]

One way we can challenge our beliefs is to examine the language we use, viewing it as one of what could be any number of interpretations.

1.2 Interpretation

First, as part of my approach, I identify my inquiry as a researcher as being subjective. I am examining ideas within the society that I am part of, surrounded by, and continuing to live amongst. Crockett writes in relation to Heidegger's concept, *dasein*,

> 'This care of, or concern with, self and subjectivity is central to the philosophical and theological thinking of modernity.'[10]

As a researcher, I am observing what others have said, as well as what I think, in order to analyse themes and discourses as to where these thoughts and beliefs fit within the social schema. Because I am doing this analysis, I choose to be reflective about my congruence and differences with such views and my own personal values and philosophy of life. I am not objective. I am not detached from my subjects and am a subject myself.

---

[9] Gee, 1978, pp. 117-118
[10] Crockett, 2001, p. 10

I try not to position my view as being the right view, but this is a struggle. Where there is disagreement with an interviewee, it is all too easy to Other that person whose views do not coincide with my own, to position my views, as being the right way to look at the idea being discussed; and to attempt to persuade the other person to agree. Although I consider this to be proselytising, it is still an impulse I must deal with. In practice, I attempt to sit back, to listen and to look for meanings, particular to that person's thoughts and practice.

In my interviews with 41 participants, the interview structure was more a monologue, where the interviewee responded to prompts.[11] Through my thesis writing, I am developing a conversation, that engages with these responses and I write as if I am sharing my document with the participants. In this way in this thesis I investigate the idea of spirituality and seek to analyse and to illuminate what function such thinking might serve, through a hermeneutic engagement with the ideas of other scholars, my own ideas, as well as the ideas of the interviewees.

Furthermore, to understanding meanings that are ascribed to particular notions and practices, there is also the need to understand context and changes over time. Events happen in a particular way, within the context of the time and place (historicism) as well as through culture and literature (new historicism). This is also relevant to comprehending our existence, whereby we see ourselves in relation to others, rather than seeing a person as an individual, whose will alone is the broker of their life outcomes. For example, war, natural disasters, and the deaths of people significant to us, are major life-changing events for better or for worse, amongst the many occurrences during our lives that shape our pathways and outcomes.

[11] See Appendix E

1.3 Critical Theory

Second, as a researcher using critical theory, I interpret social expressions and people's perspectives, by understanding who has social power, keeping in mind the point of view of the most powerless within society. These are the people whose voices are actually excluded from everyday statements made by governmental leaders, media, and also by the way society in general follows the status quo. In other words, I refer to the way a blind eye can be turned to the cracks in the system that, if they were examined, would reveal something morally unacceptable in everyday practices of power.

I am interested in how people see their belonging to Aotearoa/New Zealand; how they describe their attachment, if any, and how aware they are of their perspectives of ownership of the land and place as a shared space with others, who are different from them. I therefore examine my white, English descent, Pākehā ethnicity with regard to a general failure to position a visual image, of a non-white Other (or even non-English descent Other) alongside, or even instead of ourselves; as being entitled to the same space, the same privileges, and the same cultural investment of our time, as that enjoyed by the dominant culture.

I am curious, as to whether spiritual constructs are private bubbles that act as a buffer to the world around us. I examine whether spiritual concepts bolster entitlement to privilege or whether spiritual ideas increase interest in others. In studying my own ethnicity, I am curious about whether there is a relationship between certain spiritual ideas and particular kinds of social thinking and whether there is a connection between people's spirituality and their sense of social responsibility and their political action.

The critical theory approach is useful in relation to accepted social generalities in everyday discussion (the propaganda), that constructs Othering and exclusion. In this thesis, Othering is located as being a feature of many belief systems, about those Other people who are different. I am mindful of Othering between the various Christian churches and sects,

between Christian and non-Christian belief systems, between non-religious and the religious, between atheists and any other belief system, or between spiritual and religious differences. Othering is discussed wherever it occurs in relation to exclusive groups whether they are socioeconomic, ethnic/cultural, or gender-based that may affect the discussion within this thesis.

1.4 How I arrived at researching my own ethnicity

Initially, I expected to research people from all ethnicities who identified themselves as having no religion however, to begin with only white, mainly English descent New Zealanders responded to my advertisements.[12] In consultation with my supervisors, for the purpose of more data - but still manageable in a Master's thesis - I had made a decision to interview 40 people. I ended up interviewing 41 because my last two interviews were with an elderly couple, both of whom I wished to interview. Only when I had sufficient people to interview, did I begin to be contacted by non-white ethnicities (but no Māori). First, I was disappointed however, because I had found 3-7 people for each decade between the ages of 20 and 93, researching my own ethnicity became the focus. Second, I realised that researching other ethnicities and Māori with no religion were separate research projects. The percentage of Māori who ticked no religion in the 2013 census is similar to that of NZ/European.[13] In relation to a thesis on Māori spirituality and no religion, the seeking of participants would require consultation with rangatira/upoko (community leaders) and would require a long lead-up time for kōrero (negotiation) and hui (meetings) with communities in order to engage with likely participants within a Kaupapa Māori[14] research approach.

---

[12] See Appendix F
[13] See Appendix A, Figure 3
[14] Smith, 1990, http://rangahau.co.nz/research-idea/27/

1.5 Being socially embedded and answerable as a researcher

My research ethics are influenced by the approach utilised within Kaupapa Māori practice as identified by the following points. First, I am researching my own ethnicity and my research is of and for my ethnicity (but could be of interest to others). Second, there is transparency, a sense of responsibility and inclusiveness towards the participants. Third, I am aware of my own subjectivity and values as a researcher. Fourth, in engaging with my own ethnicity, I am also aware of its position of social power from a critical theory perspective.

In this research, my participants are all white, mainly middle-class and mainly of English descent, like myself. Apart from four participants from lower middle-class or working-class backgrounds, the participants largely belong to the dominant social, institutional and governmental group in Aotearoa/New Zealand, as I do. While class is a word that many New Zealanders reject, it is however, a beacon for social association. It is pinpointed by education and opinions, manner of speaking, values, clothing and hair styles, manner of social interaction, deportment, personal habits and gestures, décor and style of house, gardens, aspirations, profession/job and transport. It is the *us* and *them* of social association. Acknowledging class identity is important because as Berger points out, it locates different views of society, different group aspirations and different positions of social power.[15]

I am studying my own ethnicity and people who are mainly from my social class within society: the middle-class. Class distinctions were evident in the thinking and responses to my questions as well as in relation to the other points that I have mentioned above. My writing is an inquiry into the thoughts that these participants had about spirituality keeping in mind that there are many New Zealand identities.

[15] Berger, 1991, pp. 95-98

1.6 Aotearoa/New Zealand identities

This thesis is a philosophical, theological, and sociological exploration not based on absolutes or certainties. Zabala writes,

> 'The ultimate goal of philosophical investigation after the end of metaphysics is no longer contact with something existing independently from us, but rather *Bildung*, the unending formation of oneself.' [16]

I see this 'unending formation of self' as relevant to my role as researcher in relation to my located identity in this time (the early twenty-first century) and place (Christchurch, Aotearoa/New Zealand) towards what is an evolving identity. Identities are not fixed. The multiple ethnic identities in Aotearoa/New Zealand, including Māori as the Indigenous identity, Pasifika (Polynesian peoples from the Pacific Islands), and all other settlers on these shores, are shifting identities because every generation is subject to influences and change. It is with such considerations in mind, that I examine spirituality in relation to identity as well as to social and physical place.

In this exploration of the spiritual in 2014-2016, I socially locate my researcher self within the present site of the various unfolding New Zealand identities and relationships. I call myself a white, English descent, Pākehā researcher because my colonial Irish-Catholic and Welsh descents have been assimilated into, and dominated, by my white, Protestant, English descent. This is similar for other identities in Aotearoa/New Zealand, where a particular ethnic descent is dominant, or is preferred, or is chosen as one's identity.

Furthermore, I will specifically refer to the ethnicity of my participants and myself, and reject the notion that as a researcher my identity is the unspoken or undeclared norm. I do

[16] Zabala, 2005, p. 4

this to challenge the socially accepted idea, of my ethnicity as the norm, by which others are judged and measured. As Zabala comments,

> '…every critical thought comes about within a historical condition that makes it possible and supplies its substratum and framework – realizes, that is, the "historicity" of all knowledge.' [17]

I do not agree with the contention, that by calling myself white, I am constructing a racist conversation. On the contrary, I am prepared to locate myself as an ethnicity, among many ethnicities and differences, rather than as a norm, by which others are judged.

Further to whiteness and identity, Irish Catholics are an historically marginalised identity, both in the New Zealand colonial context and elsewhere. For the purposes of this thesis, I include Irish Catholics in the white English hegemony of the British Empire in the Aotearoa/New Zealand context because they too, like Protestants, were also soldiers brought over by the Empire to fight Māori in the 1860s[18] and were later given confiscated land as a reward, like other white identities. Irish Catholics' history in Aotearoa/New Zealand as settlers, in Australia in relation to Aborigines, and in the Americas in relation to First Nations People was as a contested identity within the oppressive white hegemony but aligned with the white hegemony in oppression,[19] marginalisation, persecution, and killing of those who in the late nineteenth century were disparagingly termed *natives* - the Indigenous inhabitants.

Over time, there are transitions in settler identities and placement. The transition from settler to New Zealander is seen within Aotearoa/New Zealand. The first identified New Zealanders arrived as various Polynesians from various Hawaiki and developed into the

---

[17] Zabala, 2005, p. 8
[18] Sweetman, 2012, p. 2, www.TeAra.govt.nz/en/catholic-church/page-2
[19] Belich, 2009, p. 61

Māori (various, different iwi)[20] of Aotearoa/New Zealand. Much later, settler identities arrived from other lands and their identities have slowly transformed over each new generation in this new place. Some have claimed Pākehā, as a white indigenous claim with this place, or as uniqueness in relation to the rest of the world. Aotearoa/New Zealand continues to have new settlers from many different parts of the world and therefore, within the bicultural context of Aotearoa/New Zealand, I use Pākehā as a category, rather than as a claim of white ethnicity. All non-Māori cultures are in the Pākehā category, in a bicultural relationship with the Māori category (that includes all mana whenua – the iwi hosts connected to specific geographical locations). I no longer see Pākehā, as a word that is synonymous with whiteness, in this bicultural context. This use of the word Pākehā as a category[21] includes non-white, non-Māori identities. Rather than excluding and distancing Indians, Chinese, Thai and other ethnicities as tauiwi (strangers), they are included as old settlers - the fifth generation Chinese and Dalmations in Aotearoa/New Zealand - and new settlers in Aotearoa/New Zealand, who in the bicultural context are in a relationship with Māori. For these reasons therefore, I will be specific in my use of *we* and *us* and clarify when the use of these terms in my writing refers only to my own ethnic group, or when I am referring to all New Zealanders – that is all Māori identities (the various and separate iwi) as well as all old and new settler identities, that is all Pākehā (non-Māori) New Zealand identities.

[20] Meredith, 1998, p. 2, I add that Māori as a homogenous identity is a political strategy used by Māori for solidarity (kotahitanga) and by Pākehā for locating Māori as Other with an assumption of Māori homogeneity. Māori identity is traditionally primarily tribal/geographical, for example: Kai Tahu - Te Waipounamu (South Island), Ngā Puhi - Te Tai Tokerau (Northland), Ngāti Porou - Te Tai Rāwhiti (East Cape) however, there are also urban marae open to all in response to the relocation to urban areas by many Māori since the 1950s

[21] As interpreted by Te Papa Tongarewa, the National Museum of Aotearoa/New Zealand

1.7 The relevance of Rorty's thinking to my hermeneutic

> 'Rorty's argument was that philosophical ideas develop within particular historical-linguistic contexts.'[22]

Hermeneutics:

In their book, *Hermeneutical Communism*, Vattimo and Zabala outline the development of hermeneutics to its current radical, political position as developed by Schürmann, Lyotard and Rorty. This radical, political thinking developed from out of three historically hermeneutical acts: Luther, who created a different interpretation of the Bible without the hegemony of the ecclesiastical institution of the Catholic church, Freud, who pulled apart the then conventional psychology's notion of the rational mind, and who developed the work of Schleiermacher and Dilthey in repudiating the culture of positivist science, and Kuhn, who not only reasserted the interpretative aspect of science,[23] but who, along with Feyerabend, also developed the idea of incommensurability.[24] These three origins of hermeneutics within theology, psychology, and physical science, built on the positioning of critical function outside of metaphysical ideas. This development of critical theory, free of metaphysics had been made possible by Dilthey, Nietzsche, Heidegger and Gadamer, whom Vattimo and Zabala nominate as the 'masters of hermeneutics'.[25]

Other influences on Rorty:

Rorty was also influenced by Wittgenstein, with respect to linguistics and Rorty's upholding of the notion that the language we use programmes us to view the world in a

[22] Gross, 2008, p. 2
[23] Bernstein in Vattimo and Zabala, 2011, p. 84
[24] Vattimo & Zabala, 2011, p. 85
[25] Vattimo & Zabala, 2011, p. 79

particular way. Rorty also took up the pragmatism of James and Dewey. James (and Nietzsche),

> 'gave up the notion of truth as a correspondence to reality'.[26]

Rorty saw Foucault and Derrida as sharp thinkers but too bleak in their failure to provide what Rorty considered to be the necessary tools for society to develop in a different way: a way that does not repeat the cruelties of the past. Such a tool, for not repeating the cruelties of the past is, for example, Vattimo's 'weak thought'.[27] Rorty has developed such discussion further with Vattimo and other contemporary thinkers including Robbins and Zabala as discussed below.

Understanding the replacement of God, with science as truth:

Rorty continued - along with other thinkers - to challenge the idea that knowledge, as in truth exists independently of, and outside of human practice. He stated that truth has now shifted from being a debate between religion and science to being a debate between realism and anti-realism, with the ogre of metaphysical thinking being 'scientistic cultural chauvinism'.[28] Rorty's argument is not with science itself, but with scientism,

> '…the philosophical credentials of taking the practical success of science as reason to understand its vocabulary as putting us in closer touch with reality than others.'[29]

The authoritative position of religion has been replaced in secular society by science. *Objective authority* is now a substitute for a God belief.[30] Rorty, however, argues that such empirical thinking is still tied to metaphysical thinking and positivism. He states that rather

[26] Rorty, 1982, p. 150
[27] Vattimo, 2012, pp. 39-51
[28] Brandom, 2000, p. xii
[29] Brandom, 2000, p. xiv
[30] Brandom, 2000, p. xi

than being a truth, any verification based on evidence is an interpretation for that time and furthermore, that rather than having a 'faith in truth'[31] as a universal, external, fixed idea, we position ethical behaviour as an act within a context of the particular: this particular time in history, this particular place, these particular people, this particular situation.

Understanding the replacement of religion, science, and philosophy, with literary criticism:

Rorty emphasises the idea of a vocabulary being a tool, rather than 'bits of a jig-saw puzzle'.[32] We are not trying to know how things really are, but rather interpret meanings for ourselves, at that particular time, and therefore methods are concepts used as,

> 'problem-solving instruments rather than firm foundations from which to criticize those who use different concepts.'[33]

Rather than trying to prove trueness or falseness, they become tools for discussion or as Rorty proposes conversations that can be summed up as literary criticism:

> 'The best service we authors can do one another is to treat each other's books … as (to use Wittgenstein's image) ropes made up of overlapping strands, any assortment of which can be picked out and woven together with strands picked out from other ropes.'[34]

Furthermore, we are interpreting the world through a particular language, with a particular vocabulary, and a particular viewpoint.

Conversation, rather than dialogue:

Rorty challenges the idea that a particular group can lay claim to having truth in relation to others, who are perceived as different and without truth. This supposed command

[31] Dennett in Rorty, 2000, p. 80
[32] Rorty, 1989, p. 11
[33] Rorty, 1979, p. 14
[34] Rorty, 2000, p. 150

on truth, leads to arguments about who is right and who is wrong. Therefore, rather than trying to establish ethics as being outside the 'human community',[35] or trying to apply ethics as a universal idea in the way Habermas suggests,[36] Rorty puts forward the idea of addressing the here and now, in a particular context. Echoing James and Dewey (as Rorty points out), Davidson writes,

> '…since truth swings free of justification, belief, success, and thus of the fortunes of our social practices, truth cannot be a goal or a value.'[37]

For this reason, therefore, in order to find solidarity between disparate belief-systems, the human endeavour is not about seeking truth in this engagement with different thinking. We are seeking something more down-to-earth, in shared humanity, not prescribed, but yet to be described. One side, therefore, does not hold the key to truth. It is a conversation of equals (or the practice and application of equity) rather than a dialogue between the *initiated* (the holders of truth), and the *uninitiated* (yet to understand our truth).

Rorty's response to the idea of methods in research:

Rorty refers to method as a 'privileged vocabulary.'[38] In relation to my research, I am not trying to prove essential ideas held within something called spirituality, or that my idea of spirituality is true or false. I am collecting various subjective readings and interpretations of spirituality and performing another stage of hermeneutics upon them. An inclusive approach such as mine, Rorty would argue,[39] cannot be dismissed as relativism, because that would be to tie such interpretation to the metaphysical assumption of an external truth, against which the proposition (the interpretation) is to be considered.

---

[35] Bandom, 2000, p. xv
[36] Bandom, 2000, p. xv
[37] Rorty, 2000, p. 80
[38] Rorty, 1982, p. 152
[39] Rorty, 1982, p. 152

Substituting love for reason:

In the search for solidarity (as an actuality yet-to-be-described), Rorty's idea is that it is not about trying to create a community of people who are the same, but rather, to seek 'mutual protection'[40] through collaboration by people who are widely different – in his words – 'a band of eccentrics'[41]. Rorty extends Sellar's 'we-intentions'[42] to include those of whom we would have previously called 'they'.[43] Seeking to include them is about finding common ground/morality/ethics/protection that is an act of charity. Charity is interpreted as love. So, through charity/love we can negotiate differences.

Romanticism in Rorty's pragmatism:

Faith, hope, and charity are contextualised by Rorty into his post-metaphysical thinking, contingency, irony, and solidarity.[44] If the aspirations of our humanity emanate from love, then we are motivated to do the best by each other, and not repeat the cruelties of the past. Through an act of charity/love, we find solidarity. By using irony/critical thinking/viewpoint of the weak, we replace the word hope with proactive assessment that views the position of the weak and the strong, and acts to construct alternative outcomes that benefit the weak. Rather than subscribing to the Age of Faith or the Age of Reason, we can participate in an Age of Interpretation by replacing metaphysical faith and scientism with an understanding that the world is a chaotic place, and we have little control over what life surprises us with. For this reason, contingency implies flexibility and resilience, to deal with the possibility of any one of multiple outcomes. The necessary becomes a matter of context.

[40] Rorty, 1989, p. 59
[41] Rorty, 1989, p. 59
[42] Sellars in Rorty, 1989, p. 59
[43] Rorty, 1989, p. 192
[44] Rorty, 1989, p. xvi

1.8 Vattimo's thinking that is important for my interpretation

The rejection of information presented as fact is not a replacement with fact, but replacement with an interpretation.[45] The interpretation by Vattimo that has influenced my thinking is:

> 'In the twentieth century, philosophy advanced from the idea of truth to the idea of charity: the highest value is not truth as objective description; the highest value is accord with others.'[46]

I interpret seeking accord with others as looking to protect each other. It does not mean an identification of how like us these Others are and therefore they are *good* and how unlike us those Others are and therefore they are *bad*. Seeking accord is not an act of assimilation, but rather an act of solidarity. We are inclusive and welcoming towards the weak. This goes against the human habit of seeking to attach one's allegiance to those perceived as being strong, whilst treading on the weak by putting them down and blaming them for their misfortune or difference. Vattimo proposes that weak thought is 'a discourse of difference',[47] a 'new ontology'[48] of those who have been elided from history, a fresh discourse by which the weak can communicate, and develop solidarity with others.[49]

Also applicable to my research, is Vattimo's positioning of atheism, as being tied to metaphysical thinking in that it considers itself an absolute truth: there is no God. Rather than secularisation being identified with no belief in God, Vattimo claims that secularisation is an 'authentic religious experience'[50] where the death of Christ represents 'God's sacrifice of all

[45] Rorty & Vattimo, 2005, p. 43
[46] Vattimo in Rorty, 2011, p. 4
[47] Vattimo, 2012, p. 45
[48] Vattimo, 2012, p. 45
[49] Vattimo & Zabala, 2011, pp. 106-107
[50] Rorty & Vattimo, 2005, p. 35

his power and authority, as well as all his otherness',[51] and of God's responsibilities being handed over to humans. As humans, therefore, we take on moral responsibility for our behaviour; however, no matter whether we believe there is a God, or whether we believe there is/are no God(s), the point is that as humans, we take responsibility for our charity towards Others.

1.9 Elements of Shklar's thinking that are important for my analysis

Rather than arguing, as most liberals do, about rights and virtues, Shklar focused on wrongs and vices, especially cruelty towards others. Shklar argued that our main application of resources should be applied to curtailing the exercise of cruelty by ourselves, as well as by civil servants and politicians.[52] With regard to liberal politics Shklar was clear – there are no neat and tidy arguments:

> 'liberalism imposes extraordinary ethical difficulties on us: to live with contradictions, unresolvable conflicts, and a balancing between public and private imperatives which are neither opposed to nor at one with each other.'[53]

Philosophy encourages us to think about the way things are, and to ask questions. Shklar argued that philosophy and ideology have to be separated. We subscribe to ideologies that allow cruelty to be perpetuated because the context is allowed, by the reasoning of the ideology. A recent example is the condition of boat people incarcerated by Australian authorities. Ostracised as undesirable immigrants, the Australian government passed a law in

[51] Rorty & Vattimo, 2005, p. 35
[52] Yack, 1996, p. ix
[53] Shklar, 1984, p. 249

2015 to make it illegal to speak out about ill-treatment of boat people.[54] In general Australian society, one's social commitment is to uphold the safety of others, by reporting abuse and violence. Ethically, this demands that citizens speak out. Here, bureaucracy uses reason to justify two opposing responses. Cruelty is being condoned with state approval.

1.10 The importance of Vahanian's thinking in my analysis

Vahanian's conception is that faith is a post-Christian practice. The faith of which he writes comes after the *death of god*[55] and is unrelated to what he viewed as being practices of religiosity in the return of religion and what he described as idolising.[56] Vahanian's notions link up with the writings of Shklar, Vattimo, Rorty and Bauman. Their ideas are not about a return to something, but rather a moving forward with a new perspective of enchantment, that does not reject the Enlightenment.

1.11 The importance of Bauman's thinking for my understanding

Bauman highlighted for me Weber's concern with bureaucracy and 'the reign of a cold, instrumental rationality in the public realms of work and politics, and societal ossification.'[57] I disagree strongly with Kalberg's minimising[58] of Weber's concern about bureaucracy because this became a reality in World War II Germany and the final solution for Jews, gypsies and different Others in Germany and the surrounding countries. Furthermore, the impersonal workings of bureaucracy based on reason and rational decisions, where we are functionaries of such decisions that have cruel results, has continued in many

[54] McAdam, 2013, http://ijrl.oxfordjournals.org/content/25/3/435.full
[55] Nietzsche, 2006, p. xxv
[56] Vahanian, 2014, p. 15
[57] Kalberg, 2005, p. 37
[58] Kalberg, 2005, p. 37

spheres of modern life. This information surprises many who think we live in a better more ethical society than ever before, but this is because so many of us, as Bauman points out,[59] turn a blind eye to what is really happening, to Others.

1.12 Data and Critical Discourse Analysis

One of the main notions within Critical Discourse Analysis is that of 'power as a central condition in social life'[60], that is, that power is exercised through the distribution of discourses such as our opinions, beliefs, perspectives, notions and attitudes. As Wodak and Meyer note,

> 'Power is about relations of difference, and particularly about the effects of differences in social structures.'[61]

Such discourses operate and carry out power relations in various public spaces, such as politics, the media, work-places, homes, amongst friends and within the operations of institutions such as churches, schools and social 'welfare' including prisons, health departments, hospitals and charities.

In my research, the participants respond to questions about leaving organised religion, or choosing not to be part of organised religion, as well as how they situate themselves in relation to society, and those who are not like themselves. Wodak and Meyer note that

> 'Language provides a finely articulated vehicle for establishing differences in power in hierarchical social structures.'[62]

[59] Bauman, 1993, pp. 98-106
[60] Wodak & Meyer, 2010, p. 10
[61] Wodak & Meyer, 2010, p. 10

In analysing the conversations, I had with participants, I make some propositions about the political realities or possibilities within the language they use, and also, crucially, what they do not speak of or acknowledge: what is excluded from their concerns.

In some cases, the way my participants thought was dependent on their class background, social milieu, as well as their access to higher education. Again a comment by Wodak and Meyer is pertinent,

> '[Critical Discourse Analysis] aims to investigate critically social inequality as it is expressed, constituted, legitimized, and so on, by language use (or in discourse).'[63]

For some participants, a family history of low pay, long hours of work, and just trying to survive and support a family had taken priority over other matters, such as the luxury of thinking and asking deeper questions about life. Sometimes, this state of affairs is a claim to a particular place within society in relation to class structures rather than being experienced as disadvantage, however, being more highly educated does not necessarily liberate thinking either. As Habermas comments,

> '…language is also a medium of domination and social force. It serves to legitimize relations of organized power. Insofar as the legitimizations of power relations … are not articulated … language is also ideological.'[64]

---

[62] Wodak & Meyer, 2010, p. 10
[63] Wodak & Meyer, 2010, p. 10
[64] Habermas, 1967, p. 259

We can become participants within a particular educated ideology that is an ideology of atheism accompanied by a distain for the religious or the spiritually motivated Other. However, whatever pathway we have taken, the challenge is about how much we allow our thinking to be narrowed or limited by our beliefs.

In focusing on the limits and narrowing of thought that can happen with belief, I am not being uncaring towards my participants. Van Leeuwen's comment on Critical Discourse Analysis expresses my research stance, which is one that

> 'implies specific ethical standards: an intention to make [my] position, research interests and values explicit and [my] criteria as transparent as possible, without feeling the need to apologize for the critical stance of [my] work.'[65]

My arguments also take into account the process of change that I have undergone as a consequence of this research. Initially, I assumed that belonging to Aotearoa/New Zealand would entail a strong relationship with the land. I found this was not necessarily so for the participants in this research. My views also changed with regard to other beliefs. I am no longer so threatened by beliefs that are different from mine, because I perceive them as difference with which I can enter into a conversation. As well as testing my assumptions, my writing became an exploration from which unexpected outcomes arrived: similar to my creative and devising work in the Arts as explained below.

[65] Van Leeuwen, 2006, p. 293

1.13 How particular construction within the Arts, informs my approach to thinking

As a singer/songwriter and theatre deviser, with a strong interest in design generally, thinking and constructing are an exploration. My approaches to music, drama, dance, and the visual arts, as well as my Te Reo teaching are as *participation laboratories* in the manner of the teaching practices of people who have influenced me such as Belekian, Lecoq and Gaulier (all French) and Roy Hart Theatre methodology, (South African). For me, the Arts are a creative process of reconnaissance where each step opens another pathway or pathways and eventually a piece is formed and honed. This process has influenced my approach to this thesis and Foucault's words are particularly applicable,

> 'I'm an experimenter in the sense that I write in order to change myself and in order not to think the same thing as before.'[66]

[66] Foucault, 2000, p. 240

2: Religious and non-religious affiliations in Aotearoa/New Zealand

2.1 The changing demographics of Aotearoa/New Zealand's religious identities

New Zealanders turning to a religion are more likely to be drawn to fundamentalist, evangelical and Adventist religious groups, rather than the founding Christian churches of New Zealand colonial history such as Anglican, Catholic, Presbyterian, and Methodist.[67] The trend towards fundamentalist Protestant religions became apparent in the 1960s, and gained momentum in the 1980s.[68] There has also been an increase in the Māori, ethnic-based Christian identities of Rātana and Ringatū, as well as the development of the fundamentalist ethnic-based identity, Destiny Church, attributed to the Māori renaissance and the surging Māori population growth. However, my assumption that Māori would be mainly religious was challenged. Māori identities (the various iwi identities) were just as likely as New Zealand/'European[69] identities to nominate *no religion* and showed similar percentages for their populations.[70]

It is a reflection of the increasing multicultural composition of contemporary Aotearoa/New Zealand that Hinduism is now the fifth largest specific religious group identity. For the first time, Catholicism has the largest following of the founding Christian religious groups[71] due to a swell in numbers by migration, especially from the Philippines. Nevertheless, the largest and fastest growing sector of the population in Aotearoa/New Zealand is the category that identifies as having no religion.[72]

---

[67] Hoverd & Sibley, 2010, p. 69; also see Appendix B
[68] Hoverd, 2008, p. 50
[69] Identity used by the 2013 census. In the context of Aotearoa/New Zealand, this is a euphemism for white but does not specify the different white ethnicities within that white identity and also, Europe, the continent, now has many non-white ethnicities who claim European identities such as French, Dutch and German. European is now not what it formerly meant, but still signals a white identity for many people
[70] See Appendix A: Figure 3
[71] Appendix B
[72] Appendix A: Figure 1

2.2 Unpacking non-religious identity

While the largest growth sector of the population in Aotearoa/New Zealand includes those who identify as having no religion, there is a wide range of people within this category. This census option includes those who do not subscribe to any particular religious group identity however, to state that one has no religion, does not necessarily mean that one is devoid of some kind of belief or practice. It also does not identify different spiritual identities that may, or may not include a belief in God, Gods, or supernatural forces. My research also points to variations of atheism within this group, from those who accepted others having differing viewpoints, to those who did not find it acceptable for others to have religious or spiritual views.

2.3 Religion and the maintenance of ethnic identity

A religious identity is sometimes continued in order to maintain a cultural identity, whereby religious participants partake in practices that value and sustain their ethnic differences. Religious affiliation does not always represent a strong belief in God as such. Such practice was discussed with some participants in my research speaking about others they knew of who continued to participate in religious gatherings, and who did not find their position a problem, unlike my interviewees who tended to view this kind of participation as being hypocrisy. However, religious practice can be the site for particular ethnic gatherings and community whether it be Pai Mārire gatherings in Woolston, the BAPS Shri Swaminarayan Mandir Hindu Temple in Papanui, the Fo Guang Shan Buddhist Temple in Riccarton, the Christchurch Jewish Synagogue in Christchurch Central, or the St Barnabas Anglican Church in Fendalton – all Christchurch gatherings.

2.4 Identifying my participants with no religion

The Christian backgrounds of my participants were predominantly Protestant. Two staunchly atheist participants had family whakapapa (ancestry) that was mainly Catholic (Irish and Welsh Catholic with conversion to Catholicism by the English side). I had three elderly non-religious participants with English ancestry, two who were previously Catholic and one who was previously a Catholic convert. Where Catholic ancestry was present for others, it was at grandparent level on one side, and was Polish or Irish that had been sublimated by Protestantism. One non-religious Dutch participant's mysticism was influenced by her interest in Catholicism. None of my participants had Māori ancestry.

Out of 41 participants, ethnic identification was Pākehā (20), NZ/European (12), New Zealander/West Coaster (1), French (1), British (3), African (1),[73] Scottish (1), and Dutch (2). One German-born and one English-born now identify as Pākehā. One participant with a Dutch mother and two with a Polish grandparent identified as New Zealand/European. One participant with a Norwegian great grandmother from the Norsewood colonial settlement in the North Island of Aotearoa/New Zealand, identified as Pākehā.

2.5 How Aotearoa/New Zealand does, or does not, reflect world trends

The growth of non-religious identity is shared by Aotearoa/New Zealand with Scandinavian countries, but the difference is that while the majority of people in Denmark for example may not even think about God or spirituality, they still pay taxes towards the Lutheran church. Danish churches are linked to Christian cultural heritage, family rites and celebrations. They are utilised as picturesque locations for wedding events by people who

[73] This was a white identity of English descent

neither believe in nor support the church for religion.[74] Although this is also the case in Aotearoa/New Zealand it is also common for people with no religion in Aotearoa/New Zealand to use non-religious marriage celebrants and funeral services and various indoor and outdoor settings not connected with religion for their events.

In relation to religious identity, Aotearoa/New Zealand is similar to international developments in that those who want to be religious are more likely to choose a fundamentalist style church. More recently, fundamentalism has had significant growth in South America and southern China.[75] However, the fastest growing sector of Aotearoa/New Zealand is no religion and this differs from Australia. No religion in Australia is 22.3% in 2011[76] compared to no religion in Aotearoa/New Zealand, 41.9% in 2013,[77] only a couple of years later. Statistically, most people in the world identify as belonging to a particular religious identity,[78] but those who identify as religious is shrinking significantly in Aotearoa/New Zealand.

2.6 Why the religious majority is shrinking in Aotearoa/New Zealand

My participants ticked no religion in the 2013 census for the following reasons. Primarily, they did not believe in God. Second, they did not want to be told what to do or how to lead their lives. They did not like church hierarchy and they did not want church guidance, so they rejected clerics, doctrines, church dogma, ritual prayer, and the conformity of congregations, as John aged 92 put it, a rejection of 'Churchianity'. Third, the participants in my research largely had difficulty with believing ideas of salvation and in an afterlife. They also spoke about religion as being a moral code that they did not agree with, that church

[74] Zuckerman, 2010, pp. 150-151
[75] Casanova, 2008, p. 115; Berger, 2011, pp. 222-223
[76] Australian no religion statistics, http://www.abs.gov.au/websitedbs/censushome.nsf/home/CO-61
[77] See Appendix A: Figure 1
[78] See Appendix C

was boring, irrelevant, always wanting money, backed up prejudices, and created exclusivity. There was no room for self-expression and there were too many rules.

In the 2013 census, 48.9% of the population identified with Christian religions.[79] This means that the majority of New Zealanders (by a small margin) do not identify as a Christian any longer because 41.9% identified with no religion[80] and the rest of Aotearoa /New Zealand, is made up of non-Christian religions. For New Zealanders, most of whom have had some science education, religion has become quaint and out of date, unbelievable and inapplicable to daily reality as they see it. God is irrelevant and religious family traditions have withered away. Socially, religion has been backward in relation to both women's rights and gay rights, both of which have been high profile social causes. For both causes, Aotearoa/New Zealand has been an early champion. Aotearoa/New Zealand secular society allows multiple beliefs, state schools are secular, there is no state religion, nor a state church tax.

Furthermore, the ideology of secularism[81] attributes war and conflict to organised religion. Within my participant sample there was a distinct aversion to the idea of regular religious gatherings and being controlled by something portrayed as irrational however, while religion is singled out as being the cause of war and cruelty, my research located the problem as being elsewhere. What is disturbing rather, is peoples' general obedience to bureaucracy in the rest of their lives, and not challenging everyday procedures that allow cruelty to happen.

---

[79] See Appendix B
[80] See Appendix A
[81] See Section 4.2

3: New vocabulary within Western scholarship about the secular, religion, and the spiritual

> '…to free research from imprisonment within a single vocabulary'[82]

> '…escape from the Western Rationalist Tradition would indeed be an escape from error to truth, but it would not be an escape from the way things appear to the way things really are.'[83]

> 'Postmetaphysical thought fundamentally aims at an ontology of weakening that reduces the weight of the objective structures and the violence of dogmatism.'[84]

This chapter focuses on language that helps build solidarity out of difference; language that moves away from thinking, 'you should be like this', 'you should do it like that' or 'you should be the same as us'. I am not arguing about what we should believe, but rather that we understand the constructions of language we may be using with our particular beliefs that may actually reject and exclude others. In each of the three quotations above is the idea that there is no one truth, but rather multiple possibilities that we are able to engage with through listening and through conversations that are not about evangelism and conversion.

3.1 A society not reliant on a God or gods for direction

In European scholarship, the idea of human society organising itself ethically, without direction from a God or the Gods, was known from Greek antiquity in the ideas of Plato.

[82] Zabala, 2005, p. 8
[83] Rorty in Rorty & Vattimo, 2005, p. 20
[84] Zabala, 2005, p. 9

Christianity made the transition from being a persecuted minority to the dominant religion in the time of Emperor Constantine. Then the expansion of the Roman Empire through domination in warfare and culture, and the East-West Schism in the eleventh century, led to the institution of the Roman Catholic Church claiming sole dominion over knowledge and truth in Western Europe for many centuries. During this time, despite wars and changes of borders between aristocratically-ruled domains, the Roman Catholic Church maintained control of rulers and people's daily lives, across Christian Western Europe.

The challenge to Catholicism's monopoly of truth, knowledge, and power came from a variety of events that included the Reformation and the growth of Protestantism. This was fired by Luther in Germany, Scandinavia and the Baltic area and by Calvin in Switzerland, France, Netherlands, Hungary, and Scotland. The invention of the printing press and European exploration that revealed the existence of new cultures and places also contributed to challenge Catholicism as did the expansion of the (Muslim) Turkish-Ottoman Empire.

> 'The Turkish army marched on to Vienna, placing the city under siege in 1529 and 1532: it was in part this threat which prevented the Emperor Charles V from giving full attention to the developing Reformation in his German territories.'[85]

Within the Reformation, there were some who thought the Muslim Turkish Empire a lesser evil then the Catholic hegemony, because of the millet system whereby the Turkish Empire tolerated Christian groups and in some areas, allowed self-government.[86] Beyond Europe, with the expansion of Portuguese, Spanish, and Dutch imperialism, there was also the discovery of new lands and peoples in the Americas and the Far East. Different people with different beliefs and practices existed and this required explanation. These different people

[85] Smart & Denny, 2016, www.oxfordislamicstudies.com/article/opr/t253/e2
[86] Smart & Denny, 2016, www.oxfordislamicstudies.com/article/opr/t253/e2

and their customs challenged the Hellenistic Sage, the Christian Saint, and the Renaissance Scholar that were models for thinking at the time.[87] It was his particular response to his times, and his thinking beyond one idea of truth, that made the Catholic writer, Montaigne so notable.

Protestant religious practice challenged the control and authority of the Catholic Church with the idea that individual interpretation of the Christian scriptures was valid. Nevertheless, both Protestant and Catholic populations murdered each other for their different beliefs. Montaigne managed to survive the religious turmoil of France at this time. Although Catholic, and therefore belonging to the belief system that held a monopoly over knowledge and truth, Montaigne's innovation was, that he wrote as an individual with an individual's voice. It is this individual's voice that Shklar relates to and remarks upon when she says in her introduction to her book, *Ordinary Vices*,

> 'It is only if we step outside the divinely ruled moral universe that we can really put our minds to the common ills we inflict upon one another every day. That is what Montaigne did.'[88]

In addition to his thinking, Montaigne's essay style was a writing innovation in its time, and a style he used for his focus on interpretations. His thinking and writing influenced thinkers into the nineteenth and twentieth centuries.

Three thinkers identified by Zabala and Vattimo as being significant to the continuation of such hermeneutic thinking, are Emerson in North America, Nietzsche in Germany, and Lyotard in France, each of whom acknowledged Montaigne. Nietzsche was an important influence on Rorty as well as influencing Rorty through Heidegger, who developed

---

[87] Foglia, 2014, point 5, http://plato.stanford.edu/archives/spr2014/entries/montaigne/

[88] Shklar, 1984, p. 1

the idea of there being no external, universal truth that dictates how we should behave, that is applicable to all. Responsibility for our behaviour rests with ourselves.

3.2 The atrophy of the *grand narrative*

The atrophy of the *grand narrative*[89] is the decline in usefulness of a single vocabulary that claims to suit all concerns universally. Weber did not consider one explanation as suitable for describing the variable developments of various societies.[90] A grand narrative does not actually explain how things are, but it can become a tidy argument of homogenisation that downplays variations.

If we consider class, ethnicity, gender, sexual orientation, and different abilities, there is immediately a multiplicity of voices to be heard. Rather than a universal human being, we are looking for the smaller stories within what it means to be human, and all the variations of that. Conversations can include different people and different ideas. Rorty situates conversation as being for the intellectual world what democracy is to the political world.[91] Through the practice of conversation, we can include minorities, differences, and the weak, so that we listen to them, try to understand them, participate with them, and recognise them as authentic social beings. Rather than seeking the orderliness of reason, conversations by scholars such as Rorty and Vattimo seek the inclusion of other voices adding complexity to the discussion.[92]

Simply replacing the grand narrative of faith with the grand narrative of reason (the Enlightenment and Modernity) is not acceptable. Replacing the universal application of a particular version of God with a universal application of science (that became scientism), still presents one voice as the authentic voice, and again, perpetuates the idea of an external truth,

[89] Lyotard, 1979, pp. 37-39
[90] Kalberg, 2005, p. 20
[91] Rorty in Vattimo & Zabala, 2011, p. 6
[92] Rorty & Vattimo, 2005, p. 43

to be found and verified.[93] Therefore, in critiquing Modernity, the idea that a particular dominant perspective is the correct idea of reality is challenged however, rejecting a grand narrative is not about attacking people's beliefs. Rorty is less concerned with beliefs and more concerned with the vocabulary used, as to how we position our own beliefs in relation to the beliefs of others.

> '…the current scientific vocabulary is one vocabulary among others, and that there is no need to give it primacy, nor to reduce other vocabularies to it.'[94]

Therefore, within secularism (an ideology of the secular), if we let go of reason and the primacy of scientific vocabulary, it means that religious belief is no longer positioned as being irrational and therefore excluded, but rather it is situated as another form of belief. It is a belief amongst many and so long as we are not being cruel to others, it is not really that important what we believe. This is a huge challenge to our thinking, because we are still geared towards compliance, conformity, and rightness, if not righteousness. Not only are we still inclined to proselytise and wield our ideology as propaganda, we also view it as being true.

The grand narrative is sometimes positioned as an 'evolutionary development.'[95] In refuting this, Eliade writes,

> '…the understanding of man as first and foremost a historical being implies a profound humiliation for the Western consciousness. Western man considered himself successively God's creature and the possessor of a unique Revelation, the master of

[93] McDowell in Brandom, 2000, p. xi
[94] Rorty, 1982, p. 142
[95] Weber, 2005, p. 21

> the world, the author of the only universally valid culture, the creator of the only real and useful science, and so on. Now he discovered himself on the same level with every other man, that is to say, conditioned by the unconscious as well as by history – no longer the unique creator of a high culture, no longer the master of the world, and culturally menaced by extinction.'[96]

Weber also does not accept this idea that history passes 'through a succession of invariable stages.'[97] For him, this kind of reasoning is too tidy and it ignores the multiple causes that influence any particular history.

By rejecting a grand narrative, we (and the group or groups we identify with most) lose claim to being the ones who hold the truth. To let go the position of truth is to let go of the 'logic of war.'[98] This strikes at the heart of positivist, proselytising and fundamentalist belief, where the thinking is that others are not alright, until they have the same worldview. Truth claims are claims of political power.

> 'Truth is not only "violent," in that it turns away from solidarity, but it is "violence," because it can easily become an imposition on our own existence … regardless of our different religious, existential or social Being.'[99]

We are confronting our ideologies, whether they are religiosity, secularism, scientism, or ethnocentrism. To give an example using science, Rorty notes,

[96] Eliade, 1969, p. 51
[97] Kalberg, 2005, p. 21
[98] Vattimo & Zabala, 2011, p. 3
[99] Vattimo & Zabala, 2011, p. 18

> 'the scientist's claim to discover the way things really are … is discovering "merely scientific" or "merely empirical" or "merely phenomenal" or "merely positive" or "merely technical" truths.'[100]

Science is one way to interpret the world, just as religion is, or a cultural perspective is. Again, it is not that Rorty is saying do not have beliefs. What he is concerned with, is the position of power, where one person believes their voice is more authentic, than a differing voice. The positioning implied, is rightness and wrongness, rather than difference.

3.3 The fallacy of realism

In the second part of his life and philosophical scholarship, Rorty considered conversation to be less about science versus religion and more about anti-realism.[101] The anti-realism conversation begins with understanding that realism subscribes to ideas as universal concepts or truths, and this has a tendency to become ideology, that is, about *us* and *them*, the *included* and the *excluded*. Realism backs up claims with reason and rationality. If realism is backed by an idea of truth (for example 'the truth of the matter is….') then Rorty proposes that it becomes scientistic, cultural chauvinism,[102] using language as a tool of power, programming us to view the world in a particular way, that allows cruelties to happen to other human beings. Realism has its strongest relationship with domination, privilege, and power. It does not look after people, on the other side of whatever construct we create to include or exclude.

By examining the language, we use, such as the language of realism, and to enter into conversations that consider anti-realism, enables us to move into a post-metaphysical age of

---

[100] Rorty, 1982, p. 142
[101] Rorty, 2000, pp. 217-218
[102] Brandom, 2000, p. xiii

interpretation, one where there is no objective truth. The 'meta-narratives'[103] of modernity such as positivism, Marxism, and Hegelianism are rejected. The rejection of grand narratives means, 'difference becomes a condition we must pursue instead of reject',[104] and is 'welcomed by political, cultural and intellectual minorities.'[105] Anti-realism is about any number of creative possibilities that include such differences. There is no normal, because normal is a construction that parades as real. It only exists if you choose to believe it, and support it, by carrying out its inclusions and exclusions.

3.4 Nevertheless… challenging binary thinking!

Rather than the secular being in some kind of binary opposition with religion, Vattimo and Vahanian position them as belonging to the same source. As already mentioned, Vattimo claims that secularisation is an 'authentic religious experience'.[106] As humans, therefore, we take on moral responsibility for our behaviour, and as a consequence, no matter whether we believe there is a God or whether we believe there is no God(s), as humans we are in the position of being able to take on responsibility for our charity/love towards others. Vahanian views the secular and religion as a pair, not a negation of each other.[107] It is because of the secular that we are able to have post-Christian faith.

Our responsibility is to live in this world, rather than for salvation beyond or elsewhere.[108] We are living for now, and our responsibility is for now, rather than fulfilling some moral tick-box of good deeds, in order to be eligible to enter heaven later. In the shift from transcendence to immanence, nothing has been lost.[109] Religion is now positioned

[103] Lyotard in Vattimo & Zabala, 2011, p. 102
[104] Lyotard is discussed in Vattimo & Zabala, 2011, p. 102
[105] Lyotard is discussed in Vattimo & Zabala, 2011, p. 102
[106] Rorty & Vattimo, 2005, p. 35
[107] Vahanian, 2008, p. 12
[108] Vahanian, 2008, pp. 34-35
[109] Vahanian, 2008, p. 19

within the world in the now contingent faith of Vahanian, the daily irony of Rorty, Shklar, and Bauman, and also in the charity of Vattimo.

Hermeneutics is discussion of multiple possibilities, not just positioning a discussion as being for or against with just two sides to be argued. We must look further than the binaries of secularism, such as, belief/knowledge, reason/imagination, history/fiction, symbol/allegory, natural/supernatural, sacred/profane, west/non-west, and modern/non-modern.[110]

Religion and atheism are not a binary. To take up a position as one or the other, is to use metaphysical reasoning to discuss the existence or non-existence of God.[111] Atheism ties thinking to metaphysical reasoning, by viewing itself as an absolute truth and religion as a non-truth. Atheism becomes the flipside of transcendent authority which is scientific positivism and 'the tyranny of reason.'[112] Belief in God and belief that there is no God are no longer oppositional, as both claim a position of truth and non-truth for the other. Furthermore, such focus overlooks the multiplicities and pluralities of spirituality and no-religion, and our participation in various different secular societies.

3.5 Is the return, a return to religion, or to religiosity?

The horror of the technological and bureaucratic efficiency of the Holocaust in World War II was perceived by many as the absence of, or abandonment by, God. A decline of religion was forecast by Berger in 1968. Mazuzawa referred to such thinking,

> 'a new, transcultural, objective world consciousness of science will override and vanquish the magical, religious, and metaphysical world-views hitherto dogmatically

[110] Asad, 2003, p. 23; p. 15
[111] See Section 1.8
[112] Robbins, 2007, p. 17

upheld by hidebound traditions; consequently, religion – and certainly any particular religion – will be obsolete and irrelevant.'[113]

By 1999, however, Berger had realised that the world was even more religious, not less religious.[114] The pervasive thinking at that time, that the world was becoming less interested in religion, was not true.

In trying to understand the return to religion, we can look at motivations. Berger writes of 'meaning systems'.[115] The point of any belief is that it is about making meaning, using a particular system to make sense of the world around us, and our place in it. People have religious beliefs for more complex reasons than just to defuse anxiety and give comfort[116] (although a belief may do this). Certain activities or thinking, the seeking of ritual, or organised activities can be to find more purpose, meaning, or joy for existence. For some, it is experienced as a greater enchantment within the sometimes mediocre reality of everyday affairs.

However, the discussion by radical theology is that we have become responsible for God's role of providing comfort and help. Crockett notes,

> 'God becomes internal to the process of human thinking and representation, rather than external as a locus of transcendent power and terrifying might.'[117]

Zabala discusses religion in a post-metaphysical world, as an ethical stand, where humans take on responsibility for what was once assigned to a supernatural agency and for this

[113] Mazuzawa, 2005, p. 13
[114] See Appendix C: 2012 graphs for the size of religious groups in the world and the dispersal of majority religions
[115] Berger in Berger & Luckmann, 1973, p. 65
[116] Diamond, 2013, pp. 345-368
[117] Crockett, 2001, p. 30

reason, Zabala positions secularisation and contemporary theology as being post-Christian, rather than anti-Christian.[118] Furthermore, the return to religion does not have to be going back to a metaphysical medieval concept of faith.

Nor is there just one contemporary option, in the anti-mysticism and scientistic functionalism (where everything has to be explained) of fundamentalist belief. In relation to what we do, that is not about trying to please an outside authority, Kant's thinking is that

> 'Religion is conscientiousness… The holiness of the acceptance … and the truthfulness of what man must confess to himself. Confess to yourself. To have religion, the concept of God is not required (still less the postulate: "There is a God").'[119]

In contrast to dogma, Crockett notes,

> 'a radical theological thinking itself raises unsettling issues which demand an engagement with idealities of discourses and materialities of culture (and vice versa) in order to cultivate a theological vision.'[120]

Practising our belief can be new ground, new religious experience, a new inclusive frontier towards exploring, and listening to others.

Vahanian, however, describes the return to religion as being largely carried out as a religiosity, based on superstition and as an alternative he nominates faith as being post-Christian, faith that engages with reality and the Enlightenment.[121] He positions theology and

[118] Zabala, 2005, p. 2
[119] Kant, 1993, p. 248
[120] Crockett, 2001, p. 1
[121] Vahanian, 2014, pp. 14-15

poetics as important media for engaging with and for expressing these ideas. Vahanian describes religiosity as the practise of idolatry because god is dead, and rather than look to a defunct entity, we must take over the functions formerly attributed to God, and practise them as post-god faith. Furthermore, he considers religiosity, to also be a language of privilege, because it acts as an exclusive entity that sets up ideas of us and them[122] whereas, inclusive thinking, allows us to understand multiple modernities.[123]

3.6 Multiple modernities

The face of Modernity is not synonymous with being white and atheist, as some kind of advanced position where being religious is seen as a sign of backwardness. Mazuzawa refers to this ethnocentric/Eurocentric view when she comments,

> 'Scholars today opine that these bygone theories of religious evolution were concocted largely on the basis of the unwarranted assumption of European hegemony, that is, on the basis of a monolithic universalist notion of history as a singular civilizing process, of which modern Europe was the triumphant vanguard and all other civilizations and non-European societies merely markers of various interim phases already surpassed by the people of European descent.'[124]

Modernity is experienced in various ways, through various belief systems, by people of many different ethnicities. There is no backward or primitive or more civilised culture or people. Diamond writes,

[122] Vahanian, 2014, p. 14
[123] Phrase coined by Shmuel Eisenstsdt. See Berger, 2011, p. 147
[124] Mazuzawa, 2005, p. 12

> '…peoples still living or recently living in traditional societies are biologically modern peoples who merely happened to inhabit areas with few domesticable wild plants and animal species.'[125]

Cultures everywhere, participate in the contemporary world, moderated by the binoculars (beliefs) through which they view the world, because we all approach ourselves and others through a particular world view. The sophisticated technology of Modernity does not confer status and superiority and is not morally superior. Participants in Modernity, using reason, rationality, and the latest technology have carried out some of the most horrendous genocide ever seen in the history of humanity.

In contrast to ethnocentric ideas of culture and civilisation, secular Modernity varies widely, depending on the faith flavour that dominates the secular ideology of a country. Casanova refers to

> '... multiple and diverse secularizations in the West and multiple and diverse Western modernities.'[126]

Religious influences such as Protestant, Catholic, Orthodox, Shi'a, Sunni, Hindu, Shinto, or Buddhist shape the ideology of a secular country. As pointed out by Berger,[127] to be modern, is not necessarily to be Western. Secular China is shaped by the atheism of communist ideology and various faith practices such as Folk religions, Buddhism, Confusianism, Taoism, Islam, and Christianity. Despite the domination of atheism in former communist Russia, in a Pew research survey in 2008, 72% of secular Russia identified as belonging to

[125] Diamond, 2013, p. 19
[126] Casanova, 2008, p. 104
[127] Berger, 2011, p. 147

the Russian Orthodox Church[128] as well as there being those who claim spirituality, Islam, Christianity, Folk or are undecided. Secular Turkey, Azerbaijan, and Senegal are flavoured by Islam. Like Aotearoa/New Zealand, they do not have a state religion and also like Aotearoa/New Zealand they also contain other religious and non-religious populations.

There is no one blanket interpretation or practice of Islam. It is incorrect, to call a country with Islam as the state religion an Islamic state, as much media and popular Western opinion does. There are significant differences, not only between countries with Islam as the nominated state religion, but also their difference to the handful of Islamic state countries that do actually practice strict Islamic rules in government and everyday affairs. Salim points out that,

> 'The way an Islamic constitution refers to the *shari'a* and attributes its significance differs markedly from one Muslim country to another.'[129]

Like Uzbekistan, Indonesia has no constitutionally declared state religion and Indonesia has the largest Muslim population in the world - 12.7% of the World's Muslims live in Indonesia.[130] Most Muslims – 62.1% live in South Asia and South East Asia and only 19.9% live in the Middle East and North Africa.[131] Around 42% of the world's Muslims do not live in countries with Islamic constitutions. Of the remaining 58% of Muslims, countries with Islam as the state religion are Afghanistan, Algeria (Sunni), Comoros (Sunni), Iran (Shi'a), Jordan (Sunni), Kuwait, Libya, Morocco, Qatar, Somalia (Sunni), Tunisia, Bangladesh, Malaysia (Sunni) and Egypt. Like England, with Anglicanism (the Church of England) as its state religion, their populations also include non-religious and other religious groups. To sum

[128] Pew Research Center, www.pewforum.org/2014/02/10/russians-return-to-religion-but-not-to-church/
[129] Salim, 2008, p. 79
[130] Pew Research Center report of *The Future of the Global Muslim Population*, as of 27 January 2011
[131] Pew Research Center report of *The Future of the Global Muslim Population*, as of 27 January 2011

up, most Muslims do not live in Islamic states. The states that actually are Islamic states where Islamic law is actually applied by the State to everyday affairs are: Saudi Arabia, Yemen, Pakistan, Bahrain, Brunei, Mauritania, Maldives and Oman.[132] Syria was previously secular and Iraq had Islam as the state religion but at this time of writing, even while both are embroiled in war (with unpredictable outcomes), there are in fact multiple modernities amongst Muslim populations.

3.7 Social hybridity and change

An examination of Aotearoa/New Zealand reveals there is not only a pluralism of beliefs within contemporary society, but there is also pluralism within those beliefs. Beliefs within spirituality from the evidence I collected, may include a God in a theistic sense, but generally does not, and often borrows from many directions, in terms of their construction, drawing most often from Buddhist, but also Taoist, Hindu, Christian, and Pagan mysticisms.[133] Institutionalised religion is on the wane in Aotearoa/New Zealand however, multiple spiritualities are on the rise. These vocabularies are not claims of truth, so much as private constructions of personal belief that do not have to be justified by rational reason.

Adapting organised collective beliefs has been part of the history of Aotearoa/New Zealand. The founding organised religions of the first Pākehā settlers in Aotearoa/New Zealand, that were Catholicism, Anglicanism, Presbyterianism, and Methodism were adapted by Māori into practices of Christianity more suited to their own needs such as Ringatū, Rātana, and Pai Mārire. Ihimaera comments,

---

[132] Salim, 2008, p. 79
[133] From discussion with participants about their beliefs

> ‘The ironic thing is that Europeans today are amused at the Maori versions of Christianity as set up by the Ratana and Ringatu movements. For Maori, the Pakeha God was not adequate; fine for Pakeha, but not so fine for Maori. Who can really say which is the right way to God? Christians have been arguing about that point for years – be they Roman Catholic, Ringatu, Anglican, Ratana, Presbyterian, Mormon or Seventh Day Adventist.’[134]

At first, Māori independent religious movements were viewed by dominant white Pākehā as being cults, and politically seditious, such as the Hauhau, and such communities and their leaders were more often than not persecuted. They were originally led by charismatic leaders, such as Arikirangi Te Turuki Te Kooti, Rua Kēnana Hepetipa, Erueti Te Whiti-o-Rongomai, Tohu Kākahi, and T. W. Rātana with the aim of sustaining their particular Māori iwi culturally, as well as holding on to *mana* (in this context: self-respect) and *tino-rangatiratanga* (sovereignty). Now over 100 years later, they are part of the religious diversity of Christianity, and the various churches and Protestant sects within Aotearoa/New Zealand.

Although the churches established in colonial times in Aotearoa/New Zealand are generally waning in popularity, two relatively recently established Protestant sects in Aotearoa/New Zealand that are experiencing growth are Destiny Church (Māori identity) and Gloriavale Christian Community (white identity). Some people consider them to be cults, in that they follow a charismatic leader who dominates how and what is done. They and the recent religious growth in Aotearoa/New Zealand between the 2006 census and the 2013 census are mainly fundamentalist, Adventist, and non-denominational identified Protestant and Christian identities. Casanova discusses the explosion of Pentecostal Christianity in

[134] Ihimaera, 2009, p. 82

South America with Brazil as the centre, as well as the growth of Pentecostal Christianity in sub-Saharan Africa, in Korea, and in southern China.[135] However, while this seeking of new and meaningful expressions of faith is observed in the explosion of Pentecostal religions world-wide, in contrast, in Aotearoa/New Zealand, the fastest belief growth is with those who select *no religion* in the census: growth from 34.6% in the 2006 census to 41.95% in the 2013 census. In my research, my interviewees mainly composed alternative constructions and expressions of spirituality for themselves rather than atheism and their spirituality was solitary in form, rather than collective. Their construction of spirituality was also not necessarily any more immanent than traditional religious practice.

3.8 Fitness test on the social imaginary

Berger writes about modernisation, as being a shift in the human condition, from fate to choice.[136] However, in many cases we are letting the choices be made for us by the very people who say it is a matter of choice, who sell the idea that what they select is what we prefer. When we think our activities are our own choice, we are often being exploited by, for example, the digital monopolies of social media sites. As pointed out by Grimshaw,[137] we now give our labour for no pay, as this digital world gathers information about us for free, and splatters us with surround advertising, targeted towards our online interests and age (for example, to remove fat and wrinkles aimed at my aging female profile). We are turned into happy slaves in an exploitive, virtual world that has seduced us by its very convenience. Although Cupples and Glynn refer to the political connection benefits of Facebook and social media, fun preoccupations keep us in a state of being uninformed and non-involved in challenges to injustice. Online feed from activist friends can be avoided by filtering. We say

[135] Casanova, 2008, p. 115; Berger, 2011, pp. 222-223
[136] Berger, 2011, p. 139
[137] Grimshaw, 2015, p. 15

we do not have the time to challenge social injustice, but we are online all day. This translates into silent support for, if not our actual participation in, the production and implementation of global violence.

Cruelty is practised world-wide, in systems of government and by our participation or acceptance of bureaucracy that upholds such systems. Arendt proposes that an atrocity on the scale of the Holocaust could have been committed by any group of humans, with efficient bureaucracies and technology, and a willingness to turn a blind eye.[138] The Germans lost the war. They were indicted for the Holocaust. The Americans and Turks were party to the winning outcomes of World War II despite the bombing of Hiroshima and Nagasaki and the Armenian genocide. Then there was the Gulag in Russia. The Americans, Turks and Russians have not had to appear before to any International court to answer for the atrocities they committed. These events are clearly identifiable now but less identifiable is the fact that such violence has not stopped.[139]

Exclusion of people, and parts of society, locally and globally, leads to acts of cruelty, no matter what political polarities most people have. In talking revolution, the left is as violent as the right, because a metaphysical approach to a single truth is not going to solve the problem of location as us and them, the truth-holders and the so-called non-truth holders. Rather than looking at virtues such as peace, for example, Shklar writes of the need to look at what is not going right in society, in order to reveal and tackle accepted and embedded cruelties. We may want peace, but it is the accepted and embedded cruelties that we need to understand, and not be party to. Cruelties can be slow death from everyday practices that are taken for granted, and not recognised as cruelties by those who participate in them and

[138] Arendt, 1963, pp. 294-295

[139] Some examples: 5 Broken Cameras released 2012 Directed by Burnat & Davidi. A documentary about Israeli settlements on Palestinian land; Ballard, 2002, Indonesian settlements on Papuan land www.culturalsurvival.org/ourpublications/csq/article/the-denial-traditional-land-rights-west-papua Ethiopian government with foreign investment www.survivalinternational.org/tribes/omovalley www.survivalinternational.org/news/7518

perpetuate them.[140] Those who perpetuate cruelties, are often ourselves, because we turn away from knowing about the real facts, and do not challenge for change to the structures that we are part of, and contribute to. Particular ethnicities or religions are positioned as a threat. Berger calls such constructed ideas, 'the social location of ideas'.[141] The idea is not a reality. It is a constructed fear. We usually know very little about the people that we fear, but we believe the hype.

Understanding who we are and what we do is also relevant to claiming our national identity internationally. When the Aotearoa/New Zealand secular is equated with atheism and rationality, religion is positioned as an irrational other where Māori protocols are viewed as being superstitious. However, if we look at Ghana,

> 'they privileged indigenous culture, which served as a resource for performing the nation in state rituals and festivals … it is important to realise that such acts were framed in terms of *cultural heritage* and not in terms of a national religion'.[142]

Aotearoa/New Zealand has no state religion and is a secular nation but as a bicultural nation of Pākehā (all non-Māori) in a relationship with Māori (the host people and mana whenua in different iwi locations), we include religious Māori protocols in particular state procedures. Ngā Iwi Māori are not imposing their beliefs on the rest of New Zealand, they are expressing their culture. As Tillich notes,

> 'As religion is the substance of culture, so culture is the form of religion.'[143]

---

[140] Ngā Iwi Māori and their cultures continue to be marginalised in Aotearoa/New Zealand. Speaking out against such marginalisation has been consistent ever since the signing of the Treaty of Waitangi and largely not taken responsibility for by Pākehā

[141] Berger, 1991, p. 129

[142] Bender & Taves, 2012, p. 90

[143] Tillich, 1967, pp. 69-70

The perspective in Ghana is helpful for understanding the practice of biculturalism in Aotearoa/New Zealand. Karakia (prayer), pōwhiri (formal welcome ceremonies), haka (dance) and conversations about taniwha (mythical beings), spirits, and buildings are the maintenance of Māori culture, not only in Aotearoa/New Zealand, but also overseas and can be viewed as the unique, cultural inheritance of all New Zealanders.

We, as white New Zealanders and all non-Māori New Zealanders can participate in the bicultural aspect of New Zealand's identity, a country of Māori and non-Māori. Berger refers to meaning systems and the social relationships that go with it as,

> 'this vexing connection between what we think and who we sup with'.[144]

By virtue of being a New Zealander, this becomes our/my own cultural heritage. In respecting certain cultural procedures by various Māori iwi and groups, I/we are neither being made religious in a Pagan nor Christian sense, nor are we being made Māori.

3.9 Replacing magic with enchantment, is not about rejecting the Enlightenment

A central dilemma (as I perceive it) for my ethnicity and for the particular cohort of those with no religion is about how we find our inspiration, our engagement, our sense of meaning and purpose at a deeper level. The hollowness of many people's lives or the loss that happens within some lives is reflected in writer Frame's observation,

> 'Yet when you were old and stale and most of your friends were ill or dead and you'd begun to think of your own death … you did not find it so simple to turn towards

[144] Berger, 1991, p. 79

> anything new or fresh; there was a stale crust of your life that sheltered you and could not be torn away or softened.'[145]

Some people seem to be just filling in time; dry, small, and bereft. In thinking about how there can be something more, being introduced to the word *enchantment* and exploring it more through theological and philosophical writing, I found meaning in this word, enchantment that made a difference. Enchantment does not come out of reason or rationalisation but is an approach that informs and relocates the Enlightenment. The Enlightenment is a tool for what Rorty discusses as 'the power of the human imagination'[146] in relation to how we conduct ourselves and take responsibility for our actions and 'recognizing that we are part of a larger whole'.[147] Enchantment is visionary largess – inspired ideas and practices – that are not based on realism and reason, that can be shared with others and that give us meaning and purpose. Weber refers to enchantment as being without salvation doctrines or old style medieval supernatural forces that may include empirical observation and experimental method but does not necessarily need to know in a rational or reasoned sense.[148] Ideas do not have to be reduced to utilitarian measurements in order to be justified. For example, with his ideas about nature, structures and living spaces, the Austrian artist, Hundertwasser, embraced a celebratory approach to living, one that challenged the exclusion of nature in urban/people spaces, and made a difference to the small town of Kawakawa in Te Tai Tokerau (Northland), with his collaborative work with local Māori iwi and Pākehā. A benefit (rather than a justification), has been income for small businesses from the national and international tourists, who come specially to see this work.

---

[145] Frame, 2012, p. 218
[146] Rorty, 2005, p. 65
[147] Rorty, 2005, p. 78
[148] Kalberg, 2005, pp. xxii–xxiii

If we think of the land as other than real estate, and people as other than human resources, we open up other languages of relationship with whenua (land) and people. Vattimo speaks of our actions emanating from charity/love, rather than from objective ideas that press down on us from outside ourselves, as an 'objective ontology'.[149] Rather than exploitation, we are in a relationship with land and people. We are not thinking of just ourselves, but of ourselves as part of something else. We remove ourselves from a singular vocabulary, to multiple vocabularies. Rorty, Vattimo and Zabala challenge the conformity of universality, of globalism and related political structures. These philosophers turn towards romantic ideas rather than 'scientific knowing'.[150] They move beyond realism to anti-realism, beyond prevailing political structures to individual differences and identities; to postmodern particularism rather than universality; seeking the interpretive nature of truth; the contextuality of truth; multiple stories, multiplicity of life possibilities; and creativity.

Enchantment has no life or resonance with the absolutes of fundamentalism. There is no room for mysticism in fundamentalist belief of any kind. The world is cut and dried and explainable. There is no mystery, and something does not exist if it cannot be explained. Taylor points out that in such literal interpretations by religious fundamentalists, mystery and transcendence are removed from (in this case), the Bible. It is reduced to a tangible, hard everyday reality, devoid of poetry and suspense.[151] However, this is not just something in relation to fundamentalism. Lévinas comments that

> 'The history of Western philosophy has been the destruction of transcendence … The ideal of European philosophy consisted in believing in the possibility of human thought encompassing all that seems to stand in its way, thus interiorizing what is

[149] Vattimo in Rorty & Vattimo, 2005, p. 67
[150] Vattimo & Zabala, 2011, pp. 2-3
[151] Taylor, 2007, p. 330

> exterior, transcendent. Western philosophy no longer wanted to conceive of divine transcendence or anything going beyond the embraceable, the graspable order: as if the spirit consisted in grasping all things.'[152]

The explained has also permeated consumption of the arts.

Upon making a work of art, (something I consider of the spirit rather than utilitarian) one has to have a product blurb in order to advertise that work to attract audiences. It is not enough to make something deeply affecting, one has to sell it, not only to get a venue, but to get funding and so this procedure goes on in order to get viewers or audiences, they must be sold the event. Frame addresses the effect on artists:

> 'Our age has been propelled, blackmailed into becoming the Age of Explanation … literate people have almost explained themselves away … At first … it was our anxiety, our unease which was explained away, but in the process, we ourselves have been disappearing. The efficiency of our explanations is like that of the insecticide which reduces the insect to a crumbling shell.'[153]

No matter, the public are beguiled into admiration of those artists who fulfil the bill for successful products on the consumer market with the belief that these artists are self-made.

It becomes necessary for many artists to withdraw from the world of measured success in order to stay well and to be able to continue to make their work. For this nurturing, or protecting of the creating self, there is a resonance with the description that Berger quotes from Al-Ghazali, the Muslim theologian, who established an authoritative place for mysticism within the Muslim faith,

[152] Lévinas, 2008, p. 298
[153] Frame, 2006, p. 164

> ‘reason has no place within the mystical experience itself’.[154]

Berger clarifies it as the following:

> ‘an individual cannot simultaneously experience religious ecstasy and engage in systematic intellectual activity.’[155]

I contend that Al-Ghazali means that the experience of losing oneself, as an artist, in the act of creating from which the outcome arrives as a new discovery, is not a rational journey.

Through enchantment we can see ourselves as part of something bigger; we are connected rather than isolated and separate. Grim and Tucker refer to ‘anthropocosmic’.[156] The connection is a horizontal placement of all the parts – of all living things – rather than a vertical pyramid of God at the peak of a great chain of being. Being part of the cosmos enables a sense of meaning and purpose, within a wondrous enormity. Spirituality is experienced as serenity. By acknowledging our place in something bigger, that is not hierarchical, we can operate from a wisdom that arrives out of inclusiveness of people and place, or as interpreted by Rorty, charity becomes love.[157] In our wonderment with the mystery of life, we seek to rectify the ravages we have wrought, on other people and our forests, rivers, seashores, and soil.

[154] Berger, 1997, p. 201
[155] Berger, 1997, p. 201
[156] Grim & Tucker, 2014, pp. 43-44
[157] Rorty, 1989, p. 59

4: Clarifying the secular and the ideology of secularism

> 'Secularism, and secularity as well, did not emerge as religion retreated, but rather stands alongside it with projects, ideals, and goals of its own.'[158]

4.1 The secular

A secular nation is considered to be one that does not have a nominated state religion, with a daily role in the government of that particular country. Many countries are secular. In relation to how these various countries conduct their secular status, Asad points out that the world is

> 'divided into overlapping, fragmented cultures, hybrid selves, continuously dissolving and emerging social states'.[159]

For example, India is a secular nation, yet the government has supported Muslim pilgrims with a special allowance. England is not secular as it has the Church of England (Anglican) as its state religion and 26 clergymen sitting in the House of Lords. Although the USA is secular, Christian religions have a very strong public profile. Finland, Norway and Germany claim to be secular, yet they still have Christian religious taxes. Switzerland is secular at federal level but 24 out of 26 cantons support either a Catholic or Protestant church.

The secular is also not synonymous with the West, democracy, Christianity or atheism. China, India, and Turkey are secular but with religious and spiritual practices such as Taoism, Hinduism, Islam, Buddhism, Christianity, and Confucianism. The secular is also not necessarily democratic, although a country can be both secular and democratic, as

---

[158] Bender & Taves, 2012, p. 4
[159] Asad, 2003, p. 15

Aotearoa/New Zealand claims. Secular China has a totalitarian government that persecutes some religious minorities and, recently, has actively promoted a state version of Confucianism. As a result of past European imperialism Christianity can also be present in non-western secular countries, Christian missionaries, and the recent growth of Protestant fundamentalism.[160] Atheism is also one of the many belief structures that can be found within secular countries. Most secular countries are still influenced by a particular religious and cultural structure. For Aotearoa/New Zealand it is Protestantism and Māori culture.

A dominant religious structure tends to influence the particular secular, social design of a secular country. Atheist communism in Russia and China has seen a return to religion of Russian Orthodox, Confucianism, and other religions. These religious structures also influence the responses, outlook and aspirations of the people. Secular countries are founded and informed by a particular religious wash, a particular religious approach to life, with, for example, festivals and commemorations in Christian influenced secular countries, such as Easter and Christmas. Aotearoa/New Zealand's secular structure follows public holidays and public acknowledgements around a Protestant format and also engages Māori cultural protocols, as part of state bicultural formalities. This is a contested area, not from the Māori perspective, but from those (usually white) Pākehā, who do not engage with any understanding of this cultural aspect of New Zealand identity.[161]

Within many secular countries, religious belief is considered to be a private matter that is not on the face of it supposed to influence social and governmental decisions. However, within the ideology of secularism, religious expression is positioned as problematic.

[160] See Section 3.7

[161] As evident on Radio Live and certain popular personality-led radio and television programmes. In contrast, two former TV presenters, John Campbell (inclusive of Te Ao Māori) and Mihirangi Forbes were ethical and rigorous with research that helped educate New Zealanders about cultural collisions in understanding

4.2 Secularism: the ideology

The ideology of secularism is that atheism is the rational norm, and religions are superstition. Asad points out, that religion is often discussed as being responsible for war, discontent, insecurity, and hardship;[162] however, the secular has caused the biggest loss of life in the history of humanity: World War I and World War II. Secular countries such as the United States of America and France continue to be involved in war, discontent, insecurity and hardship in other peoples' territory.

In Aotearoa/New Zealand, like in Europe, many who do not identify as religious within the secular nation, view secularism or no religion as being the new normal. Casonova talks about the,

> 'naturalization of "unbelief" or "nonreligion" as the normal human condition in modern (European) societies.'[163]

He writes,

> 'Europeans experience their own secularization ie the decline of religious belief and practice as the natural consequence of secularization.'[164]

There is also an association of atheism and atheistic secularism with being more advanced culturally, less primitive; however, Casonova notes that

---

[162] Asad, 2003, pp. 8-12
[163] Casanova, 2009, p. 1053
[164] Casanova, 2009, p. 1055

> 'Indeed, the moment the state holds a particular view of "religion" one enters the realm of ideology. Secularism becomes an ideology the moment it entails a theory of what "religion" is or does.'[165]

Casanova comments further,

> 'Political secularism falls easily into secularist ideology when the political arrogates for itself absolute, sovereign, quasi-sacred, quasi-transcendent character or when the secular arrogates for itself the mantle of rationality and universality, while claiming that "religion" is essentially non-rational, particularistic, and intolerant (or illiberal) and as such dangerous and a threat to democratic politics once it enters the public sphere… which is in my view the fundamental problem of secularism as ideology.'[166]

The ideology of secularism, points to religion being the cause of conflict and this thinking is evident in Aotearoa/New Zealand within the fear of organised religion. Casanova's comment can also be applied to Aotearoa/New Zealand:

> 'It is indeed astounding to observe how widespread is the view throughout Europe that religion is "intolerant" and "creates conflict.'[167]

We need, however, to keep in mind the difference between secularism and the secular.

[165] Casanova, 2009, p. 1051
[166] Casanova, 2009, p. 1058
[167] Casanova, 2009, p. 1058

4.3 The secular, religion, and our responsibility

As already discussed Vattimo claims that secularisation is an 'authentic religious experience',[168] where God's responsibilities have been handed over to humans. Secularisation is integral to contemporary spirituality.[169] We have the responsibility. We can no longer say responsibility is the work of a higher power. Lévinas says,

> 'Becoming responsible *is* … my affair, and mine only. …Reciprocity is *his* affair.'[170]

We are responsible, which means we can no longer point our finger at someone else, and blame them. We must understand our responsibility, for the particular state of affairs. This is as much mature adult practice in personal relationships, as it is a relationship with the wider world.

4.4 Private and public locations of belief

The world is not a fixed and unchanging entity. Everything evolves and changes. Vahanian positions faith as being 'constant becoming'.[171] For me this is commensurable with Rorty's notion of contingency. Rather than being fixed and held onto, ideas are subject to challenge and modification. Vahanian refers to Protestantism as being involvement within this world, therefore the sacred is not apart from the profane; religion is not apart from the temporal or secular;[172] and therefore our spiritual ideas, ethical ideas, morals, values or philosophies are part of our participation in the world.

[168] Rorty & Vattimo, 2005, p. 35
[169] Rorty & Vattimo, 2005, p. 35
[170] Lévinas, 1982, pp. 95-101
[171] Vahanian, 1967, p. 211
[172] Vahanian, 1967, p. 66

Amongst the people I interviewed, most of them with either spiritual or atheist beliefs saw belief as being a private matter. Two men who were strongly atheist, one aged 60 and the other in his 80s were concerned about people having religious or spiritual views. Stephen H considered teaching such views to children to be a form of abuse and Jim considered such views to be false ideas. However, Asad refers to space where we have room to be different from others:

> 'If secularism as a doctrine requires the distinction between private reason and public principle, it also demands the placing of the "religious" in the former by "the secular." Private *reason* is not the same as private *space*; it is the entitlement to difference, the immunity from the force of public reason.'[173]

Furthermore, Rorty and Vattimo position private individual religion as the new religion.[174] Most of my research participants were relaxed about other people having different beliefs, so long as these others with different beliefs did not try to push their views onto them.

4.5 No religion

Zuckerman carried out research in Denmark, where The Church of Denmark is the Protestant state religion. He encountered many people for whom religion was not part of their lives, who had never thought about it, and in fact had never thought about God. In peaceful, abundant countries like Sweden, Norway and Denmark, religious belief and spirituality appears to belong to a minority of the population. Zuckerman writes,

[173] Asad, 2003, p. 8

[174] Rorty & Vattimo, 2005, pp. 13-14

> 'it is actually quite possible for a society to lose its religious beliefs and still be well-functioning, successful, and fully capable of constructing and obeying sound laws and establishing and following rational systems of morality and ethics.'[175]

Zuckerman's research experience was that of being an American going to another country, where religion is not pushed to the forefront of many public discussions, as happens in the USA. Zuckerman states,

> 'only in Scandinavia is non-belief considered normal, regular, mainstream, common'.[176]

However, with masses of refugees fleeing from their homelands to other countries, secularism has contributed to a fear of religion and different cultures and exposed the difficulty of being inclusive and sharing economic privilege. Access to resources and who has the privilege and power continues to influence who will be included or excluded. Colonial extractions and inheritance and demand by Others for a share, is relevant for us here in Oceania. In the formation of a value system, philosophy of life, ethics or spirituality, I position such considerations as being relevant to our inclusiveness of others.

[175] Zuckerman, 2010, p. 4
[176] Zuckerman, 2010, p. 14

5: The spiritual?

Post-Christian practice positions responsibility (the religious/spiritual, act/faith) as a human endeavour, in a god is dead relationship with the Enlightenment, where reason without empathy does not dictate how and why certain actions are carried out.[177] Further to this, Vahanian states, "The eternal happens through the secular."[178] A secular world allows us creative possibilities such as the spiritual, where the possibilities are not prescribed for us, and where we live now, and in the world now, rather than for an afterlife in the future. In this chapter, various aspects of spirituality are discussed in relation to the question: What is spirituality?

5.1 Love

Love (*agape*), as empathy and inclusiveness towards humankind generally, and towards other human individuals specifically, is an action that enables change, solidarity and fairness. To create solidarity, in spite of the differences we have, reason is replaced with love. Love as an action is preferred to reason because reason can be used to reject others, grant exclusivity to particular powers or groups, and as a result, reason is used to justify cruelty. Rorty's idea of solidarity (as an actuality yet-to-be-described) is that we do not try to create a community of people who are the same, but rather, to seek 'mutual protection'[179] through collaboration with people who are widely different, as he describes it, 'a band of eccentrics'[180]. Such charity is interpreted as love.

[177] Rorty and Vattimo, 2005, p. 35
[178] Vahanian, 2008, p. 42
[179] Rorty, 1989, p. 59
[180] Rorty, 1989, p. 59

The source of this act of love is something within us that we arrive at, rather than it being an exhortation from outside of ourselves; this latter pressure is what Vattimo calls an 'objective ontology'.[181] The act of love is therefore, something that is initiated from ourself, rather than from an ideology or authority. Frankl explains it thus:

> 'I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of man is through love and in love.'[182]

One of my interviewees for this research, Ann said,

I believe extremely strongly in the power of love.

She located it as a human force, rather than a non-human or supernatural force, and for her this was most aptly described by the Dalai Lama, whose description of spirituality she read out at the interview,

> 'Spirituality I take to be concerned with those qualities of the human spirit such as love and compassion, patience, tolerance, contentment, a sense of responsibility, a sense of harmony which bring happiness to both self and others. While ritual and prayer along with the questions of nirvana and salvation are directly connected with religious faith, these inner qualities need not be. However, there is no reason why the individual should not develop them even to a high degree without recourse to any religious or metaphysical belief system. This is why I sometimes say that religion is something that we can perhaps do without. What we cannot do without are these basic spiritual qualities.'[183]

---

[181] Vattimo in Rorty & Vattimo, 2005, p. 67
[182] Hedges, 2002, p. 171
[183] Dalai Lama, 1999, www.teosofia.com/ethics.html

Prior to our discussion, Ann had asked some others in her small community on the shores of Te Whakaraupō/Lyttelton Harbour, what they thought spirituality was, and had received a variety of different answers. Where it included people believing in a higher power or entity, Ann thought this was more like creating another religion. For Ann, spirituality was not about a power beyond one's self, but rather it was one's action and participation: love, as a human force.

When Nietzsche refers to love, it is a state in the present tense that responds to things as they are:

> 'My formula for greatness in a human being is *amor fati*: that one wants nothing to be other than it is, not in the future, not in the past, not in all eternity. Not merely to endure that which happens of necessity, still less to dissemble it – all idealism is untruthfulness in the face of necessity – but to *love* it'.[184]

Nietzsche speaks to us: live in the present (and be present with all the little things that are often overlooked). Importance and grandness are not to be trusted. If we construct ideals we are never satisfied with the present; we are living for a future rather than being in the present. Therefore, our lives can become untruthful because they are an ambition and a future idea imposed on the present, rather than being in the present with what just is. Rather than attempting to place an idea upon the present as to where we should go next, acceptance of the present can reveal to us what our next step could be.

Nietzsche's statement is a challenge to the seeking of enchantment through utopian ideals. Ideals can easily become ideologies which alienate a person or group from not only

[184] Nietzsche, 1985, p. 68

what just is, but also ideologies can become oppressive with the pressure of conformity and non-acceptance of difference, as well as leading not only towards proselytising, but also to acceptance of cruelty. This takes away from being in the present, from understanding it, and accepting it just as it is. We all too easily judge the present, rather than accept it. What Nietzsche calls '*amor fati*' is love, acceptance, and fullness, to be there to help, without assuming what that love and help should be. Love is an act of deep listening as discussed below.

5.2 Deep listening

The phrase *deep listening* is practised within and is inclusive of a variety of spheres such as music,[185] psychology,[186] and spirituality[187] where listening is about being as fully present as is possible, and being in the moment. We listen to the other, whether it is a person or the environment around us, in order to hear what exactly is being said or revealed by the person or environment. It is a form of contemplation, a form of receiving, rather than listening only in order to tell others what we think they need, or what we think is required, or interrupting to ask questions. Instead, we listen to understand, in the deepest possible way. This is a loving gesture that is about hearing the other, hearing the space.[188]

Deep listening is relevant to Rorty's idea of love[189] and the building of solidarity because rather than offering solutions it is more about listening to ideas and entering into an interaction, and entering into a conversation. Rorty uses Wittgenstein's idea of ideas and

---

[185] Oliveros, http://deeplistening.org/site/
[186] Rivers, 2012, www.newconversations.net/communication-skills-workbook/listening/
[187] Ungunmerr-Bauman, 2015, Retrieved 18/02/2016 from www.dadirri.org.au/wp-content/uploads/2015/03/Dadirri-Inner-Deep-Listening-M-R-Ungunmerr-Bauman-Refl1.pdf
[188] ABC Radio 'Deep listening: working with Indigenous mental distress', www.abc.net.au/radionational/programs/allinthemind/deep-listening-working-with-indigenous-mental/3247546#transcript
[189] Rorty, 1989, p. 59

conversations as being threads, woven together like the strands within ropes.[190] This is reminiscent of the Māori phrase at the end of karakia, resonant of building solidarity, 'Haumi e! Hui e! Tāiki e!' – Join! Gather! Unite! - based on the idea of raranga (weaving). Wherever we hail from, we are woven together at this time, in this place.

The people I interviewed did not speak about listening to others when I asked them about their views in relation to others locally and globally. Connie came closest when she described her spirituality as

Trying to be a decent person… I suppose, things like kindness and honesty… trying to help people if you can and I suppose really, being honest with yourself.

There was self-reflection in her statement about herself, her motivations and how she carried them out, but helping others was not discussed further. In my questioning, there had been no direct prompt about listening. The people I interviewed did not of their own volition discuss listening to others however, because we belong to the group of *haves* living in a safe country, it is easy to be immune to the needs that others may have. We need to understand that their idea of help might be completely different from what we regard as correct or necessary.

Although I did not ask specifically about listening, I do consider listening to be an important action in relation to the public space, and in negotiating with different Others. The practice of being present, being there for the other person, hearing them and acting in their interests, rather than applying one's own judgement to someone else, is an important relationship tool. This is a radical step both at the personal level and in wider social and global contexts. If we want solidarity, that is, we seek what Rorty describes as being with a 'band of eccentrics'[191] – people unlike ourselves, if we choose not to fight with others but rather to live alongside them by seeking mutual protection, we need to be open. This openness to others requires us to listen. But, in this context listening is not about debate and winning or

[190] Rorty, 2000, p. 150
[191] Rorty, 1989, p. 59

losing an argument. This listening is deep listening, the receiving and acceptance of ideas as they exist, here and now. We may not have the solution, but if we listen hard enough, a solution may present itself. This can be an actuality that arrives out of Rorty's notion of contingency,[192] that is, our response for what we do not know yet.

5.3 Spirituality as inclusive political thinking

As I carried out my research, I began to view my spirituality as being the practice of inclusive political thinking. The ability to act with inclusive political thinking requires a particular awareness of one's self, including self-reflection and awareness of one's social positioning within social structures. To the 'political thinking' that Jose Mujica's speaks of,[193] and in looking at the style of his leadership, I added the word 'inclusive' because it intimates the important act of opening ourselves up to interaction with others who are different, rather than rejecting them. In an Al Jazeera interview with former Uruguay president Jose Mujica, the then president talked of Pope Francis and himself having 'humanity' and 'commitment' in common, despite differences such as the Pope being a Catholic and Mujica being an atheist.[194] For Mujica, as an atheist, one aspect of his 'political thinking' recognised that most Uruguayans are practising Catholics and for this reason Mujica considered that his conversations with the Pope were important. Surprisingly for a Catholic country, Mujica legalised abortion because he recognised the needs of women and the dangerous practice of underground abortion. Legalisation of abortion made their situation safer. This change of law also helped the poor in relation to birth control, lack of income, and the problem of another

---

[192] Rorty, 1989, pp. 3-44

[193] Al Jazeera interview with former Uruguay president Jose Mujica, www.aljazeera.com/programmes/talktojazeera/2013/10/jose-mujica-i-earn-more-than-i-need-2013102294729420734.html

[194] Al Jazeera interview with former Uruguay president Jose Mujica, www.aljazeera.com/programmes/talktojazeera/2013/10/jose-mujica-i-earn-more-than-i-need-2013102294729420734.html

mouth to feed. His decisions were strategic to people's welfare in the nation generally, rather than in adherence to a moral tick-box or for the benefit of a particular faction. Mujica also legalised marijuana to protect Uruguayan society from drug traffickers. The use of marijuana was not something he personally supported, but his concern was to remove an industry of extortion and exploitation, as well as the costs of surveillance[195] and policing, and reduce the issue to one of personal choice.

Inclusive political thinking is revealed in the language we use. At the beginning of Chapter 1 I discussed how the language we use shows where we place ourselves in relation to others. Research participant Bruce described his spirituality as

Belief in values outside the person, appreciation of the whole environment we're in, the biological, social and physical environment.

His thinking and reading had led to his participation in environmental activism. His spirituality, political thinking, and activism were inextricably tied. First, however, by using the word 'outside' to describe the location of his values, he positions them as metaphysical absolute truth. I understand that for climate change activists the situation is do or die; however, positioning oneself as holding the truth, in relation to others who do not understand this truth is problematic. It becomes a matter of us and them. We are now being positioned either as the included or the excluded: those of us who are informed and the Others who are uninformed. It becomes judgemental. Second, environmental activism does not generally include socially different Others. There is sometimes a lack of comprehension and a lack of factoring in of deeper social issues that may contribute not only to why some people might not participate in activism, but why there is the environmental problem in the first place. There are social and political causes of environmental crises that alienate people from autonomy over their own affairs and communities. The challenge is how to include people,

[195] It was also a means to reduce American interference in politics by not participating in its 'war on drugs' and American military presence such as happened in Colombia

who may want to be part of something and also experience a deeper sense of place, purpose, and solidarity with others.

5.4 Being part of something

> ‘As kingfishers catch fire, dragonflies draw flame;
>
> As tumbled over rim in roundy wells
>
> Stones ring; like each tucked string tells, each hung bell’s
>
> Bow swung finds tongue to fling out broad its name;
>
> Each mortal thing does one thing and the same:
>
> Deals out that being indoors each one dwells;
>
> Selves — goes itself; myself it speaks and spells,
>
> Crying Whát I dó is me: for that I came.’[196]

I was introduced to Hopkins’ work by my upper secondary school English teacher. The poem’s resonance is in the idea of place, meaning, and purpose by simply being what one is, within the schema of Nature. In Hopkins’ case, it is religious but my application and interpretation was secular, but deeply felt in a spiritual way. I had shifted from intense early-teenager Anglican religious practice to agnosticism (or perhaps even atheism): I was unsure which. I was attempting to understand who I was, and to have a place. The desire to be part of something and feel included, is a strong motivation for some people, as expressed by Joni,

When I think of spirituality I think of how strongly people feel a connection with their surroundings not just in a religious sense as if a God’s watching over them but just I suppose more of an emotional thing almost.

[196] Hopkins, 1985, p. 51

This statement is a feeling response to the world around us, rather than being a reason. It is made without authorisation from an external discipline, the God watching. Similarly, David felt his spiritual connection to something larger,

I think it's your whole outlook on the world and your place in it and how it all works together… I do feel we are part of everything, that everything that's around us is God, the trees, the plants, they all need respecting… they've all got their own little part in surviving.

This inter-relationship of all living and inanimate things is like the pantheism originating from the ideas of Spinoza,

> 'the union that the mind has with the whole of Nature'.[197]

Much later he writes,

> 'I maintain that God is… the immanent… cause of all things'[198]

Later in the same work he notes that,

> 'all things in nature involve and express the concept of God'.[199]

Recognising a place for everything can mean we are more proactive and responsible for our actions within the whole, because of respect for others, as well as recognising the right of other creatures to a place in the world.

[197] Spinoza, 1994, p. 5
[198] Spinoza, 1994, p. 16, Footnote 9
[199] Spinoza, 1994, p. 28

Some participants described their spiritual experience as being within one's self and private. Doreen says,

To me, it's inner feeling… it's a word I would use to describe things that or thoughts that you can't really describe any other way… it's a feeling – and a pleasant feeling. I should mention that.

In describing the something within us, Christine says,

It's about finding a sense of inner peace or mindfulness. It's not really attached to a God or a deity. It's about, yeah, your inner world.

Stella too, described spirituality as,

The inner being.

This focus on an inner world, this interior existence, was important for some people for making meaning about who they are, in order to feel purpose about existing. The establishing of some kind of spiritual identity contributes to an acceptance of one's self. Although society is around us, we may feel outside of it, beyond it somehow and not included and even though we may feel such alienation, we are, however, still actually part of society. For some people, having an interior spiritual identity helps to claim a place within the world around us.

In claiming a place in the world around us, some may seek mentoring or help from psychotherapy and psychoanalysis. Foucault describes this as being 'social orthopaedics',[200] however, if we shift the medical 'gaze'[201] from looking to identify and treat pathology, to building wellbeing, meaning, and purpose,[202] various psychotherapies or analysis can be understood as mentoring (that is an anti-realism practice) rather than being scientism, or an institutionalised process. Seeking advice, guidance, and thinking skills for examining one's

[200] Foucault, 2000, pp. 57-58
[201] Foucault, 1973, p. 29, Looking for pathology from a position of power and control
[202] Seligman, 2002, pp. 260 & 263

self, in order to participate socially in the world with an acceptance of one's difference, can be a particular and a creative work that is not assembly line or about conformism. A person is not a recipient of these therapies so much as these therapies can be tools within living practices for dealing with anomy, nihilism, alienation from society, and prevention of suicide through locating self, family, community, and place as visualised in the Māori health model.[203]

Seeking a greater sense of belonging and place was for some people about understanding their culture more fully and finding a place for themselves – a tūrangawaewae (feet on the ground). In reference to the Jewish participant in this research and to locating and understanding one's identity in relation to belonging and no religion, Levinas writes of understanding one's Jewishness in order to participate in the world.[204] Finding identity can be further complicated by how to practise that identity in a particular set of circumstances. In speaking with Aaron, there were clearly issues present about practice, being a kosher and religious Jew, or as in Aaron's case, a non-kosher, secular Jew. Aaron was frustrated by the murkiness of interpretation by some within his Jewish community who were not kosher, but still attended the synagogue. For him, this was hypocrisy. He was adamant about his social and cultural Jewish identity, and the boundaries were clear for him about not practising as a religious Jew. For him, being kosher was essentially what religious Jewish practice was.

Looking further at identity in Aotearoa/New Zealand, some Māori seek to rediscover and stand tall in their own culture so that they are able to stand tall in the dominant Pākehā culture of Aotearoa/New Zealand, supported by their sense of their own community, and being bound together through ritual and practice. This is a collective practice of spirituality, not present amongst my interviewees however, whakapapa (genealogical connections) and whenua (significant places), which in this case was straddling continents, was very important

---

[203] Educational Review Office : Hauora/Health, Figure 5: www.ero.govt.nz/Review-Process/Frameworks-and-Evaluation-Indicators-for-ERO-Reviews/Wellbeing-for-Success/Appendices/Appendix-B-The-New-Zealand-Curriculum-9

[204] Lévinas in Aronowicz, 1990, p. xxix

for some non-Māori, whose parents immigrated to Aotearoa/New Zealand more recently. Doreen B says,

For me, spirituality means a way of interpreting the world… connections with place… people… ancestors… it's really to me about meaning and connection.

Spirituality was the knowledge and the respect tied up in this act of recognition and identity, where family ties are in the old country, as well as within the new country that one has grown up in.

The workplace is also about being part of something but contemporary times have seen the erosion of worker collective identity and the prescription of individual loyalty to management and bureaucracy. Employees are human resources reduced to economic units, what Ritzer refers to as *The McDonalization of Society.*[205] Rather than negotiating with workers as collective identities, work issues are reduced to personal responsibilities. This is not the same type of responsibility that is implied in Rorty's idea of love. This is personal loyalty to bureaucracy. Pleasing bureaucracy becomes more important than the care of others and their needs. Bauman points out how we are co-opted into reason, reasoning and reasonableness by obeying instructions and fulfilling our technical responsibility, rather than by thinking morally about our actions, and the context of our actions.[206]

5.5 Challenging spiritual practice and obedience within bureaucracy

Weber identified bureaucratic authority as that which has no relationship to people's needs or traditions, where the rational and legal aspect of authority is most important. This has only been the case for the last 200 years of human history.[207] Weber points to how we are

[205] Ritzer, 2000, pp. 47-56
[206] Bauman, 1993, pp. 159-163
[207] Kalberg, 2005, p. xxii

'harnessed'[208] to bureaucracy. Not only is bureaucracy a 'system of files',[209] it is also the 'discipline of officialdom'[210] both for public and private organisations. No matter whether the files are destroyed, a bureaucracy continues to exist by the obedience of the officials and subjects to social and political orders, with their rules and regulations. Bauman points out how bureaucracy was so entrenched and efficient in World War II Germany that people continued to work impersonally and facelessly even though the 'cargo' was human (Jews).[211] What he implies is that this could have happened in any country with an efficient bureaucracy and the acceptance of a particular leadership that merely changed the units being dealt with.

Many of my interviewees claimed a personal spirituality that rejected what they described as organised religion (church bureaucracy telling them what to think and how to practise) however, they are still often participating within bureaucracy in their work lives, as well as in other areas of their lives, where they are compliant on a daily basis to media and shared daily discourses. To think and act independently of the bureaucracies that one works in, or participates within, is difficult. Bauman refers to us being cogs in the wheels of what are immoral, rational acts.[212] As humans can be, animals too are reduced to units of production. As employees, management, or consumers associated with New Zealand's dairy industry, we directly or tacitly allow, for example, the maltreatment of cows and bobby calves.[213] We carry out our work and consuming because we carry out every day norms and ignore the real facts associated with our daily life and work routines.[214] Having reasons for why something is done does not make a procedure morally or ethically acceptable. It requires courage and examination of one's belief structures to dissent within the structures of bureaucracy that pervade daily life.

---

[208] Weber, 2005, p. 214
[209] Weber, 2005, p. 214
[210] Weber, 2005, p. 214
[211] Bauman, 1993, pp. 192-198
[212] Bauman, 1993, pp. 151-152
[213] SAFE, the same cruelty exists within organic milk production. Humans benefit, but not the cows
[214] Weber, 2005, p. 175

5.6 Dominance

Spirituality and atheism can be a position of disagreement with the status quo: that is, how humanity acts on a daily basis, and the instructions humanity follows. Being spiritual can mean thinking, critiquing, and having empathy for other people, and other creatures. This particular practice arrives out of seeing the world as a shared domain, rather than being our personal domain however, although Annie's spiritual practices are strong, she is pessimistic about humanity taking this responsibility for its actions saying,

If I stand right back on the outskirts of the Universe looking back at planet earth… …I'm scared of the destructive power of human beings. The development of their cognitive intelligence has superseded… their moral development… I see that as being incredibly dangerous and irreversible – that trajectory… I don't have a lot of hope 'cos I think there's a lot of greed in humanity.

Drew, an atheist, saw the destructive tendencies of humans as being natural as in it being humanity's inevitable pathway: to continue as is (because humanity is not capable of change) and finally, will make itself extinct. From another angle, Graham, a biologist, had this perspective,

If we are special because we have superior intelligence, and that's what we like to think, then we would understand how reliant we are on everything else and we act very stupidly for an intelligent being.

Destroying our planet is not a spiritual act, but it may be inevitable given the propensities of humankind. In relation to our own natural cathedral in Aotearoa/New Zealand, the native bush of large podocarps, New Zealand writer, Frame remarked,

> 'That dark-foliaged bush which had … an air of pain and melancholy, a spiritual grandeur which no one can ignore and which causes the population … to develop their

> lives in rebellious contrast – brightly-shouting, loud-voiced, many-musicked in the midst of continued trivia of the senses and a cluttering of spiritual and sexual hollows with electrically driven tools and household goods and gods.'[215]

The culture that removed most of Aotearoa/New Zealand's bush was a religious culture however, it is hard to think of colonial descendent, Kiwi culture, as spiritual, let alone as having a better relationship with the environment. Nevertheless, spirituality is clearly important for some people because in advertising for participants for my research, most of them contacted me directly and were keen to talk about their spirituality or their atheism. What I was curious about was how they described their beliefs and then, whether their beliefs functioned any differently from other beliefs in the public space.

5.7 The desire to know more – to experience something more deeply

Those seeking a spiritual aspect are sometimes wanting more than the hum drum of everyday existence. Hopkins' poem *As kingfishers catch fire*,[216] reflects the desire to experience something more deeply however, in reference again to the colonial culture descendent in Aotearoa/New Zealand, Frame notes,

> 'Few eyes looked further than their own front lawn and their motor mower, and those who gazed out to sea kept to the three mile limit set by law, not by vision, and did not recognise the signs of the new migration, did not observe the waves crowded with fleets of hungry minds for whom literacy was not a casual ham sandwich on a laden (overladen) lunch table, but the first violently snatched and coveted crust of bread?'[217]

[215] Frame, 2006, p. 162
[216] See Section 5.4
[217] Frame, 2006, p. 69

On one level, 'the new migration' could be applied literally to refugees walking across borders or in boats 'hungry' for asylum and the safety that we take for granted: refugees who may contribute much to society at many levels but most importantly, are mothers, fathers, people with job skills and professions, just like us. On another, metaphorical, level, it could be interpreted as being about having a life beyond the literal and the practical – the desire to examine subtexts of thoughts and patterns of behaviour that are taken for granted every day, or to seek the curious. Such seeking is because one is aware that the explanations do not quite fit, and finding answers requires adventure, questioning, and exploration. Florian described spirituality as being,

Inspiration, it comes into the answers of some very deep questions about why we are here. It's when we try to answer questions like this.

Scholarship based on such questions is not about a language of cost and benefits.[218] Rather, it is about thinking, examining ideas, and contributing to social discussion and understanding. Crockett describes the spiritual quest as

> 'a process of questioning or interrogating existence in a meaningful thinking'.[219]

Brent, an atheist described his perception of what spirituality might be as

…it probably means more the connection to something non-physical that can't be measured in … the natural world… so if someone claims to be a spiritual person it means … they're … separating … their soul or spirit or consciousness from the shackles of the real world … they are saying I have access to something more than this.

[218] Bellah et al, 1986, pp. 136-137

[219] Crockett, 2001, p. 112

On another tack, my interpretation of spirituality began to be that it is a response to 'the shackles of the real world' and if there is separation, it is more like maintaining composure in the face of fear or difference. The 'access to something more' in my case, is the act of inclusiveness or solidarity. It is neither an idea of utopia nor another place. It is located here and now.

5.8 My view on the practice of spirituality in a contemporary world

In doing this research my own beliefs shifted in my conceptualisation of what I thought spirituality meant. Rather than it being about claims of otherworld energy or something beyond the everyday, some other power, or some other place, or realm, or parallel universe that I connected to, it became for me a term of reference located in the everyday, in the very way we interact within the world both locally and globally. Rather than existing through what is written or directed, spirituality exits through what is done or experienced. It is not just about what you think. It is carried out in what you do and how you do it. It permeates life. It is the practice of life. It is not just about one's self. It is about yourself and others inclusively as participants in the world, locally and globally. It is not conformity, being like something or someone else. It is not about what groups one belongs to. Spirituality is associated with action that includes others, rather than excluding them. It is silence, space, and time because it is now. It is presence, now. By being present now, and in order to be present now, spirituality encompasses our histories, and inevitably the future.

Spirituality is being present, in the vitality that arrives out of the challenge within daily acts of interpretation, around self, and others. It is difficult and confronting because in the practice of inclusiveness, we are faced with glaring differences, but in our perseverance we experience solidarity. We participate in a larger concept that is inclusive of differences, other

human beings, nature, and all things. This act of inclusion is in the face of all exclusions, and this is why we do it, for solidarity, for sustainable selves, and for sustainable communities.

Spirituality is not a definition, and is not something to be proven. It only exists by the doing of it, and that doing is contextual and contingent. Conceptually it is about particular actions in relation to the world around us, not universal applications. Spirituality is work in progress with whatever is at hand, for outcomes that can only be recognised if and when they happen. There are no predictable pathways or certainties. There are multiple possibilities, and no one truth. Change is made, not by proselytising, but rather, by listening. What we hear may be what we do not want to hear. Listening is to find shared social location (for example: I am a mother; you are a mother), not sameness, nor being like someone else. We can be impossibly different but, I think that in this seemingly impossible pathway and chaos, common aspects can be located, and the protection of different Others can be practised.

We think about people and the world in the best possible way, beyond anything to do with one's self. We act beyond our self, where individual responsibility is a response; it is a response to the world around us. We respond to others with care, and we are able to forgive. Such an example is restorative justice, where the best thing for the community is considered rather than merely one's own selfish desire for revenge. We do this because we reject systems that allow cruelty to happen.

It is not necessary to be a powerful person in this world in order to be spiritual. Temporal power and wealth are problematic for spirituality because the main concern becomes protecting property and assets, rather than looking after people. Spirituality does not require temporal power or wealth. Rather, spirituality is a benevolence that creates a sense of wellbeing, beyond reason and explanation that may transform a person, and subsequently affect the world, and others around that person. The experience of this state comes about through acts of love (*agape*) that are not premeditated to benefit one's self, but happen

chaotically or by surprise and benefit a different other or different others. An historic example would be hiding Jews in World War II Germany and occupied states, and helping them to reach safety.

Spirituality is not a universal concept. It is particular, situated in moments of love that we may experience within the chaos of daily life. There is no pathway to it. It is not something to be found or obtained. Nor is it a daily, weekly, or time-regulated duty. It is contingent and it is a response in the circumstances. This idea of spirituality as action avoids metaphysical arguments about material (physical) realities and rationality and it situates reason as being what it often is, an excuse not to act inclusively.

5.9 Multiple spiritualities

Schutz had the idea of 'multiple realities'[220] and Eisenstsdt had the idea of 'multiple modernities'.[221] If we accept that there are also multiple spiritualities, the discussion is more about interpretations, rather than definitions. This reflects back onto religion and the secular, that there are multiple interpretations. Spirituality emerges as an idea that refutes binary thinking, and any binary of secular/religion. Although spirituality and post-Christian faith arises out of the secular, which makes it possible, such spirituality or faith is experienced by different people in different ways, and is experienced as being authentic.

Bender and Taves mention, 'key terms – *spirituality, spirits, experience, authenticity,* and *authority*'.[222] Most of my interviewees however, who claimed to have spirituality, did not talk about spirits as a general part of their existence. In general, spirituality was a practice in life unrelated to the existence of spirits, except however, in relation to dying.[223] This is a key point of difference between Pākehā and Māori, where Pākehā have caused cultural offence in

[220] Alfred Schutz in Berger, 2011, p. 20
[221] Shmuel Eisenstadt in Berger, 2011, p. 147
[204] Bender & Taves, 2012, p. 3
[223] See Section 5.13: Spirituality and death

relation to Māori protocols around ideas of guardian taniwha and spirits, connections with deceased ancestors, tapu (sacred protection) related to buildings, open pieces of ground, caves and urupā (burial sites) containing ancestral bones but also the concepts of mauri (vitality of being) and wairua (the spiritual). Furthermore, Pākehā have looked abroad to Other cultures (unlike their own) for spirituality and body disciplines such as Taoism, Buddhism, Shintoism, Hinduism and North American First Nations, as may be seen in the uptake of a plethora of martial arts practices (for myself: Iai-do), tai chi (for myself: Yang form), yoga, healing treatments (such as reiki), and New Age beliefs. Despite the fact that Māori culture has physical disciplines such as taiaha (weapon), kapahaka (song and dance), ancient healing practices, as well as mysticism connected directly to Aotearoa/New Zealand within kōrero nehe (stories of the past), we mainly do not participate in this body of knowledge that is Aotearoa/New Zealand culture.[224] As discussed in the next chapter, we have still to shake off the colonial perceptions of primitive and savage, and the contemporary perception of irrelevance.

White Pākehā spirituality in Aotearoa/New Zealand is a private experience that does not have to be verified or authorised by anyone else. Bellah et al refer to 'Sheilaism' where each person has their own individual religion.[225] From the participants I interviewed, Stephen says,

I think with spirituality it's a lot more about individuals and how they interpret it.

Graham comments,

It's not an intellectual thing and so therefore trying to put words around it and define it is intellectualising it and you're somehow missing the point.

[224] I wished to participate in taiaha however, because it is considered a male skill among the majority of tribes, it is difficult to find a tutor, as well as being considered a tribal taonga (the knowledge is not shared with just anyone). This is indicative of ongoing negotiation between cultures and within cultures

[225] Bellah et al, 1986, p. 221

Linda thought that what was important for her own spirituality was her Christian background, her awareness of Māori culture (as a non-Māori), her connection with her Pagan roots, feminist spiritualism, child-rearing, rejection of commercial celebrations, and her connection with the land where she grew up and where she lives now.

For some people spirituality is not just about our self alone but is about helping others. Lévinas expresses the idea as follows:

> ‘ the encounter with the other *is* the understanding of the world … to place the relation to the other at the center – the other as a human being stripped of social positions, social passions’.[226]

The people who stood on the side of the road in Hungary in September 2015, offering water and food to Syrian refugees walking from Budapest to the Austrian border, did so in spite of their government’s failure, to respond humanely to the plight of the refugees. In September 2015, over 12,000 Icelanders responded to a Facebook project, offering to open the doors of their own homes to receive Syrian refugees in the face of their government’s quota of merely 55. If we participate in objectifying nature and objectifying the nature of events, we have difficulty in seeing and empathising with different Others – who require being treated with equity, given access to resources, to receive respect, and to be given due consideration.

The following interviewees, who identified with spirituality, participated in the following community projects: Esmé, community Timebank; Annie, post-earthquake community projects; Bruce, climate change activism; Christine, SAFE (New Zealand Animal Rights) and LGBT (Lesbian, Gay, Bi-sexual and Trans-sexual rights); Ann, local community causes; and Ruth, companionship to elderly people. Don, Ruth, Hugh, Ian and Annie enjoyed

[226] Lévinas, 2008, p. 299

helping people through their work as trade unionist, psychotherapist, Justice of Peace, librarian and chiropractor, and Bryan and Diane enjoyed organising activities within their retired community. Julie and Stella were also interested in giving more of their time within their communities. Of my atheist interviewees, Stephen H was a strong activist across environmental causes and people issues, and Jo relished her work with her students and the unfolding of their thinking. Although most of them did not see this as being part of spirituality as such, relating to their communities was an important engagement in their lives. In summary one third of the participants found such social involvement and helping others important.

Using Rorty's idea of solidarity, emanating from charity, interpreted as love, one of the positive, visible social aspects of Facebook is that small minority groups have built solidarity with each other, in the face of dominant attitudes. Whether it is women speaking out and rejecting the rape-culture responses of men towards women on-line, or the situation of refugees, the communication available on Facebook has built connections between minority groups, and supported counter-action. Individuals have been roused out of apathy and impotence in the face of abusive practices towards other humans. Cupples and Glynn comment:

> 'Citizens, activists and conventionally marginalised populations are forging new modes of media consumption/production and devising more democratic ways to communicate, express their views and challenge hegemonic and neoliberal structures of power. For example, media consumers use Twitter, Facebook, YouTube, blogs, Internet forums and crowd-sourced and volunteered geographic information to respond to political events, government policies, for-profit corporations and mainstream media texts. In many

cases, government agencies, corporations and mainstream media are forced to respond to this bottom-up media activity.'[227]

In the face of overwhelming global issues, and seemingly dominant strategies by corporations and governments that are not in the interests of most people, ordinary people can effect change. One recent example in Aotearoa/New Zealand is the persistence of Unite Union and fast-food workers, getting rid of zero hours with American fast food chains in New Zealand.[228] Various practises of solidarity can be experienced as spirituality that is about taking responsibility within the secular.

5.10 Spirituality and identity in common

Although we might take on different forms and expressions as communities, at some point we are not all that different. Between differences, there is in common looking after self – our needs, raising families – being mothers, fathers, brothers, sisters, grandparents, aunts and uncles, responding to, and participating in, celebrations and communities, as well as the need for shelter and food. Berger and Luckmann write about a societal body of knowledge 'what everybody "knows" about a social world',[229] that mitigates our acceptance and collaboration with others where,

> 'any radical deviance from the institutional order appears as a departure from reality. Such deviance may be designated as moral depravity, mental disease, or just plain ignorance.'[230]

[227] Cupples & Glynn, 2016, p. 9
[228] Unite Union campaign, 2015, www.unite.org.nz/join_end_zero_hours
[229] Berger & Luckmann, 1973, p. 83
[230] Berger & Luckmann, 1973, p. 83

Gross also refers to ideas from Alexander, Lamont, and Fournier when he writes,

> 'the Durkheimian tradition, which suggests that in every social group, regardless of scale, certain ideas, symbols, objects, and practices will be culturally coded as sacred and worthy of veneration, while others will be regarded as profane and deserving of scorn. These codings help to indicate the cultural boundaries of the group, the lines that distinguish insiders from outsiders, and they arise through complex processes of structuration, including those by which groups seek to carve out niches for themselves on the social landscape.'[231]

We need to critique the social consensus, if social order is to be proactive, rather than merely conformity or passivity. Again, the issue of our acquiescence to the status quo arises. Berger notes that

> 'Our bondage to society is not so much established by conquest as by collusion.'[232]

We know about cruelties, inequities, and desperation but we do little to change it. Again Berger's comment is pertinent,

> 'We are betrayed into captivity with our own cooperation.'[233]

---

[231] Gross, 2008, p. 279
[232] Berger, 1991, p. 141
[233] Berger, 1991, p. 141

5.11 Morality, ethics, philosophy of life, value system, and spirituality

In the end it is more important that we work to understand each other, rather than to highlight our differences. As Vattimo writes,

> 'when it comes to religion, I say that truth does not matter. It is morals, ethics, and charity that count.'[234]

The act of spirituality is immanent. It is in the world. Love/charity/inclusiveness is public action, where we do not turn a blind eye. We do not look away from the problem, the challenge that needs our attention or empathy. Although belief may be seen to be private, everybody's own private business, spirituality, as I understand it, breaks through such boundaries. If we accept that humanity has taken on responsibilities after what some theologians have called the death of god, then spirituality is all around us, in the everyday. Participants, Bryan and Jim called this a philosophy of life. Spirituality could also be interpreted as a value system, morality or ethics; however, the difference is that spirituality is not beholden to any dogma or ideology, or idea of an external truth to be abided by. If spirituality is an action of love/charity towards others, it is not about being pious or being a good citizen because this implies obeying a set of rules outside of ourselves, or trying to match up to some exemplar of behaviour. The ethics, philosophy of life and values within the practice of spirituality are not exhortations from an outside truth or authority. It is about valuing actions, such as inclusiveness, empathy, curiosity, and listening. These are actions in practice, not objects or tasks to be ticked off, as having been accomplished. To take this further, Grim and Tucker[235] write about a shift from 'anthropocentric' to 'anthropocosmic' in our relationship with the world. The focus of such spirituality/thinking/practice is about

[234] Vattimo in Caputo & Vattimo 2007, p. 107
[235] Grim & Tucker, 2014, p. 44

relating to people and the world in the best possible way, beyond anything to do with one's self.

Lévinas poses the question, "What no one can do in my place."[236] He talks about

> 'a disequilibrium, within this civilization, between the fundamental themes of knowledge and the fundamental forms of relation to the other.'[237]

He notes,

> 'For me, spirituality does not begin with the church.'[238]

His point is that ethics is more important than religion,

> 'Perhaps the spirituality that is attained by ethics is not complete. It is possible that man needs religion to help him go even further. But it seems to me that religion is not the path that leads to spirit in the defining sense of spirit.'[239]

> 'The meaning of my ethical responsibility is that no one other than myself can do what I do. It is as if I were chosen, and it is this idea of elective freedom that I put in place … What shocks us about non freedom is that we are just anybody in the responsibility for the other. Whereas I am always called upon as if I were the only one who could do it.'[240]

[236] Lévinas, 2008, p. 297
[237] Lévinas , 2008, p. 298
[238] Lévinas, 2008, p. 309
[239] Lévinas, 2008, p. 309
[240] Lévinas, 2008, p. 301

Lévinas's responds to the Sartre phrase, "man is condemned to be free"[241] with,

> 'Here freedom means doing something that no one else can do in my place. That is what fundamental freedom is. I would say it is the freedom of goodness.'[242]

Lévinas does not mean this as a universal principle, but as a deeply personal action.

> 'paragraph 58 of Isaiah, in which the people who seek God are told "You will find me, but free the slaves, clothe the naked, nourish those who are hungry and let the homeless in" – and that's difficult, because they soil your rugs.'[243]

Spirituality is expressed in an attitude towards the world around us, as a philosophy of life that is not about exploitation, but rather it is about the recognition of particular qualities aesthetically, culturally, and ecologically. The biologist, Pacala, speaks of cherishing the world we live in. He is quoted,

> 'Those who express an artistic, ethical, or religious perspective regarding nature's value generally share this sense of cherishing.'[244]

Rather than cherishing our country, the economy of Aotearoa/New Zealand is weighted towards exploitation, land sales, timber, gold (historically), coal, other minerals, fishing, dairy farming on unsuitable land with unsuitable practices with regard to animals and water. Extracting economies are focused on what can be got from something, rather than

---

[241] Sartre, 1948, p. 34
[242] Lévinas, 2008, p. 301
[243] Lévinas, 2008, p. 308
[244] Pacala in Grim & Tucker, 2014, p. 33

seeking a long-term, sustainable relationship.[245] Communities established around an extractive industry boom, then are left to die, when that industry is closed. As pointed out by Rorty and Vattimo,[246] caring for communities is the work of politicians, not businessmen. Big businessmen do not like being made to have public responsibilities. This is problematic for Aotearoa/New Zealand where the politicians in power are businessmen, and globalism has seen the expansion of an extreme, capitalist, utilitarian model that reduces activities to consumables, measured by dollar value. The following comment by Grim and Tucker is applicable to Aotearoa/New Zealand,

> 'an economism that reduces symbolic knowing to the market place of materialism. Thus, nature is seen as primarily for human use and exploitation.'[247]

5.12 Spirituality and symbolism

There is a gaping hole between our personal symbolic worlds and the world we live in, where everything is reduced to a saleable commodity with a dollar value. Intrinsic value is ignored, because it can be obliterated by reason. While none of my interviewees actually spoke about this, I perceived that for some, they had a sense of this disconnect and their way of dealing with it was to withdraw from the world into other activities or depression.

This detachment, between our symbolic thinking and the daily world of material pre-eminence, is further complicated by the need to understand that our belief systems are our belief systems, and are not actually reality. We do not know what reality is. We can only suppose what it is. Berger and Luckmann point out that by us having legitimised activities, they become part of a 'symbolic universe' with a 'nomic function' of 'everything in its right

[245] Killoran-McKibbin & Zalik, 2015, p. 24
[246] Rorty & Vattimo, 2005, p. 76
[247] Grim & Tucker, 2014, p. 34

place', 'nature of things, 'correctness'.[248] We have habitual or ritualistic practices that arise out of this symbolic representation of reality. These contribute to 'feelings of security and belonging'.[249] This symbolic universe takes on a 'cosmic reality', wherein a person has a 'true self'.[250] Berger and Luckman write,

> 'All symbolic universes and all legitimations are human products; their existence has its base in the lives of concrete individuals, and has no empirical status apart from these lives.'[251]

On this basis, if we consider our beliefs to be a proposition this makes conversation interesting because we are no longer arguing about truth or non-truth. Vahanian writes,

> 'all religious language is essentially symbolic and not literal, much as fundamentalists and orthodox of all kinds would like it'.[252]

5.13 Spirituality and death

We do not know what our lot will be in old age. Berger and Luckmann comment,

> 'legitimation of death is, consequently, one of the most important fruits of "symbolic universes" irrespective of mythologies, religious beliefs, metaphysical interpretations,

[248] Berger & Luckmann, 1973, p. 117
[249] Berger & Luckmann, 1973, p. 117
[250] Berger & Luckmann, 1973, p. 118
[251] Berger & Luckmann, 1973, p. 146
[252] Vahanian, 1967, p. 62

atheism – all have ideas that support the continuation of living and ideas about "correct death".'[253]

Twelve people (out of 41 interviewed) referred to something else or used the word 'spirit' in discussion about death. Spirits had not been part of discussion until we reached the topic of dying and death.

Annemarie,

I do think we don't finish when we die. I think we have a soul. I've… been toying with the idea of parallel universes … somehow the shutters get removed once we die… to get away from that concept of up and down.

Andrew,

I kind of think that the spirit of a person may go on in some form … I go to that road overlooking the sea [where he and his father gathered seaweed] …I just sense the presence of my father there.

Cameron,

I think we become non-human, I wouldn't call it a realm or a particular transcendent place … I think we lose our individual self… we become more generalised… not specifically for someone or for something.

David,

I have two views – one is nothing happens, we cease to exist, we go into the ground and rot away … my other view is our soul, spirit, the spark which is in us goes back to the source of all energy… you learn lessons, you reflect on the life you've just had and depending on how you did… depends on how long you stay away from an earthly life … or perhaps you go to

[253] Berger & Luckmann, 1973, pp. 118-119

another planet that's got life on it… in the universe … and you're in absolute bliss all the time.

Ian,

I do believe there's some place my spirit's going to finish up. Is it going to be recycled? I dunno… …then you start touching on Buddhism…

Joni,

I wouldn't say completely there's no afterlife.

Annie,

…the energy that results from our decomposition contributes to some sort of universal intelligence … that gives me a bit of comfort.

Julie,

I …believe …our body …continues on into other forms …but the question of what happens to the Self, like the mind and personality …I wouldn't be able to give an answer.

Kara,

I like to think that your spirit or your energy… …what's the actual fundamental essence of you carries on, just in a different state.

Ruth,

I think there is some part of us that continues in some way, I don't know what way. I'm quite open to reincarnation, the idea of reincarnation. I don't think it's a big black hole… …gone! I think there's a potential to enter the other dimension whatever it may be.

John,

At the moment of death I think whatever you like to call it, the being, spirit whatever departs and what happens after that I don't know…

Esmé referred to family likenesses,

I don't kinda believe in reincarnation as such … you know how sometimes you go … it reminds me of Great Aunt Lucy … I like the idea that somehow a part of you is reborn in someone else.

There was one participant (aged 20), who preferred not to think about dying. Berger points out, how anomy exposes one to the terror of death.[254] 25 participants were pragmatic, that we die, and that is that. Of these 25, 12 referred to composting, disintegration, decaying or worms and two to rotting. Other participants responded more broadly about returning to the ground. Another 8 out of the 41 interviewed had constructions about a spiritual after-life or soul that was about a presence or energy. One person mentioned cremation in relation to it making 'nonsense' of the resurrection of the dead. The final 8 would like there to be something after death but reluctantly thought there probably was not anything. [25 + 8 + 8 = 41 participants]

Of the 11 atheists in this sample, one wanted to give his body to science but could not because he had lived in Britain during the mad cow disease period, one referred to rotting, as noted above, five to decomposing or returning to the soil, as included above, and the rest to 'no longer functioning' or made the statement 'We just die!'

None of the 41 participants were concerned about salvation. Their focus was mainly on living well, within this life.

5.14 Spirituality and the supernatural

Dewey pointed to the need to let go of metaphysical ideas when he referred to Christianity as needing to surrender its division of the supernatural and the natural for

[254] Berger & Luckmann, 1973, pp. 118-119

> 'any realization of the democratic ideal as a vital moral and spiritual ideal in human affairs'.[255]

Responses varied amongst the 41 people I interviewed in relation to ideas about the supernatural. Around half of those interviewed described their spirituality as not including a supernatural element. For some, there was a place for mystery and they were comfortable with the idea of not knowing. Around one quarter (all atheist), were adamant that there was no supernatural and no spirituality. The remaining quarter toyed with ideas that related to something else being present. Don felt that some supernatural power had brought good fortune into his life, especially in relation to the circumstances of meeting his wife, but he was very wary of churches. The Calvinist doctrine of predestination [256] was evident in Ian's statement, "I tread a path that I've got no control over". He was definitely not interested in churches and had spent the bulk of his life working on behalf of others to better their lives, an idea that also fitted with the religious notion of a vocation, a calling or task given by God.[257] Some participants referred to practices that place a person in an experience beyond material reality. Andrew said,

I'm thinking the projection of an aura, as in the Dalai Lama and I also think telepathy is a real thing and to some degree telekinesis, [also] I think it's called telemetry ... when people hold onto something that belongs to someone they actually read things to do with that person.

Andrew had been deeply affected by three experiences in his life. He talked about the charismatic calm of a friend, Paul, and the Dalai Lama, as well as the spiritual experience of surfing, and of the impact of two locations in Aotearoa/New Zealand (Mahia Peninsula and

---

[255] Dewey, 1934, p. 84

[256] Kalberg, 2005, p. xxvii

[257] Kalberg, 2005, p. xxii

White Rock in the Wairarapa). Further to this, some participants referred to something (a greater significance) being beyond/or part of our everyday life.

Annemarie,

Yeah, I do believe in it, I do think there is some sort of universal energy … definitely not an entity … I think that's a human construct but energy, yes.

Annie,

I believe in God only I call it nature so there's some mysterious force. Look I think what we know about life and all that's in it is baby stuff … I think there's so much more we don't understand and I'm happy to sit in that mystery … and the awe of existence.

Such participants had the idea of something bigger than themselves that did not require explanation or justification.

Some participants spoke about their spirituality as incorporating something beyond themselves that causes them to experience life with something else added. Grim and Tucker write that

> 'religion involves a recognition that there is something beyond the human that cannot be named or defined fully yet calls us to value life, both its material constituents and its living expressions'.[258]

This phrase could equally be applied to some constructions of spirituality. In reference to something beyond us,

Annemarie,

beyond just the physical and human level … there's something bigger than us … I'm not talking about an entity.

[258] Grim & Tucker, 2014, p. 30

Ruth,

although religion doesn't feature for me, spirituality is a big thing, I definitely think there's some other dimension that is there.

Kara described spirituality as,

Some kind of life force that exists beyond the concrete material…

Hugh,

I suppose spirituality is a belief in there being something more to existence then just physical, cold, hard reality… … mysticism, definitely.

Esmé,

…it's having this strong belief that there's something else and you can't always explain everything scientifically.

Julie,

A sense of there being more than just the material, the tangible world that we live in… I kind of think of spirituality as not just emotions and the mind, so something else that can't be kind of measured by science if you like, explained by psychology and that kind of thing.

The general consensus of those who identified with a non-human dimension was of something existing beyond one's self (but not an entity) that one was connected to, something that created a reason for being, and experiencing beyond just oneself. There was no self-advancement involved in this understanding and participation in terms of hierarchy. It was more about being attuned to a horizontal equality of all parts: outwards, beyond one's self rather than a vertical hierarchy of below and up above with humans at the top or below a God(s).

Rather than attributing this idea to another force or dimension, we could identify it as an action in life, as love: a stream of being/in-the-act-of-doing that we only overlap with or exist within the experience of it, some of the time. From these experiences, we have an

inkling of this powerful state. The idea of something special or sacred about life and living came up with the following participants. In reference to being part of, and in a relationship with, something,

Annie,

a sense of being part of the great mystery, relationship to nature… the sacredness of existence.

Ella,

I think of spirituality as quite different necessarily from religion… as kind of… your beliefs about how you want to live your life and your beliefs about the world maybe in a different sense to an ideology so it's more about feelings and emotion about things and yeah, being connected to things as well.

Marcel,

…we were up in St James area… with these wide open golden plains and sort of scrubby matagouri trees… and there were these wild horses and there was something there in those moments that hit something really primeval… for me spirituality is a connection to… the natural world rather than something that is supernatural or Otherly.

Again, there is no exhortation to be this. It is described as something we participate within some of the time and the nirvana such experiences give us is something we are in awe of.

5.15 Spirituality and religion

Non-atheist participants in my research considered spirituality to be different from religion, and religious people were not thought of as being spiritual. Most atheists considered spirituality and religious belief to be the same: illogical and irrational.

Religion was described by Rob, Brent, and Stephen H as entailing a belief in a supernatural being. For Annemarie, religion was a belief in "a deity, a God". Religion was described by Ruth as

organised… a group of people meeting together with a common purpose.

Paul described religion as,

...a whole bunch of practices and structures, norms and rules and behaviours that build an institution around those beliefs and sometimes a culture ... the institutional components, the collective behaviours.

Annie,

...formalised bodies of belief or dogma that parishioners are encouraged to adhere to; belief and practices.

For Ann, religion was concerned with ritual and prayer,

…questions of nirvana and salvation rather than qualities of the human spirit.

Some people had places that they considered sacred; however, some also saw no separation of the sacred and the profane in everyday experiences.

The intention of this research was to expand discussion about spirituality as part of the variety of beliefs held within Aotearoa/New Zealand. Berger and Luckmann refer to theorising as a legitimation process that

> 'produces new meanings that serve to integrate the meanings already attached to disparate institutional processes'.[259]

As has already been discussed, we have multiple spiritualities, as well as multiple seculars and multiple religions. Putnam discusses Wittgenstein,

[259] Berger & Luckmann, 1973, pp. 110-113

> 'for homo religiosus, the meaning of his or her words are not exhausted by criteria in a public language, but is deeply interwoven with the sort of person the particular religious individual has chosen to be and with pictures that are the foundation of that individual's life.'[260]

Everyone has a belief. It is not a matter of one perspective such as 'they don't believe in God, therefore they are an unbeliever' or 'they disagree with science being the dominant interpretation, therefore they have a belief that gets in the way of rational people (atheists) like ourselves'. There are no unbelievers. The term is obsolete. From my research, people create spiritual or non-spiritual structures in their life without having to be categorised as believers or unbelievers. Because of this I disagree with Taylor's binary discussion of believers and unbelievers.[261] It is not like that, if it ever was. Taylor's discussion about who experiences real fullness (believers or unbelievers) is therefore obsolete.[262]

Both religious and non-religious beliefs and spiritual and non-spiritual beliefs are part of a whole variety of beliefs constructed by people. Belief structures, no matter what they are, are created by people, although some religions and their followers, as well as those who think they do not have a belief would debate this. Berger points out that people act as if institutions are real (such as religious institutions) but these same institutions are constructed by people as well as being supported by people.[263] This also applies to scientism. The ideology of scientism is constructed by people and supported by people. Structures do not hang out there somewhere beyond us: We (people) are the structure.

[260] Putnam, 2008, p. 5
[261] Taylor, 2007, p. 600
[262] Taylor, 2007, p. 600
[263] Berger, 2011, p. 98

5.16 Why spirituality is not superstition

An interpretation of superstition is when the source of the sublime is objectified outside the subject and related to with fear, dread, or fawning. Kant situates religion differently as being the sublime inside the mind, inside the subject[264] and in those terms we are at one with a sense of being that has no relationship to pleasing, or not pleasing some greater entity. For some, spirituality is experienced and described in a wide-lens, outward, expansive kind of way. Mike says,

…all I can say about spirituality is that it's to do with mystery, source, awe, wonder, the cosmos.

For others, the sense of spirituality was more experience specific. Cameron thought spirituality was a connection or experience that was,

…out of the ordinary [with] *a long-lasting effect or a more significant impact.*

New Age beliefs can be religiosity reliant on supernatural forces for healing mixed up with pseudo-science and selective information that is said to benefit mind, body, and spirit. Regimes are created around exercise with certain food located as a guarantee of cleansed purity. Rather than eating for pleasure, dieting is a practice of control and punishment. Armed with all this, we are meant to 'fight' cancer however health and wellbeing are contingent no matter what superstition or prescription we follow.

Religiosity is superstition and is separated from spirituality because spirituality is a particular responsibility of love and inclusiveness. Vahanian positions the worship of something else as a vacuous worship, the worship of an idol.[265] God is dead and certainty is dead. For these reasons Vahanian views the return to religion as superstition and idolatry because we have failed to understand and to take on our responsibilities that follow from our sense of the death of god in what is now a post-Christian time. For Vahanian,

---

[264] Kant, 1952, p. 123
[265] Vahanian, 2014, p. 13

‘religiosity is the religion, the superstition of fundamentalism.’[266]

5.17 Hope?

Hope sets up a win/lose anticipation that *something will make us happy if we get it*, if we get what we want, but we will be unhappy, if we do not get it. As Lévinas writes,

“Hope is too involved in reward.”

Happiness is not dependent on something else, least of all, a lottery-mentality. Rorty proposes an approach of irony that is about understanding the position we are in.[267] If, we take a political, critical theory approach, we do not require hope. Critical theory is lucid assessment of the situation and assertive work towards making a difference. If we view a situation as being ‘This is how it is’, we can then manoeuvre to work towards what we want. This can be applied to one’s self or in response to another, but not in reference to wanting to be dominant over another or others.

5.18 Proselytising, evangelism, missionaries, and seeking converts

Among the participants that I interviewed, the stronger the atheism, the stronger was the declared rejection of different religious or spiritual others. Vattimo notes that

‘a non-metaphysical religiousness is also a non-missionary one’.[268]

---

[266] Vahanian, 2014, p. 13
[267] Rorty & Vattimo, 2005, pp. 6, 8, 12-13, 22, 76, 80
[268] Vattimo in Rorty & Vattimo, 2005, p. 66

The missionary zeal that I experienced from strong atheists was akin to fundamentalist Christianity, where a person situates themselves as having the right take on reality and others who are different, as having the wrong take on reality, in other words, they had a metaphysical atheism.[269] From those participants who were moderate atheists, or those who had spiritual constructions of their own, there was no wish to convert others. It was more about acceptance of others' own personal and private views.

The favoured discourse of those who ticked *no religion* in the census is predominantly that belief is a personal choice. This personal choice is about the freedom to construct beliefs that reflect one's self and one's relationship with the wider world. Amongst those people interviewed, truth is more likely to be perceived as personal, and emanating from one's self, as well as being practised by one's self, with a rejection of the concept of a universal truth that an individual must abide by. For this reason, an individual's beliefs are generally seen as being a private, rather than a public affair. Beliefs may be shared in common with others, or they may not. This is generally not seen as problematic. If, however, evangelism, proselytising or attempts to convert are experienced from someone else then this is most often seen as socially inappropriate, bad manners, or at worst, a totalitarianism to be rejected. Generally, people did not want to be talked at by either those with devout religious beliefs, or devout atheist beliefs; however, some were interested in mutually-agreed-to, robust discussion. This was generally seen as being a rare event that few people were capable of participating in without viewing disagreement as personal attack. If first the discussion acknowledges difference and then recognises that the debate is not about being right and wrong, conversation is more mutually approachable.

[269] See Section 1.8 & Section 3.4

5.19 A good life without spirituality or religion

Just as Zuckemann's research in Denmark revealed so did mine that there were people who were comfortable with having no religious or spiritual dimension in their lives. This was irrespective of age, class, and education in my sample. Diane described spirituality as being of "no great consequence" for herself. For Bryan, it was more a philosophy of life rather than using the word spirituality and different from religion in that he saw religion as being a faith. They were both people who actively socialised with those around them, were busy with various projects and declared they had a good life despite health challenges.

For Drew, it was,

Nothing… it's not a word in my vocabulary really.

Similarly, Jo says,

I don't consider myself as having one [spirituality].

All four of them enjoyed participating in their local community.

Some participants were adamant about spirituality not being part of their lives. Spirituality and religion are paired as a particular kind of thinking that is made-up and therefore needs to be challenged. Paul said,

I don't really understand why anyone would translate their experience or their feelings of wonder or awe or doubt or the mystery of the universe into a belief system … they're just emotions. An emotional response to whatever stimulus, imagination.

For Stephen H,

talking about spirituality seriously is the same… as talking about Lord of the Rings as if it was real. So spirituality is meaningless.

Stephen H considered religious teaching to children immoral.

John W enjoyed his life without spirituality, saying,

Initially I would say it's all this sort of superstition stuff … that's the first impression but I think really spirituality probably means something deeper … I tend to think of them [religion and spirituality] as being closely associated.

For Jim, spirituality did not register as a word because of his particular ontology that something had to be proven materially before it could be verified. He said,

I normally would never use the term and I'm very sceptical as to whether people who do use the term have any idea as to what it means.

Like Jim, most of those I interviewed were uncertain as to a definitive definition for spirituality. This can be explained as being because ownership of the word spiritual is as an interpretation rather than a dogma. Spirituality is not a definition and is not something to be proven.

There were participants who just did not think about spirituality: either as having it or not having it, and for whom such discussion did not exist in relation to getting on with everyday life. Rob in his 90s, Ruby in her 80s and Michaela, just 20, had no ideas in this area. It was not something they thought about or discussed with other people. It simply did not feature.

John and Aaron were two elderly men I interviewed. One had previously been an active Anglican and the other had been an active Jew at the synagogue, but neither of them now believed in God. Both were concerned with what they saw as hypocrisy: people continuing to go to church in spite of the fact they probably did not believe in God anymore. While both John and Aaron saw spirituality as being similar to religion, they were both caught in the midst of doubt about what Vahanian describes as the replacement of superstition with 'religiosity' – an enacted 'faith in God' which,

> 'serves to fill the vacuum created by the breakdown of man's understanding of himself and his relation to the universe and to the human community'.[270]

Both John and Aaron would like to have the opportunity to be around like-minded people and be appreciated for their views, or at least, not be shunned or rejected by their church communities, for thinking differently. Both experienced social loneliness: John, in relation to the former social Anglican community he had participated in; or the synagogue Aaron still visited sometimes. Both John and Aaron had perceived the religiosity of their social scene.

5.20 Spirituality, time and space

Calvinist ideas still have influence in the idea of work as the place of meaning and purpose, the idea of asceticism through the restraint of passions, and in values such as leaving a light footprint on the earth.[271] The idea of having wealth, but not enjoying it, including anathema to displays of wealth and ostentation are also part of the Calvinist tradition. There is also another kind of asceticism that is pursued. Rather than working hard now to please a God in an afterlife,[272] or propping up Protestant-inspired capitalism in this world, a non-religious person in a secular society can be motivated to serve an idea of a greater good for self that is seen to be relevant to a greater common good. Such greater good for self and community may be achieved through activities that are not commercially viable: the application of a strong work ethic to non-commodity practises such as participation in non-commercially viable Arts, maintaining gardens, or planting native trees. Individual acts can be seen as contributing something to wider society, even if just for the literal sense of being one less person, doing harm to self, or to others.

---

[270] Vahanian, 1967, p. 4
[271] Kalberg, 2005, p. xxi
[272] Kalberg, 2005, p. xxvii

The practice of spirituality may be experienced as claiming another space and time, in spite of citizens being excluded from public decisions that affect us all. In relation to our space within modern secular society, Asad comments that

> 'There is no space in which all citizens can negotiate freely and equally with one another. The existence of negotiation in public life is confined to such elites as party bosses, bureaucratic administrators, parliamentary legislators, and business leaders. The ordinary citizen does not participate in the process of formulating policy options as these elites do – his or her participation in periodic elections does not even guarantee that the policies voted for will be adhered to.'[273]

Therefore, the claiming of a personal space and time that is solitary spirituality could be interpreted as an act of resistance.

5.21 Spirituality and self

> Alone we are born
>
> And die alone
>
> Yet see the red-gold cirrus
>
> over snow-mountain shine.
>
> Upon the upland road
>
> Ride easy, stranger
>
> Surrender to the sky

[273] Asad, 2003, p. 4

Your heart of anger.[274]

Most of the belief constructions of the non-religious people I interviewed were solitary experiences. Spirituality was a private bubble concerned with one's daily practice of self-maintenance. There was no collective aspect to being spiritual, no place to go and share with others as there is for Māori, for example, on the marae (courtyard in front of Māori meeting house). Atheist beliefs were lone practices too, but they did have a loose collective identity in secularism (atheist, anti-religious discourse within the secular). The focus of belief in my sample of non-religious people was generally self-absorbed. Inclusive activities generally extended as far as close family. Six exceptions to this were people who participated in environmental and social activism. Two of these were involved in both social and environmental activism. Generally, within my sample, the relationship with nature was about renewal of one's self, rather than being a kaitiaki (guardian) of the land itself: the focus was more on what the land could give to one's self rather than what one could do for the land.

People identifying as non-religious were not necessarily more inclusive in their social or political thinking. Most accepted the opinion of mainstream media in terms of attitudes towards different Others, locally and globally. When it came to thinking beyond one's self, inclusiveness of different Others, and collective benefits and visions for social justice both locally and globally, the participants in my sample, were on the whole, not especially motivated. For most of the 41 interviewees, it simply did not occur to them to discuss these topics with me in relation to the prompt about one's own views and the local and the global. My non-religious participants mostly did not have a strong commitment to changing the status quo, for the benefit of all people. Participation in the material (physical) world with spiritual or non-spiritual constructions of belief still engenders passive co-operation in a

[274] Baxter in A. Curnow (ed.), 1960, p. 286

status quo[275]that allows cruelty to occur, because to make change would mean having to speak up, and change what we do. Non-religious, white Pākehā (with a few exceptions in this sample), are generally not especially concerned about the decline of democracy that is unavoidable with the widening gap between rich and poor.

Few interviewees included Te Ao Māori in their discussions. Te Ao Māori is not only New Zealand's identifiable and unique cultural presence in the world, and our inherited New Zealand culture, but it is also our bicultural partner. Two participants, Stephen H and Jo (female), spoke Te Reo Māori achieved through university degrees. Both were atheist and were English immigrants to Aotearoa/New Zealand in their childhood. Stephen H also had Māori grandchildren. One scientifically educated interviewee, Esmé was engaging with Māori culture and discussions of wairua through marae-based tikanga courses and another, Linda was inclusive of Māori culture through professional development at her work. Both Linda and Esmé had nineteenth century English ancestors. Gender-wise, out of my interview sample of 41 people, this was three women and one man engaging in some way with Te Ao Māori. The spirituality of white, English-descent Pākehā in Aotearoa/New Zealand is an act of resistance to being told what to do by organised religion; however, it has not extended more widely into society, as an active agent for other kinds of social and political awareness, and change.

[275] Berger, 1991, pp. 140-141

6: Plurality, New Zealand identities and finding meaning and purpose

> 'the virtuous citizen was one who understood that personal welfare is dependent on the general welfare and would be expected to act accordingly.'[276]

> 'individualism may be threatening the survival of freedom.'[277]

In exploring ideas about spirituality in this thesis, spirituality became for me something that was less about one's self and more about our actions in relation to others. Understanding my identity and locating it within the social, as well as reflecting on my ideas about different Others, were important for informing this process. In order to negotiate plurality inclusively within the bicultural context of Aotearoa/New Zealand, I see it being necessary to let go of discourses commonly wielded by popular opinion, politicians, and the media against, for example, the poor and the disadvantaged. Such a discourse is that those who do not fulfil 'autonomous middle-class'[278] individualism are not given full membership of society. The reasons for this exclusion are: it is their fault, as Bellah et al note,

> 'their culture is defective… they lack a "work ethic" or there is something wrong with their family system'.[279]

Embedded in the dominant perspective of Aotearoa/New Zealand is the idea that it is not alright to *not* be like us. A common phrase used is that everyone can 'have a go', no matter that, as Bellah et al point out,

---

[276] Montesquieu in Bellah et al, 1986, p. 254
[277] Bellah et al, 1986, p. vii
[278] Bellah et al, 1986, p. 206. For me, these descriptions of American culture resonate for dominant Aotearoa/New Zealand culture
[279] Bellah et al, 1986, p. 206. The comment is so 'familiar', and what is also said in Aotearoa/New Zealand

> 'economic and political elites oppress them and prevent their full participation'.[280]

New Zealanders, like the Americans Bellah et al observe,

> 'feel most comfortable in thinking about politics in terms of a consensual community of autonomous, but essentially similar, individuals'.[281]

In relation to assimilation, New Zealand poet, Frame observed,

> 'the New Zealand aim was to have people who would "fit in" readily and painlessly (painless for those already there). Like invisible mending.'[282]

In contrast to the ideas I began to form about spirituality as social responsibility, what I found was, that for most of the people I interviewed, spirituality was more about a private bubble of existence. It largely did not extend to others, either locally or globally.

6.1 How do you think your views affect your relationship with others, locally and globally?

> 'inequality and poverty, which are experienced across multiple sites… …maintaining solidarity beyond the micro-politics of the 'local'… …conceptualizing neoliberalism

[280] Bellah et al, 1986, p. 206
[281] Bellah et al, 1986, p. 206
[282] Frame, 2006, p. 169

requires awareness for the complex connections between local and extra local forces functioning within the global political economy'.[283]

This question was the most challenging question for my participants in my interviews. Most of the people I interviewed felt powerless and ineffective, both at a local and global level. Initially they thought about the question in terms of their sense of direct effect, over the local and the global, but I encouraged them to think instead about their responses to things locally and globally, and where and how, their responses would situate them in terms of influence, public opinion, and political stances. If we think of certain events in Aotearoa/New Zealand, there have been times where we (and I include myself), have been silent. It is not unusual to be perplexed as to why something is happening; however, this does not in actuality prevent us from asking questions, and having public debate. We need to address our passivity, and how it contributes to practices of cruelty. A significant example, in relation to this statement, is that most New Zealanders passively accepted the 2007 raids, by government and the police, on Tūhoe on their own ancestral land.[284] The location and identity is important, because this was the second time in the history of Aotearoa/New Zealand, that Tūhoe had been the recipients of a violent invasion, imposed on them by the government of Aotearoa/New Zealand, for falsely construed reasons.[285] In the first invasion in 1916, two Tūhoe men were killed, others were injured, and as happened in 2007, women and children were mistreated and the leaders were imprisoned on unrelated charges.[286] Many non-Māori New Zealanders view Māori with suspicion, as an Other in what is actually their own country

[283] Brenner and Theodore 2002, Peck 2001 in Springer, 2015, p. 10
[284] Not to forget other people located around Aotearoa/New Zealand who were raided and arrested in relation to this event, because they were left-wing activists whom police associated with Tūhoe
[285] New Zealand History, www.nzhistory.net.nz/page/so-called-anti-terror-raids-ureweras
[286] Tūhoe have historically and consistently had unregistered guns – one reason being non-recognition of Pākehā law and sovereignty. The imprisonment of Tama Iti and Rua Kēnana Hepetipa was political in both historical situations in that it was enacted to dominate over and discredit Māori independence and sovereignty issues. In both cases imprisonment was excessive for the construed 'crime'

(as well as being where we live too), and feel no compulsion to firstly, protect them from violence, and secondly, to listen to, and understand their point of view.[287] This 2007 event was one event that at the time struck me as being blatantly wrong. So why was I so impotent? What stopped me from speaking out? Was it the fear of being one crazy voice, in the midst of the weight of public opinion? Yes, that's one reason. But also, I thought that I did not have all the facts, so I might be wrong: but that is why we ask questions and have discussions both privately and publicly. The Police have since apologised to Tūhoe for their actions as an arm of the state,[288] but we have not apologised for our silence.

Furthermore, most of my interviewees did not express outrage about the killing of non-white, non-western civilian groups elsewhere in the world by the USA, a world power that Aotearoa/New Zealand supports politically in world affairs. Like Americans, New Zealanders,

> 'seem to lack the resources to think about the relationship between groups that are culturally, socially, or economically quite different'.[289]

We have difficulty putting ourselves in the place of these people, and imagining our outrage and grief, if such violence were perpetuated upon ourselves, our families, and communities. People rationalise different Others as deserving it (because they are Muslim), or inevitable (that is what Africans do to each other), or that it was bad luck (they are on the wrong side, or in the way).[290] These reasons are not inclusive, or empathic. They are reasoning to rationalise turning a blind eye.

---

[287] Opinions that are part of the daily discourse that I have listened to throughout my life from family, friends, colleagues, strangers, media and politicians.
[288] Police apology to Tūhoe, www.stuff.co.nz/national/10378628/Police-say-sorry-to-Tuhoe
[289] Bellah et al, 1986, p. 206
[290] These are comments I have heard repeatedly in daily discourses as reasons and rationalisations for cruelty

One interviewee, Stephen pointed out how people were diverted from thinking about important things such as global violence, and local politics, by their daily preoccupation with consumption,

I think everything that we do here or believe here affects other places as well… a lot of my political beliefs would be opposing what I see as our current religion… which is… capitalism and consumption and this idea of progress, the linear idea of progress… the idea of modernity… has become people's spirituality…

As Bauman points out, humans have a propensity for turning away from that which makes us uncomfortable, and carrying on in spite of it.[291]

In the local arena, some of my interviewees had thought about how they might be more open to differences around them. They had made choices to participate more in their communities. As Esmé says,

I might not agree with them but I'm happy for other people to have other views as long as they're not hurting other people … I like my kids going to the local school … they get a slice of life, they don't get, you're in a particular school with everyone with the same views and same values. I like seeing that people can challenge your values and make you think about things rather than you're in a safe little bubble of, where everyone is the same way…

Like Esmé, Ruth gave time to community. In her case, she was a volunteer visiting an elderly person in a rest home, completely unknown to her previously, with whom she chatted, occasionally took out and generally kept an eye on. She was interested in what people might have in common,

I try to see people as all being, we're all the same really… that's hard to always focus on.

Others that I interviewed, were more focused on difference, and therefore found it difficult to engage with what might be in common.

[291] Bauman, 1993, pp. 98-106

Stephen H,

I'm not religiously tolerant. I think religions are bad.

Rod,

The way they treat women in these countries … where they wear the burqas and that, only see their eyes. I just can't understand that.

In Paul's case however, abhorrence of religion had shifted a little in that he could appreciate some of the cultural expressions within such practice. Appreciation of aesthetics had brought Paul into a social scene he had chosen not to participate in as an adult up until now.

…by having a really wide, wide sort of view … I think it enables me to appreciate the art side of religion … I'm not as afraid of religion and religious practices as I used to be. I can just deconstruct them and quite appreciate them. It sort of started when I went to a sung mass in the Hofburg, a big palace in Vienna.

Some people made adjustments in their life, while being aware of privilege, and material and homely comforts. Linda said,

…my beliefs include treading lightly on the earth, doing what I can towards the wellbeing of other people around the world, I fall short … I try to live ethically in a global sense with the awareness that I am so privileged in so many ways … a nice house in a nice suburb. There's plenty of food in my fridge.

Florian commented on social habits that continue in local communities long after people's ideas have shifted,

We're still doing a lot of rituals, burying the dead and getting married in a church but I see this as part of who we are as a society, keeping society together and part of our history rather than part of our beliefs so it will change over time but we have to give it another few hundred years.

For some, it was better not to talk about local or international affairs, or reasons for existence, or it had never occurred to them to talk about their own ideas in relation to such matters. Michaela did not discuss viewpoints about issues with anyone. Ruby said these matters were,

A thing you don't sort of talk about. Keep away from talking about it as I'm getting older and older.

In contrast, two others, Connie and Stella, who came from Britain to live in Aotearoa/New Zealand about 50 years ago, found it frustrating not being able to have discussions with New Zealanders about international and local concerns. After having lived some time in Kenya, Stella said,

I'm sort of aware of all these religions and I think a lot of people here aren't … there is a narrowness in a lot of New Zealanders still which I think is sad.

From formerly being very active in helping people make personal change, as well as participating in very committed social activism in the past, Mike had made decisions, about how or what he would involve himself with now,

I've chosen not to be involved in the political level who have to make terrible decisions affecting other people with regards to making war or not making war or what industries will survive and what industries will fail therefore destroying people's lives but I certainly have opinions on those things… one thing… I'm more concerned about these days than I was when I was younger is trying to keep an open mind, to become more enlightened constantly… just not being closed about more input… I've freed myself from being a slave by political band wagons or whatever years and years ago, I regard myself as a free thinker now…

Marcel had prepared himself for going to the USA and staying with very religious Latino Catholic relatives.

In America … I was preparing sort of answers, preparing sort of if someone asks me, this is how I will respond… but in New Zealand I've never felt threatened in that way or approached…

Marcel knew that his particular position of belief (no religion) was not acceptable for the people he was staying with. Drew also expressed concern about being an atheist and said that if he travelled in an Islamic state country he would never reveal that he was an atheist, but that being atheist was not a problem for him here, in Aotearoa/New Zealand.

Within Aotearoa/New Zealand, and in relation to negotiation between different religious identities, Kara said,

I think it's mostly around tolerance for differences, of ways for living your life and basically conducting yourself without that impinging too much on people's basic human rights like female genital mutilation is not acceptable. You can't use religion as an acceptable basis to do that sort of thing.

Kara believed that certain practices were cultural practices that were not integral to religion as such, but were often portrayed as such, either through misunderstanding or lack of education.

Here in Aotearoa/New Zealand, the Pākehā face of our community is changing, with different cultures migrating to these shores, but neither this nor biculturalism or Te Ao Māori were discussed by the majority of my participants. Te Ao Māori was only referred to by one interviewee – as direct experience of their views in relation to the local. In this case Esmé was exploring tikanga and spirituality within Te Ao Māori. Being vocal, and making changes locally, was very important for Ann in her local community but collective community and Te Ao Māori were not areas for meaning and purpose for most of my interviewees.

6.2 Do our spiritual ideas and belonging include the history of Aotearoa?

Understanding the history of Aotearoa/New Zealand confronts us with identifying as an ethnicity. Who we are, and where we came from, is part of understanding historic events that underpin founding practices in this country, such as the injustice of racism, ideas about cultural superiority, and the despoiling of the natural environment. By understanding these founding practices as informing what we do today, we can make conversant decisions about our next steps, as a bicultural identity, (that includes many different peoples within the category, Pākehā). Reconciling ourselves with the past events of Aotearoa/New Zealand that impact on today's society is part of our identity with this place and understanding our role within this society and land.

> '"Mark my words", my grandpa used to tell me all the time, "no man knows who he is until he knows his past, his history, the history of his country".'[292]

The covetous legacy of the Native Land Court, under the guise of law, is something we need to understand, and acknowledge. The legacy of the New Zealand land wars is something a growing number of people want to acknowledge, especially local iwi, in response to major battles on their land.[293] Remembrance of the actions and people affected are seen as part of what informs the Aotearoa/New Zealand of today. Even in the seeming whiteness of the South Island population (of people), the land is embedded with the human history of this place: with stories of Rakaihautū, tītī (mutton birds) harvesting trips, other seasonal food gathering migrations, pounamu (greenstone) trading travels, through to the valiant defences, political alliances, and peace-keeping marriages at various points in history in relation to, for example, the campaigns by Te Rauparaha. There is the exploration of

[292] Acosta, 2014, p. 4

[293] For example, The Battle of Ruapekapeka is now celebrated yearly in Te Tai Tokerau (Northland)

Christianity, and reading and writing. Te Matenga Taiaroa spoke Māori, English, and French.[294] However, the history of Te Maiharoa[295] and the land dealings associated with early Pākehā settlement where Ngai Tahu lost sufficient suitable land to live adequately from is disturbing. Reconciliation paves the way for offering the best we can with our own efforts in this time. Understanding the human history of this place, both Māori and Pākehā; understanding what our ancestors did in their time, in this place, is part of planning for now.

> 'Things change, change. You cannot have anything…. And least of all can you have the present – unless you accept with it the past and the future. Not only the past but also the future, not only the future but also the past! Because they are real: only their reality makes the present real'.[296]

By change, I mean understanding what our white privilege is founded on and understanding colonisation (whether our ancestors were there or not), understanding the effort for self-determination by Māori (in the face of injustice ever since the Treaty of Waitangi was signed), understanding difference (as not being threatening), and understanding the migration motivations of different peoples who come to live in Aotearoa/New Zealand, who are family group members or adventurers, like ourselves. Part of this understanding, is about awareness of the linguistic turn of phrase, that we use to situate subjects as included or excluded, when we are relating to history.

[294] Oliver, 2012, www.TeAra.govt.nz/en/biographies/1t2/taiaroa-te-matenga
[295] Somerville, 2012, www.TeAra.govt.nz/en/biographies/1t48/te-maiharoa-hip
[296] Le Guin, 2002, p. 287-288

> 'The blood of a white man, woman or child, spilt by natives, is called an atrocity. The blood of a native man, woman or child spilt by a white man is called an act of self-defence.'[297]

I would argue that the development of our identities has to come through an engagement with the history of people in the land, not just photographs of an empty landscape, devoid of human history: the lie of 100% Pure (as Aotearoa/New Zealand is marketed internationally). Since Polynesian arrival (located in 2016 as being about 800 years ago) blood and battles, births and play, work and death, and celebrations of many kinds, flow into the land and waters of Aotearoa/New Zealand. Newton talks about the 'South Island myth'[298] promoted by New Zealand poets, Glover and Curnow, who were part of a version of New Zealand and a view of the local that 'involved a complex range of tactics for ignoring Māori exclusion'.[299] He writes that the

> 'narrative of settler acclimatisation implied that the undeceived local vision could be discovered primarily through the encounter with landscape. In geographical distance and difference … lay a distinctive national identity.'[300]

6.3 Does our spirituality imply connection with this land?

King has argued, that the claim of being Pākehā, establishes a New Zealand-based claim of indigeneity.[301] There were four participants who had a connection with Te Ao Māori within their lives who identified as Pākehā. Out of 41 interviewees, 21 altogether identified as

[297] Ihimaera, 2009, p. 84
[298] Newton, 2009, p. 183
[299] Newton, 2009, p. 183
[300] Newton, 2009, p. 183
[301] King, 1991, p. 19

Pākehā (11 females, 9 males, 1 non-binary). Twelve of those who identified as Pākehā had ancestors who arrived here in the nineteenth century, and all identified very strongly with particular New Zealand landscapes, related to their childhood and current life. There were only three who were sure of their nineteenth century ancestry who did not call themselves Pākehā. They were all male and one, 92, specifically referred to himself as Kiwi. A relationship with the environment was not as strongly expressed by these three, aged 27, 92, and 93. Eight other people also called themselves Pākehā without declaring a strong attachment to the landscape, including four who had themselves immigrated to Aotearoa/New Zealand in the twentieth century, two migrated 40 years ago, one migrated 15 years ago, and one migrated 5 years ago.

The other 20 interviewees were more attached to towns, or cities, such as Nelson, Wellington or (mainly) Christchurch because of family connections. This was less to do with landscape and more to do with social-scape. This applied whether those interviewed had moved around many times within Aotearoa/New Zealand or whether they had remained in a location for an extended period of time, or all their life.

In examining peoples' relationship with the land, I took into account outdoor activities that partake in the wilderness, in, on, and over the land, and waters of Aotearoa/New Zealand. Tramping, mountain-climbing, viewing, skiing, snow-boarding, caving, camping, surfing, diving, fishing, gliding and flying are activities that many people carry out with strong affection for their surroundings, the mountains, the forests, the rivers, the beaches, the oceans, and the lie of the land. In order to have empathy with our surroundings, as part of understanding that we belong within ecology, Grim and Tucker put forward the idea that the immanent is a necessary step towards empathy with nature, that we have to leave behind the objectification of a God, Jesus Christ, the Holy Spirit.

> 'the objectification of nature … has resulted in a relentless economic exploitation of nature and consumption of its resources with little sense of restraint or limits.'[302]

The challenge is whether people do their outdoor activities to the land, rather than with the land, in a relationship of mutual respect, as equals? As a scientist, Graham was disturbed by what he saw as a world issue, and a problem that did not seem to concern others too much, and for himself, created a sense of estrangement and social isolation.

Within society … I look at the way we use and abuse and show no respect for seemingly any other biological entity other than our own species and I find myself at times quite alienated from mainstream society because the things that are important to me seem so unimportant to society as a whole.

Some of my sample of people used the land for sustenance of their spiritual selves; however, few contributed to the land in any particular way apart from some trying to leave a lighter footprint ecologically. Most seemed ungrounded in the landscape. Their deeper meaning seemed to float free of a real sense of connection with the land, the sea, the seasons, the seasonal foods, the adjustments that need to be made to suit the mood of the land, such as drought, flood, or the need for rāhui (closure for environmental, social, or political reasons).

6.4 Coming home to this place: deepening our own umbilical cord attachment with the land

Turner refers to bicultural New Zealand and the meaning within this of accepting the 'tapu' of the land.[303] The white Pākehā search for national identity has seen the appropriation

[302] Grim & Tucker, 2014, p. 57
[303] Turner, 2002, pp. 39-66

of Māori symbolism[304] and tokenism[305] but little cherishing of Māori people and culture, in actual day to day practice. Newton points out how the New Zealand poet, Baxter was able

> ‘ to recognise, to identify with, and to act upon, the situation of Māori as the prime excluded force in New Zealand society … in terms of social disadvantage, but also in terms of the neglect of Māori culture as a site of alternative values.’[306]

Baxter’s work had a similar perspective to Shklar’s with

> ‘viewing the world in terms of what society neglects or excludes’.[307]

In reference to the dominant white viewpoint within New Zealand, Baxter writes that Pākehā

> ‘have lived alongside a psychologically rich and varied minority culture for a hundred years, and taken nothing from it but a few place names and a great deal of plunder’.[308]

In recognising Māori habitation within this place, Aotearoa, writer, Frame comments,

> ‘The Maori names – Wanganui, Waikato, Tuatapere, Taranaki – were more powerful because they were welded to the place by the first unifying act of poetry and not stuck on like a grocery label.’[309]

[304] Haka (in this context: traditional performance preparation for battle) for rugby, Moko (cultural visual design motifs belonging to specific iwi) for Air New Zealand branding
[305] Learning a Māori song
[306] Newton, 2009, p. 179
[307] Newton, 2009, p. 179
[308] Baxter, 1969, p. 10
[309] Frame, 2006, p. 116

And another writer, Ihimaera notes,

> 'a country … has to be named, claimed, possessed. It has to be written into existence, sung about, spoken into existence. People have to fight for this land … be born in it and be buried in its soil and be cried over. They have to develop their own identity.'[310]

In relation to staking a claim of our identity embedded in this place non-Māori New Zealanders still struggle to sing without having cultural cringe about Aotearoa/New Zealand using local place names and our own accents.[311] In terms of his seeking the fullest of understandings of this place, Aotearoa/New Zealand, and the depth of his participation, I admire the late ecologist, Geoff Park. Engaging with Te Ao Māori, and for me, learning Te Reo was a step towards being bicultural. Like my first generation-born ancestors in Aotearoa/New Zealand, language learning is for inclusion. They had been included, spoke Te Reo and had participated in their local Māori communities in Tangiteroria, Hokianga, Kamo and Whangārei in the late 1800s and early 1900s. Four generations later, I seek to include Te Ao Māori back into my Pākehā world, not only as an act of resistance towards the history that negated Māori in-between, resulting from the dominant ideology of my ethnicity, but also as a creative, life-generating force, inclusive of people, in relation to the local, and the global.

> 'To the roots goes the honest man. A radical is simply this: a man who goes to the roots.'[312]

> 'There is beauty in the breakdown.'[313]

[310] Ihimaera, 2005, p. 213
[311] Lloyd, http://www.trillion.co.nz/dark-tower-archive.html
[312] Writer, José Martí in Acosta, 2014, quotation at the beginning of book
[313] British electronic duo, Frou Frou in Acosta, 2014, quotation at the beginning of book

I want to understand identity and surroundings: the history, the material, and the spiritual concerns. In relation to the negation of indigenous people, and different Others, American writer, Hedges discusses how in order to construct national pride, myth-making ignores the facts.[314] Our rugged white men and stalwart white women myths have been created on the backs of Māori in New Zealand, Aboriginals in Australia, First Nations and African slaves in USA, and Palestinians in Israel. By inclusion of different Others, there is much we can do to understand our attachment and identity with place. Māori culture influences my own spirituality, as I participate in the language of polytheism and pre-Christian/European ideas without believing in God or the supernatural. Park's embrace of age-old Māori expressions of identity with place displays a person who is sure of his Pākehā self and is also grounded in the special shared heritage of Aotearoa/New Zealand. He remarks,

> 'I know many landscapes made auspicious by things that have happened, where the spirit of place that Māori call mauri is very much a human thing … Rediscovery will need to turn into re-enchantment.'[315]

Similarly, neither do I consider my participation to be religiosity because I am clear about where I stand in relation to the concept of the death of god, and I accept different Others and their different beliefs (and like most people in my sample of interviewees) so long as these Others do not try to tell me I am wrong and they are right. I school myself to be a conversationalist, not a missionary.

---

[314] Hedges, 2002, p. 47
[315] Park, 1995, pp. 331-332

6.5 Spirituality and acts of resistance

I interpret the practice of spirituality and atheism in Aotearoa/New Zealand as acts of resistance to being bossed around by church hierarchy and clergy as well as being about egalitarianism. Rorty and Vattimo position anticlericalism as a political position.[316] Yet although people make this stand as non-religious, their engagement with resistance within wider society mainly peters out. My argument is that there is more to spirituality and atheism than just the self. It is about where we sit in the social (more so than the environment) in relation to Others, in both local and global contexts. This is the challenge. Rather than utopian acts that strive for a virtue such as peace, what is needed are critical acts, such as revealing acts of cruelty that we will no longer accept within everyday systems. It is acceptance of our eccentricities, and the protecting of, and looking out for each other. These are acts of resistance, because they resist the neoliberal view that we are each responsible for ourself. This is not possible for many people.

Aotearoa/New Zealand has a history of leaders and individuals, who stood their ground in acts of resistance that were carried out to benefit a wider community of people. I name a few: Tūkaroto Matutaera Pōtatau Te Wherowhero Tāwhiao, Erueti Te Whiti-o-Rongomai, Rua Kēnana Hepetipa, Te Maiharoa, Te Kirihaehae Te Puea Hērangi, Whina Cooper, Joe Hawke, Archibald Baxter (under-appreciated: the current climate of thinking is focused on Anzac Day and war heroes such as Charles Upham), Kate Shepherd, James K Baxter (under-appreciated by both Māori and Pākehā for his biculturalism), Ettie Rout, Mabel Howard, and John Minto. Some of these people have received appalling treatment from society.

[316] Rorty & Vattimo, 2005, p. 33

6.6 Spirituality and the Arts

Poet, Baxter, saw the job of the poet as that of interpreting society and of poetry as an 'embodied ethics'.[317] The actuality of this can be consuming, and for Baxter, all embracing. Writer, Le Guin, describes such a vocation with the following words,

> 'a born artist. Not a craftsman; a creator. An inventor-destroyer, the kind who's got to turn everything upside down and inside out. A satirist… who praises through rage.'[318]

Dealing with that which underpins the nature of life and communities – whether we laugh or cry – is the comedy and tragedy. Art can be a conversation using critical thinking where it is not a place to denigrate the weak, nor the little understood Other but rather to play with notions of power and status.

Asad refers to the role of literature as voicing 'religious sensibilities'[319] and how reading imaginative literature seeks enchantment in a world that has been stripped bare of the sacred, myth, and magic.[320] Artistic expression is part of multiple interpretations, using the senses: tasting, seeing, hearing, touching, smelling, as well as thinking, and believing.

Innovation in the arts can be an expression of spirituality, either from experience as a participant, or as an audience member. Enchantment, engagement, and transformation happen through *play* known in my second language and theatre training[321] as *le jeu* and in my third language, Te Reo Māori as *ihi*, (personal magnetism) *wehe* (filled with delight) and *wana* (pizazz) that gives performance its connection of thrill. It is the essential moment of spark and connection, in theatre, and life. Gee writes in *Plumb,*

[317] Newton, 2009, pp. 178-179
[318] Le Guin, 2002, p.270
[319] Asad, 2003, p. 9
[320] Asad, 2003, pp. 13-14
[321] I trained at the International Theatre School of Jacques Lecoq in Paris, France (1987-88). English words are approximate for this link between audience and performer so aptly identified and named in French and Māori

> 'For him being entertained meant having his understanding increased and his emotions stirred … He will carry it with him forever, an extra chamber in his mind.'[322]

The Arts are an enterprise that challenges the limits of our society, and opens our minds to shared experiences, fresh interpretations, and new perceptions. Berger comments that because ecstasy is outside the taken-for-granted routines of everyday life, literature, the Arts and performance are important for fostering the experience of ecstasy.[323] The unpredictability of creative work can lift us out of our apathy. We experience enchantment that arises from participation. Hornby articulates this:

> 'In a safe, socially approved situation (at a party, on a holiday, or in a play) you are allowed to drop, temporarily, the *pain* of living up to your idealized self-image. You can even be a despised figure – an idiot, a villain, a coward – and not only not be abused or ridiculed for it, but even receive laughter and applause. There is also the *pleasure* of reconnection with the oceanic feeling, when there is no differentiation between self and other, no alienation from the world, only complete integration and harmony. …. The character weeps, but the actor feels ecstatic (from the Greek *ex histanai*, which means, literally, out of one's place) because he is liberated from his usual cabined, cribbed, confined everyday personality.'[324]

Such 'oceanic feeling' is present in the aesthetics I enter into within contemporary dance, certain music, and the use of space and silence in architecture. This also applies to garden

[322] Gee, 1978, p. 261
[323] Berger, 1969, p. 35
[324] Hornby, 1992, p. 17-18

design and nature's own designs in forests, oceans, and sounds. This feeling of immersion draws me towards Frame's writing approach, the relish and warmth associated with play (in spite of a dark, judgemental side),

> 'When I'm writing I feel I must start with the idea that I love the people I'm writing about. I love them, I have deep compassion for them, it is not my place to try to change them.'[325]

For me, this is spiritual in that it asks nothing of the Other. It is the being present and leaving space for the Other to speak.

6.7 Spirituality, humour, and society in Aotearoa/New Zealand

Spirituality is laughter, humour that is integral to inclusiveness and love. Berger positions humour as a religious vindication of joy and an expression of ecstasy, in laughter.[326] The relationship of laughter with religious or spiritual belief appears to vary considerably. According to Berger, the spiritually minded East Asian Zen monks and Taoist sages laugh often and fully, the ancient, secular Greeks laughed a lot, but disparagingly, but as for Judaism, Christianity, and Islam, they are almost destitute of laughter. Apparently, Jesus does not laugh.[327] In the Protestant-dominated secular of Aotearoa/New Zealand there is also the ideology of the serious work-orientated Protestant; laughter means you are not working hard enough.

[325] Frame, 2012, p. 242
[326] Berger, 1969, p. 88
[327] Berger, 1997, p. 198

Berger writes of the Age of Faith that included medieval times where laughter was associated with 'worldliness, sinful insouciance, and lack of faith.'[328] There were liturgical comic practices at Easter masses that included obscene humour. There was also carnival, which was an outlet for all kinds of inversions of status and abandonment of appropriate behaviour within a playful and celebratory practice. In Aotearoa/New Zealand today, the two largest en masse celebrations are rugby and Anzac day. Both are serious affairs about heroes. Combined with alcohol consumption, if a major provincial, national, or international rugby game is lost, there is a spike in the numbers of battered women and children at women's refuges.[329]

Nevertheless, Berger argues that Modernity has had an overall effect on society, challenging sameness. He writes,

> 'Modernity *pluralizes* the world. It throws together people with different values and worldviews; it undermines taken-for-granted traditions; it accelerates all processes of change. This brings about a multiplicity of incongruencies – and it is the perception of incongruence that is at the core of the comic experience.'[330]

Modernity has legitimised and allowed the proliferation of the comic experience. Aotearoa/New Zealand's Billy T James epitomised the humour of laughing at people's idiosyncrasies, and yet celebrating in a loving way, the type that he mimics.[331]

---

[328] Berger, 1997, pp. 198-199

[329] Domestic violence post-rugby game,
http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10468736
http://www.stuff.co.nz/sport/rugby/rugby-world-cup/4190359/Police-fear-violence-if-All-Blacks-fail-at-cup
https://womensrefuge.org.nz/2011-news/

[330] Berger, 1997, p. 202

[331] James suffered the cross-fire of public interpretations associated with Pākehā racism and stereotyping and intense, political consciousness-raising within Te Ao Māori at the time. In retrospect, he may be viewed as a performer who celebrates the underdog and playfully chides authority

6.8 Spirituality and education

In bicultural Aotearoa/New Zealand, education is a contested space, between the dominant, white world view that many feel most comfortable with or choose to identify with, and those who want to embrace a bicultural practice. Māori are already bicultural. They exist in two worlds: within their own world as well as being in a marginalised position in relation to Pākehā structures. While educationalists are concerned about Māori achievement levels, it is, however the dominant, white, ethnic identity in Aotearoa/New Zealand that requires the shifting. We need to be acquainted with and inclusive of Māori culture if we are to fulfil biculturalism. By marginalising and ignoring the concerns of the Other, we destroy them. As Lévinas says,

> 'We kill the other in being indifferent toward him, in not paying attention to him, in abandoning him. Consequently "Thou shalt not kill" is the main thing: it is the order in which the other man is recognized as that which imposes itself on me.'[332]

Le Guin is even more poignant,

> 'You can't crush ideas by suppressing them. You can only crush them by ignoring them. By refusing to think – refusing to change. … the innate cowardice of the average human mind. Public opinion! That's the power structure … The unadmitted, inadmissible government that rules … society by stifling the individual mind.'[333]

I see the spiritual aspect of this shift by my ethnicity, as being a politically conscious and evolving creativity that includes tikanga Māori as a contemporary, non-static, cultural-

[332] Lévinas, 2008, p. 300
[333] Le Guin, 2002, p.138

protocol process. As I have already argued, listening enables solidarity with different Others. In order to be effective teachers and participants in a bicultural place, our dominant, white culture has to come to terms with the history of Aotearoa/New Zealand. We have to try another tack. For our political sensibilities, there is Rorty's reinterpretation of faith, hope, and charity as contingency, irony and solidarity[334] and Shklar's examining of vices to put cruelty first.[335]

6.9 Meaning and purpose

> 'The dream of a Utopia in the southern seas, of God's Own Country, had never been more than that: a dream. Holes had been shot in it before the depression. But in the depression it rusted like an old tin can, it fell to pieces. All we had left was human kindness. Without it we would have become a nation of beasts.'[336]

I asked participants in my research, what gave them meaning and purpose in their lives. It was a question that many found quite hard to start discussing.

For Aaron, who was retired, it had been his work and his relationship with his wife; however, he felt he had lost something very important when she was diagnosed with Alzheimers disease. This had made him very depressed.

For John it was,

… living for family…

as it was for Ruby,

Just my family.

[334] Rorty, 1989, pp. xiii-xvi
[335] Shklar, 1984, pp. 7-44
[336] Gee, 1978, p. 231

Andrew expressed it as being a good father, setting a good moral example to his sons and being a good husband. Ann said, it was her relationships with people.

Stella said,

Family and I try to care for others.

Cameron said relationships to other people gave meaning but he was not sure about purpose.

Don said,

There's one thing and it's really THE thing, and that's my wife.

Kara said it was,

Quality time with people I love… and Skip, the dog.

For Michaela it was,

…family and friends … being healthy and happy.

Ruth said,

My family … my own journey which I would call a spiritual journey.

Drew described it as,

…to be an accepted member of the community, of society… of a gregarious society… to be part of that, to be a recognised part… and that is motivation really to be … liked … we all want to be liked.

Stephen H replied,

…my children, my grandchildren… things that make me feel good about myself, lift my status in my own eyes such as caring for my father makes me feel good because I feel like I'm being a good person doing it.

Doreen B said,

I think probably the main thing is relationships with other people … by quite a long shot… relationships I have with close friends, with close family really matters, really drives the direction of my life…

Jo said it was,

…interacting with the people that I love… being with people, children…. teaching – I get a lot of joy not in the actual act of teaching but just interacting and hearing what students think and feel…. things which bind me to humanity.

Bruce's meaning and purpose was a microcosm and a macrocosm: relationships to others, and all forms of life, covering the personal, and local, and the global.

Julie's meaning and purpose was in a process of change again, from personal and family, to local. She said,

I'm starting to get into a phase of my life … looking for opportunities to give back to society.

For most participants, the primary focus was relationships with family. Some also had strong attachments to the environment. For Andrew, it was surfing. For Doreen B being,

out in nature on nature's terms is really important to me and provides a sense of comfort almost… makes me sort of aware of the other challenges that life has… y'know alpine daisies, they have it pretty rough up there. It's that sort of little connection.

Linda described her meaning and purpose as having,

… strong healthy authentic relationships… to live in a physical environment that is uplifting that I can influence that has a strong component of beauty to my eyes. Beauty is really important. I have to look at the mountains every now and again and be close to, be in the outdoors, to sit on the ground, put my feet in water, to lie in tussocks, to look at the sky, and to go to the snow in winter… helps me keep things in perspective… are essential to me to have a good life.

Some people were driven by absorption in their daily actions. For Annemarie, creativity was her driver,

I feel like my life is a creative act from the moment I get up to the moment I go to bed … I'm a real aesthete whether it be the garden or my house … the hearth is really important to me,

beauty is really important to me, the way I dress, my thought processes, creativity … I couldn't imagine my life without it.

Bryan described his motivation as,

I have a little dynamo in me that drives me on. I find I have things I want to do. I just feel I have to do this, just keep going 'til I conk out.

Joni said it was,

… the things that I do like my studies… and achieving things… how they connect to the world around me like if I can do things or achieve things that help other people… that we're all here for some reason… that we're all part of nature and that it's almost sort of like a jigsaw puzzle that we're all just put on earth to fit together somehow and you all just have to make the most of it… sometimes I think maybe that in itself is just your purpose regardless of whether it's sort of in a very religious sense or more spiritual sense perhaps.

Ella described her meaning and purpose as,

…my family… my friends… close relationships in my life… my creative works…writing… art… making positive changes in my life and in society …activism… I tend to find life like incredibly meaningful.

As well as family and surfing, for Andrew, participating in the Arts from the point of view of creativity as a writer, and appreciating art created by others, was also important for meaning and purpose.

Having children became an important focus for meaning and purpose. For Christine,

since having a child, my sense of purpose has definitely changed … now it's all about what's best for him. That would be the main thing that gives me meaning.

Again, having two sons was a strong focus for Andrew along with his writing and surfing.

Esme said,

…my children do… before that it was always my passion for the environment.

Julie said it was,

Definitely my children.

Connie said,

I suppose bringing up the children … I just wanted to be happy, secure. I think security meant a lot to me. That's probably why I got married … (laughter) …

Some people, Doreen and Annie, referred to specific experiences that they had had, that were not always present in daily life. Annie talked of the experiences she had when she was in a state of having 'a loving open heart', 'we-ness' not 'I-ness'. She said how creating beauty, being with people, helping people and being in nature gave her meaning and purpose. Both Ann and Doreen had experienced something spiritually very powerful while tramping and being with a group in difficult, almost overwhelming weather conditions.

Constructing their own idea or activities for meaning and purpose was discussed by some. Brent said,

… helping people to think critically about the world and their place in it. That's a meaning or purpose developed for myself, not from society or God. It's just something I've come up with.

Retired and in his 80s, John Wr said,

…you've got have active hobbies and you've got to keep fit.

From a different perspective, Rob in his 90s saw meaning and purpose as just being what life was,

Trying to earn enough money to live a good life and rear your family, and thereafter he had developed his gardening interest and friendly bowls.

Purpose was a strong motivator for some. For Ian it was,

…my ability to speak out against things which I feel are not fair.

Stephen H said,

I'm involved in various political activities and that gives me interest and energy to do things.

Further to Rorty's idea of politics, or as I call it 'inclusive political thinking', relationships constructed with activist others, also develops a sense of enchantment through the experience of community and purpose together.

On another tack, Jim described his,

… search for truth with regard to philosophical problems … in the field of morality and the philosophy of religion… and I have found it immensely satisfying and I'm most grateful I had the opportunity of doing this.

Paul identified,

…necessity, the need to survive… being productive… achieving things… having people to love and being loved. He found his family obligations and commitments important and his trying to be a constructive force within family.

Stephen said,

…making a change or making a difference… keeping my sanity is a big achievement.

For Hugh, meaning and purpose was,

…helping alleviate suffering… I think that's driven by some sort of inner sense of melancholy when I look at the world around me… not entirely despair, but partly despair that we are where we are… my desire to make a change in that. Insignificant as it may be in the grand scheme… but you have to try.

Florian responded to my question after thinking hard,

It's looking at history of our evolution and thinking about the future and seeing myself as a link in that long chain and I'm grateful for all the work that has been done in the past… I think it's our duty… to discover new frontiers… this is what gives me meaning and purpose… to get people interested in science to protect the earth, to look at the stars… to talk about spirituality…

For David meaning and purpose was, *to witness… life in general…*

Meaning was strong for other participants. For Mike it is,

… following my bliss, following my fascination.

Graham talked of,

…activities that reinforce those things that are important to me, and activities probably in the broader sense including even thinking about them.

Some participants felt meaning and purpose in their life but could not describe it precisely. Doreen responded,

Now that I would like to know. I think it's just something that comes from within… and I just do not know what that is.

Marcel said,

It's hard to say… for me it's something I guess innate almost. Y'know like why you do things? Well I do them for enjoyment but I can't really say what is the root cause of these.

Diane was very practical, and really did not relate to the idea of meaning and purpose.

I've always known exactly what I'm doing… always had a Plan A and a Plan B and a Plan C, but I wouldn't call it a sense of purpose. I'd just call it a life plan.

In the relationship with nature, I saw with some participants what I interpreted as their constructions of enchantment. Stephen H, an atheist described his garden,

I have a garden. I like to see the garden growth, the development, the continuation, the unfolding of the garden over time.

Linda said that to,

be close to, be in the outdoors…helps me keep things in perspective.

Paul's engagement with great church music inside majestic architecture is an experience that I also interpret as a construction of enchantment.

Our seeking of enchantment to deepen our sense of being alive need not be just a private pursuit. Wellbeing, meaning, and purpose are present within acts of inclusiveness and

solidarity with wider society, locally and globally, and I argue that such steps are necessary to build a more caring and responsible society.

7: Future visions for Aotearoa/New Zealand

> ‘truth does not occur at the level of facts but only at that of propositions, this corresponds to a cultural juncture at which the end of traditional metaphysics coincides with the dialogue between natural and human sciences, analytic and continental philosophy, atheism and theism; the meeting ground for this dialogue is language.’[337]

7.1 Negotiating difference

The secular is now the meeting place for negotiating our differences. Vahanian points out that with the death of god neither Christianity nor any religion ‘can boast a mortgage on the secular’.[338] In this shared space of negotiation we need to remind ourselves that no religious, spiritual, or secular identity is uniform. There are variations and differences within identities caused by political, tribal, socioeconomic, geographical, and cultural boundaries. For example, in living in a culturally Protestant secular society in Aotearoa/New Zealand, there are many different Christian denominations, Christian group identities, non-Christian identities, spiritual identities, atheist identities, iwi identities, just as there are multiple identities in India or China or various forms of Islam and multiple Muslim ethnic identities. We all have different protocols and social trajectories that affect negotiation of differences.

The structures that we adhere to are formed by ourselves. As Berger points out, ‘Reality is socially constructed.’[339] He refers to society as a ‘structure of fictions’,[340] where,

[337] Zabala, 2005, p. 7
[338] Vahanian, 2008, pp. 99-100
[339] Berger, 1991, p. 136
[340] Berger, 2011, pp. 72-73

'identities are socially bestowed.'[341] Social structures are collectives of people, who select other people who will fit into the functioning of the structure, and those who do not fit are eliminated.[342] These social constructions are the glue that bind people together. To take an inclusive approach would be to say that these constructions are negotiable. We negotiate within our groups and we can negotiate between groups.

However, we need to understand the language we use and what it really means or what it excludes. To say we are tolerant of others does not mean we include them. The word *tolerance* does not imply negotiation for better understanding. Tolerance is liberalism that becomes relativism where the differences (that we put up with but do not really accept) are allowed to continue. Relativism, as pointed out by Berger,[343] is not social unity or inclusiveness. Both Berger[344] and Shklar[345] refer to the difficulty of negotiating in this area. Rorty's[346] idea of solidarity, that is a bunch of eccentrics seeking protection together, means we acknowledge difference, but seek something together in common. At the same time as we understand we have different value systems we also acknowledge our shared human occupations: what it means to be a mother, a doctor, or a teacher. Rather than turning a blind eye, differences are negotiated. This negotiation is inclusive, seeking solidarity but not sameness.

This means that rather than identifying differences as being the problem, the problem is located with ourselves, as to whether we are willing to build solidarity, offer inclusiveness, negotiate, and find human endeavours in common. This is the challenge to us all. While the secular is the place to negotiate differences, we must be wary of the way that secularism, religiosity, spirituality, and atheism can be used to carry out functions of exclusion.

[341] Berger, 1991, p. 118
[342] Berger, 1991, p. 128
[343] Berger, 2011, pp. 248-249
[344] Berger, 1991, p. 79
[345] Shklar, 1984, p. 249
[346] Rorty, 1989, p. 192

Furthermore, fundamentalism whether it be religious, atheistic, economic, or activism can be problematic in that it offers division or unity by coercion. Although we might consider our cause to be justified our approach needs to be considered in relation to inclusions and exclusions.

There was generally a contradiction between participants' ideas of their tolerance of difference, and whether this was actually practised locally and globally. The importance of this observation is in relation to the action of love and inclusiveness, especially if we see this act as being central to our spirituality, philosophy of life or value system. In terms of global impact, most people viewed themselves as unimportant, forgetting that they take part in a discourse of us and them, that is, the Othering of anyone or any group not like themselves. In relation to Shklar's notion of not being cruel to each other,[347] there appeared to be a minority of people who could analyse their social position, or see past their dominant group hegemony within Aotearoa/New Zealand and the world. Few people were aware of the subtleties of institutional cruelties, societal cruelties, our susceptibility to popular opinion, and how we become complicit as to how Others are viewed and allowed to be treated.

7.2 Understanding power and its legacies

In our colonial interactions, we were fearful of the immersion that other cultures had, with their surroundings. We wanted to be outside of the natural environment, and in control, such that,

> 'a fear of both new lands and new peoples as manifestations of the wild and chaotic … resulted in a justification by … missionaries for converting native peoples as

[347] Shklar, 1984, pp. 8-9

irrational, soulless, and chthonic beings … [and] the limitless extraction of resources as a productive ordering of irrational nature'.[348]

This colonial mind-set is a legacy that lingers in Aotearoa/New Zealand. We are still extraction-focused (oil and gas drilling, fracking), and controlling in relation to the environment (industrial farming), and we still largely do not engage knowledgeably and constructively with Māori, as the geographically and historically embedded Other in the landscape and social-scape that we inhabit. We still largely operate with our idea of inclusiveness as meaning assimilation on our terms.

My question rises again about our personal beliefs and inclusive political thinking. Aotearoa/New Zealand is a Protestant-dominated secular society. Berger points out how Protestant fundamentalism does not wish to change the system but rather, focuses on private sin.[349] This practice diverts attention away from dealing with real issues of public concern, such as social structures that carry out cruelty. Although I agree that belief is a private matter, social awareness and change are public concerns for everyone to participate in.

The challenge for those who want inclusive social change in Aotearoa/New Zealand is about how we take the next step as white Pākehā identities. The Protestant work ethic influences what is perceived as normal and different religious and ethnic Others may be seen to be a threat to that. Some of those interviewed referred to Māori spiritual ideas; however, the lack of understanding with regard to Te Ao Māori by the majority of New Zealanders, and the growth of immigrants who are not of European descent is significant in Aotearoa/New Zealand, where Hinduism is now the fifth largest religious group identity. This is significant. We have another ethnicity/culture and religion as the fifth biggest religious Pākehā identity (category that includes multiple ethnicities/cultures). In the face of increasing multicultural

[348] Grim & Tucker, 2014, p. 52
[349] Berger, 1991, p. 132

complexity, we are still in our infancy forging a better, more comprehensive understanding of indigenous Māori culture that is the non-Pākehā bicultural partner.

7.3 Spiritual identity and the violence of the state

The state is violent for the very reason that leadership and bureaucracy are based on what Weber calls 'sober realism',[350] the realpolitik of wheeling and dealing, the realism that Rorty refers to,[351] and the reasoning and rationalising that Bauman refers to.[352] Violence is inevitable if the preferred focus is big business and the economy. Big businessmen (and the neoliberal ideology we are caught up in) are generally not interested in responsibilities towards people and communities.[353] Bellah et al note that

> 'to change the conception of government from scientific management to a centre of ethical obligations and relationships is part of our task … we will either humanize them or they will tyrannize us.'[354]

Shklar[355] refers to the trickiness of liberal thinking as well as its importance for democratic responsibility. As Rorty points out,[356] collective identity that is solidarity does not have to be conformity. Of such solidarity as a creative, dynamic impulse, Purcell states,

> 'Enough of neoliberalism. It's not what we want. We should be talking about what we do want. Let's write instead a Handbook of Democracy, or a Handbook of the

[350] Kalberg, 2005, p. 8
[351] Rorty, 2000, pp. 217-218
[352] Bauman, 1993, pp. 159-163
[353] Rorty & Vattimo, 2005, pp. 75-76
[354] Bellah et al, 1986, p. 211
[355] Shklar, 1984, p. 249
[356] Rorty, 1989, p. 59

Common, or a Handbook of Care. All around us are innumerable positive desires that are good for us, that nourish us, that are the foundation for building better ways to live together in the world. To be sure, those desires are often captured and corrupted by structures like capitalist social relations and state sovereignty. But we must avoid the temptation… … to become obsessed by the structures, and to be consumed by the outrage we feel because they capture our desire… …these structures are not original… …they are not the source of power; we are. Our desire is what is productive. It is what creates the world. Our outrage can only destroy. It is only good for a ground clearing. It is not the basis for a better life. When we fixate on neoliberalism, on injustice, on inequality, on exploitation, on enclosure, on we ignore… …free activity, and the common. We ignore our own power, the power that originates in and is proper to us, the power that we need to be keenly attentive to so that we can reclaim it, so that we can learn to use it again… …Enough of neoliberalism. We've got better things to do.'[357]

As Berger[358] has pointed out, people are the structures. We can change how we interact. We can take up Rorty's rejection of realism[359] that embraces creative enchantment, inclusiveness, and protection of each other. Rather than this being utopian or idealistic, it is founded on an understanding that comes out of acts of responsibility, to help others, and to expose cruelties. It is about comprehension of social issues.

To be responsible, not only do we need to be aware of what is going on around us, we also need to act. Benhabib discusses Shklar,

---

[357] Purcell, 2015, p. 29
[358] Berger, 1991, pp. 128 & 136
[359] Rorty, 2000, pp. 217-218

> 'her reflections on morality and the rule of law and the interdependence of socioeconomic justice and good government. In Shklar's work there is also a much more activist view of government, a ruthless critique of the culture of officialdom and bureaucracy… …and appeals to vigilant citizenship.'[360]

There is 'passive injustice'[361] where citizens fail as Shklar writes to act to make sure justice is maintained and thereby neglect to sustain

> 'democracy of everyday life, in the habits of equality, and the mutuality of ordinary obligations between citizens'.[362]

This applies to both local and global relationships with people. Aotearoa/New Zealand does not have a commendable record, of relating inclusively to people in countries of the Pacific Rim. We failed to help East Timor between 1975 and 1999 until we sent peacekeeping troops late 1999.[363] We currently fail to help Papua and West Papua indigenous people in relation to Indonesia's serious breaches of human rights.[364] Rorty's notion of anti-realism,[365] challenges decisions by New Zealand government not to help these people in need because we do not want to risk losing trade and military partnerships with Indonesia (responsible for both invasions).

Furthermore, our language uses words for a purpose, and by calling refugees from Myamar or Syria 'migrants', we imply that the people fleeing death and persecution have a

[360] Benhabib, 1996, p. 59
[361] Shklar, 1990, p. 40
[362] Shklar, 1990, p. 43
[363] Capie, 2012, www.TeAra.govt.nz/en/peacekeeping/page-4
[364] West Papua: The Forgotten Pacific Country www.converge.org.nz/pma/wpapua.htm www.ictj.org/sites/default/files/ICTJ-IDN-Enough-Women_Papua-Report-2010.pdf
[365] Rorty, 2000, pp. 217-218

reasonable choice, and options about what they are doing, so therefore do not deserve our help. Staying where they were and being killed or persecuted, is not a reasonable option. Fleeing and seeking something better, is a human response to threat, terror and violent tragedy. Agamben,[366] refers to that which has been banned, and thereby separated from the norm. Subsequent to this, it is now at the mercy of the very authority that marginalised it. It exists in a state of exclusion within society, as part of that society, but kept isolated and detained. Banning something constructs a *state of exception,* wherein the rule and the exception maintain each other. It is a constructed idea that is self-sustaining as a belief and an enacted perception. As a consequence, it is through the construction of a new neoliberal normative frame – wherein malice and malevolence become the rule – that the exceptional violence of neoliberalism is transformed into exemplary violence. Exceptional violence always runs the risk of becoming exemplary, or so routinised, ordinary, and banal, that we no longer feel an emotional response to its appearance, precisely because it has become the norm.[367] We may recognise it as violence, but we remain indifferent. Exemplary violence, is most effective when it is no longer recognised as violence at all, a destructive form of unconsciousness that Bourdieu referred to as 'symbolic violence'.[368] It is in the mundane every day, of people's obedience that the meaning is found for Arendt's 'banality of evil':[369]

> 'History's profoundest moments of iniquity are not performed by extremists or psychopaths, but by ordinary people – potentially you and me – as we come to accept the premises of the existing order. The banality of evil is thus an erasure that deprives us

[366] Agamben, 1998, p. 15
[367] Ministry of Justice: Prison population statistics in 2013: 50% of male prisoners are Māori and 58% of female prisoners are Māori, even though Māori are only 14% of the overall population of Aotearoa/New Zealand. This affects families and children http://www.justice.govt.nz/policy/constitutional-law-and-human-rights/human-rights/international-human-rights-instruments/international-human-rights-instruments-1/convention-against-torture/united-nations-convention-against-torture-and-other-cruel-inhuman-or-degrding-treatment-or-punishment-new-zealand-periodic-report-6/article-11/18-over-representation-of-maori-in-prison
[368] Bourdieu, 2001, p. 1
[369] Arendt, 1963, p. 231

> of our ability to recognize violence as a moment that is at once both exceptional and exemplary.'[370]

And as Le Guin writes,

> 'the social conscience completely dominates the individual conscience, instead of striking a balance with it. We don't co-operate – we obey. We fear being outcast… We fear our neighbour's opinion more than we respect our own freedom of choice. We have created crime … we force a [person] outside the sphere of our approval, and then condemn [them] for it. We've made laws, laws of conventional behaviour, built walls all around ourselves, and we can't see them, because they are part of our thinking'.[371]

Differences are not the problem. The challenge rests with us to take responsibility and not turn a blind eye, to open up conversations and to question the accepted cruelties that lie within our everyday existing order.

[370] Springer, 2015, p. 12
[371] Le Guin, 2002, p. 272

Conclusion

> 'An experience is always a fiction: it's something that one fabricates oneself, that doesn't exist before and will exist afterward. That is the difficult relationship with truth, the way in which the latter is bound up with an experience that is not bound to it and, in some degree, destroys it.'[372]

Within my interview sample of 41, white, mainly middle-class Pākehā of mainly English descent, who ticked no religion in the 2013 census, 30 described what could be defined as their spirituality. 11 were atheist with no claim of spirituality. The claim of spirituality was largely a personal construction of enchantment for one's self, and experienced by one's self alone, not as a collective with others, in any kind of social sense.

My expectation that people with spiritual views would have a greater practice of inclusiveness was not supported by the interviews. I was also curious as to how interviewees' ideas correlated with post-Christian thinking, and a different, non-metaphysical relationship with the Enlightenment. While particular scholars such as Rorty, Vattimo, Shklar, Vahanian, Berger and Bauman have discussed significant thinking for engaging in re-enchantment of the world, that does not exclude the Enlightenment, and is inclusive of others, this kind of shift of thinking, was not pervasive among my sample, of those who ticked *no religion*, in the Aotearoa/New Zealand census of 2013.

In reference to inclusiveness, I found that the spirituality expressed by most of my participants, was no better than any other belief. No matter our statements about 'tolerance', the cause of social misfortune is our human propensity to turn a blind eye to injustice, and to obey bureaucracy (no matter whether our beliefs are religious, atheist, or spiritual). The default position is that we are silent participants in injustice and cruelty. Rather than

[372] Foucault, 2000, p. 243

extending to different Others, our protectiveness is largely blinkered towards the private sphere, where our meaning and purpose is generally focused inwards on close family, or personal projects that we are involved in. For some, the loss of close family members through death or dementia left them destitute and lonely, with little sense of local or global purpose.

With regard to the Enlightenment, some people were still seeking metaphysical realms of existence on earth and hoping for a better off eternity. Even with those who said 'we rot' and 'there is no afterlife', there was still not a significant focus on the practice of love now, and inclusiveness now, in the world now. It is my contention that many of the participants are in transition from being what Grim and Tucker describe as 'anthropocentric' to 'anthropocosmic'.[373] As discussed, this latter is the perception of the world that allows for multiplicities, one that in a post-Christian world we take responsibility for what was formerly seen as God's work, and we become immanent within the world. Through this engagement with practices that are anti-realism and that are also about inclusion and care, we find enchantment. The enchantment that my participants had was largely private and personal, rather than public and inclusive. In relation to the different Other, participants were still likely to become caught up in utilitarian reason and justifications, and in the perpetration of cruelty.

As discussed, the secular is multifarious, informed by a particular location, and a particular society whereas, secularism is an ideology of exclusiveness, that vilifies differences, and positions religion as irrational. Secularism, combined with white privilege, is a continuing post-colonial issue in Aotearoa/New Zealand. While my interviewees did not proselytise with their constructions of spirituality, and there was an absence of dogma, there was an ideology in common within this group. They still largely participated in the general ideology of white privilege as an entitlement and a reward for their work ethic. Most of those with spiritual or atheist views from within this group, subscribed to the views of the dominant

[373] Grim & Tucker, 2014, pp. 43-44

white hegemony of Aotearoa/New Zealand, in relation to their views on local (the poor, Māori, and migrants), and global Others (especially the Muslim Other). They largely accepted the information provided by the status quo (government, media, or popular opinion) with regard to events, both local and global. They were not especially motivated to understand the history, the land, and people of this place. For the few participants who were active within their local community, this was an extension of their spirituality or values.

My other expectation was, that people with spiritual views, would have a strong attachment to Aotearoa/New Zealand like the umbilical cord to whenua attachment, that I have. However, this was not so. Some people identified strongly with the landscape of Aotearoa/New Zealand, but most did not. Social location and attachment was based on family location more so than the geography of Aotearoa/New Zealand. Ethnic origins were also important for the way they identified as New Zealanders even if their knowledge of family whakapapa was limited.

Although many participants were interested in environmental sustainability on a local and global level, the idea was not extended to the social sphere of nurturing different Others inclusively. There was little understanding of the exclusiveness of environmental activism, as to why some people do not participate, nor of the social and political causes of environmental crises in the first place that alienate people from autonomy over their own affairs and communities.

My views (which developed further over the course of doing this thesis), were also different from most of the participants in my research. In my exploration of the word spirituality, I began to see the word as being totally non-material, not physical, and not of this world, but totally in this world as an action, immanent in what we do, and how we do it. Therefore, there is no other realm that is a spiritual place. This is at variance with the descriptions by various people that I interviewed however, my present interpretation was

acquired over two years of thinking as I wrote this thesis. Participants in my research might also change their views over time. I see spirituality as possible when love replaces reason, and we take an anti-realism approach to solving issues that affect negotiation of differences. Rather than tolerance, what is required is actual and real inclusiveness, but not sameness. God is dead but the work of God continues in a post-Christian world – one that includes the Enlightenment. There is no certainty, but there can be faith that rides with contingency and offers charity.

The future of Aotearoa/New Zealand does not look especially bright for many New Zealanders, so long as we accept the neoliberal myth of individuality, rather than the anti-realism approach of collective care and responsibility. Cruelty will continue if we continue to avoid participation in the public arena by collective in-action, and an acceptance of political impotence. We all have beliefs that are the ideas we hold about ourselves, and the groups we belong to, or identify with, in our everyday social experiences. Most non-religious participants, however, largely look inwards to themselves, and mostly *exclusively at* the world, rather than looking *outwards inclusively* towards the world.

Although I support the idea that belief belongs to the private sphere, there is an aspect of the act of love/charity/inclusiveness that is important in the public sphere that is related to, not turning a blind eye to the challenges we are faced with, socially and environmentally. There is an aspect of my understanding of spirituality that spills over from the private into the public spheres, in the act of unconditional love that is practised along with human responsibility. We challenge our own exclusive thinking, and acceptance of popular negative notions about different Others. We reflect on our use of reason without empathy, not only to be more ethical in our daily practices, but also to challenge the way decisions are made, for example, decisions to exclude those who most need help.

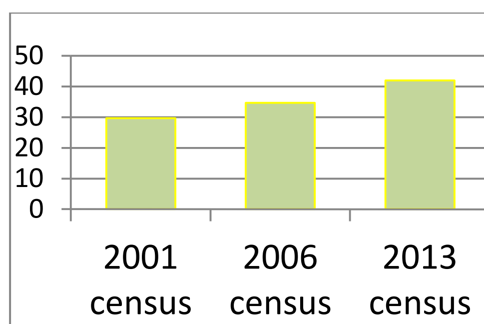
We can never be too complacent about our beliefs, if we wish to maintain a democratic society. We require more awareness of social privilege. We need to understand the history of Aotearoa/New Zealand. We need to understand that no matter what our beliefs are, it is easy to turn a blind eye to anything that disturbs us or does not fit our prescription of life. The culture of Aotearoa/New Zealand is not just white and English–speaking. In order to have an inclusive country that maintains democracy, non-religious New Zealanders need to challenge how *reason without empathy* is used to justify corporate ambitions, governmental actions and inaction, media responses and popular opinions, in relation to the local and global. Although the seeking of spirituality was to avoid the dogma and hierarchy of churches, few of my participants practise their constructions of spirituality, as a position of resistance to the status quo of power, and question attitudes towards less able and different Others, within social structures and practices. Few constructions of spirituality were about fostering different, everyday social outcomes, based upon inclusive politics that take responsibility for community locally and globally.

Appendix A: *no religion* statistics in the 2013 census:

People reporting no religion continues to increase
The number and proportion of people indicating they had *no religion* increased between 2006 and 2013. In 2013, more than 2 in 5 people (41.9 percent) reported they had no religion. For the three most recent censuses, the numbers of people reporting no religion were:

- 2013 – 1,635,345 people (41.9 percent of all people who stated their religious affiliation)
- 2006 – 1,297,104 people (34.6 percent)
- 2001 – 1,028,049 people (29.6 percent).

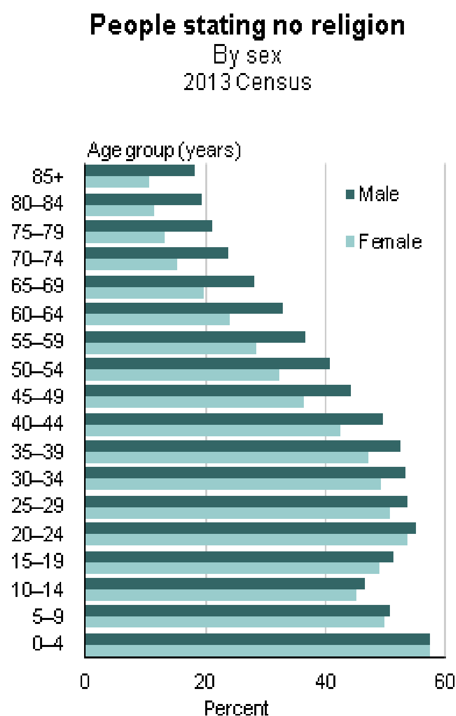
Figure 1: Percentage of New Zealanders who ticked *no religion*



Source: Elizabeth Ann Cook

Younger people were more likely to indicate they had no religion. More males than females stated they had no religion, particularly among people aged 65 years or over.

Figure 2:

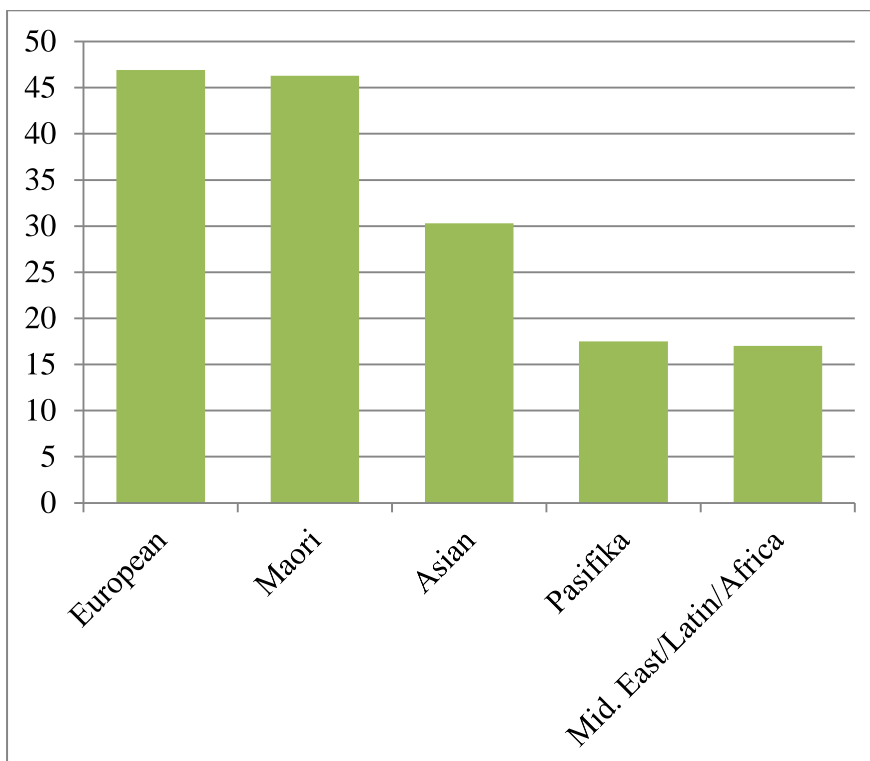


Of the major ethnic groups, people identifying with the European and Māori ethnic groups were most likely to state they had no religion. Of people who identified with at least one European ethnic group, 46.9 percent indicated they had no religion. People identifying with the Middle Eastern/Latin American/African major ethnic group were least likely to report they had no religion.

The numbers of people reporting no religion were:

- European – 1,356,816 people (46.9 percent of this ethnic group)
- Māori – 263,517 people (46.3 percent)
- Asian – 138,690 people (30.3 percent)
- Pacific peoples – 48,975 people (17.5 percent)
- Middle Eastern/Latin American/African – 7,680 people (17.0 percent).

Figure 3: Percentage of ethnic identities identifying as no religion

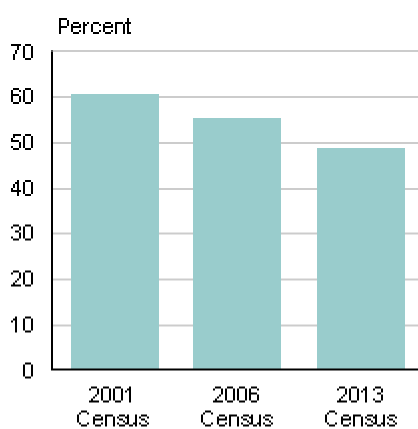


Source: Elizabeth Ann Cook

Appendix B: religious affiliation in the 2013 census:

Fewer affiliate with Christian religions than in 2006
In 2013, the number of people who affiliated with a Christian religion (including Māori Christian) decreased to 1,906,398 (48.9 percent of all people who stated their religious affiliation), down from 2,082,942 (55.6 percent) in 2006.

Figure 1:



Largest Christian religions
The five largest Christian denominations in 2013 were:

- Catholic – 492,105 people
- Anglican – 459,771 people
- Presbyterian, Congregational, and Reformed – 330,516 people
- Christian not further defined (Christian but with no denomination specified) – 216,177 people
- Methodist – 102,879 people.

Increases and decreases in Christian religions
Affiliation with some Christian religions decreased between 2006 and 2013, including:

- Māori Christian – down 19.2 percent
- Presbyterian, Congregational, and Reformed – down 17.5 percent
- Anglican – down 17.1 percent
- Methodist – down 15.5 percent
- Latter-day Saints – down 6.5 percent
- Pentecostal – down 6.2 percent
- Catholic – down 3.2 percent.

However, affiliation with some Christian religions increased between 2006 and 2013:

- Protestant not further defined (Protestant but with no denomination specified) – up 26.4 percent
- Evangelical, Born Again, and Fundamental – up 11.2 percent
- Christian not further defined (Christian but with no denomination specified) – up 6.1 percent
- Adventist – up 5.5 percent.

Catholic religion overtakes Anglican religion to be largest Christian denomination

Catholic was the largest Christian denomination in 2013. This was a change from 2006, when Anglican was the largest.

The number of people who affiliated with the Catholic religion increased between 2001 and 2006, but then decreased between 2006 and 2013:

- 2013 – 492,105 people
- 2006 – 508,437 people
- 2001 – 485,637 people.

The number of people who affiliated with the Anglican religion decreased between 2001 and 2006, and again between 2006 and 2013:

- 2013 – 459,771 people
- 2006 – 554,925 people
- 2001 – 584,793 people.

Catholic and Anglican religions by birthplace

Of the people who affiliated with the Catholic denomination in 2013, 71.0 percent (345,411 people) were born in New Zealand. For those born overseas, the most common countries of birth were:

- the Philippines – 5.6 percent of all overseas-born (27,264 people)
- England – 3.5 percent (16,974 people)
- Samoa – 2.4 percent (11,598 people).

Of the people who affiliated with the Anglican denomination in 2013, 79.5 percent (360,333 people) were born in New Zealand. For those born overseas, the most common country of birth was England (13.2 percent, or 59,655 people, were born in England).

Catholic and Anglican religions by ethnicity

One in 8 people affiliating with the Catholic denomination (12.5 percent or 61,242) identified with at least one Asian ethnic group, compared with 1.7 percent of people (7,707) who affiliated with the Anglican denomination.

Of people affiliating with the Catholic denomination, 10.6 percent (52,035) belonged to at least one Pacific peoples ethnic group. In comparison, 1.6 percent of people (7,365) who affiliated with the Anglican denomination belonged to a Pacific peoples ethnic group.

Catholic and Anglican religions by age

People affiliating with the Catholic religion were younger than those affiliating with Anglican:

- Of people affiliating with the Catholic religion, 64.5 percent (317,439 people) were under 50 years old, compared with 40.5 percent of those affiliating with Anglican (186,051 people).
- Of people affiliating with the Catholic religion, 20.0 percent were children (aged under 15 years), compared with 11.2 percent of those affiliating with Anglican.

Number affiliating with Sikh more than doubled since 2006

The number of people affiliating with the Sikh religion more than doubled since 2006. In 2013, 19,191 people indicated an affiliation with the Sikh religion, compared with 9,507 in 2006.

Of the 19,191 people who affiliated with the Sikh religion:

- 58.3 percent (11,184 people) were male
- more than a third (34.9 percent) were in their twenties (aged 20–29 years)
- 99.2 percent belonged to the Asian ethnic group.

Large increase in Hindu and Islam/Muslim

The number of people affiliating with Hinduism increased 39.6 percent since 2006 (from 64,392 people in 2006 to 89,919 people in 2013).

Of those who affiliated with Hinduism in 2013:

- more than 1 in 5 people (20.8 percent) were born in New Zealand
- 31.8 percent were born in the Pacific Islands
- 42.9 percent were born in Asia.

The number of people affiliating with the Muslim religion increased 27.9 percent since 2006 (from 36,072 people in 2006 to 46,149 people in 2013).

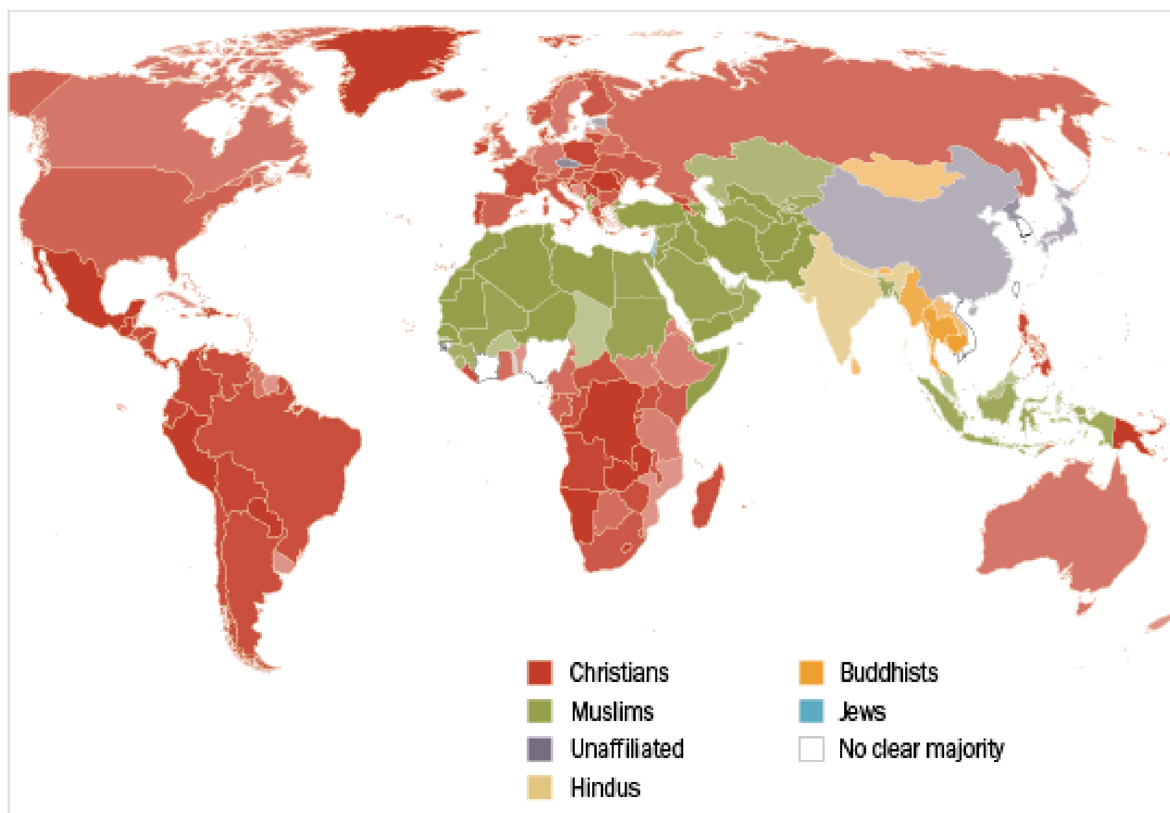
Of those who affiliated with Islam in 2013:

- more than a quarter (25.7 percent) were born in New Zealand
- 21.0 percent were born in the Pacific Islands
- 26.9 percent were born in Asia
- 23.3 percent were born in the Middle East and Africa.

Appendix C: religion worldwide:

Majority Religion, by Country

Countries are colored according to the majority religion. Darker shading represents a greater prevalence of the majority religion.

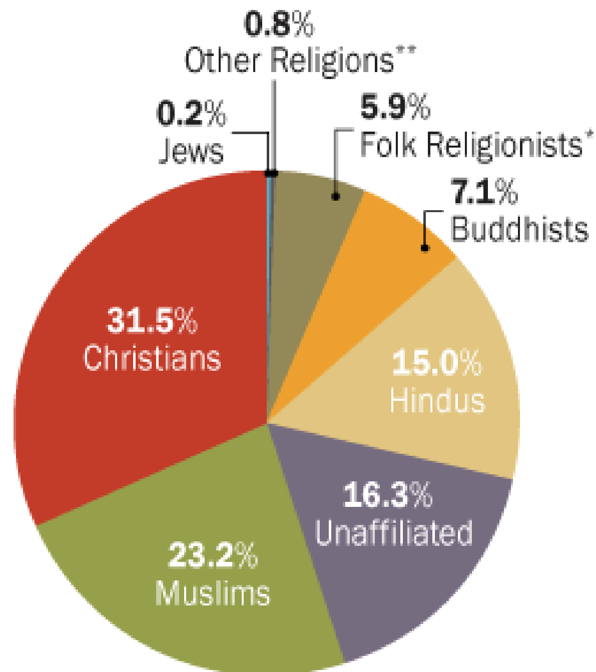


Nine countries have no clear religious majority: Guinea Bissau, Ivory Coast, Macau, Nigeria, Singapore, South Korea, Taiwan, Togo and Vietnam. There are no countries in which adherents of folk religions make up a clear majority. There are also no countries in which followers of other religions (such as Bahai's, Jains, Sikhs, Shintoists, Taoists, followers of Tenrikyo, Wiccans or Zoroastrians) make up a clear majority.

Pew Research Center's Forum on Religion & Public Life • Global Religious Landscape, December 2012

Size of Major Religious Groups, 2010

Percentage of the global population



*Includes followers of African traditional religions, Chinese folk religions, Native American religions and Australian aboriginal religions.

**Includes Bahai's, Jains, Sikhs, Shintoists, Taoists, followers of Tenrikyo, Wiccans, Zoroastrians and many other faiths.

Percentages may not add to 100 due to rounding.

Pew Research Center's Forum on Religion & Public Life • Global Religious Landscape, December 2012

Appendix D: ethics approval:

HUMAN ETHICS COMMITTEE

Secretary, Lynda Griffioen
Email: human-ethics@canterbury.ac.nz

Ref: HEC 2014/91

20 August 2014

Lizzie Cook
Department of Language
UNIVERSITY OF CANTERBURY

Dear Lizzie

The Human Ethics Committee advises that your research proposal "Non-religious New Zealand? Religious structures and spiritual denials: seeking spiritual literacy" has been considered and approved.

Please note that this approval is subject to the incorporation of the amendments you have provided in your email of 20 August 2014.

Best wishes for your project.

Yours sincerely

Lindsey MacDonald
Chair
University of Canterbury Human Ethics Committee

University of Canterbury Private Bag 4800, Christchurch 8140, New Zealand. www.canterbury.ac.nz

F E S

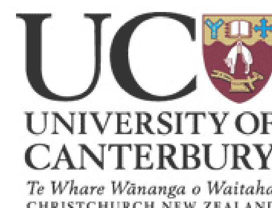
Amendments made for ethics approval

- The ethnicity question in the interview schedule was modified to resemble the 2013 Census prompt.
- Pseudonyms were offered to the participants and this was explained in the information sheet.
- A copy of the advertisement for snowball recruitment was provided to the Ethics Committee for perusal (Refer to Appendix F).
- The information sheet and consent forms were amended so that participants could indicate as to whether they wished to check the transcript (Refer to Appendix E).
- I revised the vague reference to topic areas in the information sheet (Refer to Appendix E).
- I clarified that the questionnaire was more a prompt for discussion within an interview and sent in a copy of the questions (Refer to Appendix E).
- The risk statement was removed from the consent form. My initial concern that people would be emotionally upset by my questions was unfounded. Deep emotions that were expressed were when the elderly enjoyed my company and talked more about other aspects of their lives to do with loss of partners or children and their subsequent depression. My response was to listen only and afterwards make it clear that the details of the loss and experience were not included in my research.
- I clarified that I was collecting the demographic data in an informal interview rather than in a questionnaire.

Appendix E: interview materials:

Below is the information form, consent form and prompts used in my interviews with the 41 Participants:

College of Arts



School of Language, Social and Political Sciences
Tel: +64 3 364 2899, Fax: + 64 364 2977
Web site: http://www.arts.canterbury.ac.nz/lsap/index.shtml

Information Sheet for Interviews for:

Thesis Title: **Non-religious New Zealand? Exploring Ideas about Spirituality**
Researcher: Lizzie Cook

This research is being carried out by Lizzie Cook as informal interviews with people who ticked 'no religion' in the 2013 New Zealand Census. The purpose of the interview is to discuss spirituality and gather together ideas about spirituality from yourself and others who do not consider themselves to be religious. The discussion will be prompted by questions asked around the topic areas of identity, place, beliefs, self, society, nature, meaning and purpose. The information gathered, will contribute towards Lizzie's research writing for a Master's thesis at the University of Canterbury. This research aims to show the range of ideas that exist about spirituality outside of defined religion and how this influences people's approach to life with regard to self and society. This completed thesis will be a public document, housed in the University of Canterbury Library.

An audio recording will be made at the time of the interview which may take between half an hour - to an hour or more, depending upon your engagement with the topics being discussed. You will be able to check the transcripts of your interview for accuracy and approve the use of the content for this research.

There is also the possibility of a follow-up interview. If you consent to being available for a second interview, you may be asked later in the research process, to participate in a further discussion. You will be notified either way, as to whether this will happen, or not.

Please be aware that in participating in this research, you may open up new thoughts and emotions related to discussion about spiritual matters. Participation is voluntary and you have the right to withdraw participation without penalty before February 2015. If you withdraw, information relating to you will be removed. You are required to notify Lizzie of your wish to withdraw, prior to February 2015.

You may be assured of the complete confidentiality of data gathered in this investigation. You may use a pseudonym or your own name as you wish. However, your identity will not be made public without your prior consent. The data will be securely stored for five years and only accessed by Lizzie Cook. After that time it will be destroyed.

A copy of the research results is available from Lizzie Cook at the conclusion of the project.

This research is supervised by:
Principal Supervisor: Michael Grimshaw, michael.grimshaw@canterbury.ac.nz
Associate Supervisor: Garth Cant, garth.cant@canterbury.ac.nz
They will be pleased to discuss any concerns you may have about participation in the project.

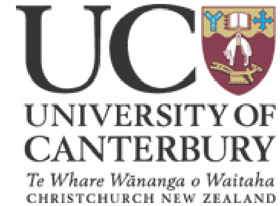
This project has been reviewed and approved by the University of Canterbury Human Ethics Committee, and participants should address any complaints to:

The Chair,
Human Ethics Committee,
University of Canterbury,
Private Bag 4800,
Christchurch
human-ethics@canterbury.ac.nz

If you agree to participate in the study, you are asked to complete the consent form and return it to Lizzie Cook.

Kia ora, Thank-you.

College of Arts



School of Language, Social and Political Sciences
Tel: +64 3 364 2899, Fax: + 64 364 2977
Web site: http://www.arts.canterbury.ac.nz/lsap/index.shtml

Consent Form for Research Participants

Thesis Title: **Non-religious New Zealand? Exploring Ideas about Spirituality**

Researcher: Lizzie Cook

I, ____ have been given a full explanation of this project and have had the opportunity to ask questions.

I understand:

- What is required of me if I agree to take part in this research.
- That participation is voluntary and I may withdraw up to February 2015 without penalty.
- That withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable.
- That any information or opinions I provide will be kept confidential to the researcher, Lizzie Cook and her two Supervisors, Michael Grimshaw and Garth Cant.
- That I can check the transcript of my interview and approve the content for use in the research.
- That any published or reported results will not identify participants without their prior consent.
- That a thesis is a public document and will be available through the UC Library.
- That the data collected from my interview(s) will be securely stored for five years and then destroyed.
- That I am able to receive a report on the findings of the study by contacting the researcher at the conclusion of the project: Lizzie Cook lizzie.cook@pg.canterbury.ac.nz or for further information: Principal Supervisor: Michael Grimshaw, michael.grimshaw@canterbury.ac.nz
- That if I have any complaints, I can contact the Chair of the University of Canterbury Human Ethics Committee, Private Bag 4800, Christchurch, human-ethics@canterbury.ac.nz

By signing below, I agree to participate in this research project.

Name: ____

Signature: ____

Date: ____

I wish to read the transcript of my interview and approve the content for use in the research

Yes ☐

No ☐

Optional: I also agree to be available for a possible second, follow-up interview

Yes ☐

No ☐

Please return this consent form to Lizzie Cook

Kia ora, thank-you

Unstructured Interview

Participants did not receive questions ahead of the interview because I wanted a more spontaneous response to my prompts. Interviews varied in length from 20 minutes to 1.5 hours depending on how much the participant wanted to say. Locations varied depending on where the participants wished to meet. Sometimes it was a café, sometimes a meeting room at Te Whare Wānanga o Waitaha/University of Canterbury and sometimes it was at the home of the participant.

Discussion was from the following prompts around topic headings:

1) The 2013 Census
   How did you fill in the Religion question?
   How did you fill in the ethnic identity question in the 2013 census?

2) No Religion
   How do you define religion, that situates you as having no religion?

3) Identification
   Your Name (or Pseudonym):
   Your Age:
   Your Gender:
   Your Waka:
   Date of your Colonial Settler ancestor arrival in NZ:
   Date of later Settler ancestor (or) self-settlement arrival:
   Your Occupation(s):
   Your Educational qualifications:

4) Place
   Where were you born?
   Where did you grow up?
   What place or places do you feel attached to?
   Is there a place you identify with most?

5) Spirituality
   How easy would you say it is to talk about spirituality in New Zealand?
   With friends?
   With family?
   What does the word spirituality mean to you?

6) Belief
How do you relate to beliefs that are different to yours?

7) Mysticism and Ritual
Is there any particular thing, place or activity that you consider sacred?

8) The Supernatural
Do you believe in non-human powers or forces?
If so, can you give some examples?

9) Self
What do you think happens when we die?

10) Society
How do you think your views affect your relationship with society and others?
Locally?
Globally?

11) Plants and Animals
Where do you position humans in relation to domesticated or wild nature (or) domesticated or wild nature in relation to humans?

12) Meaning/Purpose
What gives meaning or a sense of purpose in your life?

13) Finally…
Do you have any other comment or discussion that you would like to add?

Appendix F: advertisement for participants:

Did you tick "No Religion" in the 2013 Census?

If you did, you are invited to participate in research that examines ideas about spirituality within this particular New Zealand census group, "No Religion"

Masters Thesis in Sociology
Thesis Title: Non-religious New Zealand? Exploring Ideas about Spirituality
Researcher: Lizzie Cook, Ph. 3663756 or 027 2663385 Email: lizzie.cook@pg.canterbury.ac.nz
Principal Supervisor: Michael Grimshaw, Ph. 364 2390 Email: michael.grimshaw@canterbury.ac.nz

This research is being carried out by Lizzie Cook as informal interviews with people who ticked 'no religion' in the 2013 New Zealand Census. The purpose of the interview is to discuss spirituality and gather together ideas about spirituality from yourself and others who do not consider themselves to be religious. The discussion will be prompted by questions asked around the topic areas of identity, place, beliefs, self, society, nature, meaning and purpose. The information gathered, will contribute towards Lizzie's research writing for a Master's thesis at the University of Canterbury. This research aims to show the range of ideas that exist about spirituality outside of defined religion and how this influences people's approach to life with regard to self and society. This completed thesis will be a public document, housed in the University of Canterbury Library.

All information gathered in interviews is confidential. You may choose to participate with a pseudonym or with your own name however, your identity and the information from your interview will not be made public without your prior consent.

To participate, please contact Lizzie Cook:
Ph. 3663756 or 027 2663385
lizzie.cook@pg.canterbury.ac.nz

Ph. 3663756 or 027 2663385 lizzie.cook@pg.canterbury.ac.nz
Ph. 3663756 or 027 2663385 lizzie.cook@pg.canterbury.ac.nz
Ph. 3663756 or 027 2663385 lizzie.cook@pg.canterbury.ac.nz
Ph. 3663756 or 027 2663385 lizzie.cook@pg.canterbury.ac.nz
Ph. 3663756 or 027 2663385 lizzie.cook@pg.canterbury.ac.nz
Ph. 3663756 or 027 2663385 lizzie.cook@pg.canterbury.ac.nz
Ph. 3663756 or 027 2663385 lizzie.cook@pg.canterbury.ac.nz

Glossary of Māori words

Aotearoa – New Zealand, for some iwi this refers to the North Island only

Arikirangi Te Turuki Te Kooti – (?-1893) Rongowhakaata, freedom fighter, military leader, prophet and founder of the Ringatū faith

Erueti Te Whiti-o-Rongomai - (?-1907) Te Āti Awa, Taranaki; leader and prophet who helped establish Parihaka and a passive resistance movement against Pākehā land confiscation

Haka – refers to Māori dance generally but also to particular war or welcome dances

Hawaiki – ancient homeland, place of origin

Hauhau – a movement founded in Taranaki in 1862 by Te Ua Haumēne in response to Pākehā confiscation of Māori land and led to the establishment of the Pai Mārire Christian faith

Haumi e! Hui e! Tāiki e! - Join! Gather! Unite! Based on the idea of raranga (weaving), wherever we hail from, we are woven/bound together at this time, in this place

Hokianga – harbour on the west coast of Te Tai Tokerau/Northland

Hui – gathering, meeting

Ihi - essential force, excitement, power, charm and personal magnetism

Iwi - extended kinship group, tribe, nation, people, nationality, often refers to a large group of people descended from a common ancestor and associated with a distinct territory

Kāi Tahu/Ngāi Tahu - tribal group of much of the South Island, 'K' is the local dialect used instead of 'Ng'.

Kaitiaki - trustee, minder, guard, custodian, guardian, caregiver, keeper, steward

Kamo – formerly a small town, now a northern suburb of Whangārei in Te Tai Tokerau/Northland

Kapahaka - Māori cultural group, Māori performing arts, concert party, haka group

Karakia - 1. (Verb) to recite ritual chants, say grace, pray, recite a prayer, chant

2. (Noun) incantation, ritual chant, chant, intoned incantation, charm, spell - a set form of words to state or make effective a ritual activity. Karakia are recited rapidly using traditional language, symbols and structures. Traditionally correct delivery of the karakia was essential: mispronunciation, hesitation or omissions courted disaster. The two most important symbols referred to in karakia are of sticks and food, while the two key actions are of loosening and binding. Individual karakia tend to follow a pattern: the first section invokes and designates the atua, the second expresses a

loosening of a binding, and the final section is the action, the ordering of what is required, or a short statement expressing the completion of the action. The images used in karakia are from traditional narratives. There were karakia for all aspects of life, including for the major rituals, i.e. for the child, canoe, kūmara, war party and the dead. Karakia for minor rituals and single karakia include those for the weather, sickness, daily activities and for curses and overcoming curses. These enabled people to carry out their daily activities in union with the ancestors and the spiritual powers

Kaupapa Māori - Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society. The research done by Māori for Māori and is open to the participants through continuous consultation.

Kawakawa – village in central Te Tai Tokerau/Northland

Kiwi – an 'assimilation' terminology used as a word for person, someone belonging to New Zealand rather than Aotearoa/New Zealand; used when people do not want to acknowledge the actual issues of social power and differences, especially racism

Kōrero - 1. (Verb) to tell, say, speak, read, talk, address

2. (Noun) speech, narrative, story, news, account, discussion, conversation, discourse, statement, information

Kōrero nehe - ancient history

Kotahitanga - collective action, unity, togetherness, solidarity

Mahia Peninsular - located on the east coast of Te Ika-a-Māui/North Island, between the cities of Napier and Gisborne

Mana - prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object. Mana goes hand in hand with tapu, one affecting the other. The more prestigious the event, person or object, the more it is surrounded by tapu and mana. Mana is the enduring, indestructible power of the atua and is inherited at birth, the more senior the descent, the greater the mana. The authority of mana and tapu is inherited and delegated through the senior line from the atua as their human agent to act on revealed will. Since authority is a spiritual gift delegated by the atua, man remains the agent, never the source of mana. This divine choice is confirmed by the elders, initiated by the tohunga under traditional consecratory rites (tohi). Mana gives a person the authority to lead, organise and regulate communal expeditions and activities, to make decisions regarding social and

political matters. A person or tribe's mana can increase from successful ventures or decrease through the lack of success. The tribe give mana to their chief and empower him/her and in turn the mana of an ariki or rangatira spreads to his/her people and their land, water and resources. Almost every activity has a link with the maintenance and enhancement of mana and tapu. Animate and inanimate objects can also have mana as they also derive from the atua and because of their own association with people imbued with mana or because they are used in significant events. There is also an element of stewardship, or kaitiakitanga, associated with the term when it is used in relation to resources, including land and water

Mana whenua - hosts within and connected to specific geographical locations.

Māori - normal, usual, natural, common, Māori, indigenous New Zealander, indigenous person of Aotearoa/New Zealand - a new use of the word resulting from Pākehā contact in order to distinguish between people of Māori descent and the colonisers

Marae - courtyard - the open area in front of the wharenui where formal greetings and discussions take place, often also used to include the complex of buildings around the marae

Mauri - life principle, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity, also used for a physical object, individual, ecosystem or social group in which this essence is located

Mihi - to greet, pay tribute, acknowledge, thank, speech of greeting, acknowledgement, tribute

Moko - Māori tattooing designs on the face or body done under traditional protocols, logo

Ngā iwi Māori – the multiple, sovereign tribal identities in Aotearoa/New Zealand

Ngā Puhi – a sovereign tribal identity of Te Tai Tokerau/Northland

Ngāti Porou – a sovereign tribal identity in Te Tai Rāwhiti/East Coast of Te Ika-a-Māui/North Island

Pai Mārire - the Christian faith developed by Te Ua Haumēne in Taranaki which is still practised by some, including Waikato Māori

Pākehā – used in this thesis as a category for all New Zealanders of non-Māori descent

Pātaka kai - pantry, food storage, place where food lives (eg. a forest and its waterways), that can be hunted and eaten

Pounamu - greenstone, nephrite, jade

Pōwhiri - invitation, rituals of encounter, welcome ceremony on a marae, welcome

Rāhui - to put in place a temporary ritual prohibition, closed season, ban, reserve - traditionally a rāhui was placed on an area, resource or stretch of water as a conservation measure or as a means of social and political control for a variety of reasons which can be grouped into three main categories: pollution by tapu, conservation and politics. Death pollutes land, water and people through tapu. A rāhui is a device for separating people from land, water and the products from these. After an agreed lapse of time, the rāhui is lifted. A rāhui is marked by a visible sign, such as the erection of a pou rāhui, a post. It is initiated by someone of rank and placed and lifted with appropriate karakia by a tohunga

Rakaihautū - According to Ngāi Tahu tradition, a great waka – Uruao – arrived out of the mists of time to the shores of Te Wai Pounamu. The captain, Rakaihautū, bought with him the Waitaha, the first people to arrive and light the home fires of occupation in the South Island

Rangatira - leader

Raranga – weaving

Rātana - religious movement started by Tahupōtiki Wiremu Rātana. (1873-1939) Ngāti Apa, Ngā Rauru; in the late 1920s the Rātana movement also became a major political movement

Ringatū - a Māori Christian faith founded by Te Kooti in the 1860s with adherents mainly from the Bay of Plenty and East Coast tribes

Rua Kēnana Hepetipa - (1868/69-1937) Tūhoe; prophet who established a thriving community at Maungapōhatu

Ruapekapeka – fortified pā; the tunnelling and trenches ideas were used in WW1

Taiaha - long wooden weapon of hard wood with one end carved and often decorated with dogs' hair

Tangiteroria – village north-west of Whangārei in Te Tai Tokerau/Northland

Taniwha - water spirit, monster, dangerous water creature, powerful creature, chief, powerful leader, something or someone awesome; taniwha take many forms from logs to reptiles and whales and often live in lakes, rivers or the sea; they are often regarded as guardians by the people who live in their territory, but may also have a malign influence on human beings

Tangata whenua - local people, hosts, indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried

Taonga - treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques

Tapu - be sacred, prohibited, restricted, set apart, forbidden, under protection by atua (gods)

Taranaki – Area on the west of Te Ika-a-Māui where Ngāmotu/New Plymouth is the biggest city and Mount Taranaki is central

Tauiwi - alien, stranger, foreigner, non-Māori

Te Ao Māori – the Māori world, the centrality of Māori concerns and engagement in tikanga Māori and Te Reo Māori

Te Kirihaehae Te Puea Hērangi - (1883-1952) Ngāti Mahuta; Tainui leader who built Tūrangawaewae marae and worked to restore the strength of the Tainui people

Te Matenga Taiaroa - (?-1863) Ngāi Tahu; chief and warrior who fought against Te Rauparaha and Ngāti Toa and their allies, eventually driving them out of the South Island. He played a major role in establishing peace between Ngāi Tahu and Ngāti Toa

Te Rauparaha - (?-1849) Ngāti Toa; leader who took his tribe from defeat at Kāwhia to the conquest of new territories in central Aotearoa/New Zealand, establishing his headquarters on Kapiti Island

Te Reo – language, but often means Te Reo Māori

Te Tai Rāwhiti – East coast of Te Ika-a-Māui/North Island of Aotearoa/New Zealand

Te Tai Tokerau – Northland, area north of Tamaki-makau-rau/Auckland

Te Tiriti - Treaty of Waitangi

Te Waipounamu – South Island of Aotearoa/New Zealand

Te Whakaraupō - Lyttelton Harbour in this thesis, also refers to Lyttelton

Tikanga - correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context

Tino-rangatiratanga - self-determination, sovereignty, autonomy, self-government, domination, rule, control, power

Tītī - muttonbird, sooty shearwater, Puffinsus griseus, young of the sooty shearwater - a grey-faced petrel with a long slender bill hooked at the tip and silvery-grey flash on the underwings, which nests in underground burrows, annually harvested for food

Tohu Kākahi - (1828-1907) Taranaki, Te Āti Awa; leader and prophet who helped establish Parihaka and a passive resistance movement against Pākehā land confiscation

Tuatapere – village on the southern coast of Te Waipounamu/South Island

Tūhoe - tribal group of the Bay of Plenty, including the Kutarere-Ruātoki-Waimana-Waikaremoana area

Tūkaroto Matutaera Pōtatau Te Wherowhero Tāwhiao - 1. (1822-26?-1894) Waikato, Ngāti Mahuta, second Māori King of the Kīngitanga, Waikato leader and prophet

Tūrangawaewae - standing, place where one has the right to stand - place where one has rights of residence and belonging through kinship and whakapapa

Upoko – head, sometimes used to refer to rangatira/leader.

Urupā - burial ground, cemetery, graveyard

Waikato – Area in Te Ika-a-Māui/North Island with Kirikiriroa/Hamilton as its largest city

Wairua - 1. (Noun) spirit, soul - spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the mauri. To some, the wairua resides in the heart or mind of someone while others believe it is part of the whole person and is not located at any particular part of the body. The wairua begins its existence when the eyes form in the foetus and is immortal. While alive a person's wairua can be affected by mākutu through karakia. Tohunga can damage wairua and also protect the wairua against harm. The wairua of a miscarriage or abortion can become a type of guardian for the family or may be used by tohunga for less beneficial purposes. Some believe that all animate and inanimate things have a whakapapa and a wairua. Some believe that atua Māori, or Io-matua-kore, can instill wairua into something. Tohunga, the agents of the atua, are able to activate or instil a wairua into something, such as a new wharenui, through karakia. During life, the wairua may leave the body for brief periods during dreams. The wairua has the power to warn the individual of impending danger through visions and dreams. On death the wairua becomes tapu. It is believed to remain with or near the body and speeches are addressed to the person and the wairua of that person encouraging it on its way to Te Pō. Eventually the wairua departs to join other wairua in Te Pō, the world of the departed spirits, or to Hawaiki, the ancestral homeland. The spirit travels to Te Reinga where it descends to Te Pō. Wairua of the dead that linger on earth are called kēhua. During kawe mate, or hari mate, hura kōhatu and other important occasions the wairua is summoned to return to the marae.

2. (Noun) attitude, quintessence, feel, mood, feeling, nature, essence.

Wairarapa – area in the western lower part of Te Ika-a-Māui/North Island

Wana - excitement, thrill, exhilaration, fervour, verve, gusto, zeal, zest, passion, energy, sparkle, liveliness, pizazz

W(h)anganui – city on the West Coast of Te Ika-a-Māui/North Island, correctly spelt with an 'h' but the local Te Reo Māori dialect pronounces without the 'f' sound of 'wh'

Wehe – filled with delight

Whakapapa – genealogy, lineage, descent

Whangārei – city on the East Coast of Te Tai Tokerau/Northland

Whenua - land, country, nation, state, ground

References

Acosta, C 2014, *Pig's Foot*. Bloomsbury, London.

Agamben, G 1998, *Homo Sacer: sovereign power and bare life.* Stanford University Press, Stanford.

Arendt, H 1963, *Eichmann in Jerusalem: A Report on the banality of Evil.* Viking Press, New York.

Aronowicz, A 1990, 'Translator's Introduction', in Lévinas, E, *Nine Talmudic Readings.* Indiana University Press, Bloomington.

Asad, T 2003, *Formations of the Secular: Christianity, Islam, Modernity*. Stanford University Press, Stanford.

Bauman, Z 1993, *Modernity and the Holocaust.* Polity Press, UK.

Belich, J 1996, *Making Peoples: A History of the New Zealanders: From Polynesian Settlement to the End of the Nineteenth Century.* Penguin Press, Auckland.

Belich, J 2009, *Replenishing the Earth: The Settler Revolution and the Rise of the Anglo-World, 1783-1939.* Oxford University Press, Oxford.

Bellah, R, Madsen, R, Sullivan, WM, Swidler, A & Tipton, SM 1986, *Habits of the Heart: individualism and commitment in American life,* Harper & Row, Philadelphia.

Bender, C & Taves, A 2012, *What matters?ethnographies of value in a not so secular age/ edited by C Bender & A Taves,* Columbia University Press, New York.

Benhabib, S 1996, 'Judith Shklar's Dystopic Liberalism', in B Yack (ed), *Liberalism without Illusions.* University of Chicago Press, Chicago.

Berger, P 1991, *Invitation to Sociology.* Penguin, London.

Berger, P 1969, *A Rumour of Angels.* Doubleday, New York.

Berger, P & Luckmann, T 1973, *The Social Construction of Reality*. Penguin, London.

Berger, P 1997, *Redeeming Laughter: The Comic Dimension of Human Experience*. Walter de Gruyter, New York.

Berger, P 2011, *Adventures of an Accidental Sociologist.* Prometheus Books, New York.

Bourdieu, P 2001, *Masculine Domination.* Stanford University Press. California.

Brandom, R 2000, 'Introduction', in R. Brandom (ed.), *Rorty and his Critics.* Blackwell, Oxford.

Caputo, J & Vattimo, G 2007, *After the Death of God*. Columbia University Press, New York.

Casanova, J 2008, 'Public Religions Revisited' in H de Vries (ed.), *Religion: Beyond a Concept,* Fordham University Press, New York.

Crockett, C 2001, *A Theology of the Sublime.* Routledge, London and New York.

Curnow, A (ed.) 1960, The Penguin Book of New Zealand Verse. Penguin, Middlesex.

Dewey, J 1934, *A Common Faith.* Yale University Press, New Haven & London.

Diamond, J 2013, *The World Until Yesterday,* Penguin, New York.

Eliade, M 1969, *The Quest: History and Meaning in Religion.* University of Chicago Press, Chicago.

Foucault, M 1973, *Birth of the Clinic.* Tavistock Publications, London.

Foucault, M 2000, *Power.* The New Press, New York.

Frame, J 2006, *A State of Siege*. Vintage, Auckland.

Frame, J. 2006, *Living in the Maniototo.* Random House, Auckland.

Frame, J 2012, *Gorse is Not People: New and Uncollected Stories*. Penguin, Auckland.

Gee, M 1978, *Plumb*. Faber & Faber, London.

Grim, J & Tucker, M 2014, *Ecology and Religion*. Island Press, Washington.

Gross, N 2008, *Richard Rorty: The making of an American philosopher*. University of Chicago Press, Chicago.

Habermas, J 1967, *Erkenntnis und Interesse.* Suhrkamp, Frankfurt am Main.

Hedges, C 2002, *War is a force that gives us meaning.* Public Affairs, New York.

Hopkins, GM 1985, *Poems and Prose.* Penguin Classics, London.

Hornby, R 1992, *The End of Acting.* Applause, New York.

Ihimaera, W 2005, *the rope of man.* Reed, Auckland.

Ihimaera, W 2009, *The Matriarch.* Raupo, Auckland.

Kalberg, S (ed.) 2005, *Max Weber.* Blackwell Publishing, UK.

Kant, I 1952, *Critique of Judgement.*Clarendon Press, Oxford.

Kant, I 1993, *Opus Postunum.* Translated by Eckart Förster & Michael Rosen. Cambridge University Press, Cambridge.

King, M 1991, *Pakeha : the quest for identity in New Zealand*. Penguin, Auckland.

Le Guin, U 2002, *The Dispossessed*. Gollancz, London.

Lévinas, E 1982, *Ethics and Infinity: Conversations with Philippe Nemo,* translated by Richard A. Cohen. Duquesne University Press, Pittsburgh.

Lévinas, E 2008, 'What No One Else Can Do in My Place: A Conversation with Emmanuel Lévinas', in H. De Vries (ed.), *Religion: Beyond a Concept.* Fordham University Press, New York.

Lyotard, JF 1979, *The Postmodern Condition: A Report on Knowledge.* University of Minnesota Press, Minneapolis.

Mazuzawa, T 2005, *The Invention of World Religions.* University of Chicago Press, Chicago.

Mulvey, L 2009, 'Visual pleasure and narrative cinema', in *Visual and other pleasures.* Palgrave Macmillan, New York.

Newton, J 2009, *The Double Rainbow: James K. Baxter, Ngāti Hau and the Jerusalem Commune.* Victoria University Press, Wellington.

Nietzsche, F 1985, *Ecce Homo: How One Becomes What One Is.* Penguin Books, London.

Nietzsche, F 2006, *Thus Spoke Zarathustra.* Cambrige University Press, Cambridge.

Park, G, 1995, *Ngā Ururoa: Groves of Life: Ecology and History in a New Zealand Landscape.* Victoria University Press, Wellington.

Putnam, H 2008, *Jewish Philosophy as a Guide to Life.* Indiana University Press, Indiana.

Ritzer, G 2000, *The McDonalization of Society.* Pine Forge Press, Thousand Oaks, CA.

Robbins, J 2007, 'Introduction' in Caputo & Vattimo, *After the Death of God*. Columbia University Press, New York.

Rorty R 1979, *Philosophy and the Mirror of Nature.* Princeton University Press, Princeton.

Rorty, R 1982, *Consequences of Pragmatism*, University of Minnesota Press, Minneapolis.

Rorty, R 1989, *Contingency, irony, and solidarity*. Cambridge University Press, New York.

Rorty, R 2000, 'Response to Davidson', in RB Brandom (ed.), *Rorty and his Critics,* Blackwell, Oxford.

Rorty, R 2011, *An Ethics for Today.* Columbia University Press, New York.

Rorty, R & Vattimo, G 2005, *The Future of Religion.* Columbia University Press, New York.

Sartre, J 1948, *Existentialism and Humanism*. Methuen, London.

Seligman, M 2002, *Authentic Happiness.* Free Press, New York.

Shklar, J 1984, *Ordinary Vices*. Harvard/Belknap, Massachusetts.

Shklar, J 1990, T*he Faces of Injustice.* Yale University Press, New Haven.

Shklar, J 1996, in B Yack (ed), *Liberalism without Illusions.* University of Chicago Press, Chicago.

Spinoza, B 1994, *A Spinoza Reader: The Ethics and Other Works.* Princeton University Press, Princeton.

Taylor, C 2007, *A Secular Age.* Harvard University Press, Cambridge, Massachusetts.

Tillich, P 1967, *On the Boundary.* Collins, London.

Vahanian, G 1967, *The Death of God.* George Braziller, New York.

Vahanian, G 2008, *Praise of the Secular.* University of Virginia Press, Charlottesville.

Vahanian, G 2014, 'Theopoetics of the Word,' in G Grimshaw (ed), *Radical Theologies,* Palgrave Macmillan, New York.

Vattimo, G & Zabala, S 2011, *Hermeneutic Communism*. Columbia University Press, New York.

Weber, M 2005, *Max Weber: Readings and Commentary on Modernity.* Blackwell, Malden.

Wodak, R & Meyer, M 2010, *Methods of Critical Discourse Analysis.* Sage, Los Angeles.

Yack, B 1996, *Liberalism without Illusions.* University of Chicago Press, Chicago.

Zabala, S 2005, 'Introduction', in *The Future of Religion.* Columbia University Press, New York.

Zuckerman, P 2010, *Society Without God: What the Least Religious Nations Can Tell Us About Contentment.* New York University Press, New York.

Journal Articles

Casanova, J 2009, 'The Secular and Secularisms' in *Social Research,* vol. 76, no. 4, pp. 1049-1066.

Hoverd WJ 2008, 'No Longer a Christian Country? – Religious Demographic Change in New Zealand 1966 – 2006', *New Zealand Sociology, vol. 23, no. 1.*

Hoverd WJ & Sibley CG 2010, 'Religious and Denominational Diversity in New Zealand 2009', *New Zealand Sociology, Vol. 25, no. 2.*

Van Leeuwen, T 2006, ‘Critical Discourse Analysis’, in K. Brown (ed.). *Encyclopedia of Language and Linguistics,* 2nd edn, vol. 3, Elsevier, Oxford, pp. 290-294.

Turner, S 2002, ‘Being Colonial/Colonial Being’, *Journal of New Zealand Literature (JNZL)*, no. 20, pp. 39-66.

Online Material

ABC Radio ‘Deep listening: working with Indigenous mental distress’, Retrieved 29/03/2016 from www.abc.net.au/radionational/programs/allinthemind/deep-listening-working-with-indigenous-mental/3247546#transcript

Al Jazeera interview with Uruguay president Jose Mujica, Retrieved 4/02/2016 from www.aljazeera.com/programmes/talktojazeera/2013/10/jose-mujica-i-earn-more-than-i-need-2013102294729420734.html

Australian Bureau of Statistics, no religion percentage, Retrieved 7/04/2016 from http://www.abs.gov.au/websitedbs/censushome.nsf/home/CO-61

Statistics New Zealand, Retrieved 3/11/2014 from www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-culture-identity/religion.aspx

Pew Research Center, Retrieved 2/12/2015 from www.pewforum.org/2012/12/18/global-religious-landscape-exec/

Ballard, C 2002, *Cultural Survival.* 26.3, Retrieved 7/03/2016 from www.culturalsurvival.org/ourpublications/csq/article/the-denial-traditional-land-rights-west-papua

Brenner, N. and Theodore, N. 2002. Cities and the geographies of ‘actually existing neoliberalism’. Antipode, 34: 349-379, Retrieved 7/04/2016 from http://onlinelibrary.wiley.com/doi/10.1111/1467-8330.00246/abstract

Capie, D 2012, 'Peacekeeping - Bougainville and East Timor' in *Te Ara - the Encyclopedia of New Zealand*, Retrieved 14/03/2016 from www.TeAra.govt.nz/en/peacekeeping/page-4

Cupples, J & Glynn, K 2016, ‘Neoliberalism and media convergence’ in S, Springer, K, Birch & J, MacLeavy (eds), *The Handbook of Neoliberalism.* London: Routledge (in press 2016). Retrieved 27/05/2015 from www.academia.edu/7448724/The_Handbook_of_Neoliberalism

Dalai Lama, 1999, Retrieved 23/09/2015 from www.teosofia.com/ethics.html

Domestic violence post-rugby game, Retrieved 8/04/2016 from
http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10468736
http://www.stuff.co.nz/sport/rugby/rugby-world-cup/4190359/Police-fear-violence-if-All-Blacks-fail-at-cup
https://womensrefuge.org.nz/2011-news/

Educational Review Office: Hauora/Health, Figure 5: Retrieved 23/09/2015 from www.ero.govt.nz/Review-Process/Frameworks-and-Evaluation-Indicators-for-ERO-Reviews/Wellbeing-for-Success/Appendices/Appendix-B-The-New-Zealand-Curriculum-9

Ethiopian tribal domination with finance from the West, Retrieved 8/03/2016 from www.survivalinternational.org/tribes/omovalley www.survivalinternational.org/news/7518

Foglia, 2014, point 5, Retrieved 19/01/2016 from http://plato.stanford.edu/archives/spr2014/entries/montaigne/

Grimshaw, M 2015, *Digital society and the violence of financial capitalism: reading the internet through Marazzi,* Digital Humanities Seminar, Canterbury University, Christchurch. Retrieved 3/11/2015 from www.academia.edu/15469060/Digital_Society_and_the_Violence_of_Financial_Capitalism_reading_the_internet_through_Marazzi

Killoran-McKibbin, S & Zalik, A 2015, ‘The Global Division of Labour/Nature under Neoliberalism: ‘Extractivism’ and ‘Productivism’’, in S. Springer, K. Birch, and J. MacLeavy (eds.), *The Handbook of Neoliberalism*, London: Routledge. Retrieved 13/11/15 from www.academia.edu/7448724/The_Handbook_of_Neoliberalism

Lee, L 2015, *Recognizing the Non-Religious: Reimagining the Secular*. Oxford University Press, Retrieved 13/11/2015 from http://files.newbooksnetwork.com/criticaltheory/040criticaltheorylee.mp3

Lloyd, Retrieved 4/04/16 from www.trillion.co.nz/dark-tower-archive.html

Meredith, P 1998, Urban Maori as ‘New Citizens’: The Quest for Recognition and Resources. Retrieved 14/02/2016 from http://lianz.waikato.ac.nz/PAPERS/paul/URBAN%20MAORI.pdf

McAdam, J 2013, ‘Australia and Asylum Seekers’, *Oxford Journals, International Journal of Refugee Law*. Vol. 25, No. 3, pp. 435-448. Retrieved 29/03/2016 from http://ijrl.oxfordjournals.org/content/25/3/435.full

Ministry of Justice 2013, ‘18. Over-representation of Māori in prison’ in *United Nations convention against torture: NewZealand draft periodic report. Retrieved 8/04/2016 from* http://www.justice.govt.nz/policy/constitutional-law-and-human-rights/human-rights/international-human-rights-instruments/international-human-rights-instruments-1/convention-against-torture/united-nations-convention-against-torture-and-other-cruel-inhuman-or-degrding-treatment-or-punishment-new-zealand-periodic-report-6/article-11/18-over-representation-of-maori-in-prison

Oliver, S 2012, 'Taiaroa, Te Matenga', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand. Retrieved 15/03/2016 from www.TeAra.govt.nz/en/biographies/1t2/taiaroa-te-matenga

Oliveros, P, Deep Listening Institute. Retrieved 12/01/2016 from http://deeplistening.org/site/

Peck, J. 2001. Neoliberalizing states: thin policies/hard outcomes. Progress in Human Geography, 25: 445-455. Retrieved 7/04/2016 from http://phg.sagepub.com/content/25/3/445.refs?patientinform-links=yes&legid=spphg;25/3/445

Police apology to Tūhoe, Retrieved 4/03/16 from www.stuff.co.nz/national/10378628/Police-say-sorry-to-Tuhoe

Purcell, M 2015, 'Our Own Power Instead', in S. Springer, K. Birch, and J. MacLeavy (eds.), *The Handbook of Neoliberalism*, London: Routledge. Retrieved 13/11/2015 from www.academia.edu/7448724/The_Handbook_of_Neoliberalism

Rivers, D 2012, 'A Guide to Cooperative Communication Skills for Success at Home and at Work' in *The New Conversations Initiative*. Retrieved 12/01/2016 from www.newconversations.net/communication-skills-workbook/listening/

SAFE Animal Rights Organisation, Retrieved 3/02/2016 from http://www.safe.org.nz/

Salim, A 2008, *Challenging the Secular State: The Islamization of Law in Modern Indonesia*. University of Hawai'i Press, Honolulu. Retrieved 14/02/2016 from https://books.google.co.nz/books?id=rArdCQAAQBAJ&pg=PT197&lpg=PT197&dq=salim+a+challenging+the+secular+state&source=bl&ots=L63k8Od6Vi&sig=E76ZvGlJmmwXb6-p6SfVeoPqOc8&h

Smart, N & Denny, F (eds.) 2016, 'Christianity and the Ottoman Empire' in *Atlas of the World's Religions*, 2nd ed. Oxford Islamic Studies Online. Retrieved 14/02/2016 from www.oxfordislamicstudies.com/article/opr/t253/e2

Smith, GH 1992, 'The Issue of Research and Maori', *Research Unit for Maori Education*, The University of Auckland, Auckland. Retrieved 1/04/2016 from http://rangahau.co.nz/research-idea/27/

Somerville, R 2012, 'Te Maiharoa, Hipa', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand. Retrieved 15/03/2016 from www.TeAra.govt.nz/en/biographies/1t48/te-maiharoa-hipa

Springer, S 2015 'The Violence of Neoliberalism', in S. Springer, K. Birch, and J. MacLeavy (eds.), The Handbook of Neoliberalism, London: Routledge. Retrieved 27/05/2015 from www.academia.edu/7448724/The_Handbook_of_Neoliberalism

Sweetman, R 2012, 'Catholic Church - Irish settler church', *Te Ara - the Encyclopedia of New Zealand*, Retrieved 3/03/2016 from www.TeAra.govt.nz/en/catholic-church/page-2

Ungunmerr-Bauman, 2015, 'Dadirri: Inner Deep listening and Quiet Still Awareness'. Retrieved 18/02/2016 from www.dadirri.org.au/wp-content/uploads/2015/03/Dadirri-Inner-Deep-Listening-M-R-Ungunmerr-Bauman-Refl1.pdf

Unite Union Campaign, 2015, Retrieved 18/02/2016 from www.unite.org.nz/join_end_zero_hours

Vattimo, G 2012, 'Dialectics, Difference, Weak Thought', *SunyPress*, State University Press, Albany. Retrieved 29/03/2016 from www.sunypress.edu/pdf/62583.pdf

West Papua: The Forgotten Pacific Country, retrieved 21/02/2016 from www.converge.org.nz/pma/wpapua.htm and also www.ictj.org/sites/default/files/ICTJ-IDN-Enough-Women_Papua-Report-2010.pdf

Magazines

Baxter, J 1969, 'In my view…', Listener, 24 January, p. 10.

Film

5 Broken Cameras 2012, Film. Directed by Emad Burnat, D & Guy Davidi. Hosted viewing 6/03/2016 at WEA, Christchurch.