***Pursuing Peace in Godzone* and the Religious Studies Achievement Standards**

This book is a “must have” for every teacher using the NCEA Religious Studies Achievement Standards, both state schools and faith schools. Every chapter in this book has content that is relevant to one or more of the RS Ass. The topics explored by the writers, as they tell their stories, strongly support the ethics strands 1.3, 2.3 and 3.3 and the history strands 2.2 and 3.2. There is a strong ecumenical Christian drive in the peace activism given substance here. Here are some suggestion of use for *Pursuing Peace in Godzone* to be adapted to your situation, your context and your students.

**The ethics strand**

A number of the chapters relate directly to Christian pacifism and non-violent direct action. For 1.3 this would take on a political perspective, for 2.3 this would be about a collective social action based on a particular ethical interpretation of Christian doctrine and for 3.3 this would support a contemporary ethical issue for which a variety of viewpoints is required.

Chris Marshall in chapter 15 has a great background discussion on the debate within Christianity – Just War Theory versus Christian Pacifism. In other chapters there are examples of Christian peace action that will really engage the students. Adi Leason in chapter 10 retells the protest action at Waihopai, connecting it to the history of the Ploughshares movement. George Armstrong in chapter 4 talks about “doing Christianity” as he recalls the Peace Squadron’s anti-nuclear protests. There are three chapters that further add depth to the peace action motivation within the Christian traditions: Elizabeth Duke and the Quakers, Tom Noakes-Duncan and the Christian Pacifist Society and Peter Matteson’s stories of ecumenical church peace action in the 80s.

Environmental and social issues are raised as well. Andrew Shepherd in chapter 13 tells the story of his Christian Conservation Community. Also the inspirational leaders of Te Ora Hou tell the full story of setting up their communities that restore lives to fullness.

**The history strand**

RS AS 3.3, “Analyse a religious tradition…”, is well covered with resources in this book too. The focus of 3.3 is on changes within a tradition, historical developments, census data analysis and more. Chapters 6 and 7 could be used to analyse developments within the Anglican church. Helen Kemp gives a detailed outline of the reasons for and struggles involved in the development of the three Tikanga model the Anglican church adopted. Jamie Allan gives a moving account of the struggles and process of reconciliation at St Mary’s Cathedral in New Plymouth. The historical development of peace beliefs and actions by Christians in New Zealand would use chapters 2 to 5.

RS AS 2.2, “Explain the changes in the expression of a religious tradition”, is supported strongly by chapters 6,7 (see previous paragraph) and 9. John Chote’s chapter is particularly good for those who are looking in detail at post-Vatican II developments in the church, both architectural and liturgical, highlighting the imperative of peace at the heart of Christianity.

**The Religious Studies Achievement Standards**

The matrix of Level 1,2 and 3 RS Ass can be found at: <https://ncea.tki.org.nz/Resources-for-Internally-Assessed-Achievement-Standards/Social-sciences/Religious-studies>

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