

RELI 108

THE WORLD'S RELIGIONS



SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

VICTORIA UNIVERSITY OF WELLINGTON

Trimester 1 2008

RELI 108

THE WORLD'S RELIGIONS

Course co-ordinator:

Dr Michael Radich

HU 216, tel: 463 9477

Email: michael.radich@vuw.ac.nz

Where and when:

Lectures: HU 323; Wednesday 11:00am – 12:50pm

Tutorials: time and place to be advised

Religious Studies is in the Hunter Building. The programme administrator, Aliko Kalliabetsos, is in room HU 318 (ph: 4635299). **Notices regarding the course or any information on changes will be posted on the notice board outside her office.**

Office Hours: The main office is open Monday - Thursday, 9.30 am – 12:00 noon and 2:00 - 3.30 pm. You can arrange to meet with Dr Radich during his office hours (Monday 10-12am) or by appointment.

Course outline

1 The course aims:

- To introduce and provide basic information on a number of the world's major religious traditions.
- To introduce students to major thematic concerns in a number of different religious traditions.
- To introduce students to the literature and scholarship of the academic study of religions.
- To provide students with relevant vocabulary, analytical frameworks, and concepts to critically analyse religious materials and data.

2 Course objectives are:

- To provide students with an overview of a number of major religious traditions and the different ways in which they can be studied.
- To foster in students a critical and academic approach to the thinking and writing about religions.
- To encourage students verbally and in writing to express their views and develop their analytical and argumentative skills.
- To develop students academic reading, research and presentation skills.

3 Rationale for assessment: The assessment of this course relates directly to these objectives.

The weekly tutorial assignments are to be short (maximum 300 words or one page) written responses to each week's required readings and lectures. They ensure that students read and think about the required readings prior to tutorial discussion. They also provide continuous feedback to students on their level of understanding and their development of the analytical skills required in the essays.

The essays allow students to research a particular topic of interest to them. Essays demonstrate the students' level of proficiency with regard to finding, understanding, and using sources. In so doing they will develop the skills of critical reading, analysis and organizing material necessary for continued study.

Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with their tutors for a discussion.

The test allows students to demonstrate their knowledge and understanding of the material presented in the course and presents students the opportunity to reflect on their learning process throughout the term.

4 The lecture programme is below. Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary a revised programme will be issued at lectures.

5 The tutorial assignments will encourage students to critically engage with the issues and debates found in the scholarly literature. Tutorial discussions will focus on the lectures and on the material in the Reader. Attendance at tutorials is compulsory. It is a requirement of this course that students will attend at least 7 of the 9 tutorials.

The class test allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed, and creates an opportunity to review and reflect on what they have learned in the course as a whole.

Mandatory course requirements: attendance at a minimum of 7 tutorials, the submission of two written essays, 7 tutorial assignments, and sitting the class test,

- 6 Rationale - why a weekly assignment?** At every tutorial we require students to submit a written response to the readings of that week. These responses should be approximately 300 words or one page in length and should address the required readings. They will be marked according to the scheme below and returned to students the following week. These written responses are designed to accomplish the following three objectives, each of which is vital to successful completion of the course:
- They ensure students are keeping up with the required readings and enable tutors to monitor student progress on a regular basis.
 - They provide students the opportunity to develop critical reading skills (i.e. a focus on the material most pertinent to the question).
 - They develop students' analytical skills.

Assessment of tutorial assignments: the tutor will assign one of four grades to work received:

- **2.5/10 unsatisfactory**
The student shows evidence of having read the set work, but shows little comprehension; the question has not been answered.
- **5/10 satisfactory**
The set work has been read and the question addressed but comprehension is unclear.
- **7.5/10 good**
The question has been addressed, and the readings have been understood, but writing and analysis require work.
- **10/10 excellent**
The assignment demonstrates clear comprehension, includes pertinent examples, and directly answer the question.

The marks for each assignment will be added up and averaged to calculate the 10% of the overall grade delegated for tutorial assignments. Missing assignments will receive a 0/10.

- 7 The course is internally assessed** by means of two essays, 9 tutorial assignments and one class test as follows:
- **Two 2000 word essays**, each worth **20% and 30% respectively** of the final grade.
Essay 1 (Book Review) due Friday 28th March 2008
Essay 2 due Friday 16th May 2008
 - **9 tutorial assignments**, approximately 300 words or one page each. These are weekly written assignments due **at the beginning of** each tutorial, collectively worth **10%** of the final grade.
 - An **in-class test** worth **40%** of the final grade, on **26 May 2008**

- 8 Required text:** There is no set textbook. The **Reli 108 Course Reader** should be obtained from the Student Notes shop at a cost of approximately \$40.00

- 9 Work-load (Recommendation of the Faculty of Humanities and Social Sciences):** For 100-level 18 points one trimester courses, 12 hours per week are recommended. An average student should spend 9 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[100 – level 1 trimester 18 points 12 hours]

10 General University statutes and policies

Students should familiarise themselves with the University’s policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the Victoria University Calendar available in hardcopy or under “about Victoria” on the VUW homepage at:

http://www.vuw.ac.nz/home/about_victoria/calendar_intro.html

Information on the following topics is available electronically at:

http://www.vuw.ac.nz/home/studying/downloads/course_outlines_general_information.pdf

- Academic Grievances
- Student and Staff Conduct
- Meeting the Needs of Students with Impairments
- Student Support

11 Academic grievances

If you have any academic problems with your course you should talk to the tutor or lecturer concerned; class representatives may be able to help you in this. If you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean; VUWSA Education Coordinators are available to assist in this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website at:

www.victoria.ac.nz/policy/academicgrievances

12 Student and staff conduct

The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University’s life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps are to be taken if there is a complaint. For information about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor or refer to the statute on the VUW policy website at:

www.victoria.ac.nz/policy/studentconduct

The Policy on Staff Conduct can be found on the VUW website at:

www.victoria.ac.nz/policy/staffconduct

13 **Students with Impairments** (see Appendix 3 of the Assessment Handbook)

The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities the same opportunity as other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the course coordinator as early in the course as possible. Alternatively, you may wish to approach a Student Adviser from Disability Support Services (DSS) to discuss your individual needs and the available options and support on a confidential basis. DSS are located on Level 1, Robert Stout Building:

telephone: 463-6070

email: disability@vuw.ac.nz

The name of your School's Disability Liaison Person is in the relevant prospectus or can be obtained from the School Office or DSS.

14 **Student Support**

Staff at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. In the Faculty of Humanities and Social Sciences the support contacts are **Dr Allison Kirkman, Murphy Building, room 407** and **Dr Stuart Brock, Murphy Building, room 312**. Assistance for specific groups is also available from the Kaiwawao Māori, Manaaki Pihipihinga or Victoria International.

Manaaki Pihipihinga Programme

This programme offers:

- Academic mentoring for all Māori & Pacific students at all levels of undergraduate study for the faculties of Commerce & Administration and Humanities & Social Sciences. Contact Manaaki-Pihipihinga-Programme@vuw.ac.nz or phone 463 6015 to register for Humanities & Social Science mentoring and 463 8977 to register for mentoring for Commerce and Administration courses
- Postgraduate support network for the above faculties, which links students into all of the post grad activities and workshops on campus and networking opportunities
- Pacific Support Coordinator who can assist Pacific students with transitional issues, disseminate useful information and provide any assistance needed to help students achieve. Contact; Pacific-Support-Coord@vuw.ac.nz or phone 463 5842.

Manaaki Pihipihinga is located at: 14 Kelburn Parade, back court yard, Room 109 D (for Humanities mentoring & some first year Commerce mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

Student Services

In addition, the Student Services Group (email: student-services@vuw.ac.nz) is available to provide a variety of support and services. Find out more at:

www.victoria.ac.nz/st_services/

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates.

The Education Office (tel. 463-6983 or 463-6984, email at education@vuwsa.org.nz) is located on the ground floor, Student Union Building.

- 15 **Taping of Lectures:** All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.
- 16 **Use of Turnitin:** Student work provided for assessment in this course *may be* checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. *At the discretion of the School, handwritten work may be copy typed by the School and subject to checking by Turnitin.* You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.
- 17 **Class representatives:** Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.
- 18 **Aegrotat regulations** apply to internally assessed courses. Students who are ill, or who have difficult personal circumstances may be having problems completing assessment. The aegrotat provisions apply to all courses and apply to assessment which falls within the last three weeks of teaching or the final examination period, including preparation time for final tests and examinations.
Aegrotat provisions are detailed in section 4.5 of the Assessment Statute (2007 Calendar, p. 96) and also on p. 23 of the 2006 Assessment Handbook. Students can refer to the University's website for further information: <http://www.vuw.ac.nz/timetables/aegrotat.aspx>.
Application forms and information pamphlets should be obtained from the Faculty Student and Academic Services Office (MY 411) or the Manager, Student & Academic Services (MY 410).
- 19 **Student Learning Support Services:** A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at 14 Kelburn Parade, tel: 463 5999
- 20 **Supplementary Materials:** A website of materials related to RELI 108 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz
- 21 **For guidance in essay writing and presentation of bibliographies** please refer to Religious Studies guidelines for essays, attached.
- 22 **Evaluation:** This course will be evaluated by UTDC.

Lecture Programme

Lecture Schedule and Required Readings: The required readings are essential background for the lectures / tutorials and should be completed **before each lecture**. The readings will be further discussed in the tutorials. The readings are all found in the *RELI 108 Course Reader*, which can be purchased at the Student Notes shop.

Lectures

- Week 1**
27 February
- What is Religion? (PM)**
RELI 108 Survey
Key terms and concepts: religion, definitions, theology, emic/etic, research, functional/descriptive definition, god(s)
Case Study: Clash of Civilizations or Alliance of Civilizations?
- Week 2**
5th March
- The “Stuff” of Religion: Bones, Relics, and Materiality (MR)**
Supramundane meaning and worldly material things
Key terms and concepts: materiality, meaning, the divine, paradox, religious commodities
Case Study: the worship of relics in Buddhism
- Week 3**
12 March
- Are religions all the same? (PM)** *James Duncan to address the class*
The categories and types of religion
Key concepts and terms: perennialism, pluralism, synthesis, hybridity, diaspora, relativism, fundamentalism, liberalism
Case study: fundamentalist and liberals – Hindus, Muslims and Christians
- Week 4**
19 March
- Is Mysticism Practical in the Postmodern World? (AB)**
Islamic Mysticism/ Sufism:
Key terms: Islam + Mysticism + Sufism in the context of human development transrational/transpersonal; Islam = submission to God; Qur’an = “the recitation”; Sufi/Sufism; Jalaluddin Rumi (d. 1273 in Konya)
Case Study: Islam
- Week 5**
March 26
- Is religion to be found in the brain? (JB)**
Religion, psychology and evolution
Key terms and concepts: the god-spot, neuro-psychology, meditation, brain-states, stimulation, simulation, religious experience
Case study: the god-spot – religion in the brain

- Week 6**
2 April
- Is religion caused by infectious ideas? (JB)**
- Memes, genes, human beings.
- Key concepts and terms: evolution, adaptation, militant atheism, innate bio-functionalism, origins
- Case study: religion and childhood development**
-
- Week 7**
9 April
- Are religions the cause of violence and war? (CM)**
- Religious conviction, war, and conquest
- Key concepts and terms: sacred terror, moral absolutism, jihad, crusade, holy war, just war, pacifism, interfaith dialogue
- Case study: religious justifications for terrorism and war–Islam and Christianity**
-
- Week 8**
30 April
- Are religions environmentally dangerous? (GT)**
- Religious teachings about our relationship with nature
- Key terms and concepts: creation, evolution, nature, mana, tapu, whenua, sacred, responsibility to future generations, spirit
- Case study: land use in Christianity and by Maori in Aotearoa**
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- Week 9**
7 May
- New Media, Globalization and the State (AG)**
- Key terms Islam, fatwa, authority, media, globalisation, the state
- Case study: Islamic fatwas**
-
- Week 10**
14 May
- Do you really need to be born as an X? (RW)**
- Religion by birth versus religion by conversion
- The politics of conversion
- Key terms and concepts: conversion, missionary, caste, proselytise, Hindu
- Case study: birth, conversion, and community in South India**
-
- Week 11**
21 May
- Do religions have a future? (PM)**
- Religion of the individual, religion of the group
- Key terms: Collective effervescence, civil religion, society and religion, shared categories of understanding
- Test revision
- Case study: religions in America/New Zealand**
-
- Week 12**
28 May
- INCLASS TEST**

Tutorials

Week beginning 25 February NO TUTORIAL

Week beginning 3 March TUTORIAL 1

Why would you want a relic and what would you do with it?

Week beginning 10 March TUTORIAL 2.

Are all religions equally true or false?

Week beginning 17 March TUTORIAL 3

Is Mysticism possible in the post-modern world

Week beginning 24 March NO TUTORIAL

Week beginning 31 March TUTORIAL 5

Is the study of the religious brain dangerous to religion?

or

How can we know whether a meme has taken control?

Week beginning 7 April TUTORIAL 5

Is religion the cause of wars?

Week beginning 28 April TUTORIAL 6

What can we learn from Maori land use?

Week beginning 5 May TUTORIAL 7

Do new modes of religious authority give us new answers or new questions?

Week beginning 12 May TUTORIAL 8

Is religion primarily individual or collective?

Week beginning 19 May TUTORIAL 9

Has Religion reached its sell by date?

Essays

Essay topics

The essays should be a thoughtful treatment of a well-defined topic, based on your own thinking and research. The participants are encouraged to come up with their own essay topics, but it essential that they first discuss their plans with the lecturer.

Suggested topics, reading lists and guidelines for the essays will be distributed in class.

The required readings may be used as sources for the essays, but **you must consult at least two other sources**, one of which can be drawn from the readings in the reader. Reading suggestions can be sought from the lecturer concerned or from your tutor.

Encyclopaedias such as *The Encyclopedia of Religion* (New York, N.Y.: Macmillan, 1987) in the Reference Reading Room in the library can be helpful as each article also contains a bibliography, but **the research for the essay must extend beyond such sources**.

Submission of essays and assignments:

Essays and assignments must be placed in the locked assignment box located near the programme administrator's office (HU 318) and students must date and sign the essay register to indicate submission. No responsibility will be taken for assignments left in the box or pushed under doors for which there is no record. Students should keep a copy of all their work until it is returned.

Due dates:

The **first essay (book review) is** to be submitted by **Friday 28th March 2008**

The **second essay is** to be submitted by **Friday 16th May 2008**

You are strongly advised to submit tutorial assignments progressively through the trimester. No tutorial assignments will be accepted after **Friday 23rd May 2008**

Penalties for late essays / assignments:

- 1 percent point per 24 hours will be deducted for late essays, up to 2 weeks from due date.
- To avoid these deductions, an extension may be sought with an explanation in writing. The reason for the extension does not need to be medical; in the event that it is, a medical certificate must be submitted.
- Requests for extensions may be made to the tutor or the course co-ordinator
- If an essay is handed in 2 weeks after the due date and an extension has not been sought, the matter will be referred to the course co-ordinator who will make the final decision as to whether the essay shall be accepted for assessment or not.

Academic Integrity and Plagiarism

Academic integrity is about honesty – put simply it means **no cheating**. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. Plagiarism is **prohibited** at Victoria.

The University defines plagiarism as follows:

Plagiarism is presenting someone else’s work as if it were your own, whether you mean to or not.

‘Someone else’s work means anything that is not your own idea, even if it is presented in your own style. It includes material from books, journals or any other printed source, the work of other students or staff, information from the Internet, software programmes and other electronic material, designs and ideas. It also includes the organization or structuring of any such material.

Plagiarism is not worth the risk.

Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct (www.vuw.ac.nz/policy/studentconduct) and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning
- suspension from class or university
- cancellation of your mark for an assessment or a fail grade for the course.

Find out more about plagiarism and how to avoid it, on the University’s website at: www.vuw.ac.nz/home/studying/plagiarism.html.

Essay 1: Book Review

The review essay:

This is a review essay on a scholarly book on religion. The book should reflect the student's interest in a particular issue relevant to the course. It should be a book that specifically addresses the phenomenon of religion. I have included a **partial** bibliography below of some important titles from which you can select, but note that this is by no means an exhaustive list. You are also free to choose a book on your own, but in this case you must discuss your choice of book with one of the tutors or with the course coordinator.

This essay should be approximately **2,000 words**, and is due on **Friday 28th March** **in the essay box outside Aliko's office, Hunter 318**. The review essay is worth **20%** of the final grade.

Writing essay 1:

A book review must contain two parts. The first will detail the particular contents and argument of the book, and will serve as a summary of the book. This part will demonstrate that the student has effectively read and understood the book.

In the second part of the essay, the student must reflect on the essay's first section in some critical way. Did the author do a good job in relating the content of the particular tradition or issue? Do you agree with the argument that the author is making? What are the book's weaknesses, and what are its strengths? How would you improve the book, or take it further? In sum, what do you **think** about the book? In this second section, you have the opportunity for critical reflection, to make your own voice and opinions heard. Be bold, be creative, be controversial here.

I expect you to read 150-250 pages of a book and reflect on this. Some of these books are quite long, i.e., Victor Turner's *The Forest of Symbols* is over 400 pages. In this case I expect you to read several of the chapters to get a sense of how the author treats religion.

Some of the books listed below are edited volumes. This means that they are a collection of articles/chapters written by different authors. Because these books are written by more than one person, they might not contain a coherent approach to religion. In this case, choose some of the articles they contain and analyze each.

With respect to the book you choose, answer the following questions:

1. What is the book about? Is the author making an argument? What is this argument? Clearly summarise the contents of the book.
2. How does the author view religion? If the author does not give a definition of religion, infer how they view religion. Give a quotation that sums up the author's view of religion. For example, Marx on religion: "Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people." [From "Contribution to the Critique of Hegel's Philosophy of Right."]
3. What does the author feel are the most significant aspects of religion?
4. Does the author claim that religion is essential to human beings?

5. Where does the author “locate” religion? In people, in god, in our DNA, in culture, in our imaginations, in society, etc.?
6. What is the source of data for the author? (Texts, conversations with people, psychological experiments, etc.?)
7. Do you agree with the author’s approach? What are the strengths of this approach, and what are the weaknesses?

Essay 1 Suggested Titles:

Any book by:

Wendy Doniger – Historian of religion, books on Indian and Greek myth
 Bruce Lincoln – Marxist historian of religion, writings range across traditions
 Mircea Eliade – historian of religion, one of the central figures in religious studies
 Johnathan Z. Smith – historian of religion, writings on Judaism and the Western classical world
 Wilfred Cantwell Smith – historian of religion, writings on theory and Islam
 Victor Turner – anthropologist whose studies range from African ritual to hippies

Anthropological Approaches

Bloch, Maurice. *Prey into Hunter: the Politics of Religious Experience.*
 Bloch, Maurice. *Ritual, History and Power: Selected Papers in Anthropology.*
 Douglas, Mary. *Purity and Danger: Analysis of Pollution and Taboo.*
 Douglas, Mary. *Natural Symbols: Explorations in Cosmology.*
 Evans-Pritchard, E. E. *Theories of Primitive Religion.*
 Geertz, Clifford. *The Interpretation of Cultures.*
 Girard, René. *Violence and the Sacred.*
 Klass, Morton. *Ordered Universes: Approaches to the Anthropology of Religion.*
 Levi-Strauss, Claude. *Myth and Meaning: Five Talks for Radio.*
 Levy-Bruhl, Lucien. *How Natives Think.*
 Levy-Bruhl, Lucien. *Primitives and the Supernatural.*
 Malinowski, Bronislaw. *The Foundations of Faith and Morals: an Anthropological Analysis.*
 Malinowski, Bronislaw. *Magic, Science, and Religion.*
 Obeyesekere, Gananath. *Medusa’s Hair.*
 Turner, Victor. *The Ritual Process: Structure and Anti-Structure.*
 Van Gennep, Arnold. *The Rites of Passage.*

Ritual

- Bell, Catherine. *Ritual Theory, Ritual Practice*.
- Hoch-Smith, J. *Women in Ritual and Symbolic Roles*.
- Hultkrantz, Ake. *Shamanic Healing and Ritual Drama: Health and Medicine in Native North American Religious Traditions*.
- Lincoln, Bruce. *Emerging from the Chrysalis: Studies in Rituals: Women's Initiation*.
- Rappaport, Roy. *Ritual and Religion in the Making of Humanity*.
- Smith, Jonathan Z. *To Take Place: Toward Theory in Ritual*.
- Turner, Victor. *The Ritual Process: Structure and Anti-Structure*.

Myth

- Ackerman, Robert. *The Myth and Ritual School: J.G. Frazer and the Cambridge Ritualists*.
- Barthes, Roland. *Mythologies*.
- Eliade, Mircea. *Myth and Reality*.
- Lincoln, Bruce. *Discourse and the Construction of Society: Comparative Studies of Myth, Ritual, and Classification*.
- Veyne, Paul. *Did the Greeks Believe in Their Myths? An Essay on the Constitutive Imagination*.
- Champagne, Roland A. *The Structuralists on Myth: An Introduction*.
- Eliade, Mircea. *Myth and Reality*.
- Jung, Carl G. *Introduction to a Science of Mythology*.
- Levi-Strauss, Claude. *Myth and Meaning: Five Talks for Radio*.
- Strenski, Ivan. *Four Theories of Myth in Twentieth-Century History: Cassirer, Eliade, Lévi-Strauss, and Malinowski*.

Mysticism

- Katz, Steven T. *Mysticism and Philosophical Analysis*.
- Katz, Steven T. *Mysticism and Religious Traditions*.
- Zaehner, R.C. *Zen, Drugs, and Mysticism*.
- Parrinder, Geoffrey. *Mysticism in the World's Religions*.
- Kripal, Jeffrey J. *Kali's Child: The Mystical and the Erotic in the Life and Teachings of Ramakrishna*.
- Kripal, Jeffrey J. *Roads of Excess, Palaces of Wisdom: Eroticism and Reflexivity in the Study of Mysticism*.

Gender/Women

- Bynum, Caroline Walker, S. Harrell & P. Richman. *Gender and Religion: On the Complexity of Symbols*.
- Bynum, Caroline Walker. *Jesus as Mother: Studies in the Spirituality of the High Middle Ages*.
- Bynum, Caroline Walker. *Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women*.
- Christ, Carol P., & Judith Plaskow. *Womanspirit Rising: A Feminist Reader in Religion*.
- Gross, Rita M. *Feminism and Religion: An Introduction*.
- Hawley, John Stratton. *Fundamentalism and Gender*.
- King, Ursula. *Religion and Gender*.

- King, Ursula. *Women and Spirituality: Voices of Protest and Promise*.
- Kinsley, David. *The Goddesses' Mirror: Visions of the Divine from East and West*.

Ruether, Rosemary Radford. *Goddesses and the Divine Feminine: A Western Religious History*.
Ruether, Rosemary Radford. *Gaia & God: An Ecofeminist Theology of Earth Healing*.
Ruether, Rosemary Radford. *New Woman, New Earth: Sexist Ideologies and Human Liberation*.
Ruether, Rosemary Radford. *Sexism and God-Talk: Toward a Feminist Theology*.
Ruether, Rosemary Radford. *Women and Redemption: A Theological History*.

Sociological Approaches

Bellah, Robert N. *Beyond Belief: Essays on Religion in a Post-Traditional World*.
Berger, Peter L. *The Sacred Canopy: Elements of a Sociological Theory of Religion*.
Berger, Peter L., & T. Luckman. *The Social Construction of Reality*.
Durkheim, Emile. *The Elementary Forms of the Religious Life*.
Marx, Karl. *The German Ideology*.
Marx, Karl. *Marx on Religion [edited by John Raines]*.
Simmel, Georg. *Essays on Religion*.
Weber, Max. *The Sociology of Religion*.
Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*.

Psychological Approaches.

Coward, Harold. *Yoga and Psychology: Language, Memory, and Mysticism*.
Freud, Sigmund. *Totem and Taboo*.
Freud, Sigmund. *The Interpretation of Dreams*.
Freud, Sigmund. *The Future of an Illusion*.
Freud, Sigmund. *Civilization and Its Discontents*.
Freud, Sigmund. *Moses and Monotheism*.
Fuller, Andrew R. *Psychology and Religion: Eight Points of View*.
James, William. *The Varieties of Religious Experience*.
James, William. *Essays on Faith and Morals*.
Jung, Carl G. *Introduction to a Science of Mythology*.
Jung, Carl G. *Psychology and Religion*.
Jung, Carl G. *Answer to Job*.
Jung, Carl G. *Man and His Symbols*.
Peterson, Gregory R. *Minding God: Theology and the Cognitive Sciences*.
Ricoeur, Paul. *Freud and Philosophy: An Essay in Interpretation*.
Segal, Robert A. (ed.). *Psychology and Myth*.
Spilk, Bernard, et al. *The Psychology of Religion: An Empirical Approach*.

Important Theoretical Works on Religion

- Alton, Bruce. *Religions and Languages*.
- Bataille, Georges. *Theory of Religion*.
- Beyer, Peter. *Religion and Globalization*.
- Boyer, Pascal. *The Naturalness of Religious Ideas: A Cognitive Theory of Religion*.
- Boyer, Pascal. *Cognitive Aspects of Religious Symbolism*.
- Boyer, Pascal. *Tradition as Truth and Communication: A Cognitive Description of Traditional Discourse*.
- Boyer, Pascal. *Religion Explained*.
- Bruce, Steve. *Choice and Religion: A Critique of Rational Choice Theory*.
- de Vries, Jan. *The Study of Religion: A Historical Approach*.
- Eliade, Mircea. *Patterns in Comparative Religion*.
- Eliade, Mircea. *The Sacred and the Profane*.
- Gadamer, Hans-Georg. *Truth and Method*.
- Gellner, Ernest. *Postmodernism, Reason, and Religion*.
- McCutcheon, Russell. *Manufacturing Religion: The Discourse on Sui Generis Religion and the Politics of Nostalgia*.
- Mol, Hans. *Identity and the Sacred: A Sketch for a New Social-Scientific Theory of Religion*.
- Otto, Rudolf. *The Idea of the Holy: An Inquiry into the Non-rational Factor in the Idea of the Divine and its Relation to the Rational*.
- Preus, J. Samuel. *Explaining Religion: Criticism and Theory from Bodin to Freud*.
- Rappaport, Roy A. *Ecology, Meaning, and Religion*.
- Siebert, Rudolf J. *The Critical Theory of Religion: The Frankfurt School*.
- Smart, Ninian. *The Phenomenon of Religion*.
- Smith, Huston. *Beyond the Post-Modern Mind*.
- Smith, Jonathan Z. *Imagining Religion: From Babylone to Jonestown*.
- Smith, Wilfred C. *The Meaning and End of Religion*.
- Smith, Wilfred C. *Belief and History*.
- Stark, Rodney and William Sims Bainbridge. *A Theory of Religion*.
- Stark, Rodney. *Exploring the Religious Life*.
- Tambiah, Stanley J. *Magic, Science, Religion, and the Scope of Rationality*.

Essay 2:

The second essay will consist of a thoughtful investigation of a question or problem in religious studies. The essay may employ primary sources (scriptures, iconography, field trips, interviews with religious specialists in a given tradition, observation of a ritual, etc.), and/or secondary sources (scholarly views on the topic or the text/ritual/icon, etc.). You can choose a topic question from the list below, or devise one yourself. If you choose a topic not given, please do so in consultation with your tutor and/or lecturer.

Each question below is followed by a short list of sources to get you started. Please note that this is not an exhaustive list.

This essay should be approximately **2,000 words**, and is due on **Friday 16th May 2008 in the essay box outside Alik's office, Hunter 318**. It is worth **30%** of the final grade.

Choose ONE of the following:

1 What has been the impact of 9/11 on our understanding of the place and significance of religion in the contemporary world?

Halliday, Fred, *Two Hours that Shook the World: September 11, 2001 - Causes and Consequences* (London, Saqi, 2002). HV6432 H188 T

Jeurgensmeyer, Mark, *Violence and the Sacred in the Modern World* (London, Frank Cass, 1992) BL65 V55 V795

Lincoln, Bruce, *Holy Terrors: Thinking about Religion after September 11* (Chicago, University of Chicago Press, 2002) BL65 T47 L736 H

Williams, Rowan, *Writing in the Dust: Reflections on 11th September and its Aftermath* (London, Hodder & Stoughton, 2002). BT736.15 W726 W

2 Is God in our genes?

Atran, Scott, *In Gods We Trust: The Evolutionary Landscape of Religion* (New York, Oxford University Press, 2002). BL53 A882 G

Rolston, Holmes, *Genes, Genesis, and God: Values and their Origins in Natural and Human History* (Cambridge, Cambridge University Press, 1999). BJ1311 R755

Boyer, Pascal, *Religion Explained* (London, Heinemann, 2001). BL53 B791 R

3 Is Osama bin Laden's claim to speak and act on behalf of Muslims justified?

Bergen, Peter, *Holy War Inc.: Inside the Secret World of Osama bin Laden* (London, Phoenix, 2002). HV6430 B55 B495 H 2002

Bodansky, Yossef, *Bin Laden: The Man Who Declared War on America* (Rocklin, CA, Rima, 1999). HV6430 B55 B666 B

Esposito, John, *Unholy War: Terror in the Name of Islam* (New York, Oxford University Press, 2002). HC6431 E77 U

Katz, Samuel, *Relentless Pursuit: The DSS and the Manhunt for the al-Qaeda Terrorists* (New York, Forge/Tom Doherty, 2002). HV6433 M52 K19 R

Wright, Robin, *Sacred Rage: The Wrath of Militant Islam* (New York, Simon & Schuster, 2001). DS63.1 W952 S

- 4 **If there is no God is anything permissible?**
 Hauerwas, Stanley, *Peaceable Kingdom* (London, Notre Dame University Press, 1983).
 MacIntyre, Alasdair, *After Virtue: A Study in Moral Theory* (London, Duckworth, 1981, chapter 1).
 BJ1012 M152 A
 Stout, Jeffrey, *Ethics after Babel: The Languages of Morals and their Discontents* (Boston, Beacon Press, 1988). Call: BJ1012 S889 E
- 5 **Is 'fundamentalism' modernist or counter-modernist religion?**
 Ali, Tariq, *The Clash of Fundamentalisms: Crusades, Jihads and Modernity* (London, Verso, 2002). BP163 A398 C
 Almond, Gabriel; Appleby, Scott, Sivan, Emmanuel (eds) *Strong Religion: The Rise of Fundamentalisms Around the World* (Chicago, University of Chicago Press, 2003).
 Bruce, Steve, *Fundamentalism* (Malden, Mass., Polity Press, 2001). BL238 B887 F
 Harris, Harriet A., *Fundamentalism and Evangelicals* (Oxford, Oxford University Press, 1998).
 BT82.2 H314 F
 Lawrence, Bruce B., *Defenders of God: The Fundamentalist Revolt against the Modern Age* (San Francisco, Harper & Row, 1989). BT82.2 L419 D
 Madan, T. N., *Modern Myths, Locked Minds: Secularism and Fundamentalism in India* (Delhi, Oxford University Press, 1998). BL2765 I5 M178 M
 Melling, Philip, *Fundamentalism in America* (Edinburgh, Edinburgh University Press, 1999).
 BT82.2 M526 F
 Misztal, Bronislaw, *Religion and Politics in Comparative Perspective: Revival of Religious Fundamentalism in East and West* (Westport, CT, Praeger, 1992).
 BT82.2 R382
 Riesebrodt, Martin, *Pious Passion: The Emergence of Modern Fundamentalism in the United States and Iran* (Berkeley, University of California Press, 1993).
 BT82.2 R561 F E
 Tibi, Bassam, *The Challenge of Fundamentalism: Political Islam and the New World Disorder* (Berkeley: University of California Press, 1998). BP173.7 T553 C
- 6 **Why is William Connolly not a secularist?**
 William E. Connolly, *Why I am not a Secularist* (Minneapolis, University of Minnesota Press, 1999). BL65 P7 C743 W
- 7 **Is Freud right about religion?**
 Freud, Sigmund, *The Future of an Illusion* (New York, Liveright, 1928). BF53 F889
 Freud, Sigmund, *Totem and Taboo: Resemblances between the Psychic Lives of Savages and Neurotics* (London, Routledge, 1919). BF173 F8891 T
 Freud, Sigmund, *Civilization and its Discontents* (London, Hogarth Press, 1963).
 BF173 F8891 C2
 Kung, Hans, *Freud and the Problem of God* (New Haven, Yale University Press, 1979). BL51 K96 F
 Gay, Volney, *Reading Freud: Psychology, Neurosis, and Religion* (Chico, CA, Scholars Press, 1983). BF175 G285 R
- 8 **What is the understanding of *jihad* in Islam?**
 Rashid, Ahmed, *Jihad: The Rise of Militant Islam in Central Asia* (New Haven, Yale University Press, 2002). DS329.4 R224 J
 Firestone, Reuven, *Jihad: The Origin of Holy War in Islam* (New York, Oxford University Press, 1999). BP182 F523 J

Kepel, Gilles, *Jihad: The Trail of Political Islam* (London, I.B. Tauris, 2002).
BP173.7 K38 J E

9 **What impact has feminism had on religion? Answer with reference to more than one religious tradition.**

Goldenberg, Naomi (ed), *Changing of the Gods: Feminism and the End of Traditional Religions* (Boston, Beacon Press, 1979). BL458 G618 C

Gross, Rita, *Feminism and Religion* (Boston, Beacon Press, 1996). BL458 G878 F

Haddad, Y. and Esposito, John L. (eds), *Daughters of Abraham: Feminist Thought in Judaism, Christianity, and Islam* (Gainesville, FL, University Press of Florida, 2001). BM729 W6 D238

Juschka, Darlene M. (ed), *Feminism in the Study of Religion: A Reader* (New York, Continuum, 2001). BL458 F329 I

King, Ursula (ed), *Religion and Gender* (Oxford, Blackwell, 1995). BL65 S4 R382

Manning, Christel (ed), *God Gave Us the Right: Conservative Catholic, Evangelical Protestant, and Orthodox Jewish women Grapple with Feminism* (New Brunswick, N.J., Rutgers University Press, 1999). BT704 M283 G

Sharma, Arvind, Young, Katherine K (eds), *Feminism and World Religions* (Albany, N.Y., State University of New York Press, 1999). BL458 F329

10 **Does the rational choice theory of religion work?**

Stark, Rodney, *One True God: Historical Consequences of Monotheism* (Princeton, N.J., Princeton University Press, 2001). BL221 S796 O

Stark, Rodney, *Theory of Religion* (New York, P. Lang, 1987).

BL48 S795 T 2

Bruce, Steve, *Choice and Religion: A Critique of Rational Choice Theory* (Oxford, Oxford University Press, 1999). BL60 B887 C

11 **What the differences between the different religious visions of heaven, paradise and salvation?**

Collins, Steven, *Nirvana and other Buddhist Felicities: Utopias of the Pali Imaginaire* (Cambridge, Cambridge University Press, 1998). BQ4263 C712 N

McDannell, Colleen, Lang, Bernhard, *Heaven: A History* (New Haven, Yale University Press, 1988). BT846.2 M136 H

McGrath, Alister, *A Brief History of Heaven* (Oxford, Blackwell, 2002).

BT846.3 M147 B

Esposito, John, *Islam: The Straight Path* (New York, Oxford University Press, 1988). BP161.2 E77 I

Rippin, Andrew, *Muslims: Their Religious Beliefs and Practices* (London, Routledge, 1990).

BP161.2 R593 M

Russell, Burton, *A History of Heaven* (Princeton, N.J., Princeton University Press, 1997). BT846.2 R964 H

Waines, David, *An Introduction to Islam* (Cambridge, Cambridge University Press, 1995) BP161.2 W141 I

Wright, Edward, *The Early History of Heaven* (New York, Oxford University Press, 2000). BM645 H43 W951 E

12 **Is Girard's argument about religion and violence plausible?**

Girard, Rene, *Violence and the Sacred* (Baltimore, Johns Hopkins University Press, 1977). BL600 G518 V

13 **Is capitalism a religion?**

- Goodchild, Philip, *Capitalism and Religion: The Price of Piety* (London, Routledge, 2002). HB72 G646 C
- Pattison, Stephen, *The Faith of the Managers: When Management Becomes Religion* (London, Cassell, 1997). HD38.2 P321 F
- 14 **Can there be Christianity without God?**
 Billington, Ray, *Religion Without God* (London, Routledge, 2002).
 BL2747.3 B598 R
 Cupitt, Don, *After God* (London: Weidenfeld & Nicolson, 1997). BD215 C974 A
 Geering, Lloyd, *Christianity Without God* (Wellington, Bridget Williams, 2002).
 BT83.5 G298 C
- 15 **Can one really be a consistent religious relativist?**
 Ariel, Yoav, Biderman, Shlomo, Rotem, Ornan, *Relativism and Beyond* (Leiden, Brill, 1998).
 BD221 R382
 Dean, Thomas, *Religious Pluralism and Truth* (New York, State University of New York Press, 1995). BL85 R382 PA
 Lewis, Charles, *Relativism and Religion* (Basingstoke, Macmillan, 1995). BL51 R382 McClendon,
 James William, Smith, James, *Convictions: Defusing Religious Relativism* (Valley Forge, PA,
 Trinity Press International, 1994). BL51 M126 C 1994
 Trigg, Roger, *Rationality and Religion: Does Faith Need Reason?* (Oxford, Blackwell, 1998). Call:
 BL51 T828 R
- 16 **Why are there celibate monks and nuns in Buddhism and Christianity?**
- 17 **Is 'New Age' spirituality religion?**
 Bloch, Jon P., *New Spirituality, Self, and Belonging: How New Agers and Neo-Pagans Talk about Themselves* (Westport, CT, Praeger, 1998). BP605 W48 B651 N
 Hanegraaff, Wouter J, *New Age Religion and Western Culture* (Leiden, Brill, 1996). BP605 N48 H237 N
 Heelas, Paul, *The New Age Movement* (Oxford, Blackwell, 1996). BP605 N48 H458 Pearson,
 Joanne (ed), *Belief Beyond Boundaries: Wicca, Celtic Spirituality and the New Age* (Aldershot, Ashgate, 2002). BP603 B431
 Roberts, Richard, *Religion, Theology, and the Human Sciences* (Cambridge, Cambridge University Press, 2002). BL60 R646 R
 Rothstein, Mikael (ed), *New Age Religion and Globalization* (Aarhus, Aarhus University Press, 2001). BP605 N48 N532
- 18 **New Zealand religion is 'beer, racing and rugby'. Discuss**
 Bluck, John, *Long, White & Cloudy: In Search of a Kiwi Spirituality* (Christchurch, Hazard Press, 1998). BL2615 B658 L
 Breward, Ian, *Religion and New Zealand Society* (Dunedin, Presbyterian Historical Society of New Zealand, 1979). BR1488 A1 B847 R
 Colless, Brian (ed), *Religion in New Zealand Society* (Palmerston North, Dunmore Press, 1980).
 BL2615 R382
 Donovan, Peter (ed), *Religions of New Zealanders* (Palmerston North, Dunmore Press, 1996).
 BL2615 R382 O 2ed
 Ellwood, Robert S, *Islands of the Dawn: The Story of Alternative Spirituality in New Zealand* (Honolulu, University of Hawaii Press, 1993). BL2615 E47 I
 Geering, Lloyd, *2100 A Faith Odyssey: The Changing Face of New Zealand Religion* (Wellington, St Andrews Trust, 1995). BR1483 N5 G298 T

Mol, Hans, *The Fixed and the Fickle: Religion and Identity in New Zealand* (Waterloo, Ontario, Wilfrid Laurier University Press, 1982). BL2615 M717 F
Swain, Tony (ed), *The Religions of Oceania* (London, Routledge, 1995).
BL2600 S971 R

19. **Why would a low caste Hindu convert to Christianity or Buddhism?**

Copley, Antony, *Religions in Conflict: Ideology, Cultural Contact, and Conversion in Late-Colonial India* (Delhi, Oxford University Press, 1997). BV3265.2 C784 R

Hardgrave, Robert, *The Nadars of Tamilnad: The Political Culture of a Community in Change* (Berkeley, University of California Press, 1969). DS485 M277 H259 N

Viswanathan, Gauri, *Outside the Fold: Conversion, Modernity, and Belief* (Princeton, N.J.: Princeton University Press, 1998). BL639 V834 O

Oddie, Geoff (ed), *Religious Conversion Movements in South Asia: Continuities and Change, 1800-1900* (Richmond, Surrey: Curzon Press, 1997). BL1055 O22 R

20. **Is Hindu nationalism a religion?**

Nandy, A, *Creating a Nationality: the Ramjanmabhumi Movement and Fear of the Self* (Delhi: Oxford University Press, 1995). HN683 C912

Ludden, David E. (ed), *Contesting the Nation: Religion, Community, and the Politics of Democracy in India* (Philadelphia, University of Pennsylvania Press, 1996). DS422 C64 C761

Pandey, Gyanendra, *Hindus and Others: The Question of Identity in India Today* (New Delhi, Viking, 1993). DS422 C64 H662

21. **A topic agreed in consultation with the lecturer**

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

It is mandatory to use a correct citation style in academic writing. The departmental standard in Religious Studies at VUW is the version of Chicago Style most usually found in the humanities, as defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library (ask at the Reference desk), at Call No. Z253 C532 15ed. However, the following information will be sufficient for most of your basic needs.

NOTE that the citation style differs for a footnote and the bibliography at the end of your essay. For each type of source, we have listed each example in both forms.

NOTE ALSO that this format is (confusingly) often NOT followed exactly in your Course Outline! This problem will be rectified in future years; for the present, please do not use the Course Outline citations as your model. Alike – by now this should not be an issue Right?

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

Book – single author

Footnote:

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

Bibliography:

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

Book – two or three authors

Footnote:

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

Bibliography:

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

Journal article – single author

Footnote:

Abe Masao, trans., “Shobogenzo Genjokoan,” *The Eastern Buddhist* 5:2 (October 1972): 132.

Bibliography:

Abe, Masao, trans. “Shobogenzo Genjokoan.” *The Eastern Buddhist* 5:2 (October 1972): 129-140.

Journal article – two or three authors

Footnote:

Helen Hardacre and Abe Yoshiya, “Some Observations on the Sociology of Religion in Japan: trends and methods,” *Japanese Journal of Religious Studies* 5:1 (1978): 18.

Bibliography:

Hardacre, Helen, and Abe Yoshiya. “Some Observations on the Sociology of Religion in Japan: trends and methods.” *Japanese Journal of Religious Studies* 5:1 (1978): 5-27.

Web site

Footnote:

Bhikkhu Thanissaro, trans., “Bhikkhu Patimokkha: The Bhikkhus’ Code of Discipline,” <http://www.accesstoinsight.org/tipitaka/vin/sv/bhikkhu-pati.html> (accessed July 26 2006).

Bibliography:

Bhikkhu, Thanissaro, trans. “Bhikkhu Patimokkha: The Bhikkhus’ Code of Discipline.” <http://www.accesstoinsight.org/tipitaka/vin/sv/bhikkhu-pati.html> (accessed July 26 2006).

How to cite in the body of your essay

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence. Note that some other stylistic conventions use what is called “in-text citation”, where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read.

HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE, and you should consistently use footnotes indicated by superscript numbers ONLY.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,¹ but wrong to write it like this². One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.³

When you refer to the same source several times in a row,⁴ you can use *Ibid* and the page number.⁵ If it is the same page number, then *Ibid.* is sufficient.

If you cite source A, then cite one or more other sources,⁶ and then return to source A,⁷ it is best to repeat only the author’s name,⁸ a shortened title, and the page number cited,⁹ rather than to repeat the full citation.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.*, and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

¹ Random footnote.

² Random footnote.

³ Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

⁴ *Ibid.* [this means it is page 27 exactly like the preceding footnote]

⁵ *Ibid.*, 36. [This means it is the same source with a different page number]

⁶ T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

⁷ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

⁸ T. N. Madan, *Non-Renunciation*, 38-40

⁹ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion*, p. 113.