Reli 107

Religion, Law and Politics

School of Art History, Classics and Religious Studies

Trimester 1, 2009

RELI 107

RELIGION, LAW, AND POLITICS

Course co-ordinator:	**Dr Geoff Troughton geoff.troughton@vuw.ac.nz**
	Room: HU 319
	Phone: 463 5590
Tutors:	**tba**
Where and when:	**Lectures: HU 323**
	Wednesday 1:10 – 3:00
	Tutorials: Times and Seminar Room TBA.
Course Dates	**Commencement: March 4th 2009**
	Mid trimester break: April 13th – 26th 2009
	End of teaching: June 5th 2009
	University Examination Period: June 8th – July 1st 2009
	Mid year break: July 2nd – 12th 2009

Religious Studies is at Hunter. The programme administrator, Aliki Kalliabetsos, is in HU 318 (ext 5299), aliki.kalliabetsos@vuw.ac.nz. **Notices regarding the course or any information on changes will be posted on the department notice board outside her office. Notices will also be communicated to students via emails sent from Blackboard. Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.**

Office Hours: The main office is open Monday - Friday, 9.30 – 12:00 noon and 2:30 - 3.30 pm. You can arrange to meet with Geoff Troughton by appointment, and he will also answer all emails promptly.

Course outline

1 The course and its aims:

The paper explores the connections between religious values, law and political process.

RELI 107 is the first step in a stream of politics-related papers in religious studies. It is also a useful broadening subject for students intending to major in Law, Politics, Public Policy and related areas.

From the 'war on terror' to the rise of 'family values' politics, understanding religion is an extremely important part of understanding the modern world. This paper offers information and critical skills which will enable you to draw connections between international events and developments in religious studies and legal and political theory.

The paper uses a mixture of presentation formats and speakers to make connections between theory and practice.

2   The learning objectives for this course are of three kinds:

i. Content objectives

To provide students with the information and critical skills to:

- Identify distinctive religious strands which have shaped the polities of NZ and other western societies
- Account for the different place of religion in the respective political cultures of the societies studied
- Critically interpret current religious or religiously-charged controversies, including (but not restricted to) legal protection of religious freedom; war, peace and violence; and gender and sexual politics.

ii. Academic skills objectives

To foster the ability to:

- Read, summarise and analyse a range of literature in the disciplines of religious studies, law and political science
- Draw connections between the orientations and issues of concern in each discipline
- Critically analyse cutting-edge issues in public life from the perspective of the interrelationship of religion, law and politics
- Write a consistent and coherent argument

iii. Discipline-focused objectives:

- To model an interdisciplinary approach to the study of religion, supplementing the approaches modeled in other RELI papers
- To provide students with the skills and knowledge to progress to higher-level RELI papers
- To enable students majoring in other disciplines to bring a sensitivity to religious issues to bear in relevant areas

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

The quizzes ensure that students read and think about the required readings prior to lectures and tutorial discussion. They also allow for continuous feedback on levels of understanding and development of the analytical skills required in the essays.

The library assignment provides practical training in the techniques of information retrieval and referencing relevant to this paper, and provides a structure within which students can begin guided work towards the essay.

The essay allows students to apply their analytical skills to information retrieved through library research on a set topic. Essays demonstrate the students' level of proficiency in finding, understanding, and using sources. They develop the skills of critical reading, analysis and organizing material necessary for continued study. The process also gives the

opportunity to develop more in-depth knowledge of an area covered in the lectures and weekly readings.

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

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.

4   This course is delivered through a combination of lectures and tutorials.

The **lecture programme** follows. 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.

Lectures are an essential part of the course, and your attendance is encouraged in the strongest possible terms. **Lectures do not merely repeat the content of the readings**; rather, the course is designed as an integrated combination of lectures, readings and tutorials, and *all* components are necessary for students to do well.

5   **Tutorials** are held weekly, and deal with topics which complement the lecture programme. They provide an opportunity to discuss aspects of the course in a small group and develop the ability to contribute to discussions. Tutorials also include time given to explaining requirements for assessed work, and development of skills relevant to that work.

The mandatory requirements for this course are: submission of the library assignment, essay, and the class test, attendance at a minimum of 80% of tutorials.

6   **Assessment requirements:** The course is internally **assessed** by means of one long essay, six short quizzes, one library assignment and once class test as follows:

- **1 library assignment,** as set out below, due on **8 April,** worth **20%** of the final grade
- **1 essay** of **2,000 words,** due on **13 May,** worth **30%** of the final grade
- **6** brief, simple **quizzes** based on the content of the compulsory readings, administered during lectures, collectively worth **15%** of the final grade
- A **class test** on **3 June** worth **35%** of the final grade

The essay and library assignment are to be submitted in electronic form on Blackboard, AND to the assignment box outside the Religious Studies office (HU 318).

NOTE: electronic submission via Blackboard alone is not sufficient. Please make sure that you provide hard copy to Religious Studies office. When you do this, please sign the sheet to document that you submitted your assignment, and when. No responsibility will be accepted for **assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

The marks for all quizzes will be added up and averaged to calculate the 15% of the overall grade for that component. Missing quizzes will receive a grade of 0/5.

7   **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]

8   **Required text:** There is no set textbook. The RELI 107 *Course Reader* should be obtained from the Student Notes shop at a cost of approximately $35.

9   **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 or go to the Academic Policy and Student Policy sections on:

http://www.victoria.ac.nz/home/about/policy

This website also provides information for students in a number of areas including Academic Grievances, Student and Staff conduct, Meeting the needs of students with impairments, and student support/VUWSA student advocates.

10   **Academic integrity and plagiarism**
Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. "someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or staff
- The work of other students or staff
- Information from the Internet
- Software programs and other electronic material
- Designs and ideas
- The organization or structuring of any such material

Find out more about plagiarism, and how to avoid it, on the University's website:
http://www.victoria.ac.nz/home/study/plagiarism.aspx

11   **The religious Studies Programme Uses the Software "Turnitin" to check Student Work for Plagiarism:** Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. At the discretion of the head of School, handwritten work may be copy typed by the School and subject to checking by Turnitin. You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.

12   **Manaaki Pihipihinga Maori and Pacific Mentoring programme** (FHSS & FCA)
Academic Mentoring for Maori and Pacific students studying at all levels in the above Faculties. Weekly sessions for an hour with a mentor to go over assignments & any questions from tutorials or lectures. Registered students can use the facilities study rooms & computer suite, at any time, at Kelburn & Pipitea. There is a mature student and Post grad network.If you would like to register as a mentor or mentee please contact or pop in & see the coordinator, Melissa Dunlop, Programme Coordinator, 109 D, 463 6015,
Email: Maori-Pacific-Mentoring@vuw.ac.nz, 14 KP: back courtyard

13   **Aegrotat regulations apply** to internally assessed courses. Students who cannot submit or complete the course requirements due to illness or some other impairment may apply for an aegrotat pass. Applications may be submitted concerning tests or for other assessment items which are due at most three weeks before the day on which lectures cease for the course, and for which no alternative item of assessment could reasonably be substituted or extension time granted. (refer to aegrotat provisions in section 4.5 of the Assessment statute.

14   **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.

15   **Student Learning Support Services:** A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at Level 0 Kirk, facing Hunter Courtyard tel: 463 5999.

16   **Supplementary Materials:** A website of materials related to RELI 107 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

17   **This course is evaluated by UTDC.**

Lecture Programme

The **lectures (HU 323, Wednesday, 1:10 – 3:00pm)** constitute the core of the course. Readings supplement the lectures, but do not substitute for them (nor vice versa). It is crucial for both the class test and the essays that students *both* attend all lectures *and* do all readings.

UNIT 1   **GODS AND NATIONS**

4 March (Week 1)   Right, wrong and rules: religion and the law (GT)

11 March (Week 2)   God, nation and power: religion and politics (GT)

18 March (Week 3)   Religion and faith in the public square (JB)

25 March (Week 4)   Law and society: perspectives on Islam (AG)
                        Library Assignment prep

1 April (Week 5)   Religion and recent elections (GT)
                        Library Assignment prep

UNIT 2   **GOD, SEX AND THE STATE**

8 April (Week 6)   'Family values' politics (GT)

NB: Library Assignment due today (Wednesday 8 April)

MID-TRIMESTER BREAK, 12 APRIL – 25 APRIL

29 April (Week 7)   Religion and marriage in dispute (GT)
                        Essay prep

6 May (Week 8)   Abortion and the politics of birth (JB)

UNIT 3   **VIOLENCE, PEACE AND THE SACRED**

13 May (Week 9)   Religion, violence and children in New Zealand: the s.59 debates (GT)

NB: Essay due today (Wednesday 13 May)

20 May (Week 10)   Religion and violence in colonial New Zealand (PM)

27 May (Week 11)   Religion and reconciliation (CM)

3 June (Week 12)   **CLASS TEST**

Tutorial Programme

The required readings are essential background for the lectures and tutorials. Weekly readings should be completed **before each lecture.** Quizzes will be based on the **required** readings; readings will be further discussed in the tutorials. The readings are all found in the *RELI 107 Course Reader,* which can be purchased at the Student Notes shop.

UNIT 1   **GODS AND NATIONS**

2-6 March (Week 1)   **No tutorial: tutorial groups will be assigned this week**

9-13 March (Week 2)   **God, nation and power: religion and politics**

Key concepts: Establishment; Separation of Church and State; Secular State; Civil Religion; Commitment; Ideology; Convictions; Conscience Vote; Compromise

Focus: In what ways does religion appear in the political sphere? What role does religion play in the formation of national identity?

16-20 March (Week 3)   **Religion and faith in the public square**

Key Concepts: Secularism; Separation of Church and State; Private; Public; Moral Issue

Focus: How relevant is a politician's religious faith to their public life? Do arguments based on religious faith have a legitimate place in political discourse? In what different ways might faith and politics interact?

23-27 March (Week 4)   **Law and society: perspectives on Islam**

Key concepts: Shari'a; Fiqh; 'Assessment of Actions'

Focus: Through what kinds of systems do Muslims answer questions according to legal frameworks?

UNIT 2   **GOD, SEX AND THE STATE**

30 Mar – 3 April (Week 5) **Religion and recent elections**

Key concepts: Civil Religion; Theocracy; Democracy; Christian Nationalism; Evangelicalism; Fundamentalism; Religious Right; Dog-Whistle

Focus: In what ways can religion play a role in elections? Is there any reason to worry about any of them?

6-10 April (Week 6)   **'Family values' politics**

Key Concepts: Family; Nuclear Family; 'Family Values'; Liberalism; Conservatism; Feminism; State Intervention

Focus: How do you account for the recent rise of 'family values' politics? Why do politicians find 'the family' such an attractive concept, and how do religious messages contribute to its political success?

MID-TRIMESTER BREAK, 12 APRIL – 25 APRIL

27 April-1 May (Week 7)   Religion and marriage in dispute (GT)

Key Concepts: Companionate Marriage; Protestantism; Civil Marriage; Sacrament; Covenant; Civil Union; Secularisation

Focus: To what extent have Christian attitudes to marriage changed over time? Is there anything sacred about marriage?

4-8 May (Week 8)   Abortion and the politics of birth

Key Concepts: Conception; Viability; Quickening: Pro-Life; Pro-Choice

Focus: Why do ideas about the morality of abortion change? Why does it attract so much attention in some religious traditions, and not in others?

UNIT 3   VIOLENCE, PEACE AND THE SACRED

11-15 May (Week 9)   Religion, violence and children in New Zealand

Key Concepts: Punishment; Human Rights; Tradition; Conservative

Focus: Why did religion and religious arguments have such a prominent profile in debates about the repeal of s.59 of the Crimes Act?

18-22 May (Week 10)   Religion and violence in colonial New Zealand

Key Concepts: Indigenous Religion; Colonisation; Resistance; Prophecy; Millenarianism

Focus: In the history of New Zealand, was religion more a force for colonisation or a means of resistance to it?

25-29 May (Week 11)   Religion and reconciliation

<u>Key concepts</u>: Responsibility; Justice; Reconciliation; Apology; Reparation; Retribution

<u>Focus</u>: What responsibilities do present generations have for the wrongs of the past? Is an institution like the Truth and Reconciliation Commission legitimate in a liberal democracy?

1-5 June (Week 12)   NO TUTORIAL: CLASS TEST

<u>Additional Reading</u>:
Ward, Keith. *Is Religion Dangerous?* Oxford: Lion, 2006, pp. 25-55.

Library Assignment

The library is a huge and valuable resource that you have free at your fingertips for the duration of your education. Making good use of it, and acquiring the skills to do so, is an indispensable part of your education.

Part of the purpose of this assignment is to help you get the most out of the library. Some lecture time will be devoted to a guest from the VUW library who will introduce relevant resources in the library, and the skills you need to do this assignment – and write good essays.

A second purpose is to practice the skill of **identifying an author's thesis, or argument**. This is an essential academic skill for two reasons. First, it helps you to understand an author's ideas in relation to other positions on a topic – their place in the academic 'conversation'. Second, having a thesis, or argument, is essential to all good essay writing, so this is practice at thinking about argument formation.

Due: **Wednesday 8 April 2009**

The library assignment is worth 20**%** of your final grade for this course.

It is designed to build your skills in:
- Finding materials for an essay
- Identifying different kinds of source material
- Critical analysis of an author's position on a topic

Completing this assignment will also help you prepare for the main piece of assessment for this course, your essay. The two pieces of work are designed to be complementary.

Instructions:

To complete this assignment, you need to choose your topic for the essay first. Essay topics can be found in the Course Outline. Please make sure to **write your chosen topic clearly** at the beginning of your Library Assignment.

Having chosen your topic:

1. Use the library catalogue to find **THREE** academic books from the Victoria University Library which:

    a. Are not listed in the bibliography or class notes
    b. Are likely to provide useful material for the topic you have chosen for your essay

2. Using the Academic Onefile, ProQuest, or ATLA databases, find **THREE** refereed/peer-reviewed academic journal articles (either from e-journals or printed journals) which relate to the topic you have chosen for your essay

3. Print the **abstracts** for the articles from the database and submit them as attachments with your Library Assignment

Note: the purpose of printing these is to demonstrate your use of one of the listed databases, and the 'refereed' status of the source. Therefore, it is essential that you print the page. DO NOT simply copy and paste the abstract contents into the body of your assignment.

4. Compile all the sources you have found into a **bibliography**, following the appropriate conventions for citation of books and journal articles. This must be completed in the Chicago style, as exemplified in the Course Outline.

5. Write a brief (c.350 words each) analysis of the journal articles you have found. Each analysis should be completed under the following sub-headings:

   a. Argument (summarise the author's main argument)
   b. Evidence (survey the key evidence supplied in support of this argument)
   c. Alternative interpretations (outline what position(s) the author is refuting – whether implied or stated)
   d. Evaluation (briefly indicate whether you agree or disagree with the author's position – whether their view is persuasive or not, and why)

Assessment criteria:

Your Library Assignment will be graded on the basis of three key criteria:

- **Content**: completion of all components of the assignment, as instructed

- **Communication**: use of correct bibliographic form, and clarity of expression

- **Critical analysis**: quality with which the authors' key arguments are identified and evaluated

Essay

Essay writing is one of the most important components of your entire education. It develops key skills like:

> **critical thinking** (in analysing your materials);
> **creative thinking** (in conceiving of an original argument);
> **communication** (in articulating your ideas).

Please note that considerable time will be given during tutorials to explaining how to write successful essays. Your tutors will carefully explain what we are looking for, and how to do it. Look out for tips during lectures too.

Due: **Wednesday 13 May 2009**

The essay is worth **30%** of your final grade for this course.

The essay should be a thoughtful treatment of a well-defined topic, based on your own thinking and research. It should be no longer than **2000 words**.

Select a question from one of the following:

1. 'Bringing religion into political debate debases both'. Discuss, with reference to one issue you have studied in RELI 107.

2. Does the public have a right to know a political candidate's religious beliefs?

3. Critically analyse the role of religion in one recent election.

4. How important is religion in current New Zealand politics?

5. 'Sexuality is a private matter and neither church nor state should try to regulate it'. Discuss, using specific examples.

6. Does religion help or hinder resolution of political conflicts? Discuss, with reference to at least one specific example.

Further instructions:

The required readings may be used as sources for the essays. You may also use the readings from your Library Assignment. However, your bibliography must include **at least two other sources**, and contain **not less than eight items**. Additional reading suggestions may also be given in lectures.

Encyclopedias such as *The Encyclopedia of Religion* (New York: 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**.

Assessment criteria:

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

- focus
- organisation
- argumentation
- research and comprehension
- referencing and style

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

GENERAL POLICIES ON SUBMISSION OF ASSIGNMENTS

Penalties for late essays / assignments:

- The standard Religious Studies programme penalty of 2% per 24 hours will be deducted for late essays and assignments. After 14 days essays will still be accepted as part mandatory course requirements, but will receive 0%

- Essays submitted more than 14 days late will not be accepted for assessment unless prior written arrangement has been made with the course co-ordinator.

- Essays submitted late due to medical or personal reasons must be given to the programme administrator accompanied by a certificate from a doctor or other professional.

Submission of electronic and paper copies:

Remember that essays and assignments must be placed in the locked assignment box located near the programme administrator's office, Hunter 318, and students must date and sign the essay register to indicate an essay has been submitted. **No responsibility will be taken for assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

Essays **must also be submitted electronically** via the Blackboard site. Essays not received by email by 5 p.m. on the due date will be treated as late, and penalised accordingly, just as essays not received in paper copy by the due date.

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

What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you MUST cite your sources in ALL cases. This means you should basically do two things:

> (1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use **quote marks** around all words that are not yours; and

> (2) You should **footnote** your source for all **direct quotes** (see (1)), **facts, ideas, ways of approaching your problem, sources of inspiration**, etc. – in other words, you should **acknowledge your source in absolutely ALL cases** where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . . "; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to **phrase your writing** in the body of your essay so that your **debts to your sources are clear**, where possible. Use phrases such as, "According to Smith," "Following Scrimgeour, we might say that . . . " "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

How to cite

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

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

<u>Book – single author</u>

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

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

Book – two or more authors

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

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

Chapter or article in edited multi-author volume

Footnote:
James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions,* ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

Bibliography:
McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions,* ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

Translated book

Footnote
Sigmund Freud, *The Future of an Illusion,* trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

Bibliography
Freud, Sigmund. *The Future of an Illusion.* Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

Journal article – single author

Footnote:
Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

Bibliography:
King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

Journal article – two or three authors

Footnote:
Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5, no. 1 (1978): 18.

Bibliography:
Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5, no. 1 (1978): 5-27.

Web site

Footnote:
Paul Kingsbury, "Inducing a Chronology of the Pali Canon," http://www.ling.upenn.edu/~kingsbur/inducing.pdf (accessed March 28, 2008).

Bibliography:
Kingsbury, Paul. "Inducing a Chronology of the Pali Canon." http://www.ling.upenn.edu/~kingsbur/inducing.pdf (accessed March 28, 2008).

Reference work (e.g. encyclopaedia or dictionary)

Footnote:
Encyclopaedia Britannica, 15th ed., s.v. "Sufism."

Footnote:
Oxford English Dictionary, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

Sacred texts
Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

The Bible

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

> . . . as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

> ". . . Absolom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

> . . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

> **Footnote:**
> Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

> *The New Oxford Annotated Bible: The Holy Bible.* Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

The Qur'an

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

> "Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

> **Footnote:**
> In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition),* trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

> **Bibliography:**
> *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*. Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

Buddhist and Indian texts

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

> **Footnote:**
> "The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the* Dīgha Nikāya, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

> **Bibliography:**
> Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the* Dīgha Nikāya. Boston: Wisdom Publications, 1995.

How to cite in the body of your essay

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called "in-text citation", where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. HOWEVER, **IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'an), and you should consistently use footnotes indicated by superscript numbers ONLY.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,[1] but wrong to write it like this[2]. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.[3]

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.[4] If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.[5]

If you cite source A, then cite one or more other sources,[6] and then return to source A,[7] it is best to repeat only the author's name,[8] a shortened title, and the page number cited,[9] rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

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

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[1] Random correct placed footnote.

[2] Random incorrectly placed footnote.

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

[4] Ibid., 36. [This means the reference is to the same source, but with a different page number.]

[5] Ibid. [This means page 36, exactly like the preceding footnote.]

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

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

[8] Madan, *Non-Renunciation*, 38-40.

[9] Robinson and Johnson, *The Buddhist Religion*, 115.