

RELI 327

Special Topic: The Body in Religion

READ THIS OUTLINE! It will be assumed that its contents have been communicated to students, and ignorance of information contained in it will not be considered an excuse for failure to meet the course requirements.

Course co-ordinator: Michael Radich 463 9477, HU 216, michael.radich@vuw.ac.nz
Where and when: Lectures: MYLT (Murphy) 220
Wednesday 1:10-3:00 p.m.
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 p.m.** You can arrange to meet with Michael Radich in his office by appointment, and he will also answer all emails promptly.

Course outline

1 The course aims:

In this course, we will explore issues related to the role and understanding of the body in religions, drawing on several major religious traditions. The course aims for students to think, argue and write about the body, as it features in religious practices and ideas, in a critical, creative and theoretically informed manner.

The paper uses a mixture of lectures and small-group discussions to make connections between theory and lived religious experience.

The course also aims to improve students' skills in critical thinking, creative thinking and communication.

This course is designed as an integral combination of lectures, readings, tutorials, and assigned work. These components are complementary with one another, not redundant; and ALL components of the course are necessary for students to do well. It is thus recommended in the strongest possible terms that students do the reading, attend all lectures and tutorials, and keep up with the required work for the course.

2 The main learning objectives for this course are threefold:

- a. to impart knowledge about some ways that the body has featured in religious practice and ideas, and in theoretical discourse about and around the study of religion in the academy;
- b. to teach the study of religion as a critical discipline; that is, to examine the political, economic, social, historical, conceptual and cultural dimensions of religious activity;
- c. to help the students develop their research and writing skills, their ability to make and defend arguments, and their critical awareness.

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

- i. **The mandatory reading assignments** are to be short (three pages maximum) written responses to required readings, lectures, and the question posed in relation to them. They ensure that students read and think about the required readings *prior to* lecture and 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, including critical and creative thinking and communication skills. Application of ideas from theoretical readings to empirical, historical or doctrinal case studies is encouraged in this work.
- ii. **The essays** allow students to apply their analytical skills to information retrieved through library research on a set topic. Essays develop the skills of critical thinking, reading, analysis and organizing material necessary for continued study. The development of an original thesis is an important opportunity for them to exercise creative thinking in a manner appropriate to the academic context. Essays also demonstrate the students' level of proficiency in finding, understanding, and using sources, and gives students the opportunity to develop a more in-depth knowledge of an area covered in the lectures and weekly readings.
- iii. **The test** allows students to demonstrate their knowledge and understanding of the material presented in the course and allows 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 the marker 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 complementary lectures, readings and tutorials, and *all* components are necessary for students to do well.

Tutorials 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. This is an important part of the apparatus the course uses to develop students' skills in critical thinking and communication.

Rationale: why do we require the mandatory reading assignments? Over the course of the trimester, we require students to submit a total of four written responses to the readings. These responses are **submitted to the lecturer at the beginning of lecture**. These responses should not exceed **three pages** in length and need only address the required readings. They will be marked according to the criteria below and returned to students as soon as practicable, to allow students the opportunity to use and build on the feedback they receive in subsequent work. These written responses are designed to accomplish the following four objectives, each of which is vital to successful completion of the course:

- They give students a regular, small-scale (low-risk) opportunity to practice good academic writing, and receive feedback on their writing to help them improve.
- They ensure students are keeping up with the required readings and enable teaching staff to monitor student progress.
- 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' skills in critical analysis and communication.

Assessment for mandatory Reading assignments

The marker will assign each reading assignment a mark out of ten. A mark below 5/10 indicates that the work is unsatisfactory, i.e. that the student shows no sign of actually having read the work set; or has failed to comprehend adequately; or has failed to answer the set question. Marks from 5/10 to 10/10 are assigned according to the relative merit of the answers. The ideal response, which will receive full marks, shows ample evidence of having read and clearly understood the assigned material; is clearly written; and gives an original, well-thought-out response to the readings and the question.

NOTE: These mandatory reading assignments are a great chance to boost your grades! In no other section of the course (essays and test) is it likely that even the best students will receive perfect marks. Thus, if you just do the readings; write a careful, thoughtful response; and hand it in on time, you will usually raise your final grade.

The marks for each assignment will be added up and averaged to calculate the 10% of the overall grade delegated for reading assignments. Missing assignments will receive a 0/10. Assignments one week late will be docked 1/10; assignments two weeks late will be docked 2/10. Assignments more than two weeks late will be accepted only with medical documentation, and will otherwise receive zero. Students are reminded that even when their work becomes unacceptably late and will not receive a mark, they must still compete four reading assignments to complete the course.

The mandatory requirements for this course are submission of all required work for assessment (reading assignments, essays, test), attaining 50% or more for course assessment, and attendance at 80% of tutorials.

5 Assessment requirements The course is internally assessed by means of two essays, four reading assignments, and one class test, **all mandatory**, as follows:

- **two essays, 2,500 words in length, each worth 30%** of the final grade.

Essay 1 due THURSDAY APRIL 9 2009, 5 p.m.

Essay 2 due FRIDAY MAY 22 2009, 5 p.m.

Essays are to be submitted to the assignment box outside the Religious Studies office (HU 318). Please make sure you sign the sheet to document that you submitted your assignment, and when. Essays are also to be submitted electronically, via Blackboard, in part so that student work can be checked for plagiarism via TurnItIn.

- **four mandatory reading assignments**; short (three pages *maximum*) written assignments to be submitted **at the beginning of lecture**, collectively worth **15%** of the final grade.
- **a class test lasting two hours in class time on Wednesday June 3**, worth **25%** of the final grade. A preparation guide for the test will be distributed at lecture a week beforehand, on Wednesday May 27.

6 Required text: There is no set textbook. The *RELI 327 Course Reader* should be obtained from the Student Notes shop at a cost of approximately \$35.

7 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>

IN THIS COURSE, WE WILL USE THE SOFTWARE "Turnitin" TO CHECK ALL 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.

- 8 Work-load (Recommendation of the Faculty of Humanities and Social Sciences):** For 300-level 24 points one trimester courses, 16 hours per week are recommended. An average student should spend 13 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

300 – level 1 trimester 24 points 16 hours

- 9 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.

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 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.

11 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 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.

- 12 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.
- 13 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.
- 14 Supplementary Materials:** A website of materials related to RELI 327 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
- 15 Evaluation:** This course will be evaluated by UTDC.

Lecture Programme

The **lectures** (MYLT 220, Wednesdays 1:00-3:00 p.m.) constitute the core of the course. The readings supplement the lectures, but are *not* a substitute for them (nor vice versa). As lecture material is crucial for both the class test and the essays, it is important that students *both* attend all lectures *and* do all readings.

The course is roughly divided, conceptually, into three large categories of material: theoretical, material about ordinary bodies, and theories about extraordinary (usually divine) bodies (with a gray area intervening between the last two categories). The lecture and reading programme rotates between these three categories. Students can find which rough category a lecture and reading topic falls into, however, by consulting the table of contents in the Student Notes (which is organised by these categories).

WEEK 1: Wed March 4

1-2 p.m. Introduction to the course

2-3 p.m. Mind-Body Dualism: Renée Descartes

WEEK 2: Wed March 11

1-2 p.m. Misogynistic views of the female body

2-3 p.m. All of reality/ultimate reality etc. as the body of God/the divine

Required reading

WEEK 3: Wed March 18

1-2 p.m. The Socially Constructed Body: Brian Turner

2-3 p.m. Images

WEEK 4: Wed March 25

1-2 p.m. Two Bodies: Mary Douglas

2-3 p.m. Asceticism and holy pain

WEEK 5: Wed April 1

1-2 p.m. The Body as Object of Discipline and Site of Power: Michel Foucault

2-3 p.m. Living human exemplars: gurus, Ch'an masters, *siddhas*, *tulkus* etc.

WEEK 6: Wed April 8

1-2 p.m. Techniques of the Body: Marcel Mauss

2-3 p.m. The acorporeality of God (Anna Gade)

Thursday April 9, 5 p.m: ESSAY 1 DUE

MID-TRIMESTER BREAK

WEEK 7: Wed April 29

1-2 p.m. Phenomenology: Thomas Csordas

2-3 p.m. Neuroscientific perspectives (Joe Bulbulia)

WEEK 8: Wed May 6

1-2 p.m. Psychoanalytic and structuralist feminism: Hélène Cixous's *Écriture féminine*

2-3 p.m. The bodies of Christ (Chris Marshall)

WEEK 9: Wed May 13

1-2 p.m. Text/ Word as body of God/divinity in Judaism (Paul Morris)

2-3 p.m. The resurrection of the body in Christianity (Chris Marshall)

WEEK 10: Wed May 20

1-2 p. m. Ritual

2-3 p.m. Relics

Friday May 22, 5 p.m: ESSAY 2 DUE

WEEK 11: Wed May 27

Summary of the Course and Conclusions

WEEK 12: Wed June 3

Final In-class test (2 hours)

Tutorial Programme

Students are reminded that attendance at at 80% of tutorials (at least four out of six, being slightly lenient) is mandatory. Tutorials will take place during the following weeks of the course. Mark your diaries!

[Week 1 beginning March 2 No tutorial]

Week 2 beginning March 9

[Week 3 beginning March 16 No tutorial]

Week 4 beginning March 23

[Week 5 beginning March 30 No tutorial]

Week 6 beginning April 6

Mid trimester break 10th April – 26 April

[Week 7 beginning April 27 No tutorial]

Week 8 beginning May 4

Week 9 beginning May 11

[Week 10 beginning May 18 No Tutorial]

Week 11 beginning May 25

[Week 1 beginning June 1 No Tutorial]

Topics for reading assignments

It is **mandatory** to complete at least four reading assignments of three pages maximum each.

The aims of these assignments are: (1) to encourage students to engage carefully with the readings; (2) to encourage students to practice academic writing, on a small scale. To further the second aim, feedback will be given on how to improve, where appropriate. An excellent reading assignment will show evidence of having carefully read and understood the assigned readings; show evidence of *critical* engagement with the reading (don't just summarise!); and be structured as a clear *argument* of the student's own point of view on the question.

Students who wish to improve their grade and get more practice may do more than four assignments; the reading assignment component of their final grade will be calculated on the basis of their **best four pieces of work**. Reading assignments are **due in lecture** in the week for which the topic is assigned. Late reading assignments will have marks deducted. Only answer **one** question per assignment. It is perfectly fine to write two assignments in the same week (two pages each).

Students are **especially encouraged** to try to bring to bear **ideas from the theoretical readings** in these assignments, and to attempt to identify **more general questions** that arise from each specific topic.

Week 1: NO TOPICS

- Week 2:**
- 1) "How might the idea of Cartesian dualism be used to analyse the misogynistic attitudes towards women's bodies treated in our readings for this week?"
 - 2) "Compare the ideas about women's bodies in Buddhism and the Western tradition, as revealed in these readings. What is similar? What differs?"
 - 3) "How (if at all) do the reflections pursued by Smart bear upon the Buddhist ideas discussed by Nagao?"

- Week 3:**
- 1) "What is most instructive about the understanding of the body discussed by Turner? Can you think of real cases, especially in the study of religion, to which it might be productively applied?"
 - 2) "How does the idea of an image as a body of the divine challenge our usual understandings of embodiment?"
 - 3) "How might Turner's ideas be used to analyse the idea of the image as an embodiment of the divine? Alternatively, if you think Turner's ideas *cannot* be so used, why? What might this tell us about the limits of Turner's model?"

- Week 4:**
- 1) "What is most instructive about the understanding of the body discussed by Douglas? Can you think of real cases, especially in the study of religion, to which it might productively be applied?"
 - 2) "How might the basic ideas underpinning Olivelle's analysis be applied to a case other than that of Indian asceticism?"
 - 3) "On the basis of your general knowledge, explore the applications of some of Glucklich's ideas to one particular case of hurting for religious reasons."

- Week 5:**
- 1) "What is most instructive about the Foucauldian understanding of the body described by Lingis? Can you think of real cases, especially in the study of religion, where it might be instructively applied?"
 - 2) "How does the understanding of the holy man as a full embodiment of the divine challenge our usual understandings of embodiment?" Optional add-on: "Consider the ways

this religious understanding of embodiment might be analysed by one of the theories we have encountered so far in this course (Descartes, Turner, Douglas, Foucault)."

- Week 6:** 1) "What is most instructive about the understanding of the body proposed by Mauss? Can you think of real cases, especially in the study of religion, to which it might be instructively applied?"
2) "Which of the theories we have studied thus far in this course do you think is most interesting as a perspective from which to analyse the claim that it is radically impossible for God to be embodied? Why?"
- Week 7:** 1) "What is most instructive about the understanding of the body proposed by Csordas? Can you think of real cases, especially in the study of religion, to which it might be instructively applied?"
2) "What is most instructive about the understanding of the body proposed by Barsalou et al.? Can you think of real cases, especially in the study of religion, to which it might be instructively applied?"
- Week 8:** 1) "What do you understand is meant by *écriture féminine*? How might we use the analogy of some of the religious models of salvific re-embodiment to understand it?"
2) "What is most instructive about the understanding of the body proposed by the French feminists discussed this week? Can you think of real cases, especially in the study of religion, to which it might be instructively applied?"
3) "What is the 'body of Christ'? What theory, of those studied thus far in this course, do you think would be most useful as a perspective from which to analyse these ideas? Why?"
- Week 9:** 1) "What is most challenging to our usual ideas about embodiment in the idea that God, or the divine, can be fully embodied in a text?"
2) "What, if any, theoretical perspective that we have encountered in this course do you think would be useful for analysing the Christian doctrine of resurrection? Why? Alternatively, if you do not find any of the perspectives we have treated so far in this course useful for this purpose, how could we best approach these Christian ideas?"
- Week 10:** 1) "What is the function of the body in ritual? What are the ways that ritual works on the body?"
2) "What is a relic? To what extent, and how, is it useful to regard a relic as a body of the divine, in seeking to understand relics and the practices related to them? What are the limits of the notion of embodiment in helping us understand relics?"

Week 11: NO TOPICS

Essays

Each student is required to submit **two** essays:

Essay 1 due THURSDAY APRIL 9 2009, 5 p.m.

Essay 2 due FRIDAY MAY 22 2009, 5 p.m.

Each essay is to be approx. **2,500 words** in length, and **each is worth 30%** of the final grade.

WARNING: Plagiarism is a serious offence, and will be treated as such in this course. ALL STUDENTS should ensure they have read and understood the **plagiarism warning** on p. **Error! Bookmark not defined.** of this Course Outline. **THE PLAGIARISM DETECTION SOFTWARE "TURN IT IN" WILL BE USED IN THIS COURSE TO CHECK FOR PLAGIARISM.**

Submission of essays and assignments: ELECTRONIC AND PAPER COPIES

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 Blackboard, in part so that student work can be checked for plagiarism via TurnItIn. Essays not submitted electronically by 5 p.m. on the due date will be treated as late, and penalised accordingly, just as essays not received in paper copy.

Penalties for late essays / assignments:

- 2 percent per 24 hours will be deducted for late essays.
- essays submitted more than two weeks late will not be accepted for assessment unless prior written arrangement has been made with the lecturer.

Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's certificate.

Guidelines for essay writing

Each essay should consist of a thoughtful investigation of the topic of your choice. It is up to each student to define a focus for the essay and to articulate an appropriate essay question or thesis. **Your choice of topic must be approved by the lecturer before you begin writing.**

The required readings may be used as sources for the essays, but **you must consult other sources.** Credit will be given for your research in finding good, appropriate sources. Source suggestions can be sought from the lecturer, and students are urged to consult the Course bibliography, posted on Blackboard. See below also (after suggested essay topics) for suggestions for how to look for research materials.

Essay topics

Students are expected to find and define their own essay topics, in consultation with the lecturer. It is advised that students begin thinking about their essay topics early in each case (in the first couple of weeks of the course for the first essay; during or immediately after the mid-trimester break for the second), and communicate with the lecturer about it as soon as possible.

Many essay topics are possible, including essays topics in the following broad areas. Note that almost all of the following are suggestions for directions in which topics could be found, not topics as such, and would each require further focusing and specification to arrive at an actual workable essay

question. Note that it is also worth considering ways that two or more of these suggestions might be combined, e.g. for comparative studies.

alimentation (diet, dietary regulation, fasting, feasting, potlatch, ingestion of sacred substances [including the Eucharist], alchemical elixirs, etc.); bodies or some specific body of God, a god, or gods; the perfection of the human body; cannibalism; human sacrifice; offerings of body parts, e.g. blood, fingers, portions of flesh; practice; ritual; sacred prostitution; the tantric use of sexual intercourse; malleation/body modification; tattooing; circumcision; scarification; decoration of the body and presentation of its surface; initiation rites; menstruation; the sacred bodies of kings; childbirth; sacred images, icons and "idols"; prohibitions against "idolatry"; "fetishes"; images of Catholic saints?; death, funerary rites, the disposal of the corpse etc.; gendered bodies; celibacy; many-headed (polycephalic) and many-armed gods; zoomorphic gods; aniconism; *avatāra*; doctrines of the corporeality of God (or the gods); modern philosophical controversy over whether God has a body; the Mormon doctrine that God has a body; the implications of "man being made in God's image" for the body of God; hair; dress (and nudity); mummification; self-mummification; the feast of Corpus Christi; Catholic Mass; self-immolation; the *Song of Songs*; titanic bodies of God/gods; the immense physical strength of God or gods; Indian *bhakti* (devotionalism); cosmogonies in which the world originates from the body of a god; the Eucharist and its theology; the Church as a body of Christ; the Christian doctrine of incarnation; the Christian doctrine of bodily resurrection; the crucifixion of Christ; immaculate and other kinds of exceptional conception and birth for divine beings; relics; the uses of torture under the Inquisitions; the place of the body in early Christian martyrdom and martyrology; the body in different kinds of asceticism; the monastic body; yoga; contemporary body modification as a kind "secular religious" practice; phallicism in religious cults (*śivali g am*, Japanese phallic festivals, etc.); application of the Freudian doctrine of ego as a "body ego" to religious material; scatology in religion; bodily wastes; endorphins and other neurochemicals; sacred dance; drugs (psychotropic etc.); bodily dimensions of meditation; the corporeality of the soul; the corporeality of sufferings in purgatories or hells; gods with sex/gender and the implications of this fact; mediumship; spirit possession; glossolalia (speaking in tongues); firewalking; disease; disfigurement and "freaks"; masculinity; motherhood; out-of-body experience; the experience of duplicate or alternative bodies; etc.

NOTE: It will be important to emphasise, if the range of possible essay topics is to be so broad, that students are required to treat such topics in a manner that demonstrates the relevance to the analysis of the categories of *both* (a) the body and (b) religion.

Finding research materials for your essays

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.**

Students are *strongly* urged, for each essay, to make sure they do thorough literature searches BOTH in the library catalogue (for books) and in databases (for articles). Databases particularly recommended are ATLA Religions, ProQuest Religion and Academic Onefile, all accessible through the library website. Students who have somehow got through to 300-level in Religious Studies while remaining unfamiliar with search procedures for these databases should hasten to redress this woeful state of ignorance by consulting with the lecturer or the University Library's Reference team. Your education will very much poorer if you neglect to acquire these skills while you have the chance.

Students are also encouraged to consult with the lecturer after their first round of searches for advice on the bibliographic resources they have managed to find. It will be useful, in preparation for such consultation, if you keep notes of the search procedures you use, so the lecturer can advise not only

which materials may be most relevant to your topic, which other materials may help, etc., but also on ways you might improve your search *strategy*.

The following **journals** may also have articles that you can use for your essay:

History of Religions
Japanese Journal of Religious Studies
Journal for the Scientific Study of Religion
Journal of Chinese Religions
Journal of Feminist Studies in Religion
Monumenta Nipponica
Numen
Philosophy East & West
Religion
T'oung-pao

If you have never done so, you will probably find it interesting just to go to the shelves and **browse through** one or more of these journals, to see the sorts of things researchers publish on in the field. Doing this may also give you ideas for essay topics.

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 Viridian," "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.

For further examples of **bibliography style only**, see the list of readings included in the Lecture Programme in **this Course Outline**. All readings listed in this outline are given in Chicago bibliography format.

I, MICHAEL RADICH, HEREBY SOLEMNLY PROMISE A MORO BAR, OR EQUIVALENT ACCORDING TO PERSONAL PREFERENCE, TO ANY STUDENT WHO POINTS OUT TO ME AN ERROR IN THE CITATION FORMAT OF THIS COURSE OUTLINE.

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 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:

". . . Absalom 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 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, 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

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.]

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.

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.