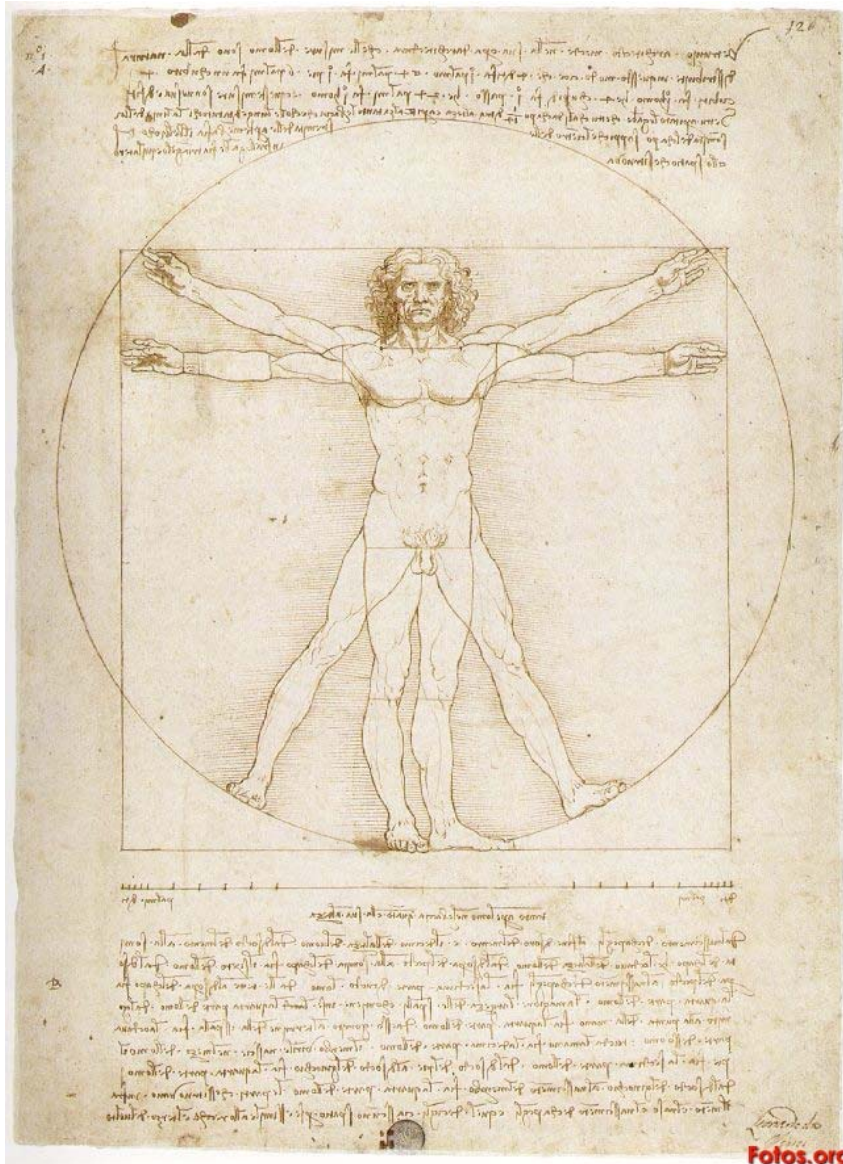


RELI 401 : PART I

METHODS AND THEORIES IN THE STUDY OF RELIGION

QUANTITATIVE APPROACHES



RELIGIOUS STUDIES
VICTORIA UNIVERSITY OF WELLINGTON
2009
RELI 401 2009

Course co-ordinators

Part One

Trimester one

Dr Joseph Bulbulia,

HU 322, tel: 463 5043

joseph.bulbulia@vuw.ac.nz

Part Two

Trimester two

Dr Anna Gade

HU 217, tel: 463 9739

anna.gade@vuw.ac.nz

Time

FRIDAYS 11:00 – 1:00pm

Location

HU 320

Course Dates:

Commencement, Part I: March 2nd 2009

Mid trimester break: April 13th – 26th 2009

End of teaching, Part I: June 5th 2009

Submission of essays for trimester one

Submission of essay 1: 27th April 2009

Submission of essay 2: 2nd June 2009

University Examination Period: June 8th–July 1st 2009

Mid year break: July 2nd – 12th 2009

Commencement, Part 2: 13th July 2009

Mid trimester break: August 24th –September 6th 2009

End of teaching, Part 2: October 2nd

Submission of essays for trimester two:

Essay 1: 21st August 2009

Essay 2: 10th October 2009

Final submission date for course: 23rd October 2009

Religious Studies is in the Hunter Building. The programme administrator, Alikali Kalliabetsos, is in room 318 (ext 5299). Notices regarding the course or any information on changes will be posted on the Department Notice Board adjacent to her office.

Office Hours: The main office is open Monday – Friday, 9.30 am – 12:00 noon, and 2:30 - 3.30 pm. You can arrange to meet with the class co-ordinators during office hours or by appointment.

Course outline

401

1 The course learning objectives:

To introduces you to natural and social scientific methods in the study of religion.

To place these methods in a historical context.

To consider how quantitative and qualitative methods may be integrated in the study of religion.

To improve critical and creative thinking and writing.

To foster respect for self, and others.

2 Course Facts

This course is delivered through regular seminars

Meeting each Friday 11-1pm in RB 105

Part One

Trimester one

Assessment in Part one consists of 2 x ~2,500 word critical and creative papers. Each paper is worth 25% of the total mark for the whole course.

All readings will be placed on Blackboard. If you have problems with Blackboard please contact 463 5050

Readings may change slightly from time to time. You will be advised of any change by Blackboard.

Due dates for written feedback are

Essay I: APRIL 27, 2009

Essay II: JUNE 2, 2009

All work that will be reviewed must be submitted by blackboard.

End of teaching, Part I: June 5th 2009

Part Two

Trimester two

Assessment in Part two consists of 2 x ~2,500 word critical and creative papers. Each paper is worth 25% of the total mark for the whole course. A course reader will be available from Student Notes for part two of this course at a cost of approximately \$30.00

Due dates for written feedback are

Essay I: August 21, 2009

Essay II: October 10, 2009

End of teaching, Part 2: October 2nd

FINAL DUE DATE for all work is Friday, Oct. 23, 4PM, Hunter 318.

Please submit to Alike two copies of essay 1 and two copies of essay 2.

No work will be accepted after this date.

Attendance

Attendance at all Honours seminars is essential and expected; missing class impacts adversely on the quality of the course for all attending. Students must notify the lecturer if they are unable to attend a particular class session.

If a student's work is late in a course, the course coordinator will plan to meet with that student one week after a missed deadline in order to discuss a work plan; the lecturer will also notify the Honours Coordinator at that time. If work is two weeks late or more, students are referred directly to the Honours Coordinator (Anna Gade) for a meeting to determine the future work plan.

Mandatory course requirements The submission of 4 x ~2,500 word critical and creative papers for each part of the course.

Work-load (Recommendation of the Faculty of Humanities and Social Sciences): For 400-level 30 points two trimester course, 12 hours per week are recommended. An average student should spend 10 hours per week for preparation, reading and writing in addition to attendance at seminars.

400 – level 2 trimester 30 points 12 hours per week

3 General University Statutes and Policies

You should become familiar 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 you 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.

4 Academic integrity and plagiarism

The University expects its citizens to treat each other, and those in the wider community, with honesty, fairness and respect. We maintain this standard with special care when in matters where that treatment pertains to others work. In particular, you mistreat others (and yourself) when you represent their creative work as your own.

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, irrespective of whether the misrepresentation is deliberate. "Someone else's work" means any expression containing an idea that is not your own. 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>

5 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.

6 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.

7 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, hand written 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 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.

9 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).

10 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.

11 Supplementary Materials: A website of materials related to RELI 401 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

12 Evaluation: This course will be evaluated by UTDC.

Lecture Programme

Part one

Trimester one

6th March: MATTERS

13th March: MINDS

20th March: VISCERAL RESPONSES

3rd April: SIGNALS

10th April GOOD FRIDAY NO CLASS

Easter and Mid trimester break
13th April – 26th April 2009

1st May: ANTHROPOMORPHISM

8th May THE SACRED AND CIVILISATION

15th May BODY

22nd May SELF TRANSFORMATION

29th May DANCE

5th June INSTITUTIONS

STUDENT DISCUSSION & PRESENTATION

READINGS = YOUR WORK!

Lecture Programme

Part 2

TRIMESTER 2

WEEK 1 (July 17). Marx

WEEK 2 (July 24). Weber

WEEK 3 (July 31). Durkheim

WEEK 4 (August 7). Phenomenology and Religion (Gade)

WEEK 5 (August 14). Critique: Postcolonial and Feminist

WEEK 6 (August 21). No Class

THIRD ESSAY IS DUE at 5 pm on Friday, August 21

MID-TRIMESTER BREAK (24 August – 6 September 2009)

WEEK 7 (September 11). Freud and Jung

WEEK 8 (September 18). “Religious Experience”, Embodiment and Affect

WEEK 9 (September 25). Personal and Social: Ritual Meaning

WEEK 10 (October 2). Construction: Theology and Religious Studies (Marshall)

WEEK 11

FOURTH ESSAY IS DUE at 5 pm on Friday, Oct. 10

WEEK 12 No class

BIBLIOGRAPHY

Part one

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- Barsalou, L. W., Barbey, A. K., Simmons, W. K., & Santos, A. (2005). Embodiment in Religious Knowledge. *Journal of Cognition and Culture*, 5, 14-57.
- Bulbulia, J., & Mahoney, A. (2008a). Religious Solidarity: The Hand Grenade Experiment. *Journal of Cognition and Culture*, 8, 295-320.
- Chapman, H., Kim, D., Susskind, J., & Anderson, A. (2009). In Bad Taste: Evidence for the Oral Origins of Moral Disgust. *Science*, 323(5918), 1222-1226.
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- Farah, M. J., & Murphy, N. (2009). Neuroscience and the Soul. *Science*, 323(5918), 1168a-.
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- Frued, S. (1989/1927). *Future of an Illusion*. New York: W. W. Norton & Company
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- James, W. (1908/1928). *The Varieties of Religious Experience*. London: Longmans, Green and Co.
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- Sacks, O. (2008). *Musicophilia: Tales of Music and the Brain*. Picador: London.
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Part two

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- Ellen Charry, in Alan g. Padgett and Patrick Keifert (eds) *But is it all true?*
'Walking in the Truth: On Knowing God,' (Grand Rapids, Michigan:
William B. Eerdmans Publishing Company, 2006)
- Durkheim, *Elementary Forms of the Religious Life* (New York: Free Press,
1995)
- Eliade, *Patterns in Comparative Religion* (Cleveland: Meridian Books, 1966
[1958]), pp. 1-37 and 437-465
- Edward Said, *Orientalism*, 'Introduction.' (New York: Vintage Books, 1979)
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York: Basic Books, 1973)
- James, *The Varieties of Religious Experience* (Oxford: Penguin, 1982)
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Kegan Paul),
- Charles Marsh, *Wayward Soldiers: Freeing the Gospel from Political Captivity*,
(Oxford University Press, 2007).
- Marx, from 'Capital,' in the *Marx-Engels Reader*, ed. Robert Tucker (New
York: W.W. Norton, 1978)
- Marx, from 'Critique of Hegel's Philosophy of Right' in the *Marx-Engels
Reader*, ed. Robert Tucker (New York: W.W. Norton, 1978)
- Alister McGrath, *Christian Theology, an Introduction* (Blackwell Publishing,
2001)
- Otto, *Idea of the Holy* (London: Oxford UP, 1958)
- Tomoko Masuzawa, *The Invention of World Religions* (Chicago: University of
Chicago Press, 2005)
- Turner, *The Ritual Process* (Ithaca, NY: Cornell UP, 1969)
- Weber, Ch. 2 'The Spirit of Capitalism,' in *The Protestant Ethic and the Spirit
of Capitalism*, trans. Talcott Parsons (London: Allen & Unwin, 1930)
- Weber, 'The Sociology of Charismatic Authority' in *From Max Weber: Essays
in Sociology* (New York: Oxford University Press, 1946)

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.

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,

but wrong to write it like this

. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.

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.

If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.

If you cite source A, then cite one or more other sources, and then return to source A, it is best to repeat only the author's name, a shortened title, and the page number cited,

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.