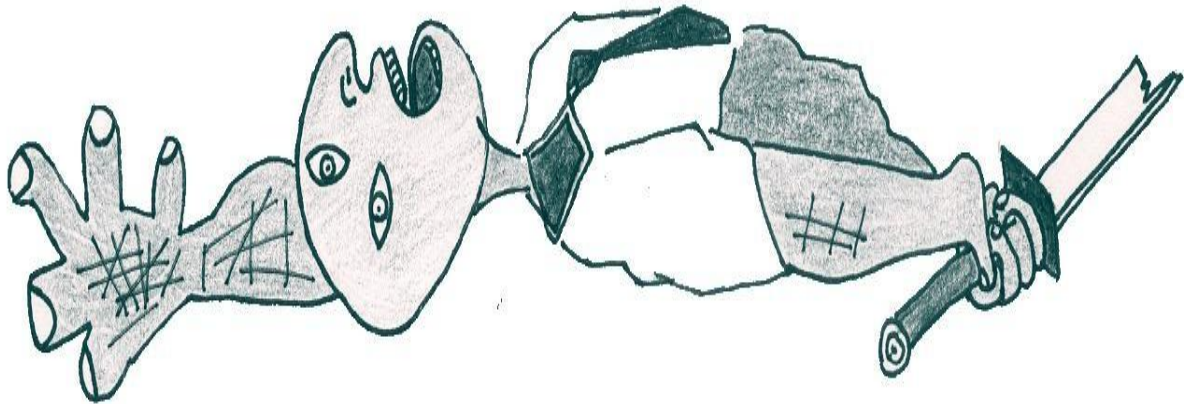


**RELI 320**

**Religion, Political Violence and Terrorism**



Pablo Picasso, Cycle of Violence  
1356 x 291 - 93k

Religious Studies

School of Art History, Classics and Religious Studies

Trimester 3, 2009

# RELI 320

## Religion, Political Violence and Terrorism

**TRIMESTER 3 2009**

16 November 2009 to 21 February 2010

**Course co-ordinator:** Professor Paul Morris 463 5037, HU 316,  
[paul.morris@vuw.ac.nz](mailto:paul.morris@vuw.ac.nz)  
**Tutor:** Dan Dowling  
**Where and when:** Lectures: HULT 323  
Thursday 5:30-8:20 p.m.  
Tutorials: HU 317  
Friday 12:10 - 1:00; 1:10 - 2:00; 2:10 - 3:00.

### **Trimester dates**

Teaching dates: 16 November 2009 to 24 February 2010

Mid-trimester break: 19 December 2009 to 4 January 2010

Last piece of assessment due: 29 January 2010

Religious Studies is located in the Hunter building. The programme administrator, Aliki Kalliabetsos, is in HU 318 (ext 5299), [aliki.kalliabetsos@vuw.ac.nz](mailto:aliki.kalliabetsos@vuw.ac.nz). Notices regarding the course or any information on changes will be posted on the notice board outside her office. Notices will also be communicated to students by email or via 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 Professor Morris by appointment, and he will also answer all emails.

### **Course delivery**

This course shall be delivered by means of a combination of lectures and tutorials. Students are expected to attend all lectures and tutorials to derive the full benefit from the course.

## *Course outline*

### **1 Course content**

This course offers in-depth study of violence as it relates to religion, and includes sacrifice and terrorism, which often lie at the intersection of religion and political systems. The emphasis is on contemporary case studies.

### **2 The course aims**

**First**, through diverse cases of contemporary conflicts, to develop comparative perspectives with which to understand religion and violence. Themes include: the ways in which scholars of religion have sought to understand violence; the relationships between violence and religions; religious teachings on the acceptable thresholds for violence; the contemporary significance and scale of 'religious violence'; the different forms this violence takes and how it is fostered; and the role of religions in the overcoming of violence and peace-making.

**Secondly**, to learn to critically and creatively assess and apply the methods and approaches of the academic study of religion as it has sought to account for violence and explain the religious dimensions of such violence.

**Thirdly**, to master academic writing, including the recognition, expression, presentation and communication of key arguments and themes, logical analysis and critical consideration of sources.

**Fourthly**, to develop excellent skills in communication for learning, collaboration, and for formal presentation of independent research in the academic study of religion as well as other fields.

This course is designed as an integral combination of lectures, readings, tutorials, and assigned work. These components are complementary, not redundant, with one another; and ALL components of the course are necessary for students to succeed. 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.

### **3 The main learning objectives for this course are threefold:**

- to impart knowledge of selected scholarly understandings of the complex relationships between religion and violence in the contemporary world;
- to teach the study of religion as a critical discipline; that is, to examine the political, economic, and social dimensions of religious beliefs and actions;
- to help students develop their research and writing skills, their ability to make and defend arguments, and their critical awareness.

### **4 Rationale for assessment:** The assessment of this course relates directly to these objectives.

**The essays** allow students to use their analytical skills to the retrieval of information through library research on a set topic. The essays foster creativity in the thinking and answering of academic questions and demonstrate the students' level of proficiency in locating, understanding, and using sources. They develop the skills of critical reading, analysis and organizing material necessary and the clear communication of their ideas adequately backed by **research-based findings**. The process also gives them the opportunity to develop a more in-depth knowledge of an area covered in the lectures and weekly readings. In addition to

developing skills and capabilities in Religious Studies these skills can be applied to a wide variety of areas.

**The test** allows students to demonstrate their knowledge and understanding of the material presented in the course **and their ability to communicate this in a critical, concise and accurate manner. It also** allows students the opportunity to reflect on their learning process throughout the course.

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.

- 5** 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.

- 6** **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.

- 7** **The course is internally assessed** by means of two essays and one class test, as follows:

**Two essays, 1,500 words in length, each worth 25% of the final grade, total 50%.**

**Essay 1 due Monday 14<sup>th</sup> December, 2009, 5 p.m.**

**Essay 2 due Friday 29<sup>th</sup> January, 2010, 5 p.m.**

Essays are to be submitted to blackboard and also a hard copy must be submitted to the assignment box outside the Religious Studies office (HU 318). Please make sure you sign and date the sheet to document that you submitted your assignment;

**A class test lasting two hours in class time on Thursday January 21<sup>st</sup>, worth 50% of the final grade (since this last session of the course comprises only the test, class will end one hour early, at 7:30 p.m.).**

**Mandatory course requirements: To gain a pass in this course students must**

- a) Submit the written work specified for this course, on or by the specified dates (subject to such provisions as are stated for late submission of work); attaining 50% or more for course assessment;
- b) Attend 80% of tutorials

**8 Required text:** There is no set textbook or Reader. All lecture and tutorial readings will be available on Blackboard.

**9 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 any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

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

**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 compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.

- 10 Work-load (Recommendation of the Faculty of Humanities and Social Sciences):** For 300-level 24 points one trimester courses, 24 hours per week are recommended. An average student should spend 20 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.
- 11 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.
- 12 General University Policies and Statutes** 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>

The AVC(Academic) 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. This website can be accessed at:

[http://www.victoria.ac.nz/home/about\\_victoria/avcacademic/Publications.aspx](http://www.victoria.ac.nz/home/about_victoria/avcacademic/Publications.aspx)

## ***Lecture Programme***

The **lectures (HU LT 323, Thursday 5:30-8:20p.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.

### **Week 1: 19<sup>th</sup> November**

**Professor Paul Morris**

**Introduction: Why Are We Violent? Theories of Religious Violence.**

#### **Readings**

Girard, Rene, *Violence and the Sacred* (Baltimore: The John Hopkins University Press, 1993), pp 1-38.

Zizek, Slavoj, *Violence. Six Sideways Reflections* (London: Profile Books, 2009), pp 1-7; 151-173; 184-185; 193-195.

Bauman, Zygmunt, *Liquid Times. Living in an Age of Uncertainty*, (Cambridge: Polity Press, 2007), pp 5-26; 111-112.

Cavanaugh, William, 'Does Religion Cause Violence', University of Western Australia, 29 May 2006, pp 4-18.

### **Week 2: 26<sup>th</sup> November**

**Professor Paul Morris**

**Violence and New Religious Movements: Jonestown and Waco**

#### **Readings**

Collins, Randall, *International Journal of Conflict and Violence*, 2009, pp 9-22.

Chidester, David, *Salvation and Suicide* (Bloomington: Indiana University Press, 1991), pp 129-159; 181-184.

Hall, John, R., with Philip D. Schuyler and Sylvaine Trinh, *Apocalypse Observed* (London: Routledge, 2000), pp 44-75; 210-212.

Arendt, Hannah, *Crises of the Republic* (New York: Harcourt Brace Jovanovicj, 1972), pp 105-133; 156-184; 185-193; 195-198.

## **Michael Teitelbaum (PhD Candidate)**

### **Cultures of Violence: Nature versus Nurture**

#### **Readings**

Dawkins, Richard, *The Selfish Gene* (Oxford, New York: Oxford University Press, 1989), pp 66-87; 189-201.

Howell, Nancy, 'Embodied Transcendence: Bonbos and Humans in Community', *Zygon* 44/3 (2009) pp 601-612.

Teehan, John, 'The Evolved Brain: Understanding Religious Ethics and Religious Violence', in J. Verplaetse, J. de Schrijver, S. Vanneste, and J. Braeckman (eds), *The Moral Brain: Essays on the Evolutionary and Neuroscientific Aspects of Morality* (Amsterdam: Springer, 2009) pp 233-254.

### **Week 3: 3rd December**

#### **Dr Anna Gade**

#### **“Global ‘Fundamentalisms’ and the Problem of Pluralism.”**

#### **Readings**

Devji, Faisal, ‘Effects Without Causes’, and ‘New World Order’, in *Landscapes of the Jihad: Militancy, Morality, Modernity* (Ithaca, N.Y.: Cornell University Press, 2005), pp 1-32 and 135-164.

Ruthven, Malise, ‘Family Resemblances;’ and, ‘The Scandal of Difference’, in *Fundamentalism: The Search for Meaning* (Oxford: Oxford University Press, 2004), pp 1-34; 35-58.

Jurgensmeyer, Mark, *Terror in the Mind of God* (Berkeley: University of California Press, 2003) pp 3-15; 121-147.

### **Week 4: 10<sup>th</sup> December**

#### **Dr Geoff Troughton**

#### **Religion and Violence in New Zealand**

#### **Readings**

Lineham, Peter., ‘First World War Religion’, in *New Zealand’s Great War: New Zealand, the Allies and the First World War*, J. Crawford and I. McGibbon (eds) (Auckland: Exisle Pub, 2007), pp 467- 492.

Head, Lyndsay, ‘The Gospel of Te Ua Haumene’, *Journal of the Polynesian Society* 101/1 (1992), pp 7-44.



## **FIRST ESSAY DUE    Monday 14<sup>th</sup> December, 5 pm**

Essays are to be submitted to the assignment box outside the Religious Studies office (HU 318). Please make sure you sign and date the sheet to document that you submitted your assignment.

### **Week Five 17<sup>th</sup> December**

**Dr Chris Marshall**

#### **God and War in the Christian Tradition**

##### **Readings**

Yoder, John Howard, *Christian Attitudes to War, Peace and Revolution*, Theodore J. Koontz and Andy Alexis-Baker, (eds), (Grand Rapids, Michigan: Brazos Press, 2009), pp 42-74.

Martin Luther King Jr., 'Letter from a Birmingham Jail', in *A Peace Reader*, Joseph J. Fahey and Richard Armstrong (eds), (New York: Paulist Press, 1002), pp 113-128.

## **CHRISTMAS BREAK 19<sup>th</sup> December 2009 – 4<sup>th</sup> January 2010**

### **Week Six 7<sup>th</sup> January**

**Dr Rick Weiss**

#### **Hinduism: Violence and Non-Violence**

##### **Readings**

Hawley, John Stratton, 'Militant Hinduism. Ayodhya and the Momentum of Hindu Nationalism', in *The Life of Hinduism*, John Stratton Hawley and Vasudha Narayanan (eds), (Berkeley: University of California Press, 2006) pp 257-265.

Kumar, Amitava, *Husband of a Fanatic* (New York: The New Press, 2005), pp 1-14.

Doniger, Wendy, *The Hindus. An Alternative History* (New York: Penguin, 2009), pp 252-276.

## **Week Seven 14<sup>h</sup> January**

**Dr Michael Radich**

### **War and Peace in Buddhist Asia**

#### Readings

##### **Buddhism and War**

Schmithausen, Lambert. 'Aspects of the Buddhist Attitude towards War', in *Violence Denied*, J. E. M. Houben and K. R. van Kooij (eds), (Leiden: Brill, 1999) pp 45-67.

Victoria, Brian Daizen., *Zen at War* (New York: Weatherhill, 1997) pp 19-37; 57-65.

##### **Falun gong and the Chinese state**

Edelman, Bryan, and James T. Richardson, 'Falun Gong and the Law: The Development of Legal Social Control in China', *Nova Religio* 6: 2 (2003), pp 312-331.

Leung, Beatrice, 'China and Falun Gong: Party and society relations in the modern era', *Journal of Contemporary China*, vol.11/33 (2002), pp 761 – 784.

##### **Aum Shinrikyo**

Hardacre, Helen, 'Aum Shinrikyo and the Japanese media', *History of Religions* 47/2–3 (2007/2008) pp 171–204.

Hardacre, Helen 'Constitutional revision and Japanese religions', *Japanese Studies* 25/3 (2005) pp 235–47.

## **Week Eight: 21st January**

### **FINAL IN-CLASS TEST**

#### **Regular Lecture Room (Time 2 hours)**

NOTE: Since this last session of the course comprises only the test, class will end one hour early, at 7:30 p.m.

## **SECOND ESSAY DUE Friday 29<sup>th</sup> January, 5 pm.**

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.

## **Topics for tutorial discussion**

- Week 1: What makes religious people violent?**
- Week 2: Violence is part of human nature. Discuss.**
- Week 3: What is the connection between 'Fundamentalism' and Violence?**
- Week 4: Is restorative justice an antidote to future violence?**
- Week 5: What role has religion played in inciting violence in India?**
- Week 6: Buddhism is the religion of peace. Discuss.**

## *Essays*

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

**Essay 1 due Monday 14<sup>th</sup> December 2009, 5 p.m.**

**Essay 2 due Friday 29<sup>th</sup> January 2010, 5 p.m.**

Each essay is to be approx. **1,500 words** in length, and **each is worth 25%** 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. 5. 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** to Blackboard, 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.

### **Penalties for late essays / assignments:**

- 1 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 design an appropriate title, even where you are writing in answer to a set question (for the first essay only; see below). Where you choose your own topic, **your choice of topic must be approved prior to writing by your tutor or the lecturer.**

The required readings may be used as sources for the essays, but if you define your own topic for the first essay, and in all cases for the second essay, **you must consult at least two other sources.** Reading suggestions can be sought from the lecturer or from your tutor.

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

It is mandatory to use a correct citation style in academic writing. The 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 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,<sup>1</sup> but wrong to write it like this<sup>2</sup>. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.<sup>3</sup>

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.<sup>4</sup> If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.<sup>5</sup>

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<sup>1</sup> Random correct placed footnote.

<sup>2</sup> Random incorrectly placed footnote.

<sup>3</sup> 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.

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

<sup>5</sup> Ibid. [This means page 36, exactly like the preceding footnote.]

If you cite source A, then cite one or more other sources,<sup>6</sup> and then return to source A,<sup>7</sup> it is best to repeat only the author's name,<sup>8</sup> a shortened title, and the page number cited,<sup>9</sup> 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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<sup>6</sup> T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

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

<sup>8</sup> Madan, *Non-Renunciation*, 38-40.

<sup>9</sup> Robinson and Johnson, *The Buddhist Religion*, 115.