

RELI 108

The World's Religions



Religious Studies

School of Art History Classics and Religious Studies

Trimester 1, 2010

1st March – 4th July 2010

RELI 108

The World's Religions

Course Co-ordinator	Professor Paul Morris HU 316. paul.morris@vuw.ac.nz Ph: (04) 463 5037
Tutors	tba
Lecture: when and where	Monday 10:00 – 11:50; HU LT 323
Tutorials	tba
Trimester dates	
Teaching dates for this course:	1 st March – 4 th June 2010
Mid-trimester break:	5 th April – 18 th April 2010
Examination/Assessment period:	11 th June – 4 th July 2010

Withdrawal dates: Information on withdrawals and refunds may be found at <http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

Additional information

Religious Studies is in the Hunter Building. The Programme administrator, Alik Kalliabetsos, is in HU 318 (ph: 463 5299 or aliki.kalliabetsos@vuw.ac.nz). Notices regarding the course or any information on changes will be posted on the notice board outside her office. Tutorial times shall be posted on the notice board in the first week of the trimester.

Office Hours

The main office is open Monday - Friday, 9:00- 12:00 noon and 2:30 – 3:30. You can arrange to meet with Professor Morris by appointment.

Course delivery

This course shall be taught by means of one two hour lecture per week and 9 tutorial sessions scheduled throughout the trimester. Tutorial discussions will focus on the lectures and on the material in the Reader. Attendance at tutorials is compulsory. It is a requirement of this course that students will attend at least 7 of the 9 tutorials.

The course learning objectives:

- By the end of the course the student should have
- an overview of a number of major religious traditions and the different ways in which they can be studied.
 - a critical and academic approach to the thinking and writing about religions.
 - the ability to express their views verbally and in writing and to develop their analytical, argumentative and communication skills.
 - developed academic reading, research and presentation skills.

The course content:

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

Work-load (Recommendation of the Faculty of Humanities and Social Sciences)

For 100-level 20 points one trimester courses, 12 hours per week are recommended. An average student should spend 9 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[100 – level 1 trimester 20 points 12 hours]

Assessment requirements

The course is internally assessed by means of two essays, ten in-class quizzes, and one class test as follows:

- Two 2000 word essays, each worth **30%** of the final grade
- Essay 1 due **1 April 2010**.
Essay 2 due **28 May 2010**.
- 10 in-class quizzes. The weekly quizzes, carried out in class, are collectively worth **10%** of the final grade.
- An in-class test worth **30%** of the final grade, on Monday **31 May 2010**.

Rationale for assessment

The assessment of this course relates directly to these objectives.

- **The class quizzes** ensure that students read and think about the required readings prior to tutorial discussion. The quizzes will encourage students to critically engage with the issues and debates found in the scholarly literature.
- **The essays** allow students to research a particular topic of interest to them. Essays demonstrate the students' level of proficiency with regard to finding, understanding, and using sources. In so doing they will develop the skills of critical reading, analysis and organizing material necessary for continued study. Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with their tutors for a discussion.
- **The class test** allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed, and creates an opportunity to review and reflect on what they have learned in the course as a whole.

Required text

There is no set textbook. The **Reli 108 Course Reader** should be obtained from the Student Notes at a cost of approximately \$40.00. For the first two weeks of the trimester all undergraduate readers will be sold from the Memorial Theatre foyer. After week two all undergraduate readers shall be sold from the Student Notes Distribution Centre on the ground floor of the Student Union Building. Students can order student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered or they can be picked up from the shop. Opening hours are 8:00am – 6:00pm, Monday-Friday during term time. Phone 463 5515.

Mandatory course requirements

To gain a pass in this course each student must:

Attend a minimum of 7 tutorials,
Submit two written essays, 7 in class quizzes,
Sit the class test

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

Taping of Lectures

All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copyright and other relevant issues.

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.

Aegrotat regulations

Apply to internally assessed courses. An Aegrotat pass will normally be approved only when a candidate has completed at least 30 % of the course assessment. 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 (*2009 Calendar*, p. 100) and also on section p. 23 of the *2009 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).

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 wing on the Hunter courtyard, tel: 463 5999

Supplementary Materials

A website of materials related to **RELI 108** is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz

Guidance in essay writing and presentation of bibliographies

Please refer to Religious Studies guidelines for essays, attached.

Evaluation This course will be evaluated by **UTDC**.

The Lecture programme

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.

Course content

Lecture Programme

Lecture 1 March 1 What is Religion? (PM)

Lecture 2 March 8 Are religions all the same? (PM)

Lecture 3 March 15 Do We Need Religion Anymore? (PM)

Lecture 4 March 22 The “Stuff” of Religion: Bones, Relics, and Materiality (MR)

Lecture 5 March 29 Are religions the cause of violence and war? (CM)

5 April – 18 April 2010 Mid trimester break

Lecture 6 April 19 Are religions environmentally dangerous? (GT)

Lecture 7 April 26 Islamophobia: realities and misperceptions of Islam (AB)

Lecture 8 May 3 Do you really need to be born as an X? (RW)

Lecture 9 May 10 Is religion to be found in the brain? (JB)

Lecture 10 May 17 Are you a libertarian? (PM)

Lecture 11 May 24 Do religions have a future? (PM)

Lecture 12 May 31 C L A S S T E S T

Tutorials

Week 1

March 1-5 NO TUTORIAL

Week 2

March 8-12 Tutorial 1

What has been the impact of 9/11 on religions?

Week 3

March 15-19 Tutorial 2

Are all religions equally true or false?

Week 4

March 22-26 NO TUTORIAL

Week 5

March 29 – April 1 Tutorial 3

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

April 5 – April 18, 2010 Mid Trimester Break

Week 6

April 19 - 23 Tutorial 4

Is religion the cause of wars?

Week 7

April 26 – 30 Tutorial 5

What can we learn from Maori land use?

Week 8

May 3 -7 Tutorial 6 (these Readings will be available on Blackboard)

Week 9

May 10 - 14 Tutorial 7

Is religion primarily individual or collective?

Week 10

May 17 - 21 Tutorial 8

Is the study of the religious brain dangerous to religion?

Week 11

May 24 - 28 Tutorial 9

Is New Zealand a Secular Country?

Week 12

May 31 – June 4 NO TUTORIAL

Essays

Each student is required to submit 2 essays. Each essay is to be approximately 2000 words in length and each is worth 30% of the final grade.

Submission of essays and assignments:

Students must submit essays on **Blackboard** as well as a hard copy to the locked assignment box located near the programme administrator's office (HU 318). Students must date and sign the essay register when an essay is submitted. No responsibility will be taken for assignments left in the box or pushed under doors for which there is no record. Students should keep a copy of all their work until it is returned.

Due dates:

- The **first essay (book review)** is to be submitted by **1 April 2010**.
The **second essay** is to be submitted by **28 May 2010**.

Penalties for late essays / assignments:

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

Academic Integrity and Plagiarism

Academic integrity 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>

Turnitin

(For reference see s.3.1 of the 2009 Assessment Handbook.)

Student work provided for assessment in this course will 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. It 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.

Essay 1: Book Review

The review essay:

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

This essay should be approximately **2,000 words**, and is due on 1 April 2010 **on Blackboard and in the essay box outside of Alik's office, Hunter 318**. The review essay is worth **30%** of the final grade.

Writing essay 1:

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

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

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

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

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

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

6. What is the source of data for the author? (Texts, conversations with people, psychological experiments, etc.?)

7. Do you agree with the author's approach? What are the strengths of this approach, and what are the weaknesses?

Essay 2:

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

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

This essay should be approximately **2,000 words**, and is due on 28 May 2010 **on Blackboard and in the essay box outside of Alik's office, Hunter 318**. It is worth **30%** of the final grade.

Choose ONE of the following:

- 1 **What has been the impact of 9/11 on our understanding of the place and significance of religion in the contemporary world?**
- 2 **Is God in our genes?**
- 3 **Is Osama bin Laden's claim to speak and act on behalf of Muslims justified?**
- 4 **If there is no God is anything permissible?**
- 5 **Is 'fundamentalism' modernist or counter-modernist religion?**
- 6 **Why is William Connolly not a secularist?**
- 7 **Is Freud right about religion?**
- 8 **What is the understanding of *jihad* in Islam?**
- 9 **What impact has feminism had on religion? Answer with reference to more than one religious tradition.**
- 10 **Does the rational choice theory of religion work?**
- 11 **What the differences between the different religious visions of heaven, paradise and salvation?**
- 12 **Is Girard's argument about religion and violence plausible?**
- 13 **Is capitalism a religion?**
- 14 **Can there be Christianity without God?**

- 15 **Can one really be a consistent religious relativist?**
- 16 **Why are there celibate monks and nuns in Buddhism and Christianity?**
- 17 **Is 'New Age' spirituality religion?**
- 18 **New Zealand religion is 'beer, racing and rugby'. Discuss**
- 19 **Why would a low caste Hindu convert to Christianity or Buddhism?**
- 20 **Is Hindu nationalism a religion?**
21. **Is New Zealand a Christian country?**
22. **A topic agreed in consultation with the lecturer**

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:

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

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

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

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

Footnote:

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

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

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

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

This item would be listed alphabetically under "New".

The Qur'an

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

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

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

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

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

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

Footnote:

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

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

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

Bibliography:

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

This item would be listed alphabetically under "Interpretation".

Buddhist and Indian texts

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

Footnote:

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

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

Bibliography:

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

How to cite in the body of your essay

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

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

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,¹ but wrong to write it like 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

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.

¹ Random correct placed footnote.

² Random incorrectly placed footnote.

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

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

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

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

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

⁸ Madan, *Non-Renunciation*, 38-40.

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