



## **RELI 221**

# **RELIGION AND DISENCHANTMENT: POLITICS, POWER AND THE SACRED**

Roger Brown, USA, The Entry of Christ into Chicago in 1976, oil on canvas, 182.9 x 304.8 cm

**SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES**

**VICTORIA UNIVERSITY OF WELLINGTON**

**Trimester 1  
1 March – 4 July 2010**

# RELI 221

## RELIGION AND DISENCHANTMENT: POLITICS, POWER AND THE SACRED

<b>Course co-ordinator:</b>	<b>Geoff Troughton</b> <b>HU 319, Ph: 463 5590</b>
<b>Lecturers for the course</b>	Geoff Troughton (GT) Daniel Dowling (DD) Wil Hoverd (WH)
<b>Tutor:</b>	<b>Dan Dowling</b> <b>dddd@767@hotmail.com</b>
<b>Where and when:</b>	<b>Lectures: MY LT 101</b> <b>Tuesday 11:00 – 1:00pm</b> <b>times and place tba</b>
<b>Tutorials:</b>	
<b>Trimester dates</b>	
Teaching dates for this course:	1 March – 4 June 2010
Mid-trimester break:	5 April – 18 April 2010
Study week:	7 June – 11 June 010
Examination/Assessment period:	11 June – 4 July 2010

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

**Religious Studies** is located in the Hunter Building. The programme administrator, Alik Kalliabetsos, is in HU 318 (463 5299), 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 via emails sent from Blackboard. Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.**

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

### **Course delivery**

This course shall be taught by means of one two hour lecture per week and 7 tutorial sessions scheduled throughout the trimester. The lectures communicate historical, theoretical and doctrinal materials, while the tutorials allow students the opportunity to develop their own communication skills through critical discussion of the readings and lectures.

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## *Course outline*

### **1 The Course Content**

Modern, Western societies are often called 'post-Christian'. Especially since the industrial revolution, significant changes have occurred: fewer people go to church; religious institutions are accorded less public authority; the state operates with increasing independence from the churches which once gave it legitimacy. Once, Western societies were regularly spoken of as 'Christian'; but today, at many levels, *post-Christian* is more accurate. The usual term for this process is secularisation.

At the same time, though, we can only understand the particular form that secularisation takes in Western societies by recognising that it emerges from Christian roots. Such societies are post-*Christian* (rather than, for example, post-Buddhist or post-Muslim) because many of their cultural assumptions are grounded in Christian tradition.

**RELI 221** explores the character and influence of secularism as the defining religious pattern of modern, Western societies. Rather than seeing it as merely the absence of religion, we analyse secularism by examining its relationship to a number of crucial events that have occurred during the period in which Christianity's influence has declined.

Unit One examines God's departure from Western consciousness during the Modern period. We consider classic interpretations of the process of secularisation, as well as more recent challenges to those interpretations. We also look at some important characteristics of the modern secular world, including the rise of the nation state and of cultures of unbelief.

In Unit Two, we consider a number of distinctive religious responses to secular modernity, including case studies of particular religious communities. We consider the rise of fundamentalism, twentieth-century religious liberalism, as well as utopian and sectarian options.

Unit Three turns more explicitly to the contemporary scene, asking how religious faith is being transformed and reconfigured within western cultural patterns.

## 2 **The course aims:**

- a. To familiarise students with philosophical, political and sociological perspectives on secularisation;
- b. To encourage students to critically engage with the issues and debates found in the scholarly literatures on secularism and secularisation;
- c. To provide students with the necessary skills and resources to undertake independent argument and analysis in the areas covered by the course;
- d. To develop student skills in research and writing of academic presentations on the concepts of secularism and secularisation.

## 3 **Course learning objectives:**

By the end of this course, students will be able to:

- a. Critically evaluate differences in theoretical perspectives concerning the meaning and process of secularisation;
- b. Outline a range of distinctive religious responses to the conditions posed by modern secular societies;
- c. Read, analyse and assess the quality of source materials;
- d. Demonstrate critical thinking, and skills relevant for academic research and presentation.

These objectives relate directly to the course assessment

- ## 4 **Tutorials** complement the lecture programme. They also provide an opportunity to discuss aspects of the course in a small group and develop your ability to contribute to discussions. There will be **7 tutorial sessions** through the trimester. Please check the timetable later in this course outline to determine the relevant weeks. You are expected to attend tutorials.

**5 The course is internally assessed** by means of written assignments, weighted as follows:

- An **essay** of a maximum of 2000 words, to be submitted by 5:00 pm **Monday 19 April**, worth **30%** of the final grade;
- An **essay** of a maximum of 2000 words, to be submitted by 5:00pm **Friday 28 May**, worth **30%** of the final grade;
- 4 short **multi-choice quizzes**, based on the compulsory readings, worth **10%** of the final grade;
- A **class test** to be held in the regular class room at the usual lecture time on **Tuesday 1 June**, worth **30%** of the final grade

**6 Mandatory course requirements**

To gain a pass in this course each student must:

- Attend a minimum of 6 tutorials
- Submit the essays
- Sit the class test

**7 Required text:** There is no set textbook or Reader. All the RELI 221 readings, including some supplementary material, will be available on Blackboard.

**8 Workload (recommendation of the Faculty of Humanities and Social Sciences):** For 200-level 20 points one trimester courses, the working party on workloads and assessments recommends 13 hours per week. An average student should spend 10 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

200 – level                      1 trimester                      20 points                      13 hours

**9 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/avcacademic/Publications.aspx>

**10 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 copy right and other relevant issues.

- 11 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, handwritten work may be copy typed by the School and subject to checking by Turnitin.* You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.
- 12 Class representatives:** Class representatives are elected in the first week or second week of the trimester. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.
- 13 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 and also on 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).
- 14 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 14 Kelburn Parade, tel: 463 5999
- 15 For guidance in essay writing and presentation of bibliographies** please refer to Religious Studies guidelines for essays, attached.
- 16 Supplementary Materials:** A website of materials related to RELI 221 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](mailto:scs-help@vuw.ac.nz)
- 17 Evaluation:** This course will be evaluated by UTDC.

## ***LECTURE PROGRAMME***

**2 March L1: Introduction: Religion in the Modern World (GT + WH)**

### **UNIT ONE: MAKING THE WORLD SECULAR**

**9 March L2: Classic Models of Secularisation (DD)**

**16 March L3: Institutional and Political Secularisation: The Secular State (GT + WH)**

**23 March L4: Cultures of Irreligion and Unbelief (WH)**

**30 March L5: Challenges to Classical Models of Secularisation (DD)**

### **UNIT TWO: RESPONSES TO SECULARISATION**

**20 April L6: Fundamentalism (GT)**

**27 April L7: Liberalism, Secular Christianity and the Death of God (GT)**

**4 May L8: Utopian and Sectarian Communities (WH)**

### **UNIT THREE: THE CONTEMPORARY SCENE**

**11 May L9: Spirituality and Consumer Religion (GT)**

**18 May L10: Transformations in Contemporary Christianity (DD)**

**25 May L11: Post-secularism? (GT)**

**1 June In-class test**

## ***TUTORIAL PROGRAMME***

Tutorials are an integral part of RELI 221. The required readings are essential background for the lectures and tutorials and should be completed **before each lecture**. The readings will be further discussed in the tutorials. The readings are all available on Blackboard.

Information about tutorial room numbers shall be on the notice board outside HU 318.

Students should come to tutorials with responses to the following, in relation to each reading:

- What important idea/s is being espoused?
- What is one question or problem I have about the content or argument of the reading?

### **Week Beginning**

**1 March**      **No tutorial:** groups to be arranged during this week

**8 March**      **T1 (L2):** Classical Models of Secularisation

**15 March**     **T2 (L3):** Institutional and Political Secularisation: The Secular State

**22 March**     **No tutorial**

**29 March**     **T3 (L5):** Challenges to Classical Models of Secularisation  
Essay one preparation

### ***Mid Trimester break (5 April – 18 April 2010)***

**19 April**      **T4 (L6):** Fundamentalism

**26 April**      **No tutorial**

**3 May**         **T5 (L8):** Utopian and Sectarian Communities

**10 May**       **No tutorial**

**17 May**       **T6 (L10):** Transformations in Contemporary Christianity  
Essay two preparation

**24 May**       **T7 (L11):** Post-secularism?  
Test preparation

**31 May**       **No tutorial: in-class test**

## *Essays and Assignments*

### **1 Submission of essays and assignments:**

Essays and assignments must be submitted **in electronic format on Blackboard**. No responsibility will be taken for assignments that are not posted correctly. Students should keep a copy of all their work until the end of the course.

### **2 Due dates:**

The first essay is to be submitted by **Monday 19 April** by 5:00pm  
The second essay is to be submitted by **Friday 28 May** by 5:00pm

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

2 percent per 24 hours may 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 for medical reasons must be given to the Administrator accompanied by a doctor's certificate.

### **4 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>**



## 5 Essay topics

### Essay 1: Secularisation essay

Due: Monday 19 April, by 5:00pm

Value: 30% of total course grade

Length: 2000 words

Choose TWO articles, and write an essay that analyses their perspective on the idea of secularisation.

Your essay should aim to situate the chosen articles within broader debates about the nature and secularisation, and address the following issues:

- What do the articles say about the nature of secularisation?
- What arguments are made, using what evidence?
- Do they challenge existing ideas? If so, in what ways and how effectively?
- What learning and/or ideas do you take from the articles?
- Which article is the more convincing, and why?

Select your TWO articles from the following, copies of which may be found on in the Assignment One folder for on Blackboard. DO NOT select two articles from the same author.

- Bruce, Steve. 'Christianity in Britain, R.I.P.' *Sociology of Religion* 62, no. 2 (2001): 191-203.
- Bruce, Steve. 'Religion and Rational Choice: A Critique of Economic Explanations of Religious Behavior.' *Sociology of Religion* 54, no. 2 (1993): 193-205.
- Davie, Grace. "'An Ordinary God": The Paradox of Religion in Contemporary Britain.' *The British Journal of Sociology* 41, no. 3 (1990): 395-421.
- Lambert, Yves. 'Religion in Modernity as a New Axial Age: Secularization or New Religious Forms?' *Sociology of Religion* 60, no. 3 (1999): 303-333.
- Stark, Rodney. 'Secularisation, R.I.P.' *Sociology of Religion* 60, no. 3 (1999): 249-73.

### Assessment of this essay will be based on:

- The accuracy of the assignment's summary of each article
- The manner in which it places the articles in the broader context of debates about secularisation
- The strength and originality of critique of the articles
- Clarity of presentation and expression

**Essay 2:**

Due: Friday 28 May, by 5:00pm

Value: 30% of total course grade

Length: 2000 words

Your second essay will address a theme concerning responses to secularism. A selection of suggested essay topics and questions will be posted on Blackboard.

Students may formulate their own essay topic, but **ONLY** in consultation with the lecturer. Essays addressing questions that have not been authorised in this way will not be marked.

**Assessment of this essay will be based on:**

- Focus
- Organisation
- Argumentation
- Research and comprehension
- Referencing and style

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

## 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,<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>

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>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.]

<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.