

RELI 303

Contemporary Spirituality

Trimester 1 2011

28th February to 2nd July 2011

Course co-ordinator:	Dr Art Buehler, HU 116, tel: 463 7409 art.buehler@vuw.ac.nz
Tutors:	tba
Where and when:	Lectures: HU 119 Wednesday 11:00 – 12:50
Tutorials:	Times and Seminar Room TBA.
Trimester dates	
Teaching dates for this course:	28 th February – 3 rd June 2011
Mid-trimester break:	18 th April – 1 st May 2011
Study week:	6–10 June 2011
Examination/Assessment period:	10 th June – 2 nd July 2011

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, Alikali 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 Art Buehler by appointment. He will be in his office Wednesdays after class (11-4), Thursday (flexible) and Friday afternoons (4-6 pm), but appointments are the best option. He will also answer all emails within 24 hours during the week.

Course outline

1 Course aims:

- To introduce students to the literature and debates on contemporary spirituality.
- To introduce students to primary sources on contemporary spirituality.
- To provide students with relevant vocabulary, analytical frameworks and concepts to analyse and appreciate contemporary spiritual sources.
- For students to be more aware of the “consensus reality” paradigm and alternative paradigms and world views.

2 Course content:

- This course will study post-traditional religious and spiritual movements and they ways in which these have been understood and explained;
- It will critically explore these movements and the scholarly accounts of their origins, appeal and social context;
- Attention will be given to New Religious Movements and the New Age in Aotearoa/New Zealand. Topics will include: 'cults', gurus, spiritual authority, religious/spiritual experience, New Age healing, in addition to spiritual self-empowerment and relationship.

3 Students Learning objectives are:

Students passing the course should be able to:”

- Provide a historical basis for understanding the origins and developments of modern spiritual movements.
- Engage with the academic explanations and accounts for contemporary spirituality, being aware of the presuppositions of both insider/outsider perspectives and subjective/objective ways of knowing.

Academic skills objectives

- To foster in students a critical and academic approach to thinking and writing about contemporary spirituality.
- To encourage students to express their considered views verbally and in writing and to develop their analytical and argumentative skills.
- To develop student academic research and presentation skills.

Discipline-focused objectives:

- To contextualise the study of contemporary spirituality within in the broader academic study of religions.

Course delivery

The course uses a mixture of lectures and tutorials. The lectures communicate much that cannot be shared by written material. They are designed to share ways of thinking and active participation by students. The tutorials allow students the opportunity to develop their own communication skills through critical discussion of the readings and lectures.

4 This course, as a *Religious Studies* course, aims:

Firstly to improve students' skills in critical thinking, creative thinking and communication.

Second to develop academic reading and writing skills, including the recognition and expression of key arguments and themes, logical analysis and critical engagement with primary and secondary sources.

Third to develop excellent skills in communication for peer learning, collaboration, and for formal presentation in the academic study of religion as well as other fields.

Fourth to familiarise students with the main concerns and methodologies of research in studies of religion as an academic discipline, and to prepare them for further study in the histories, social dynamics and practices of religion.

Fifth to encourage students to critically engage with the issues and debates found in the scholarly literature in the area of Religious Studies.

Sixth to provide students with the necessary skills and resources to undertake independent argument and analyses in the areas covered by the course.

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 do well. It is thus recommended in the strongest possible terms that students do the reading, attend all lectures and tutorials, and keep up with the required work for the course.

5 Rationale for assessment:

The tutorial assignments are designed to facilitate student reflection on the required readings, and to allow students to develop skills in critical reading and analysis necessary for essay writing and continued study.

The essays will encourage students to pursue their own interests in the subject through formulating their own research question(s) in an exploration of primary and secondary sources. In the essays, students will be exposed first-hand to the issues raised in scholarly analysis and will develop the knowledge and the skills necessary to critically evaluate scholarly studies of materials they have studied for themselves.

6 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

7 Tutorials are held seven times during the course and attendance at these is mandatory. Seminars deal with topics which complement the lecture programme and they provide an opportunity to discuss aspects of the course in a small group and develop the ability to contribute to discussions.

8 The course is internally assessed by means of **two essays and seven tutorial assignments**.

- **The first essay** is due on **Friday 25 March 2011**, and is worth **30%** of the total marks for the course.
- **The second (extended research) essay** is due on **Wednesday 27 May 2011** and is worth **50%** of the total marks for the course.
- **The seven tutorial assignments** are worth **20%** of the total marks for the course.

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

- 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;
- Attend 85% of classes and tutorials – specifically that means six of the seven tutorials. Attendance will be recorded by signature at the beginning and/or end of class.

10 Required text: There is no set textbook. **The RELI 303 Course Reader** should be obtained from the Student Notes shop at a cost of approximately \$45. **Undergraduate text books and students notes** will be sold from the Memorial Theatre foyer till 11 March 2011. After week two of the trimester all undergraduate textbooks and student notes will be sold from vicbooks, Student Union Building. Students can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available. Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in **the holidays**). **Phone: 463 5515.**

11 Workload

For 20 point courses, a student should spend on average 14 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials. The total workload for the course, including class time should be approximately 200 hours.

12 Where to find more detailed information

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar.aspx (See Section C). Other useful information for students may be found at the website of the Assistant Vice-Chancellor

13 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.

- 14 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.
- 15 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.
- 16 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, Hunter courtyard, tel: 463 5999
- 17 Supplementary Bibliographic Materials:** Available on 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
- 18 Evaluation:** This course will be evaluated by **UTDC**.

Lecture Programme

Lecture Programme and required readings: The required readings are essential background for the lectures/tutorials and should be completed **before each lecture**. Additional readings might be added during the semester. All readings are from the course reader or on Blackboard.

2 March Introduction: What is Spirituality?

Required Reading: *This is background reading for the course.* Please read this AND the reading for 5 March for the second class.

- Chryssides, George. "Defining the New Age," in Kemp and Lewis, eds. *Handbook of New Age*. Leiden: Brill, 2007, 5-24.
- Melton, J. Gordon. "Beyond Millennialism: The New Age Transformed," in Kemp and Lewis, eds., *Handbook of New Age*. Leiden: Brill, 2007, 77-97.
- Grof, S. "The Revolution in Consciousness and the New Scientific Worldview" in *The Holotropic Mind*. NY: Harper Collins, 1993, 12-30.

9 March Tools/Principles for the Study of the Post-Rational

Required Reading: *Please read in this order:*

- Wilber, Ken. *Integral Psychology*. Boston: Shambhala, 2000, 66-73.
- Wilber, Ken. *Integral Spirituality*. Boston: Shambhala, 2006, 1-32.

16 March Subjective Experience: Post-Rational Non-egoic "Mystical" Experience

Required Reading: *Please read in this order – it is less than 40 pages.*

- Hawkins, David R. "Autobiographic Note," in *Truth vs. Falsehood: How To Tell The Difference*. Vancouver: Axial Publishing Company, 2005, 485-495.
- Hawkins David R. "You said before that people do not actually experience their own death." "What reality is there to real death? Is there such a thing?" "Is all fear of death then actually the fear of death of the ego's sense of 'I'?" in *I: Reality and Subjectivity*. Sedona, AZ: Veritas Publishing, 2003, 270-272.
- Hawkins, David R. "What does it mean to go into a bliss state? What does one do? What happens?" "What if there were nobody around to entreat one to return to worldly life?" "Are there different degrees of realized states?" "How then does earthly life resume?" "What persists?," in *The Eye of the I: From Which Nothing Is Hidden*. Sedona, AZ: Veritas Publishing, 2001, 198-200.

- James, William. "Lecture II: Circumscription of the Topic [The Fundamental Significance of Personal Religion and Religious Experience as 'A New Sphere of Power']" in *The Varieties of Religious Experience: A Study In Human Nature*. New York: The Modern Library, 2002, 31-36; 48-52.
- James, William. "Lecture III: The Reality of the Unseen [Two Testimonies of the Subjective Experience of the Presence of God]" in *The Varieties of Religious Experience: A Study In Human Nature*. New York: The Modern Library, 2002, 76-79.
- James, William. "Lectures XVI and XVII: Mysticism [Mystical States, Personal Religious Experience and the Authority of the Mystic]," in *The Varieties of Religious Experience: A Study In Human Nature*. New York: The Modern Library, 2002, 413-416; 460-462.
- Flournoy, Th. "Commentary [The Subjectivity of Religious Phenomena and Science]" in *The Varieties of Religious Experience: A Study In Human Nature*. New York: The Modern Library, 2002, 578-579.
- Hawkins, David R. "Then only the subjective experience and realization of the Presence as Self has any radically absolute reality?" "It seems obvious that the hypothetical has to be confirmed by subjective, experiential verification. In view of this, why has religious argument persisted over the centuries and resulted in religious conflict and partisanship?" in *I: Reality and Subjectivity*. Sedona, AZ: Veritas Publishing, 2003, 88-89.
- Hawkins, David R. "Why the word 'Self'?" "How does one find Reality" in *I: Reality and Subjectivity*. Sedona, AZ: Veritas Publishing, 2003, 128-129.

23 March Transpersonal Psychology and Spiritual Pathology

Required Reading:

- Washburn, Michael. *Transpersonal Psychology in Psychoanalytic Perspective*. Albany, NY: SUNY Press, 1994, 1-17
- Welwood, John, *Toward a psychology of awakening: Buddhism, psychotherapy, and the path of personal and spiritual transformation*. Boston: Shambhala, 2002, 11-34.
- Wade, Jenny. *Changes of Mind: A Holonomic Theory of the Evolution of Consciousness*. Albany, NY: SUNY Press, 1996, 1-22.
- Grof and Grof, "Forms of Spiritual Emergency," in Grof and Grof, eds., *Spiritual Emergency: When Personal Transformation Becomes a Crisis*. NY: G.P. Putnam's & Sons, 1989, 13-26.

30 March The Taboo of Subjectivity The “Pure Consciousness Event” and Neurophenomenology

Required Reading:

- Wallace, B. Alan. *The Taboo of Subjectivity: Toward a New Science of Consciousness*. Oxford: Oxford University Press, 2004, 17-30; 59-67.
- Forman, Robert K. C. "Mystical Knowledge: Knowledge by Identity." *Journal of the American Academy of Religion* 61, no. 4 (1993): 705-730.
- Lutz, Antoine. "Toward a Neurophenomenology as an Account of Generative Passages: A First Empirical Case Study." *Phenomenology and the Cognitive Sciences* 1, no. 2 (2002): 133-135.
- Lutz, Antoine, Jean-Philippe Lachaux, Jacques Martinerie, and Francisco J. Varela. "Guiding the Study of Brain Dynamics by Using First-Person Data: Synchrony Patterns Correlate with Ongoing Conscious States During a Simple Visual Task." *Proceedings of the National Academy of Sciences of the United States of America* 99, no. 3 (2002): 1586-91.

Optional Reading:

- Varela, F. J. "Neurophenomenology: A Methodological Remedy for the Hard Problem." *Journal of Consciousness Studies* 3, no. 4 (1996): 330-50.

6 April Near-Death Experiences

Required Reading:

- Kellehear, Allan, *Experiences Near Death*. NY: Oxford University Press, 1996, 3-41
- Ring, Kenneth. *Life at Death*. NY: Coward, McCann, & Geoghegan, 1980, 39-66.

13 April Course in Miracles

Required Reading:

- *A Course in Miracles*. NY: Viking, 1975, vii-xii; 52-62; 92-103
- Kemp, Daren. "Christians and the New Age," in Kemp and Lewis, eds. *Handbook of New Age*. Leiden: Brill, 2007, 465-466.

Mid-term break 18 April – 1 May

4 May Spiritual Healing

Required Reading: *Please read in this order:*

- Cumming and Leffler. *John of God: The Brazilian Healer Who's Touched the Lives of Millions*. NY: Atria Books, 2007, 1-20.
- Rocha, Christina, "Spiritual Tourism: Brazilian Faith Healing Goes Global", in *On the Road to Being There: Studies in Pilgrimage and Tourism*, edited by William H. Swatos and Lutz Kaelber. Leiden: Brill, 2006, 105-123 (1-18).

11 May Aspects of (mostly Christian) Spirituality in Aotearoa: A Personal Journey Sufism and Sufism in New Zealand

Required Reading: *Please read in this order:*

- Schüssler Fiorenza, Elisabeth. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. NY: Crossroad Publishing, 1983, 7-14.
- Batten, Juliet. *Celebrating the Southern Seasons: Rituals for Aotearoa*. Auckland: Tandem Press, 1995, 15-21.
- Cowley, Joy, *Psalms Down-Under*, Catholic Supplies (NZ) Ltd, 1996, 64-65
- Cody, Philip. *Seeds of the World*. Wellington, NZ: Steele Roberts Ltd., 2004, 8-11.
- Powell, Anne. *Firesong*. Wellington, NZ: Steele Roberts Ltd., 1999, 59.
- Baxter, James K. *Jerusalem Daybook*. Wellington, NZ: Price Milburn, 1971, 53-54.
- Buehler, Arthur, "Modes of Sufi Transmission to New Zealand," in *New Zealand Journal of Asian Studies* 8/2 (December 2006), 97-109.

Optional Reading:

- For alternative spirituality in NZ see: Ellwood, R., "Islands of the Dawn," in *The Story of Alternative Spirituality in NZ*. Honolulu: University of Hawaii Press, 1993, 213-246.
- "Hymn for ANZAC Day," in *Liturgy* (23 April 2009).

18 May Jalaluddin Rumi

Required Reading:

- Ernst, Carl. *Shambhala Guide to Sufism*. Boston: Shambhala, 1997, 1-31
- Rumi, Jalaluddin. Alan Williams, trans. *Spiritual Verses: The First Book of the Masnavi-yi ma'navi*. NY: Penguin Books, 2007, 148-180.

25 May Gurus and Spiritual Leadership

Required Reading: *Please read in this order:*

- Helminski, Kabir, "The Way of the Dervish," in *The Knowing Heart* Boston: Shambhala, 1999, 134-142.
- Caplan, Mariana, *Halfway up the Mountain: The Error of Premature Claims to Enlightenment*. Prescott, AZ: Holm Press, 1999, 400-431.

1 June Spirituality and Capitalism

Required Reading:

- Carrette, Jeremy and Richard King, *Selling Spirituality*. Abingdon: Routledge, 2005,

Tutorial Programme

The tutorials will cover the readings and lecture for the present week. There are **7 tutorial assignments** to be handed in at tutorials worth **20%** of the final grade. These are to be short, thoughtful responses to questions set for the required reading of the week and are to be approximately 2-3 pages each. In your response, give examples from the readings. Please review the format guidelines.

Week beginning 28 February – no tutorial

Tutorial questions for week beginning:

Week beginning 7 March

Pick one or two concepts/frameworks from Ken Wilber's writing use them to explain spirituality to your flatmate.

Week beginning 14 March

How did you respond to these excerpts of mystical experience? Were you attracted or repelled – did it remind you of any of your own experiences? This week I would like to read your sophisticated subjective responses to subjective material. Grading will be on the basis of the **realness** and authenticity of your response not on the content per se.

Week beginning 21 - March no tutorial

Week beginning 28 March

On the basis of Deida's writing you will be writing to your partner an intimate letter advising him/her other possibilities to be in relationship. This is not to be a rant but a sharing and one in which you will acknowledge your learning also. If there is another creative way to practically engage the material you can do that also.

Week beginning 4 April

It is "Mission Impossible" – that is you have been directed in a dream to go to India to find a guru and the next day a one-year roundtrip ticket to Madras arrives in your mailbox. Using the

reading materials and the “guru sheet” handed out in class, do you think a guru is advisable for your spiritual development [though you will have to bracket this question once you get to India]? Once in India how will you know when you have met your guru/teacher?

Week beginning 11 April

What is the basic message of the *Course of Miracles* selection given in your reader? Is this an important message for you and/or others in the world today? Explain. If you do not resonate with the passage in the reader, you can pick any other passages from the *Course of Miracles* for your response. Please be sure to cite the passage carefully.

Mid term break 18 April – 1 May 2011

Week beginning 2 May

John of God is coming to NZ in two weeks and you need to decide whether or not to go with your flatmate because she has an extra (free) ticket. It is an all-day event. On the basis of these two articles would you go? Why or why not? If you were designated for surgery would you have the entities do it? Why or why not?

Week beginning 9 March – no tutorial

Week beginning 16 May

Your flatmate wants to know what shamanism is. So do I. Please tell us your take on shamanism based on the readings. Write it in language your flatmate would understand, using suitable examples.

Week beginning 23 May – No tutorial

Week beginning 30 May – No tutorial

Essays

The essays should be a thoughtful treatment of a well-defined topic, based on your own thinking and research. The required readings may be used as sources for the essays but **you must consult other sources**. Guidance regarding the second research essay will be given in class.

Submission of essays and assignments

Essays are to be submitted in two ways, both of which are mandatory to receive credit for the essay:

Students must submit the essay 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, and when. **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

Due dates:

- **The first essay is due by 4 pm Friday 25 March 2011.** It is to be a maximum of 3,000 words and should be a critical investigation of the academic explanations of the development of contemporary spirituality. Pick one aspect of contemporary spirituality that interests you, how it developed to where it is today and your analysis of how academics have explained the phenomenon. Please check the topic/approach with your lecturer or tutor.
- **The second essay is due by 2 pm Wednesday 27 May 2011.** The research essay is to be a maximum of 5,000 words and is to be an analysis of some aspect of contemporary spirituality (a movement, group, corpus of literature or particular teacher). The topic must be confirmed with the lecturer or tutor.

Penalties for late essays / assignments:

- 2 percent per 24 hours will be deducted for late essays up to a week.
- essays submitted more than one week late will not be accepted for assessment unless prior written arrangement has been made with the lecturer well in advance.

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

On Wikipedia –

Wikipedia's founder, Jimmy Wales, says he wants to get the message out to university students that they shouldn't use it for class projects or serious research. Mr. Wales says that he gets about ten e-mail messages a week from students who complain that Wikipedia has gotten them into academic hot water. **"They say, 'Please help me. I got an F on my paper because I cited Wikipedia'"** and the information turned out to be wrong, he says. But he said he has no sympathy for their plight, noting that he thinks to himself: "For God sake, you're in the university; don't cite the encyclopedia."

The sources cited in Wikipedia, however, can be of use – so you can use it as a bibliographic source to lead you to other sources, which you can then critically examine.

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>

For guidance in essay writing and presentation of bibliographies, please refer to Religious Studies guidelines for essays, attached.

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.

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.

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.]

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

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

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

⁸ Madan, *Non-Renunciation*, 38-40.

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