

RELI 422

**ADVANCED STUDIES
IN RELIGION AND POLITICS**

Part I

Political Thought in the Middle East

SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

VICTORIA UNIVERSITY OF WELLINGTON

28 February – 14 October, 2011

RELI 422

ADVANCED STUDIES IN RELIGION AND POLITICS:

Part I

28 February – 2 July 2011

Political Thought in the Middle East

Course co-ordinator:	Negar Partow, Hunter 114, Tel: 463 8372 Email negar.partow@vuw.ac.nz
When and where	Tuesday 2:10-4:00pm, EA 012
Course dates:	
Teaching dates:	28 February to 3 June 2011
Mid-trimester break:	18 April to 1 May 2011
Withdrawal dates:	Information on withdrawals and refunds is at http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx

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

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

This course is taught in two parts.

This course is taught in two parts. The first part is taught by Negar Partow and runs from 28 February to 2 July 2011.

The Second part is taught by Dr Geoff Troughton and runs from 11 July – 15 October.

Work for the first part of the course must be handed in for assessment by 24 June 2011.

Work for the second part of the course must be handed in for assessment by 28 October 2011.

Course Outline

Part 1

1. Course overview

The course aims to introduce students to terms and concepts of contemporary religious and political thought in the Middle East through the study and examination of primary sources in the field. The readings provide students with information about political theories proposed by Muslim thinkers in various Islamic traditions and Jewish thinkers in the state of Israel.

2. Course learning objectives

Students passing this course should

- be familiar with the development of ideas of religion and politics in the Middle East.
- Be able to explore areas that illustrate the relationship between religious ideas and social development and change, in the area using specific case studies.
- Have developed research methodologies and writing skills with respect to the issues covered in the course.

3. Course content

The content of part one of this course is divided into three sections.

In the first section this course introduces the notion of state, law, and politics in contemporary Islamic traditions in the Middle East with reference to their regional historical backgrounds. In order to explain the interaction between religion and politics it examines various theological interpretations of these concepts in the two main traditions of Islam, Sunni and Shia.

In the second section it aims to analyse some of the main challenges and opportunities that religious traditions have encountered in the process of nation state building and maintenance in the region in four case studies: Egypt, Saudi Arabia, Iran, and Israel. This section mainly concentrates on ideological and political implications of the re-defined relationship between religion and politics as the consequence of state building.

In the last section the course examines some of the political and social implications of these contemporary political thoughts on international relations, energy resources, and human rights issues. By studying the challenges posed by the concept of citizenship, individualism and civil rights to the 20th century ideologies this section explains the paradox of modernization and tradition, gender equality, and human rights in the Middle East.

4. This course is delivered through regular seminars.

Seminar programme (see below). The programme may be varied from time to time. As much notice as possible will be given when changes occur and, a revised programme will be issued.

5. Assessment for the whole course is by means of two written assignments and two class presentations. Deadlines and essay length for part one are as follows:

- i One **essay** of a maximum of 5,000 words, on a topic to be negotiated with Negar Partow; the final draft is to be submitted by **Friday 24 June 2011**, worth **50%** of total.
- ii One presentation, during designated class time.

Rationale for assessment: The two essays allow students to apply their analytical skills to information retrieved through library research on a set topic. Essays demonstrate the students' level of proficiency in finding, understanding, and using sources. They develop the skills of critical reading, analysis and organizing material necessary for continued study in the area. The process also gives the opportunity to develop more in-depth knowledge of an area covered and the skills of critical analysis.

The seminar presentations allow students to develop their skills in small group teaching and discussion.

6. Due Dates

The final deadline for handing in work for assessment for the first part of the course is 24 June 2011

The final date for all Honours work to be handed in for assessment is 28 October 2011

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

The total expected workload for this course is 300 hours spread evenly over the whole year.

8. Mandatory course requirements The mandatory requirements for this course are the submission of two essays and 2 seminar presentations.

9. Required text There is no set textbook for both parts of the course. Readings shall be available via Blackboard or copies may be provided by the Religious Studies Programme at a student's request at cost.

10. 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>

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 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.

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 (Academic), at www.victoria.ac.nz/home/about_victoria/avcademic

13. 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.

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. Evaluation: This course will be evaluated by UTDC.

Essays and Assignments

1. Essays must be placed in the locked assignment box located outside the Programme administrator's office. Students should keep a copy of all work until it is returned.

Essays must also be submitted on Blackboard

2. Due dates:

Final draft of the first essay is to be submitted by **Friday 24 June 2011.**

Final draft of the second essay is to be submitted by **Friday 28 October 2011.**

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

Seminar Programme

Part I

Political Thought in the Middle East

Week Beginning

28 February Week 1- The notion of politics in the Quran (No class)

Readings:

Quran 67:1-10, 36:77-83, 2:255-260,4:50-64, 2:29, 4:1, 6:13, 13:16, 35:3, 7:54, 20:8, 30:26,2:107, 3:154,13:16, 6:57, 16:17, 18:26, 28:70, 36:83, 57:25, 7:54, 10:31, 2: 215-216, 4:60, 5: 45, 4:64-65 and 115,59:7, 4:51, 24:47-48, 33:36, 2:31, 7:10, 22:65, 2:31, 7:69 and 129, 10:14,24:55,17:81,28:5,5:2, 3:118, 4:59,9:16,2:124,18:28,26:151-152,49:13,4:58,2:247,4:5and 3,12:55,38:20,39:20 and 26,39:9,6:48.

[http:// www.harunyahya.com/ Quran_translation/ Quran_translation_index.php](http://www.harunyahya.com/Quran_translation/Quran_translation_index.php)

7 March Week 2- Shari'a, Caliphate and Imam

Readings:

Jan-Erik Lane, Hamadi Redissi, *Religion and politics: Islam and Muslim civilisation*, (US: Ashgate Publishing, Ltd., 2004), pp. 53-82 [DS36.85 L265 R],

Abrahamove Binyamin, *Islamic Theology; traditionalism and rationalism*, (UK: Edinburgh University press, 1998), pp 12-48,

Supplementary readings:

Vali Nasr, *The Shia Revival: How Conflicts Within Islam Will Shape the Future*, (US: Norton, 2007), pp. 31-61, [BP194.185 N264 S],

Akbar Ahmed, *Discovering Islam, Making sense of Muslim History and Society*, (London: Input Typesetting, 1998), pp. 65-90 [BP52 A286 D],

14 March Week 3- The formation of Nation States in the Middle East

Readings:

Akbar S. Ahmed, *Journey into Islam : the crisis of globalization*, (US: Brookings Institution Press, 2007), Original from: the University of Michigan, digitalised: Jun 29, 2009, Chapter 2 ,

[http:// www.vuw.ebib.com.helicon.vuw.ac.nz/ patron/ FullRecord.aspx?p=296557&userid=2gGRNIqKrPCPxmIp%2bLU%2fag%3d%3d&tstamp=1270013519&id=806246196293236677A0E7D49502AA394CD36FC6](http://www.vuw.ebib.com.helicon.vuw.ac.nz/patron/FullRecord.aspx?p=296557&userid=2gGRNIqKrPCPxmIp%2bLU%2fag%3d%3d&tstamp=1270013519&id=806246196293236677A0E7D49502AA394CD36FC6)

Khalaf Allah Muhammad, "Legislative Authority", in *Liberal Islam: a source book*, ed. Charles Kurzman, (NY: Oxford University Press, 1998), pp 37-45.

Roger Owen, *State, Power and Politics in the Making of the Modern Middle East*, (US: Routledge, 2000), pp. 130-155,
<http://vuw.etailer.dpsl.net.helicon.vuw.ac.nz/home/html/moreinfo.asp?isbn=0203456122&whichpage=1&pagename=category.asp>

Supplementary readings:

Shepard William, "The Diversity of Islamic Thought; towards a typology", in *Islamic Thought in the Twentieth Century*, (London: I.B. Tauris &Co, 2004), pp 61-103 [BP163 I82 T],

Laliwala Jafarhusein I., "Three Schools of Muslims Thinkers", in *Essays on Muslim Theology And Philosophy*, ed. Abu Bakar I., Zakaria I., Long A. S., Sallah K. Hj. (Malaysia: Jabatan Usuludding dan Falsafah, UKM, 1998), pp 191-205,

Abdul al-Raziq, "Message Not Government, Religion Not State", in *Liberal Islam: A Source Book*, ed. Charles Kurzman, (NY: Oxford University Press, 1998), pp 29-36,

Ralph M. Coury, 'Nationalism and Culture in the Arab Islamic Worlds: A Critique of Modern Scholarship', in, Suha Taji-Farouki, Basheer M. Nafi, Institute of Ismaili Studies, *Islamic Thought in the Twentieth Century*, (US: I.B.Tauris, 2004), pp. 128-147, [BP163 I82 T]

21 March Week 4- Saudi Arabia & Egypt: Political theories in contemporary Middle East

Readings:

Abduh Muhammad, 'Laws Should Change In Accordance with the Condition and Nation and the Theology of Unity', in *Modernist Islam 1840-1940*, ed. Charles Kurzman, (NY: Oxford University Press, 1998), pp 50-60 [BP60 M689],

Joel Beinin, in Laura Guazzone & Daniela Pioppi, *The Arab State and Neo-Liberal Globalization: The Restructuring of State Power in the Middle East*, (US: Ithaca Press, 2009), pp. 19-46

Shaykh Jamaal al Din Zarabozo, *Life, Teaching, and Influence of Muhammad Ibn Abdul Wahhab*, (Saudi Arabia: Ministry of Islamic Affairs, Endowments, Dawah, and Guidance, 2005), pp. 322-374

Haifa Alangari, *The Struggle for Power in Arabia, Ibn Saud, Hussein and Great Britain 1914-1924*, (Lebanon: Ithaca Press, 1998), pp 3-13

Supplementary readings:

David Commins, *The Wahhabi Mission and Saudi Arabia*, (US: I.B. Tauris, 2006, pp. 130-209

Natana J. DeLong-Bas, *Wahhabi Islam: from Revival and Reform to Global Jihad*, (US: Oxford University Press US, 2004), pp. 227-256 [BP195 W2 D361 W]

Al-'Ashmavi Muhammad Said, 'Shari'a; The codification of Islamic Law', in *Liberal Islam: a Source Book*, ed. Charles Kurzman, (NY: Oxford University Press, 1998), pp 49-56 [BP60 L695]

Seyyed Qutb, *The Milestone*,

http://www.youngmuslims.ca/online_library/books/milestones/hold/index_2.asp,

28 March **Week 5- Islamic Republic of Iran**

Readings:

Fakhreddin Azimi, *The Quest for Democracy in Iran: A Century of Struggle Against Authoritarian Rule*, (US: Harvard University Press, 2008), pp. 357- 380

Anoush Ehteshami & Mahjoob Zweiri, *Iran and the Rise of Neoconservatives; the Politics of Tehran Silent Revolution*, (US: I.B. Tauris), pp, 33-64

Supplementary readings:

Ali Gheissari, Seyyed Vali Reza Nasr, *Democracy in Iran: History and the Quest for Liberty*, (US: Oxford University Press US, 2006), pp, 105-126

<http://www.oxfordscholarship.com/helicon.vuw.ac.nz/oso/public/content/politicalscience/9780195189674/toc.html>,

Ghoncheh Tazmini, *Khatami's Iran: the Islamic Republic and the Turbulent Path to Reform*, (US: Tauris Academic Studies, 2009), pp. 39-55

4 April **Week 6- Zionism and state of Israel**

Readings:

Eliezer Ben Rafael, Yohanan Peres, *Is Israel one?: Religion, Nationalism, and Multiculturalism Confounded*, (US: Brill, 2005), pp. 3- 23,

Arie Morgenstern, *Hastening Redemption: Messianism and the Resettlement of the Land of Israel*, Trans.by Joel A. Linsider, (US: Oxford University, 2006), 135-164,

<http://www.oxfordscholarship.com/helicon.vuw.ac.nz/oso/public/content/religion/9780195305784/toc.html>,

Harvey E. Goldberg and Chen Bram, 'Sephardic/ Mizrahi/ Arab-Jews: Reflections on Critical Sociology and the Study of Middle Eastern Jewries within the Context of Israeli Society', in; The Avraham Harman Institute of Contemporary Jewry, The Hebrew University of Jerusalem, Edited by Peter Y. Medding, *Sephardic Jewry and Mizrahi Jews*, an Annual XXII, (NY: Oxford University, 2007), pp. 227- 256,

Supplementary readings:

Aryei Fishman, *Judaism and Collective Life: Self and Community in the Religious Kibbutz*, (US: Routledge, 2002), pp. 48-71

Tamar S. Hermann, *The Israeli Peace Movement; A Shattered Dream*, (UK: Cambridge University Press, 2009), pp. 45-61

11 April **Class presentation- Essay title, outline, and bibliography**

MID-TRIMESTER BREAK 18 April – 1 May 2011

2 May **Week 7, The Islamic state , democracy, and citizenship: rights and responsibilities**

Readings:

Thomas F. Banchoff, *Democracy and the New Religious Pluralism*, (US: Oxford University Press US, 2007), 203-220,
<http://www.oxfordscholarship.com/helicon.vuw.ac.nz/oso/public/content/religion/9780195307221/toc.html>

Nader Hashemi, *Islam, Secularism, and Liberal Democracy: Toward a Democratic Theory for Muslim Societies*, (US: Oxford University Press US, 2009), pp. 133-171,
<http://www.oxfordscholarship.com/helicon.vuw.ac.nz/oso/public/content/religion/9780195321241/toc.html> ,

Andrew F. March, *Islam and Liberal Citizenship: the Search for An Overlapping Consensus*, (US: Oxford University Press US, 2009), pp. 103-142,
<http://www.oxfordscholarship.com/helicon.vuw.ac.nz/oso/public/content/religion/9780195330960/toc.html>

Supplementary readings:

Sayed Khatab & Gary D. Bouma, *Democracy in Islam*, (Taylor & Francis, 2007), pp. 7-27

9 May **Week 8- Regional politics, economy, and oil in Middle Eastern Islamic States**

Readings:

Toby Shelley, *Oil; Politics, Poverty and the Planet*, (London: Zed Books, 2005), pp. 82-126, [HD9560.6 S545 O],

Michael Herb, *All in the Family: Absolutism, Revolution, and Democracy in the Middle Eastern Monarchies*, (US: SUNY Press, 1999), pp. 235- 267, [JQ1840 H534 A],

Mahjoob Zweiri, 'Synergies in Reform: Case Studies of Saudi Arabia and Iran', in Anoushiravan Ehteshami, Steven M. Wright, *Reform in the Middle East Oil Monarchies*, (US: Ithaca Press, 2008), pp. 247-263

Supplementary readings:

John S. Duffield, *Over a Barrel: The Cost of U.S. Foreign Oil Dependence*, (US: Stanford University, 2008), pp. 30-61

William Engdahl, *A Century of War: Anglo-American Oil Politics and the New World Order*, (US: Pluto Press, 2007), 246-270

16 May **Week 9- Human Rights and gender equality in Islam and Islamic states**

Readings:

Richard Bellamy, *Citizenship: A Very Short Introduction*, (US: Oxford University Press, 2008), pp. 78-106

Shahram Akbarzadeh & Benjamin MacQueen, *Islam and Human Rights in Practice: Perspectives Across the Ummah*, (UK: Taylor & Francis, 2008), pp. 1-21

Hamideh Sedghi, *Women and Politics in Iran: Veiling, Unveiling, and Reveiling*, (US: Cambridge University Press, 2007), pp. 245-271, [HQ1735.2 S448 W]

Supplementary readings:

William Maley, 'Human Rights in Afghanistan', in Shahram Akbarzadeh & Benjamin MacQueen, *Islam and Human Rights in Practice: Perspectives across the Ummah*, (UK: Taylor & Francis, 2008), pp. 89- 107

Senturk Recep, 'Minority rights in Islam', in, *Islam and Human Right; Advancing a US, Muslim Dialogue*, ed. Hunter Shereen and Malik Huma, (US: Center for Strategic and International Studies, 2006), pp 67-99 [BP174.44 I821],

Zein ed-Din Nazira, 'Unveiling and Veiling', in *Liberal Islam: a Source Book*, ed. Charles Kurzman, (NY: Oxford University Press, 1998), pp 101-111,

Abu El Fadl Khalid, 'A Distinctly Islamic View of Human Rights; Does it exist and is it compatible with the universal declaration of Human Rights?' in, ed. Hunter Shereen and Malik Huma, *Islam and Human Right; Advancing a US, Muslim Dialogue*, (US: Center for Strategic and International Studies, 2006), pp 27-42,

23 May **Week 10- Globalization, Cyberspace, and the future of democracy in the Middle East**

Darren J. O'Byrne, *The Dimensions of Global Citizenship: Political Identity Beyond the Nation-state*, (London: Routledge, 2003), pp. 110-133

Nasrin Alavi, *We Are Iran*, (Kensington: Portobello Books, 2005), pp. 219-239

Stephen Coleman, Jay G. Blumler, *The Internet and Democratic Citizenship: Theory, Practice and Policy*, (NY: Cambridge University Press, 2009), pp. 166-199

30 May **Class presentations**

24 June **Submission of Essay one**

28 October **FINAL SUBMISSION DATE FOR ALL RELI HONOURS WORK**

A bibliography for further reading and reference

The references where applicable are to the call mark in the University library catalogue.

Contemporary politics of the Middle East

Ahmed Akbar, *Discovering Islam, Making sense of Muslim History and Society*, London: Input Typesetting, 1998.

Abdul al-Raziq, *Message Not Government, Religion Not State*, in *Liberal Islam: a source book*, ed. Charles Kurzman, NY: Oxford University Press, 1998.

Binyamin Abrahamove, *Islamic Theology; traditionalism and rationalism*, UK: Edinburgh University press, 1998

Muhammad Khalaf Allah, *Legislative Authority*, in *Liberal Islam: a source book*, ed. Charles Kurzman, NY: Oxford University Press, 1998

William Shepard, *The Diversity of Islamic Thought; towards a typology*, in, *Islamic Thought in the twentieth century*, London: I.B. Tauris &Co, 2004

Juan Cole, *Sacred Space and Holy war; The politics, culture and history of Shi'ite Islam*, London; I.B. Tauris &Co., 2002

Abduh Muhammad, *Laws should change in accordance with the condition and nation and the theology of Unity*, in *Modernist Islam 1840-1940*, ed. Charles Kurzman, NY: Oxford University Press, 1998

Helms Christine Moss, *The Cohesion of Saudi Arabia*, London: Croom Helm, 1981

Alangari, *Struggle Power Arabia; Ibn Saud, Hussein and Great Britain 1914-1924*, UK: Garner Publishing, 1998

Ali Shariati, *Red Shi'ism: The Religion of Martyrdom, Black Shi'ism: The Religion of Mourning*, www.shariati.com

Ruhollah Khomeini, *Islam and revolution: writings and declarations of Imam Khomeini*, trans. Hamid Algar US: Berkeley, Mizan Press, 1980

Mutahhari Murtaza, *Fundamentals of Islamic Thought*, Trans. Hamid Algar, US: Mizan Press, 1985.

Kramer Martin, *Hizbollah: The calculus of Jihad*
www.geocities.com/martinkramerorg/Calculus.htm

Mishal Shaul and Avraham Sela, *The Palestinian Hamas; vision violence and coexistence*, NY: Columbia University Press, 2000

The charter of the Islamic Resistance Movement (Hamas), in *The Palestinian Hamas; vision violence and coexistence*, NY: Columbia University Press, 2000

Edward W. Said, *From Oslo to Iraq and the Road Map*, New York: Pantheon Books, c2004

- Ali Shariati, *The Free Man and the Freedom of the Man*, www.shariati.com
- Mehdi Bazargan, *Religion and Liberty*, in *Liberal Islam: a source book*, ed. Charles Kurzman, NY: Oxford University Press, 1998
- Tim Niblock, *Social Structure and the development of the Saudi Arabian Political System*, in *State, Society and Economy in Saudi Arabia*, ed. Tim Niblock, UK: Croom Helm, 1982
- James Buchan, *Secular and Religious Opposition in Saudi Arabia*, in *State, Society and Economy in Saudi Arabia*, ed. Tim Niblock, UK: Croom Helm, 1982
- Shelley Toby, *Oil; Politics, Poverty and the Planet*, (London: Zed Books, 2005), pp, 82-105
- Shahram Chubin and Charles Tripp, *Iran Saudi Arabia relations and regional order; Iran and Saudi Arabia in the balance of power in the Gulf*, NY: Oxford University Press, 1996
- John Calabrese, *Revolutionary Horizons: Regional Foreign Policy in Post-Khomeini Iran (International Political Economy)*, Palgrave Macmillan, 1994
- Barbara Michalak-Pikulska, Andrzej Pikulski, *Authority, privacy and public order in Islam: proceedings of the 22nd Congress of the European Union of Arabic and Islamic Scholars*, (US: Peeters Publishers, 2006),
- Farhad Khosrokhavar, *Suicide bombers: Allah's new martyrs*; translated by David khosrokhavar, 2005
- Anne Marie Oliver and Paul F. Steinberg, *Road to martyrs' square: a journey into the world of the suicide Bomber*, 2005, HV6433 O48 R
- Graham E. Fuller, *Future of political Islam*, 2003, BP173.7 F965 F
- Edited by Joseph E.B. Lumbard; *Islam, fundamentalism, and the betrayal of tradition: essays by Western Muslim scholars*, 2004, BP60 I82 F
- Yonah Alexander, *Palestinian secular terrorism: profiles of Fatah, Popular Front for the Liberation of Palestine, Popular Front for the Liberation of Palestine-General Command and the Democratic Front for the Liberation of Palestine*, 2003, DS119.7 A379 P
- Marwan Bishara, *Palestine/Israel: peace or apartheid: occupation, terrorism, and the future*, 2002, DS119.76 B622 P
- Neil Alger, *Palestinians and the disputed territories*, 2004, DS119.7 P157 AT
- Alan Dershowitz, *Case for peace: how the Arab-Israeli conflict can be resolved*, 2005, DS119.76 D438 C
- Mazin B. Qumsiyeh, *Sharing the land of Canaan: human rights and the Israeli-Palestinian struggle*, 2004, DS119.76 Q8 S
- Ilan Papp, *History of modern Palestine: one land, two peoples*, 2004, DS125 P218 H
- Barry Rubin, Judith Colp Rubin, *Yasir Arafat: a political biography*, 2003, DS126.6 A67 R896 Y
- Fred Halliday, *Two hours that shook the world: September 11, 2001: causes and consequences*, 2002

Rowan Williams, *Writing in the dust: reflections on 11th September and its aftermath*, 2002, BT736.15 W726 W

Edited by Phil Scraton, *Beyond September 11th: an anthology of dissent*, 2002, HV6431 B573

Bruce Lincoln, *Holy terrors: thinking about religion after September 11*, 2002, BL65 T47 L736 H

Jean Bethke Elshtain, *Just war against terror: the burden of American power in a violent world*, 2003, HV6432 E49 J

Stephen Zunes, *Tinderbox: U.S. foreign policy and the roots of terrorism*, 2003, HV6433 M5 Z95 T

Robert Jewett and John Shelton Lawrence, *Captain America and the crusade against evil: the dilemma of zealous nationalism*, 2004, E902 J59 C

Mark Palmer, *Breaking the real axis of evil: how to oust the world's last dictators*, 2003, JC495 P175 B

Ivo H. Daalder, James M. Lindsay, *America unbound: the Bush revolution in foreign policy*, 2003, E902 D111 A

Dominic McGoldrick, *From '9-11' to the 'Iraq War 2003': international law in an age of complexity*, 2004, KZ6795 T3 M146 F

Amitai Etzioni, *From empire to community: a new approach to international relations*, 2004, JZ1480 E85 F

Frederick H. Gareau, *State terrorism and the United States: from counterinsurgency to the war on terrorism*, 2004, HV6432 G229 S

Walter Russell Mead, *Power, terror, peace, and war: America's grand strategy in a world at risk*, 2004, JZ1480 M479 P

Mark Sidel, *More secure, less free? : Antiterrorism policy & civil liberties after September 11*, 2005, HV6432 S568 M

David Domke, *God willing: political fundamentalism in the White House, the "War on Terror," and the echoing press*, 2004, E902 D672 G

Meghan L. O'Sullivan, *Shrewd sanctions: statecraft and state sponsors of terrorism*, 2003, HF1413.5 O85 S

Laurent Cohen-Tanugi, *Alliance at risk: the United States and Europe since September 11*; translated by George A. Holoch, Jr., 2003, D1065 U5 C678 S E

Craig R. Eisendrath and Melvin A. Goodman, *Bush league diplomacy: how the neo-conservatives are putting the world at risk*, 2004, E902 E36 B

Anatol Lieven, *America right or wrong: an anatomy of American nationalism*, 2004, E169.1 L722 A 2005

Rahul Mahajan, *New crusade: America's war on terrorism*, 2002, HV6432 M214 N

Richard A. Clarke, *Against all enemies: inside America's war on terror*, 2004, HV6432 C599 A

Steve A. Yetiv, *Crude awakenings: global oil security and American foreign policy*, 2004, DS63.2 U5 Y48 C

Peter L. Bergen, *Holy war, inc.: inside the secret world of Osama bin Laden*, 2002, HV6430 B55 B495 H 2002

Stephen Schwartz, *Two faces of Islam: Saudi fundamentalism and its role in terrorism*, 2003, BP60 S399 T

Samuel M. Katz, *Relentless pursuit: the DSS and the manhunt for the al-Qaeda terrorists*, 2002 HV6433 M52 K19 R

Jean-Charles Brisard with Damien Martinez., Brisard, Jean-Charles, *Zarqawi: the new face of Al-Qaeda*, 2005 HV6430 Z37 B859 Z E

Edited by Walter Laqueur, *Voices of terror: manifestos, writings, and manuals of Al-Qaeda, Hamas, and other terrorists from around the world and throughout the ages*, 2004

Jonathan Randal, *Osama: the making of a terrorist*, 2004, HV6430 B55 R187 O

Barbara Kemper, *Legality of the United States' intervention in Afghanistan*, 2002, AS741 VUW A66 K32 2002

Norman Friedman, *Terrorism, Afghanistan, and America's new way of war*, 2003, HV6432 F911 T

Rahul Mahajan, *Full spectrum dominance: U.S. power in Iraq and beyond*, 2003, HV6432 M214 F

Martin Ewans, *Afghanistan: a new history*, 2002, DS356 E94 A, 2 ed

James Carroll, *Crusade: chronicles of an unjust war*, 2004, DS79.76 C319 C

Nafeez Mosaddeq Ahmed, *Behind the war on terror: western secret strategy and the struggle for Iraq*, 2003, DS79.76 A286 B Derek Gregory, *Colonial present: Afghanistan, Palestine, and Iraq*, 2004, DS63.2 U5 G822 C

Edited by Ron Geaves ... [et al.], *Islam and the West post 9/11*, 2004, CB251 I82

Edited by Johan Meuleman, *Islam in the era of globalization: Muslim attitudes towards modernity and identity*, 2002, BP163 I82 I

Robert W. Hefner, editor, *Remaking Muslim politics: pluralism, contestation, democratization*, 2005, DS35.69 R384

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.