

# RELI 108

## The World's Religions



Religious Studies

School of Art History Classics and Religious Studies

Trimester 2, 2011

11 July – 12 November 2011

# RELI 108

## The World's Religions

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<b>Tutors</b>	tba
<b>Lecture: when and where</b>	Tuesday 14:10 – 16:00; HU LT 323
<b>Tutorials</b>	tba
<b>Trimester dates</b>	
<b>Teaching dates for this course:</b>	11 July – 4 October 2011
<b>Mid-trimester break:</b>	22 August – 4 September 2011
<b>Examination/Assessment period:</b>	21 October – November 2011

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

### Additional information

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

### Office Hours

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

### Course delivery

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

### The course learning objectives

By the end of the course the student should have

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

### The course content

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

## Course Prescription

This course introduces students to the major religious traditions, the relationships between them, and analysis of the role of religion in the contemporary world. Themes will include: religion and terrorism after 9/11, globalisation and religion, religion and identity, religion and the brain, religion and science, and the future of religion. 100% internal assessment.

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

For 100-level 20 points one trimester courses, 13 hours per week are recommended. An average student should spend 10 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[100 – level                      1 trimester                      20 points                      13 hours]

## Assessment requirements

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

- Two 2000 word essays, each worth **30%** of the final grade
- **Essay 1** due **Friday 12 August** 2011 at noon.
- **Essay 2** due **Friday 14 October** 2011 at noon.
- 10 in-class quizzes. The weekly quizzes, carried out in class, are collectively worth **10%** of the final grade.
- **An in-class test worth 30% of the final grade, on Tuesday 11 October 2011.**

## Rationale for assessment

The assessment of this course relates directly to these objectives.

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

## Required text

There is no set textbook, but there is a Course Reader (student notes).

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 4 to 22 July 2011, while postgraduate textbooks and student notes will be available from the top floor of vicbooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from vicbooks on Level 4 of the Student Union Building.

## Mandatory course requirements

To gain a pass in this course each student must: Attend a minimum of 7 tutorials, submit two written essays, 7 in class quizzes, sit the class test.

### **Where to find more detailed Information**

Find key dates, explanations of grades and other useful information at [www.victoria.ac.nz/home/study](http://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](http://www.victoria.ac.nz/home/study/academic-progress). Most statutes and policies are available at [www.victoria.ac.nz/home/about/policy](http://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](http://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](http://www.victoria.ac.nz/home/about_victoria/avcademic).

### **Taping of Lectures**

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

### **Class representatives**

Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.

### **Student Learning Support Services**

A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at Level 0, Kirk wing on the Hunter courtyard, tel: 463 5999

### **Supplementary Materials**

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

### **Guidance in essay writing and presentation of bibliographies**

Please refer to Religious Studies guidelines for essays, attached.

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

# The Lecture Programme

Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary a revised Lecture Programme will be issued at lectures.

## Lecture 1

July 12

### **What is Religion? (PM)**

RELI 108 Survey

Key terms and concepts: religion, definitions, theology, emic/etic, research, functional/descriptive definition, god(s)

**Case Study: clash of civilizations or alliance of civilizations?**

## Lecture 2

July 19

### **Are religions all the same? (PM)**

The categories and types of religion

Key concepts and terms: perennialism, pluralism, synthesis, hybridity, diaspora, relativism, fundamentalism, liberalism

**Case study: fundamentalists and liberals – Christianity and Judaism**

## Lecture 3

July 26

### **Do We Need Religion Anymore? (PM)**

From critiques of religion to the new age

Key terms and concepts: rationality, modernity, capitalism, communism, secular, nation-state, science, scientific method, credibility, objectivity

**Case study: religions and miracles**

## Lecture 4

August 2

### **The “Stuff” of Religion: Bones, Relics, and Materiality (MR)**

Supramundane meaning and worldly material things

Key terms and concepts: materiality, meaning, the divine, paradox, religious commodities

**Case Study: the worship of relics in Buddhism**

## Lecture 5

August 9

### **Are religions the cause of violence and war? (CM)**

Religious conviction, war, and conquest

Key concepts and terms: sacred terror, moral absolutism, jihad, crusade, holy war, just war, pacifism, interfaith dialogue

**Case study: religious justifications for terrorism and war – Islam and Christianity**

## Lecture 6

August 16

### **Are religions environmentally dangerous? (GT)**

Religious teachings about our relationship with nature

Key terms and concepts: creation, evolution, nature, mana, tapu, whenua, sacred, responsibility to future generations, spirit

**Case study: land use in Aotearoa**

## 22 August – 4 September 2010 Mid trimester break

### Lecture 7

September 6

#### **Democracy and the Islamic World (AB)**

Politics and 'religion' in the traditions of Islam

Key terms and concepts: Islam, Muslims, religio-political parties, politics and religion, versions of democracy

**Case study: the 'Arab Spring': Religion and Politics in the Middle East**

### Lecture 8

September 13

#### **Can we effectively manage religious diversity? (PM)**

Multiculturalism, biculturalism and religion

Key terms and concepts: diversity, religious community, exclusive and inclusive societies, inter-religious understanding, intra-religious relations, religious tensions, diversity education

**Case study: Religious Diversity in New Zealand?**

### Lecture 9

September 20

#### **Do you really need to be born as an X? (RW)**

Religion by birth versus religion by conversion

The politics of conversion

Key terms and concepts: conversion, missionary, caste, proselytise, Hindu

**Case study: birth, conversion, and community in South India**

### Lecture 10

September 27

#### **Is religion to be found in the brain? (JB)**

Religion, psychology and evolution

Key terms and concepts: the god-spot, neuro-psychology, meditation, brain-states, stimulation, simulation, religious experience

**Case study: the god-spot – religion in the brain**

### Lecture 11

October 4

#### **Do religions have a future? (PM)**

Religion of the individual, religion of the group

Key terms: Collective effervescence, civil religion, society and religion, shared categories of understanding, religious diversity

Test revision

**Case study: religions in America/New Zealand**

### Lecture 12

October 11

**C L A S S T E S T**

## **Tutorials**

**Week 1**  
**July 11-15**                    **NO TUTORIAL**

**Week 2**  
**July 18-22**                    **Tutorial 1**

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

**Week 3**  
**July 25 -29**                    **Tutorial 2**

**Are all religions equally true or false?**

**Week 4**  
**August 1-5**                    **NO TUTORIAL**

**Week 5**  
**August 8-12**                    **Tutorial 3**

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

**Week 6**  
**August 15-19**                    **Tutorial 4**

**Is religion the cause of wars?**

## **August 22 – September 4, 2011 Mid-Trimester Break**

**Week 7**  
**September 5-9**                    **Tutorial 5**

**What can we learn from Maori land use?**

**Week 8**  
**September 12-16**                    **Tutorial 6**

**What is the role of Islam in the ‘Arab Spring’?**

**Week 9**  
**September 19-23**                    **Tutorial 7**

**Is religion primarily individual or collective?**

**Week 10**  
**September 26 -30**      **Tutorial 8**

**Is the study of the religious brain dangerous to religion?**

**Week 11**  
**October 3-7**              **Tutorial 9**

**Is New Zealand a Secular Country?**

**Test Revision**

**Week 12**  
**October 10-14**        **NO TUTORIAL**



## Essays

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

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

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

### **Due dates:**

- **Essay 1 (book review)** due **Friday 12 August** 2011 at noon.
- **Essay 2** due **Friday 14 October** 2011 at noon.

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

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

### **Academic Integrity and Plagiarism**

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

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

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

## **Turnitin**

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

Student work provided for assessment in this course will be checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. It identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism.

At the discretion of the Head of School, handwritten work may be copy typed by the School and subject to checking by Turnitin. You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.

## **Essay 1: Book Review**

### **The review essay:**

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

This essay should be approximately **2,000 words**, and is due on **Friday 12 August 2011 on Blackboard at noon and in the essay box outside of Aliko's office, Hunter 318**. The review essay is **worth 30% of the final grade**.

### **Writing essay 1:**

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

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

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

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

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

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

**Essay 2:**

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

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

This essay should be approximately **2,000 words**, and is due on **Essay 2 due Friday 14 October 2011** at noon on **Blackboard and in the essay box outside of Aliko's office, Hunter 318**. It is worth **30% of the final grade**.

## 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,<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.

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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.



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.