

**RELI 207**

# **Judaism: Israel, Holocaust and Diaspora**



**Jerusalem**

## **Religious Studies**

School of Art History Classics and Religious Studies

**Trimester 2, 2011**

11 July – 12 November 2011

# RELI 207

## Judaism: Israel, Holocaust and Diaspora

### Course Co-coordinator

Professor Paul Morris

HU 316. [paul.morris@vuw.ac.nz](mailto:paul.morris@vuw.ac.nz)

Ph: (04) 463 5037

### Tutor

Negar Partow

[Negar.partow@vuw.ac.nz](mailto:Negar.partow@vuw.ac.nz)

### Lecture: when and where

Wednesday 9.00-10.50am, Hunter 119.

### Tutorials

tba

### Course Dates

Teaching dates: 11 July – 14 October 2011

Mid-trimester break: 22 August – 4 September 2011

Study week: 17-21 October 2011

Exam/Assess Period 21 October – 12 November 2011

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

### Additional information

Religious Studies is in the Hunter Building. The Programme Administrator, Aliki Kalliabetsos, is in HU 318 (ph: 463 5299). **Notices regarding the course or any information on changes will be posted on the notice board outside her office. Tutorial times shall be posted on the notice board in the first week of the trimester**

### Office Hours

The main office is open Monday - Friday, 9.30am – 12:00 noon and 2:30 – 3:30. You can arrange to meet with Professor Morris by appointment.

### Course delivery

This course will be taught by means of one two hour lecture per week and 7 tutorial sessions scheduled throughout the trimester.

### Course prescription

A study of the diversity and complexity of contemporary Judaism against the background of Jewish history. The course focuses on the ways in which Jewry and Judaism are, and have been, understood by Jewish Communities themselves and in the work of contemporary scholars. 100% internal assessment.

### The course content aims:

- to familiarise students with the historical developments in Judaism since 1789, including the rise of European antisemitism and the Holocaust; Zionism, the establishment of the State of Israel, and the development of modern forms of Judaism;
- to introduce students to the range of ways in which these developments have been understood by scholars and commentators;
- to provide students with relevant vocabulary, analytical frameworks, and concepts to critically analyse materials and data on Judaism.

### The course learning objectives:

- to encourage students to critically engage with the contemporary scholarly interpretations of Judaism;
- to develop student skills in research and the writing of academic presentations on modern Judaism and its interpretation;
- to foster in students a critical and academic approach to the thinking and writing about modern and contemporary Judaism.

## Rationale for assessment

The assessment of this course relates directly to these objectives.

**The tutorial assignments** are to be short (maximum 300 words or one page) written responses to each week's required readings and lectures. They ensure that students read and think about the required readings prior to tutorial discussion. They also provide continuous feedback to students on their level of understanding and their development of the analytical skills required in the essays. **The tutorial assignments** will encourage students to critically engage with the issues and debates found in the scholarly literature. Tutorial discussions will focus on the lectures and on the material in the **Reli 207** Course Reader. Attendance at tutorials is compulsory. It is a requirement of this course that students will attend at least 5 of the 7 tutorials.

**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. The presentation of essays is a vital part in the development of communication skills.

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.

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

For 200-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.

[200 – level                      1 trimester                      20 points                      13 hours]

## Assessment requirements

**The course is internally assessed** by means of two essays, 5 tutorial assignments and one class test as follows:

- **Two 2,500 word essays**, each worth **25%** of the final grade
- **Essay 1 due Friday 12 August 2011** at noon.
- **Essay 2 due Friday 14 October 2011** at noon.
- **5 tutorial assignments**, approximately 300 words or one page each. These are 5 written assignments due at the beginning of each tutorial, collectively worth **10% of the final grade.**
- An **in-class test** worth **40%** of the final grade, on 12 October 2011

**Required text:** There is one set textbook, *Night* by **Elie Wiesel** (Penguin) available at the Student Union Bookshop. In addition there is the **Reli 207 Course Reader**. 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 5 tutorials; Submit two written essays, 5 tutorial assignments; and, 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/avcacademic](http://www.victoria.ac.nz/home/about_victoria/avcacademic)

### **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, you must see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right 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, Hunter courtyard, tel: 463 5999.

### **Supplementary Materials**

A website of materials related to **RELI 207** 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 programme will be issued at lectures.

## Lecture Programme

Lecture 1 <b>Wednesday July 13</b>	Judaism and Modernity: nation and religion
Lecture 2 <b>Wednesday July 20</b>	Antisemitism: political and theological
Lecture 3 <b>Wednesday July 27</b>	Shoah: the end of European Jewry? ( <i>Genocide</i> video)
Lecture 4 <b>Wednesday August 3</b>	Jewish Responses to the Holocaust
Lecture 5 <b>Wednesday August 10</b>	Different Ways of Being Jewish in the Contemporary World 1: Orthodox and Hasidic Judaism (Rabbi David Alima, 10.00-11.00 am Wellington Hebrew Congregation, 80 Webb Street, Wellington)
Lecture 6 <b>Wednesday August 17</b>	Different Ways of Being Jewish in the Contemporary World 2: Reform Judaism and Conservative Judaism (Rabbi Adi Cohen, 10.00-11.00am)
<b>August 22 – September 4</b>	<b>MID-TRIMESTER BREAK</b>
Lecture 7 <b>Wednesday Sept. 7</b>	Judaism American style
Lecture 8 <b>Wednesday Sept. 14</b>	Zionism and the Old-New Land
Lecture 9 <b>Wednesday Sept. 21</b>	Israel: A Jewish State?
Lecture 10 <b>Monday Sept.28</b>	Rosh Hashanah Sex and Gender: Jewish Men and Jewish Women (Lecture by Negar Partow)
Lecture 11 <b>Wednesday Oct. 5</b>	Jewish Futures?
Lecture 12 <b>Wednesday Oct. 12</b>	C L A S S T E S T

# Tutorials

NB Texts marked with an \* are required reading, the others are supplemental. The tutorial assignments are responses to the tutorial questions.

**Week 1 July 11 - 15**

**No Tutorial**

**Week 2 July 18 – 22**

**Tutorial 1**

What is the reason for Christian antisemitism? or  
What is the relationship between theological and racial antisemitism?

**Week 3 July 25 – 29**

**No Tutorial**

**Week 4 August 1 – 5**

**Tutorial 2**

Did Wiesel lose his faith?

**Week 5 August 8 – 12**

**No Tutorial**

**Week 6 August 15 – 19**

**Tutorial 3**

What role does religion play in the State of Israel? Or  
What might be the role of religion be in peace-making in the Middle East?

**August 22 – September 4**

**Mid-trimester break**

**Week 7 September 5 – 9**

**Tutorial 4**

What divides Orthodox from other forms of Judaism?

**Week 8 September 12 – 16**

**No Tutorial**

**Week 9 September 19 – 23**

**Tutorial 5**

Are American Jews in Galut (exile)?

**Week 10 September 26 – 30**

**Tutorial 6**

How does Judaism construct male and female differently from Western Christian culture?

**Week 11 October 3 – 7**

**Tutorial 7**

Test Revision

What are the significant future trends for Judaism?

**Week 12 October 10 – 14**

**No Tutorial**

## **Tutorials**

**Week 1 July 11 - 15 No Tutorial**

**Week 2 July 18 – 22 Tutorial 1 - What is the reason for Christian antisemitism? or,  
What is the relationship between theological and racial antisemitism?**

**Week 3 July 25 – 29 No Tutorial**

**Week 4 August 1 – 5 Tutorial 2 - Did Wiesel lose his faith?**

**Week 5 August 8 – 12 No Tutorial**

**Week 6 August 15 – 19 Tutorial 3 - What role does religion play in the State of Israel? or  
What might be the role of religion be in peace-making in  
the Middle East?**

### **August 22 – September 4 Mid trimester break**

**Week 7 September 5 – 9 Tutorial 4 – What divides Orthodox from other forms of Judaism?**

**Week 8 September 12 – 16 No Tutorial**

**Week 9 September 19 – 23 Tutorial 5 - Are American Jews in Galut (exile)?**

**Week 10 September 26 - 30 Tutorial 6 - How does Judaism construct male and  
female differently from Western Christian culture?**

**Week 11 October 3 – 7 Tutorial 7 Test Revision  
What are the significant future trends for Judaism?**

**Week 12 October 10 – 14 No Tutorial**

# Essays

Each student is required to submit TWO essays:

- **Essay 1** due **Friday 12 August** 2011 at noon.
- **Essay 2** due **Friday 14 October** 2011 at noon.

**Each essay is to be no more than 2,500 words in length and each is worth 25% of the final grade.**

## Essay topics

The essays should be a thoughtful treatment of a well-defined topic, based on your own thinking and research. Students are encouraged to come up with their own essay topics, but it is essential that they first discuss their plans with the lecturer. A list of suggested topics and bibliographical suggestions can be found below.

### **Suggested topics for the first essay (choose one):**

1. 'There is a direct causal connection between two millennia of Christian antisemitism and the Holocaust'. Discuss.
2. Can political antisemitism be clearly distinguished from theological antisemitism?
3. How have scholars sought to account for the Holocaust?
4. What factors allowed Judaism to survive in the USSR?
5. Examine the nature of Judaism in Wiesel's *Night*.
6. How does Fackenheim understand 'God's commanding voice at Auschwitz'?
7. Has real progress been made in Jewish-Christian dialogue since World War II?
8. Are Jews primarily a religious group or a nation?
9. Which Jewish 'Holocaust theologian' do you find most plausible?
10. Critically appraise Bauman's position on the Holocaust and modernity.
11. Outline a possible peace treaty for the Middle East.
12. Any other topic with the prior permission of the course lecturer.

### **Suggested topics for the second essay (choose one):**

1. 'American Judaism is more American than Jewish'. Discuss.
2. What does Conservative Judaism seek to conserve?
3. 'Orthodox Judaism and modernity are incompatible'. Discuss.
4. How might one account for the changes that have taken place in Reform Judaism since 1885?
5. What is Hasidism? Answer with reference to its main contemporary forms.
6. 'Women are equal but different in Judaism'. Discuss.
7. 'Zionism represents a radical departure from Diaspora Judaism'. Discuss.
8. Can one be a Jewish feminist?
9. What part does Halakhah play in Jewish life?
10. What role does Judaism play in the modern state of Israel?
11. 'The future of Jewry depends on Israel'. Discuss.
12. What is Sack's argument in *One People*?
13. Any other topic with the prior permission of the course lecturer.



## **Submission of essays and assignments**

Essays and assignments must be placed in the locked assignment box located near the programme administrator's office (HU 318) and students must date and sign the essay register to indicate they have submitted an essay. 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** due **Friday 12 August** 2011 at noon.
- **Essay 2** due **Friday 14 October** 2011 at noon.

You are strongly advised to submit tutorial assignments at the beginning of each tutorial. No tutorial assignments will be accepted **after October 7 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>

## **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:

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

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

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

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

#### **Footnote:**

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

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

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

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

This item would be listed alphabetically under "New".

#### **The Qur'an**

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

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

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

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

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

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

**Footnote:**

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

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

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

**Bibliography:**

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

This item would be listed alphabetically under "Interpretation".

**Buddhist and Indian texts**

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

**Footnote:**

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

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

**Bibliography:**

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

**How to cite in the body of your essay**

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

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

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,<sup>1</sup> but wrong to write it like this<sup>2</sup>. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.<sup>3</sup>

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.<sup>4</sup> If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.<sup>5</sup>

If you cite source A, then cite one or more other sources,<sup>6</sup> and then return to source A,<sup>7</sup> it is best to repeat only the author's name,<sup>8</sup> a shortened title, and the page number cited,<sup>9</sup> rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

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

---

<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.