

RELI 212

Religions, Culture and Politics in Aotearoa and the Pacific



Religious Studies

School of Art History, Classics and Religious Studies

Trimester 2, 2011

11 July – 12 November 2011

RELI 212

RELIGIONS, CULTURE AND POLITICS IN AOTEAROA AND THE PACIFIC

Course co-ordinator:	Dr Geoff Troughton (geoff.troughton@vuw.ac.nz) Room: HU 319; Phone: 463 5590
Tutors:	tba
Where and when:	Lectures: AM 104 Thursday 10:00 – 11:50 am
Tutorials:	Times and Seminar Room TBA.
Teaching dates:	11 July to 14 October 2011
Mid-trimester break:	22 August to 4 September 2011
Study week:	17–21 October 2011
Exam/Assessment period:	21 October to 12 November 2011

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

Religious Studies is at Hunter. The programme administrator, Alikali Kalliabetsos, is in HU 318 (ext 5299), aliki.kalliabetsos@vuw.ac.nz. **Notices regarding the course or any information on changes will be posted on the department notice board outside her office.**

Notices may also be communicated electronically, via email. Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.

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

Course outline

Course Delivery

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

Course Prescription

The study of religious traditions in New Zealand and in the Islands of the Pacific and of the influence of these religions on the development of culture, politics, and society in the region.

The course learning objectives:

Students passing this course should be able to:

- identify major aspects of the religious history of Aotearoa and the Pacific;
- analyse the role of particular people, movements, and events in the history of religions in the region;
- read and analyse source materials and assess the quality of secondary materials;
- develop critical thinking, reading, and academic research and presentation skills.

The course aims:

- To introduce students to the story of religions in Aotearoa and the Pacific, with particular emphasis on religions' relevance for issues of national, community and political identity.
- To develop students' critical awareness of religions' roles in the political and cultural changes experienced in the region over the past two hundred years.
- To engage with political and cultural issues relating to the plurality and diversity of the religions of Aotearoa and the Pacific, and develop a critical awareness of problems involved in study of such diversity.
- To assist students to understand various different types of religious phenomena.

Rationale for assessment:

The assessment of this course relates directly to these objectives.

- **The quizzes** ensure that students read and think about the required readings prior to lectures and tutorial discussion. They also allow for continuous feedback on levels of understanding and development of the analytical skills required in the essays.
- **Essay one (the biography assignment)** allows students to consider the contribution of one significant figure in the story of religion in Aotearoa or the Pacific. Students will learn to place individual's lives and contributions in a broader context, think carefully about connections between individuals and wider processes, and reflect critically on the biographical source consulted.
- **Essay two** allows students to research a particular topic of interest to them. Essays demonstrate students' levels 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 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, 4 quizzes, and one class test as follows:

- **Four quizzes:** assessing readings on selected weeks, collectively worth **10%** of the final grade
- **Essay 1:** a 1200-word biographical assignment, **due Monday 15 August**, worth **20%** of the final grade
- **Essay 2:** a 2500-word essay, **due Monday 10 October**, worth **40%** of the final grade
- **In-class test:** on **Thursday 13 October**, worth **30%** of the final grade

Required text:

There is no set textbook and no Course Reader. All readings will be available on Blackboard. A short bibliography of relevant general texts follows; students are encouraged to approach Dr Troughton for suggested supplementary readings in areas specific to their interest and essay research focus.

Mandatory course requirements

To gain a pass in this course each student must: attend a minimum of 6 tutorials; submit the essays; sit the class test.

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/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, please 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 on the Hunter courtyard. tel:463 5999.

http://www.victoria.ac.nz/st_services/slss/index.aspx

Supplementary Materials:

A website of materials related to RELI 212 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

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>

The Religious Studies Programme uses the software “Turnitin” to check student work for plagiarism:

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

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

This course will be evaluated by UTDC.

Lecture Programme

The lecture programme is outlined below. 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.

- 14 July** **L1: Introduction to Religion in Aotearoa and the Pacific**
- Key terms and concepts: Theories of the Secular; Spirituality; Culture; Historiography; Tikanga; Whenua; Tohunga; Matai; Rangatira.
- 21 July** **L2: Christianisation of New Zealand and the Pacific, 1800-1840**
- Key terms and concepts: Evangelicalism; Conversion; Missionaries; Indigenous agents; Protestant; Modernity; Literacy; Cargo Cult.
- 28 July** **L3: Religion, Settlement and the State, 1840-1860**
- Key terms and concepts: Treaty of Waitangi; Covenant; Declaration of Independence; Established Church; New Zealand Government; Colony; Religious Settlement.
- 4 August** **L4: Prophets and Resisters, 1860-1900**
- Key terms and concepts: King Movement; New Zealand Land Wars; Prophets; Millennialism; Charisma; Apocalyptic; Spiritual Resistance; Maori Christianity.
- 11 August** **L5: Institutions and Religiosity in Colonial Society, 1860-1900**
- Key terms and concepts: Piety; Popular Religion; Childhood; Education; Bible; Denominations; Revivalism.
- 18 August** **L6: Politics, Religion and Society, 1900-1950**
- Key terms and concepts: Sectarianism; Moral Campaigning; Moralism; Leisure; Social Gospel; Applied Christianity.
- MID-TRIMESTER BREAK (22 August to 4 September)**
- 8 September** **L7: Literature, Spirituality and Religion in New Zealand**
- 15 September** **L8: Nationalism and Religion, 1900-1950**
- Key terms and concepts: Nationalism; Civil Religion; Fa'a Samoa; Ratana Church; Indigenous Rights; War and Theology; Mau.

22 September

L9: The Death of Christian New Zealand, 1950-2000?

Key terms and concepts: Secularism; Secularisation; Heresy; Protest; Counter-culture; New Religious Movements; Pentecostal; Charismatic; Ecumenical; Post-Christian.

29 September

L10: Multicultural and Multi-Religious Society, 1970-2000

Key terms and concepts: Pluralism; Diversity; Immigration; Statement on Religious Diversity; Christian Nationalism; Maori Renaissance; Urbanisation; Tino Rangatiratanga.

6 October

Lecture Eleven: Contemporary Religion and Spirituality

Key terms and concepts: Re-Enchantment; Spirituality; Mana; Environmentalism; Eco-Theology; Maori Renaissance.

13 October

END OF CLASS TEST

Tutorials

11-15 July (1)	NO TUTORIAL
18-22 July (2)	Christianisation of New Zealand and the Pacific QUESTIONS: Why did Maori convert to Christianity? How extensive and significant was the conversion?
25-29 July (3)	Religion, Settlement and the State QUESTIONS: How important were religious factors in the settlement of New Zealand? Did the colonists want a secular state?
1-5 August (4)	Prophets and Resisters QUESTIONS: What is the best way to interpret the Maori 'prophet movements'? How religious were they?
8-12 August (5)	Institutions and Religiosity QUESTIONS: How important was religion to the colonists? Did religion take distinctive forms in New Zealand?
15-19 August (6)	NO TUTORIAL
MID-TRIMESTER BREAK (22 August to 4 September)	
5-9 September (7)	NO TUTORIAL
12-16 September (8)	Nationalism and Religion QUESTIONS: What impact did war have in shaping religious ideas and religious culture? How important was religion for the nationalist Mau movement in Samoa?
19-23 September (9)	The Death of Christian New Zealand? QUESTIONS: To what extent and in what ways did 'Christian New Zealand' die? Why? What religious communities challenged mainstream values and policy during this period, and how did they do this?
26-30 September (10)	NO TUTORIAL
3-7 October (11)	Contemporary Religion and Spirituality QUESTIONS: Is there a unique Aotearoa and Pacific spirituality? What impact have environmentalism and the Maori Renaissance had on religious ideas and experience?
10-14 October (12)	NO TUTORIAL

Essays

Essay 1 (Biographical assignment):

Length: 1200 words

Value: 20% of final grade

Due: Monday 15 August 2011

Instructions:

This assignment requires you to write a **book review of a biography** of any person featuring in the story of religion in Aotearoa/New Zealand or the Pacific.

The subject will ideally be one identified as significant in religion or religious history. For comparative purposes, the subject will have been considered in some detail in at least one other source. As a guide, New Zealand subjects may feature in a source like the *Dictionary of New Zealand Biography*, or similar. Suggestions for any other subjects should be discussed with the lecturer first.

The book you are reviewing should be not less than 150 pages in length.

Each review will include a clear summary of the book's contents, as well as an assessment of the author's interpretation of the subject's contribution and significance and the methods and sources they have used. You should reflect critically on where the author places their subject in terms of the larger story of religion in the region: what does the biography tell us about the religious context, and the subject's role in shaping it? Does the biographer make a distinctive argument, and do we learn anything new?

The review should be about 1200 words in length, and follow the normal conventions for format and presentation of essays, including suitable referencing and a bibliography.

Assessment of the biographical assignment will be based on:

- the accuracy of the assignment's summary of the book
- the manner in which it places the biography in context
- the strength and originality of the critique of the biography
- clarity of presentation and expression

Essay 2:

Length: 2500 words

Value: 40% of final grade

Due: Monday 10 October 2011

Essay topics:

The essay will be a thoughtful treatment of a well-defined topic, based on your own thinking and research. Students are encouraged to formulate an essay topic, but it is essential that they first discuss their plans with the lecturer.

Suggested topics and questions, and any further guidelines for the essays will be posted on Blackboard and discussed in class.

The required readings may be used as sources for the essays, but **you must consult at least five other sources**. Additional reading suggestions may be sought from the lecturer.

Essays will be marked on the basis of the following areas:

- focus
- organisation
- argumentation
- research and comprehension
- referencing and style

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

GENERAL POLICIES ON SUBMISSION OF ASSIGNMENTS

Penalties for late essays / assignments:

The standard Religious Studies programme penalty of 2% per 24 hours may be deducted for late essays and assignments. After 14 days essays will still be accepted as part mandatory course requirements, but will receive 0%

Essays submitted more than 14 days late will not be accepted for assessment unless prior written arrangement has been made with the course co-ordinator.

Essays submitted late due to medical or personal reasons must be given to the programme administrator accompanied by a certificate from a doctor or other professional.

Submission of electronic and paper copies:

Remember that essays and assignments must be placed in the locked assignment box located near the programme administrator's office, Hunter 318, and students must date and sign the essay register to indicate an essay has been submitted. **No responsibility will be taken for assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

Essays **must also be submitted electronically** via the Blackboard site. Essays not submitted by email by 5 p.m. on the due date will be treated as late, and penalised accordingly, just as essays not received in paper copy by the due date.

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,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.