



RELI 329

ISLAM IN THE CONTEMPORARY WORLD

SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

VICTORIA UNIVERSITY OF WELLINGTON

Trimester 1, 2012

5 March – 4 July 2012

RELI 329

ISLAM IN THE CONTEMPORARY WORLD

Course co-ordinator: Dr. Art Buehler
 HU 116, tel: 463 7409
art.buehler@vuw.ac.nz
Where and when: Lectures: MY 101
 Monday 15:10 – 17:00
 Tutorials: tba

Course Dates:
Teaching dates: 5 March – 8 June 2012
Mid trimester break: 6 -22 April 2012
Study week: 11 – 15 June 2012
Exam/Assess period: 15 June – 4 July 2012

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

The Programme Administrator, Alik Kalliabetsos, is in room HU 318 (ext 5299). Notices regarding the course or any information on changes will be posted on the notice board outside the programme administrator's office.

Office Hours: The main office is open Monday - Friday, 9.30am – 12 noon, and 2:30 - 3.30pm. Dr. Buehler usually has office hours on Mondays 10:00 -10:30 am and 1:30 – 2:30 pm; Thursdays 11:00 – 1:30 pm; and Fridays 4-6 pm. and by appointment. Appointments are highly recommended since these office hours can be interrupted by meetings and other events.

Course outline

- 1 **Course prescription:** The contemporary Islamic world has a high profile in the media. This course examines what goes unreported including: 1) history and politics of Iran, Afghanistan, Turkey, and Saudi Arabia; 2) cultural perspectives involving women's issues and educational reform and 3) intellectual currents of democracy and human rights in Islam.
- 2 **The course and its Learning Objectives: By the end of the course you will**
 - Appreciate the complexity and diversity of Islam, both past and present and cross-culturally.
 - Be familiar with the most commonly used terms in Islamic studies.
 - Have a broad understanding of various perspectives within the Muslim world, particularly by some leading intellectuals.
 - Be able to identify and utilize useful sources for the study of Islam.
 - Be able to evaluate critically information about Islam by examining the contexts of those commenting on Islam.
 - Be able to discuss competently (orally and in writing) several aspects of Islam which have been studied in some depth.

3 Assessment requirements: RELI 329 is internally assessed by means of essays, tutorial assignments, and a take-home test, weighted as follows:

- **7 tutorial assignments to be handed in at tutorials worth 20% of the final grade.** These are to be short thoughtful responses to questions set for the required reading of the week and are to be no more than one page each. Late assignments are strongly discouraged – minus 2% per day, every day – up to one week, after which they will not be accepted unless the tutor is advised of extenuating circumstances in advance.
- **Essay one - 2000 words due 2 April 2012** and is worth **25%** of the final grade. 2% per day including weekends and holidays will be deducted for late work.
- **Essay two - 3000 words due 18 May 2012** and is worth **30%** of the final grade. 2% per day including weekends and holidays will be deducted for late work.
- **A final takehome test worth 25%** of the final grade due **8 June 2012**. This should be put in the same box near Hunter 318 as the essays above and signed off in the notebook. **No tests accepted after noon, 15 June 2012**. 2% per day including weekends and holidays will be deducted for late work.

4 The assessment of this course relates to the course learning objectives in the following ways:

The tutorial assignments are to be short (250 words ideally, maximum 500 words) written responses to the current 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. **They are due in the relevant tutorial. Tutorial assignments are not mandatory but not doing them reduces one's marks by at least one entire grade.**

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

The takehome 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.

5 This course is delivered through a combination of lectures and tutorials. The **lecture programme** introduces new material that incorporates and complements the reading assignment. Generally students will be provided with an outline of the lecture at the beginning of each lecture. This is to encourage thinking and interaction during the lecture instead of writing copious notes and tuning out. The lecture programme does not cover the entire course content; lectures are complementary to the students' reading and to tutorial discussions. Tutorials are an opportunity for discussion and fuller participation in their learning experience. Students are expected to attend each tutorial. In cases of justified absence, satisfactorily written assignments (750 words per tutorial) or other alternative projects related to the material (film reviews) will substitute for attendance.

The lecture programme does not cover the entire course content. Lectures are important, but they must be viewed as complementary to your own reading and to tutorial discussions. The lectures and tutorials with associated reading are intended to provide students with a general overview of the salient features of Islam.

- 6** **The mandatory requirements** for this course are: 1) the submission of two essays and the final takehome test, and 2) attendance at 80% of the lectures and 6 of the 7 tutorials.

A serious note on tutorial attendance:

Attendance at tutorials will be recorded by signature. It is the student's responsibility to sign in for each tutorial. If a student misses more than one tutorial session, they must submit one extra tutorial assignment for each tutorial session missed, in lieu of attendance. This assignment must be discussed with the lecturer and must be handed in by the last day of class at the latest, otherwise the student will be deemed not to have satisfied course requirements.

- 7** **Required texts:** There is a **course reader** available at the Victoria Book Store. In addition *The Girl in the Tangerine Scarf* is available in the Victoria Book Store [and is on closed reserve at the Central Library.]

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 13 February to 16 March 2012, 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. Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available. Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

- 8** **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.
- 9** **Work-load: (recommendation of the Faculty of Humanities and Social Sciences):** For 300-level 20 points one trimester courses, the working party on workloads and assessments recommends 13 hours per week. An average student should spend 10 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[300 – level 1 trimester 20 points 13 hours]

- 10** **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.

11 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.

12 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>

13 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 that compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work [although handwritten work will not be graded by the lecturer or tutor in the first place] 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.

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

15 Supplementary Materials A website of materials related to RELI 329 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>.

16 Guidance in essay writing and presentation of bibliographies Please refer to Religious Studies guidelines for essays, attached.

17 Evaluation: This course will be evaluated by UTDC

Lecture Programme

Lecture Programme and required readings: The required readings are essential background for the lectures/tutorials and should be completed **before each lecture**. Additional readings might be added during the semester. Tutorials further discuss the readings.

- 5 March** **Introduction to the Course: Overview, Colonialism, Imperialism, and Nationalism**
- 12 March** **Fundamentalism/Religious Nationalism: Oppositional Reactions to Modernity**
- 19 March** **Wahhabism: Classic Islamic Religious Nationalism**
- 26 March** **Afghanistan: The Taliban**
- 2 April** **Film: *The Kite Runner***

*****First Essay Due Today*****

Mid Trimester break (6 – 22 April 2012)

- 23 April** **Mosque Visit in Wellington**
- 30 April** **Iran and the Iranian Revolution**
- 7 May** **Sufism in the Modern World**
- 14 May** **Women in Islam – four guest speakers (first hour) and the art of Shirin Neshat the second hour.**

*****Second Essay due 18 May!*****

- 21 May** **The Special Case of Turkey and Fethullah Gülen**
- 28 May** **Part 1: On Maher Zain**
- 4 June** **Queen's birthday**

Tutorial Programme

Week beginning

5 March

No tutorials

12 March

Tutorial on religious nationalism

Tutorial assignment: In Marranci's chapter he disputes the category of fundamentalism. What is fundamentalism according to this reading and what are his arguments against using the term? Do you agree or disagree? Why?

19 March

Tutorial on Wahhabis

Tutorial assignment: Wahhabism is an example of political Islam/religious nationalism. Make an argument pro or con.

26 March

Tutorial on the Taliban

Tutorial assignment: The Taliban government came about as a result of specific historical circumstances particular to Afghanistan in the 1990s. Make a cogent argument agreeing or disagreeing with this perspective.

2 April

No tutorials

Mid Trimester break (6 – 22 April 2012)

23 April

No tutorials

30 April

Tutorial on Iran

Tutorial assignment: From an Iranian viewpoint, why was there a revolution in 1979 against the Shah? If you were an Iranian then would you have participated? Why or why not?

7 May

Tutorial on sufism

Tutorial assignment: What is the appeal of sufism and why is still so important in the modern world? Make a cogent argument. If you do not think sufism is relevant in the modern world then make an argument for that.

14 May

Tutorial on Muslim women

Tutorial assignment: Considering what you have read about Muslim women, how does this harmonize (or not) with first-person accounts of women's experience in *The Girl in the Tangerine Scarf*? Be sure to use specific examples from this book!

21 May

Tutorial on Turkey

Tutorial assignment: Explain the principles of Gülen's enterprise and why you think it is successful (or not if you wish).

28 May

No Tutorials

4 June

No tutorials

Logistics of Essays

- 1 Essays must be placed in the locked essay box located near the programme administrator's office (HU 318) and students must date and sign the essay register when submitting an essay. Essays must also be submitted electronically to Blackboard. No responsibility will be taken for work pushed under doors, or for which there is no record. Students should keep a copy of all their work until it is returned.

The first essay is to be submitted by **2 April 2012**

The second essay to be submitted by **18 May 2012**

Formatting guidelines

- 1.5 spacing in MSWORD – 28 lines per page INDENT 5 spaces for each paragraph and keep 1.5 spacing.
- **Page numbers should be automatically part of your formatting.**
- Use CE not AD -- that changed 30+ years ago as did inclusive gender language
- NO italics for quotes ever - if the quote is 3 or more lines then indent 5 spaces and single space the quote. More than two quotes is usually too much – try to avoid quotes.
- There is a detailed formatting sheet in the back of the course outline. Please study it carefully **before** writing your essay – it will save lots of time.

Please put your name on the **BACK** of the last page of the assignment only

- 2 The thesis should be clear, provocative if possible, and followed by a synopsis of your argument – ideally all on the first page. Take a stand.

Please make sure your essay is polished – at least two rewrites are necessary. Have your flatmate or friend give you feedback. This is how one improves writing. Rushing at the last minute is counterproductive.

- 3 Penalties for late essays / assignments:
 - 2 percent per 24 hours will be deducted for late essays up to a maximum of 14 days, after that essays may count towards course requirements but will receive 0%;
 - Essays submitted more than two weeks late will not be accepted for assessment unless prior written arrangement has been made with the course coordinator;
 - Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's or other appropriate certification.

DOING Essays

In devising an essay topic remember that an essay should answer a clearly defined question and develop an argument. An essay must offer a consistent interpretation of a specific issue, sustained by appropriate evidence, and it must be presented in accordance with the departmental guidelines.

SOURCES

There is a massive *Encyclopaedia of Islam* published by E.J. Brill BP40 E56 [with an electronic version for keyword searching] and another, *The Oxford encyclopedia of the modern Islamic world*. Students are expected to consult and cite these references first.

ORDER of research:

Go to the library book stacks to look at what is available. Use their bibliographies if not the contents. THEN go to Proquest, JSTOR, and Index Islamicus to look for scholarly journal sources. Figure on 12 scholarly sources as a minimum (except when you have an email from the lecturer stating that you will need to rely on a variety of online resources, if available).

Before even beginning to search on the web go to the best site for reliable information on Islam: www.uga.edu/islam **These are the sources to have in your bibliography before any other websources.** Depending on the topic, you will not even need to use the web.

On Wikipedia –

Wikipedia's founder, Jimmy Wales, says he wants to get the message out to college students that they shouldn't use it for class projects or serious research.

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

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

A Selected Bibliography of books pertaining to Islam available in Victoria Library is posted on Blackboard.

Essay one

[no cover sheets; name and course number written only on back of last page]

This is a two-part project and you need to do both parts. Most of the books relevant to this project are on closed reserve for you to use as a start. There will also be many articles by these individuals on Library databases and the web. Start with those primary sources and then go to the web and access the web pages of these individuals. **It is vital that each student read a variety of materials by the person/s discussed first. This will be the basis for your argument – NOT someone else's views.**

Part 1

From the list below you will write a 750-word exposé on one person who presents Islam and/or Muslims negatively. Include a very brief biography (100 words that supply the necessary context for your argument) and intellectual history [maximum 50-75 words] and show clearly **how** this person goes about their anti-Islam/Muslim agenda. **Detail their presuppositions and arguments.** This is an intellectual analysis of their perspective, NOT a newspaper report. If you think that they represent Islam/Muslims appropriately, then that needs to be argued. For any good argument think of counter arguments and argue appropriately.

The cast to choose from: Fouad Ajami, Bernard Lewis, Ayaan Hirsi, Robert Kramer, Fareed Zakaria, Daniel Pipes, Thomas Friedmann, Francis Fukuyama, Patricia Crone, Ibn Warraq (pseudonym).

Part 2

From the list below you will write a 1250-word critical analysis on one 20th-21st- century Muslim thinker. Again, include a brief biography and intellectual history [75 words maximum], outline how they deal with modernity, Islam, tradition etc., and then critically argue why or why not you think their ideas are appropriate for the problems facing the Muslim world today. Like the first part, you will need to read the actual publications of the authors and make your argument from there.

The cast to choose from: Jamal al-din Afghani, Muhammad Iqbal, Rashid Rida, Ali Shariati, Ayatullah Khomeini, Muhammad Khatami, Nasr Abu Zayd, Muhammad Arkoun, Fatima Mernissi, Abdulkarim Soroush, Fazlur Rahman, Chandra Muzaffar, Tariq Ramadan, Khalid Abou El Fadl, Shirin Ebadi.

Essay 2

[no cover sheets; name written only on back of last page]

1. This essay has a good deal of latitude; you can address anything that touches on the contemporary Islamic world except democracy and human rights [because you will get a chance to do that on the final test]. Self-chosen topics must be cleared with the lecturer. By **2 May** you should have a topic, a viable thesis, and sufficient sources. Please email all of this to the lecturer for feedback. **If you do this in a timely manner you will receive a three-point addition in the essay grade.** Past experience has shown this initial process will assist considerably in essay success. Then please start writing.

The thesis should be clear, provocative if possible, and followed by a synopsis of your argument – ideally all on the first page. Take a stand.

Please make sure your essay is polished – at least two rewrites are necessary. Have your flatmate or friend give you feedback. This is how one improves writing. Rushing at the last minute is counterproductive.

Some possible topics:

- 1) The Iranian revolution is peculiar to Iran and 12er Shiism and therefore cannot be duplicated in a Sunni Islamic country.
- 2) Although Turkey officially has a secular government, much of the current tensions in Turkey today stem from the fact that the Turkish people take Islam seriously.
- 3) Political Islam is/is not a solution for the problems facing Islamic societies today (pick a specific country).
- 4) American efforts in Afghanistan since 9/11 have/have not improved the lot of the Afghan people; the solution is _____.
- 5) The Wahhabis have/have not been quite successful in their influencing the course of contemporary Islam (pick a country).
- 6) Sufism (be very specific what kind of Sufism) is a better long-range solution for the ills of Muslim societies than political action.
- 7) If there were only one aspect one could change in Islamic societies to effect the most long-lasting adaptation to the modern world, it would be: economic, education, politics, religion, or _____ (pick one).
- 8) Pick an Islamic country that we have not discussed in class and a particular issue – discuss it analytically using the categories of imperialism, colonialism, nationalism, and fundamentalism as appropriate.
- 9) Pick a reformist (not terrorist) Islamist group like the Tablighi Jamaat, Jamaat Islami, Ahmadiyya, Wahhabiyya giving a brief background, their modus operandi, goals, relative success, and your critical analysis of their activities.

Grading

The Unsatisfactory Essay/Tutorial Assignment:

The F paper either has no thesis or else it has one that is strikingly vague, broad, or uninteresting. There is little indication that the writer understands the material being presented. The paragraphs do not hold together; ideas do not develop from sentence to sentence. This paper usually repeats the same thoughts again and again, perhaps in slightly different language but often in the same words. The F paper is filled with mechanical faults, errors in grammar, and errors in spelling. It makes no sense and/or is almost impossible to read.

The C Essay:

The C paper has no thesis or else it is uninteresting or obvious. It does not advance an argument that anyone might care to debate. "Henry James wrote some interesting novels." "Modern cities are interesting places." The thesis in the C paper often hangs on some personal opinion, in other words, there is no argument. Opinion by itself is never sufficient. It must be defended. The C paper rarely uses evidence well; sometimes it does not use evidence at all. Even if it has a clear and interesting thesis, a paper with insufficient supporting evidence is a C paper. **Use ample and authoritative sources.** The C paper often has mechanical faults, errors in grammar and spelling, but please note: a paper without such flaws may still be a C paper.

The B Essay:

The reader of a B paper knows exactly what the author wants to say. It is well organized, it presents a worthwhile and interesting idea, and the idea is supported by sound evidence presented in a neat and orderly way. Some of the sentences may not be elegant, but they are clear, and in them thought follows naturally on thought. The paragraphs may be unwieldy now and then, but they are organized around one main idea. The reader does not have to read a paragraph two or three times to get the thought that the writer is trying to convey.

The B paper is always mechanically correct. The spelling is good, and the punctuation is accurate. Above all, the paper makes sense throughout. It has a thesis that is limited and worth arguing. It does not contain unexpected digressions, and it ends by keeping the promise to argue and inform that the writer makes in the beginning.

The A Essay:

The A paper has all the good qualities of the B paper, but in addition it is lively, well paced, interesting, even exciting. The paper has style. Everything in it seems to fit the thesis exactly. It may have a proofreading error or two, or even a misspelled word, but the reader feels that these errors are the consequence of the normal accidents all good writers encounter. Reading the paper, we can feel a mind at work. We are convinced that the writer cares for his or her ideas, and about the language that carries them.

Take-home Test: There are two questions each worth 50% of the test score, and you answer both of them. Please hand in BOTH parts stapled together WITH page numbers. 1.5 spacing if you use MSWORD. NO cover sheets. Please put your name on the BACK of the last page of the text.

Part 1 You have been suddenly appointed as an advisor to the NZ Ministry of Foreign Affairs. They basically think that the Islamic world is a threat to the West, which means it is a threat to New Zealand. Number your answer 1.1, 1.2 and 1.3 please. [1000-1250 words total for Part 1].

- 1) To win their confidence you explain the nature of fundamentalism, nationalism, and imperialism in the context of the Islamic world and cite examples from Iran, Saudi Arabia, Afghanistan, and Turkey to show the roots of conflict within the Islamic world.
- 2) Using the following Muslim intellectuals (some may not be applicable but use as many as possible), Gülen, Mernissi, Sourush, Shariati, and Abou El Fadl, show them how there are Muslims who seek to reform Islam to make it more harmonious with the modern world.
- 3) Argue whether you think the Islamic world is or is not a threat to the West as you conclude your report.

Under no circumstances are you to use other sources than what we have used in class.

Part 2 With the success of your previous report, you are now writing as a UN consultant on the topic, “Globalisation, women and human rights in the Islamic world” Here you will share your knowledge stemming from the integration of reading material and lectures. Key to success in this part of the test is to use the optional reading selections on Muslim immigrants and human rights, and *The Girl with the Tangerine Scarf* in addition to the rest of the class material. label 2.1, 2.2, and 2.3 discussing the next three points. [1000-1250 words total for Part 2]

1. How are global immigration patterns and cross-cultural Islam affecting Islam in the 21st century? Throughout the lectures the global nature of the Islamic world has been elucidated. Show your understanding of this by giving numerous concrete examples, both subjective (e.g., immigrants and *The Girl with the Tangerine Scarf*) and “objective” (e.g., Wahhabism, post-revolutionary Shiism etc. Human rights issues can be included at your discretion. The key here is to go beyond, in a sophisticated fashion, the duality of the non-Islamic world vs the Islamic world.
2. Explain how the changing role of Muslim women is influencing global changes in the Islamic world. The class on Muslim women and first-person accounts may be valuable here. Please note the differences of cultural assumptions here. It may be useful to utilise lecture notes from the class on women and the mosque visit. No out-of-class sources.
3. Are the Muslim intellectuals in Part 1 section 2 above relevant to the globalising 21st century world? Explain why or why not with specific examples. No outside sources please.

This makes 2000-2500 words total for the test

Please do not duplicate information in between the two questions. Your answers should be very well crafted –beyond the level of your tutorial assignments. You have had 3 months to ponder these questions.

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.¹ 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 Viridian," "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*, 16th ed. (University of Chicago Press, 2010). The full guide (a hefty volume) is available in the VUW library, at Call No. Z253 U69 2010 in the Reference Collection on Level 3. 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.

¹ Note: This requires that you *footnote* your debt to each source at the relevant point(s) in your argument. Even where you do not directly quote a source, you should be able to be this precise about the debt you owe to it; and consequently, all items listed in your bibliography should be so cited somewhere in your footnotes. Your bibliography will therefore be a full list of everything you cite, and nothing more. Including items in your bibliography where you do not actually use them in your argument is merely padding, and strongly discouraged.

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.

Books: Kindle format

If you are consult a book on a Kindle, and pagination etc. differs from the printed version, cite the version you consulted. If no fixed page numbers are available, you can include a section title or a chapter or other number.

Footnote

Jane Austen, *Pride and Prejudice* (New York: Penguin Classics, 2007), Kindle edition.

Bibliography

Austen, Jane. *Pride and Prejudice*. New York: Penguin Classics, 2007. Kindle edition.

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,² but wrong to write it like this³. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.⁴

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.⁵ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁶

² Random correct placed footnote.

³ Random incorrectly placed footnote.

⁴ 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.

⁵ Ibid., 36. [This means the reference is to the same source, but with a different page number.]

⁶ Ibid. [This means page 36, exactly like the preceding footnote.]

If you cite source A, then cite one or more other sources,⁷ and then return to source A,⁸ it is best to repeat only the author's name,⁹ a shortened title, and the page number cited,¹⁰ 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.

⁷ T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

⁸ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

⁹ Madan, *Non-Renunciation*, 38-40.

¹⁰ Robinson and Johnson, *The Buddhist Religion*, 115.