
UNIT 2 METHOD OF FOOTNOTES

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2.0 OBJECTIVES

- To study the main points in taking footnotes or endnotes.
- To be able to write a scientific paper with proper footnotes and bibliography

2.1 INTRODUCTION

After having seen the method of taking bibliography in the previous unit, we are in a position to see the main points in writing footnotes. We begin by making a general distinction between citation, footnotes and endnotes. Then we proceed to follow the rules to write proper footnotes.

2.2 CITATIONS AND NOTES

Generally it is said, a citation is a reference to a published or unpublished source. More precisely, a citation is an abbreviated alphanumeric expression, e.g. (Pandikattu 1998), which is embedded in the body of the text that denotes an entry in the bibliographic references section of the work, in order to acknowledge the works of other authors. Generally the combination of both the in-body citation and the bibliographic entry constitutes what is commonly thought of as a citation. It may be noted that bibliographic entries given at the end of the text do not constitute citation and acknowledgement of the sources the author is indebted to. A prime purpose of a citation is intellectual honesty; to attribute to other authors the ideas they have previously expressed, rather than give the appearance to the work's readers that the work's authors are the original and he or she alone is responsible for the ideas in the book.

The forms of citations generally subscribe to one of the generally accepted citations systems, such as the Harvard, MLA, American Sociological Association (ASA), American Psychological Association (APA), and other citations systems, as their syntactic conventions are widely known

and easily interpreted by readers. Each of these citation systems has its respective advantages and disadvantages relative to the trade-offs of being informative (but not too disruptive) and thus should be chosen relative to the needs of the type of publication being crafted. Editors will often specify the citation system to use (Wikipedia 2010). Bibliographies, and other list-like compilations of references, are generally not considered citations because they do not fulfill the true spirit of the term: deliberate acknowledgment by other authors of the priority of one's ideas. Footnotes and Endnotes are more detailed forms of citations. They are used to give credit to sources of any material borrowed, summarized or paraphrased. They are intended to refer readers to the exact pages of the works listed in the Works Cited, References, or Bibliography section.

The main difference between Footnotes and Endnotes is that Footnotes are placed numerically at the foot (end) of the very same page where direct references are made, while Endnotes are placed numerically at the end of the essay on a separate page entitled Endnotes or Notes. It is much easier to refer to footnotes, but endnotes does not disturb the smooth flow of the text in an article. If you are still using a typewriter, a superscript number is typed half a space above the line after the last word of the citation, e.g., "The Information Superhighway is giving way to a Commercial Superhighway."¹ If you are using a word processor, you can access the superscript function. To type a Footnote citation, the same superscript number is put at the beginning of the Footnote at the bottom of the same page where the citation occurs. In word process this step is easy, since it takes place automatically.

When mentioning a work for the first time, a full and complete Footnote or Endnote entry must be made. When the same work is mentioned later, the full details need not be repeated.

Check Your Progress I

Note: Use the space provided for your answer

1. What is a citation?

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2. What is the difference between footnotes and endnotes?

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2.3 GENERAL HINTS FOR FOOTNOTES

Introductory Remarks

The writer must acknowledge indebtedness to an author or source, not only for material quoted verbatim, but for every fact, judgment, theory, or principle taken from other sources. This applies, therefore, to paraphrase of summary as well. Common facts known to every intelligent reader need no acknowledgement. Failure to acknowledge the source is called plagiarism. It invites severe penalties since it amounts to cheating or robbing. All quotation should correspond exactly with the originals in wording, spelling and punctuation. Hence there is need for care. No matter how brief the quotation, the description of the context should usually be given in order to avoid misleading or unwarranted interpretation of the author quoted. While quoting, a quotation should never be given a sense different from that which it had in its original context. For example, it is wrong to say the following: The Bible says, "There is no God" (Ps 14:1). Quote authors who have something special to say about the topic under consideration (authors who give a new theory, express it in a striking way, or raise serious objections). Quote only the pertinent passages of an author who is an authority in the field. Second-hand quotations are permissible only if it is impossible to verify them in the original source.

Format

A quotation can be placed in the text or in the foot note or in the appendix. It is placed in the text if it is very important for the paper. It is placed in the footnote if it is merely a confirmation of an idea in the text. If the author has many passages, only the most appropriate quote is placed in the text; other passages are cited in the footnote. Footnote is the appropriate place for the original text whose translation is inserted into the body of the paper.

General Tips

Quotations, direct or indirect, should be kept to a minimum lest the paper may give the impression of being a mere compilation of quotations. A direct quotation must be as brief as possible contain only the really pertinent matter. A careful paraphrase or an exact summary is better than a long quotation. Such a paraphrase or summary must not be enclosed in quotation marks. The number of the footnote is placed at the end of the paraphrase or summary. Do not simply drop quotations into your paper and leave it to the reader to make connections. You must integrate the quotation into the paper with the help of signals, assertions and connections. Example: Ross, in her study of working-class women (signal), makes it clear that economic status determined the meaning of motherhood (assertion). Among this population (connection), "to mother was to work for and organize household subsistence."

Short Quotations

If the quotation is short (fewer than one hundred words or approximately five typed lines of prose), enclose it within double quotation marks and incorporate it into your text. When a brief incorporated quotation ends a sentence in the text, it is always followed by a full stop. If a brief quotation is used within a sentence, the original punctuation is replaced by the punctuation proper to the sentence.

Long Quotations

Use long quotations only when it is necessary to do so. The long quotations are not enclosed in double quotation marks, but indented. If there is double quotation in the original source, convert it into single quotation mark if it is a brief quotation, but maintain the double quotation marks if it is a long quotation. If you are using the author-date format instead of foot-note, provide the

surname of the author, followed by a colon, a space and the specific page. If you are giving footnotes to the citations, instead of the parenthetical citation, provide the superscript number in the text and complete reference in the footnotes. In quotations from works in foreign languages, it is helpful and advisable to give a translation, at least in the footnotes.

Ellipsis

The omission of words or sentences within a quotation is always indicated by ellipsis. For an ellipsis within a sentence, use three dots placed in square brackets [...]. If there are ellipsis marks in the quoted author's work, do not put brackets around them; brackets around ellipsis marks are meant to distinguish the ellipsis you added from the ellipsis marks in the quoted author's work. Do not use ellipsis (...) to begin an indented quotation. However, while quoting many paragraphs, if words are omitted at the beginning of paragraphs other than the first, indicate the omission using ellipsis after the paragraph indentation. The omission of one complete paragraph or more in a prose quotation or of a line or more in a verse quotation should be indicated by a single line of spaced full stops. Enclose any foreign matter (change, addition, correction or personal comment) inserted into a direct quotation with brackets, i.e. [], not parentheses, i.e., () to indicate that it is not part of the original text. If some words required for easy reading are missing, insert them in brackets at the appropriate place.

Punctuation

The comma and the full stop are always placed inside the quotation marks, whether they are part of the quotation or not. The colon and semicolon are always placed outside the quotation marks. The exclamation mark or the question mark is placed inside the quotation marks when it is part of the quoted matter; otherwise, outside. Example: Does he precisely show "evil leading somehow to good"? The question asked was: "Can evil ever lead to good?"

Indicating Errors in the Original

Do not make corrections to the original text you are quoting even if the mistakes are evident. An evident error (in spelling, grammar, logic) in the original is pointed out by enclosing sic (thus used) in brackets immediately after the error (sic). This is to assure the reader that the faulty spelling or logic was in the original.

Use of Capitals and Italics

The first word of a quotation is not capitalized if it is related grammatically to what precedes, even though in the original it begins a sentence (The Psalmist's call to "taste and see that the Lord is good"). This rule should be followed for both kinds of quotations, i.e., continuous with text or set off. If the quotation starts after introductory, do not capitalize the first word. This is applicable even to block quotations. Words not italicized in the original may be italicized for emphasis. This change may be indicated to the reader by a notation enclosed in brackets placed immediately after the italicized words or in the foot note. Example: "I am not (*italics added*) one of the desk-pounding types that like to stick out his jaws."

Check Your Progress II

Note: Use the space provided for your answer

1. What is an ellipsis?

2. If there are mistakes in the originals, should we correct them when we quote?

2.4 WRITING FOOTNOTES

The following points are discussed in this section: FOOTNOTES IN CHICAGO STYLE
Introductory Remarks, The research paper will have to be well documented. Proper documentation saves the researcher from the accusation of plagiarism, and the consequent penalties.

Frequently Used Abbreviations in Documentation

cf. = confer, compare

vol. = volume

Ibid. = ibidem, in the same place (it is better to avoid it)

Trans. = translated by, translator.

n.d. = no date.

n.p. = no publisher, no place

ms. = manuscripts.

ed. = edition, edited by, editor

ch. Or chap. = chapter

Acknowledging the Sources

To acknowledge a source in a paper, place a superscript number immediately after the end of a sentence containing the quotation, paraphrase, or summary. If a single paragraph of your paper contains several references to the same author, it is permissible to use one number after the last quotation, paraphrase, or summary to indicate the source for all of the material used in that paragraph. Place notes at the bottom of each page, separated from the text with a typed line, 1.5 inches long. Indent the first line of each entry one-half inch (or five spaces) from the left margin; do not indent additional lines an entry. Begin the note with the Arabic numeral. Footnotes should be numbered consecutively, beginning with 1, either throughout the chapter or the work.

Format

Author's first name and then last name.

Full title of the work with subtitles, if any.

Location of publication, publisher, and the year of publication in parentheses.

Page(s) from which information is taken, avoiding the abbreviations “p.” and “pp.” before page numbers.

Use commas to separate items.

1. Roger Fisher, *Getting to Yes: Negotiating Agreement without Giving in* (New York: Penguin Books, 1965), 85.

The first time to cite a source, the note should include publication information for that work as well as the page number on which the passage being cited may be found. After the first citation, for subsequent references to a source to have already cited, give only the author's last name, a short form of the title, and the page or pages cited. The short form of the title of a book is italicized; the short form of the title of an article is put in quotation marks. Use commas to separate items. For example:

3. Fisher, *Getting to Yes*, 31.

If the subsequent references follow immediately after reference, use the abbreviation “Ibid.” Ibid means “same as above.” It is used only when the note is from the same source as the one directly above. A page number is included if the second reference is from the same source as the one directly above, but the page from which it is taken is different from the first. For example:

3. Fisher, *Getting to Yes*, 31.
4. Ibid.
10. Ibid., 62.

In the author-date system, sources are cited in the text, usually in parenthesis. It includes the author's last (family) name, the year of publication of the work, and a page number (Cox 1997, 166). Full details appear in the bibliography usually titled “References” or “Works Cited.”

2.5 EXAMPLES OF FOOTNOTE OR ENDNOTE

2. G. Wayne Miller, *King of Hearts: The True Story of the Maverick Who Pioneered Open Heart Surgery* (New York: Times, 2000) 245.

Bibliography example:

Miller, G. Wayne. *King of Hearts: The True Story of the Maverick Who Pioneered Open Heart Surgery*. New York: Times, 2000.

Use of *ibid.* and *op. cit.*:

Gibaldi does NOT recommend the use of these old-fashioned abbreviations: *ibid.* (from the Latin *ibidem* meaning "in the same place") and *op. cit.* (from the Latin *opere citato* meaning "in the work cited.")

For Footnote or Endnote citations, if you should see the term *ibid.* being used, it just means that the citation is for the second mention of the same work with no intervening entries:

3 *Ibid.* 12-15.

More commonly, author and page number or numbers are now used instead of *ibid.*, e.g.:

4 Miller 12-15.

For second or later mention of the same work with intervening entries, where previously *op. cit.* was used, now only the author and page number or numbers are used:

5 Miller 198.

Use of Superscript

[Tab] or indent Footnote and Endnote entries 5 spaces from the left margin. Leave one space between the superscript number and the entry. Do not indent second and subsequent lines. Double-space between entries. Number Footnotes and Endnotes consecutively using a superscript, e.g., 7.

For Endnotes, you must use the same superscript number (as in your text) at the beginning of each Endnote in your Endnotes list. Start your list of Endnotes on a new page at the end of your essay. Remember to put the Endnotes page before the Bibliography, or Works Cited, or References page.

Examples of first Footnotes or Endnotes, subsequent Footnotes or Endnotes, and listings on Works Cited or References page:

Reference from the Bible, Catechism, or Sacred Texts:

Example in text:

An interesting reference was made to the picking of corn on the Sabbath.⁸

Example of Footnote citation, long form:

8 Matthew 12:1-8.

Example of Footnote citation, short form:

8 Mt 12:1-8.

List under Works Cited:

The New Jerusalem Bible: Reader's Edition. New York: Doubleday, 1990.

Example in text:

The Catechism of the Catholic Church states that "Because of its common origin the human race forms a unity, for 'from one ancestor [God] made all nations to inhabit the whole earth.'"⁹

Example of a first Footnote or Endnote citation for the above quote from Catechism of the Catholic Church, Part I, Section 2, Chapter 1, Article 1, Paragraph 61, Reference #360, Page 103, would be:

9 Catechism of the Catholic Church (New York: Doubleday, 1994) 360.

Subsequent citation of this same quote:

10 Catechism 360.

Citation of a different quote from the same book:

11 Catechism 1499.

List under Works Cited:

Catechism of the Catholic Church. New York: Doubleday, 1994.

Examples of Footnote or Endnote citations for other sacred texts:

12 Pius XII, encyclical, Summi Pontificatus 3.

13 Roman Catechism I, 10, 24.

Do not confuse Footnote and Endnote citations with explanatory Notes that some authors refer to as "Endnotes." These Notes are not considered to be citations but are used to add comments, explanations, or additional information relating to specific passages in the text.

Internet Sources:

In internet citations, there may be two dates found. First date = Web page creation or modification date, if it is available. Second date = the date you accessed the Web page. If the Web page does not have a modification or creation date, leave it out, but always indicate our access date of the URL (Lee 2010).

19 Canada, Indian and Northern Affairs, "Aboriginal Peoples Survey: From APS I to APS II." Facts from Stats, Corporate Information Management Directorate, Issue No. 15, Mar. 2000, http://www.inac.gc.ca/nr/nwltr/sts/2000-03_e.html, accessed on 15 Dec. 2004.

19 James Henretta, et al., "Richard Allen and African-American Identity," America's History, Spring 1997, <http://www.earlyamerica.com/review/spring97/allen.html>, accessed on 11 Feb. 2006.

19 "Edsitement," <http://edsitement.neh.gov>, accessed on 12 Feb. 2006.

19 Abdullah al-Shiri, "Danish Cartoon Prompts Protest," Sunday Herald 29 Jan. 2006, <http://ww1.sundayherald.com/53793> accessed on 12 Feb. 2006.

2.6 EXAMPLE OF A RESEARCH ARTICLE

Physical Immortality:

Human Longing, Scientific Basis and Religious Response

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“The ancient seers were not egoistic. They called the whole humanity – past, present future – Amrutya putra. You are all sons of immortality. Equal and eternal.” Bhagawan Rajneesh¹ (Osho 1998: ch3)

“Mankind will postpone human ageing substantially in the future, doubling the human lifespan at least, when we have accomplished this we will be ashamed that we did not work on it much sooner.” Michael Rose, Evolutionary Biogerontologist²

0. Introduction

According to the creation myth of Konos tribes of Guinea, Sa or death existed before anything. Death is regarded as the primary creator in this tradition. Once, long time ago, there was only darkness and Sa lived there with his wife and daughter. Since he wanted something more durable he created a slushy kind of mud sea as a place to live. From nowhere appeared the god Alatangana and he decided to improve on the work of Sa. Alatangana made the slush solid and added animals and plants to it. Sa was pleased and they became friends. But when the god asked for Sa’s daughter the friendship fell apart. However, Alatangana met the girl secretly and eloped to a distant place and they produced 14 children: four white boys, four white girls, three black boys and three black girls. The children spoke different languages and the parents could not understand them.

This made them so upset that they decided to return to Sa and ask for his advice. Sa was ready to reconcile and demanded that the black and white children do not intermarry. So the different race originated. Sa demanded further: “You have stolen my only child. Now you must give me one of yours whenever I wish it. When I wish to call one of your children I must never be denied. You will know I am called by the sound of the calabash rattle in your dream.”³ (Lemming & Lemming 1994: 164) So it was that death for us humans is the bride-price for Alatangana’s marriage with Sa’s daughter. So death is intrinsically linked to human’s origin.

This simple myth explains aetiologically both darkness and life, death and birth, sex and procreation and gives justification to the races. The main focus of my article is that this intimate

¹ Bhagavan Osho, *Beyond Enlightenment*, ch 3, “No other path but life.” (From CD rom) 1998. For a general introduction to physical eschatology from scientific and religious perspectives see the award winning Kuruvilla Pandikattu, “Eschatology: Arena for Creative Encounter between Science and Religion.” *Jeevadhara* 29 (April 1999) 154-164.

² From the *Future Fantastic* episode titled Immortals. For a succinct account of the different technologies for achieving physical immortality see the award winning article, Kuruvilla Pandikattu “Significance of God if humans were to become immortal,” *The Month* 33 (July 2000): 264-268.

³ David Leeming and Margareth Leeming, *A Dictionary of Creation Myths*, OUP, New York/Oxford: 1994. 164. The story is summarised from the same book, pp. 163-164.

link between death and life may be soon broken – at least in our collective consciousness. It will have shattering consequences for our human – philosophical and religious – longing and hope.

In this article I first study the quest for human physical immortality as a religious search. I see the emerging religious and collective movements which try to overcome death. In the next section we see the scientific basis for physical immortality. Though there is no hard “scientific” evidence for physical immortality, there are so many scientific disciplines at their cutting-edge or frontier research which indicate at least the theoretical possibility for physical immortality. In the final part we see the social or religious response to such a scenario. We shall show that such a possibility does not negate but radically alters our very understanding and scope for longing and fulfilment. We conclude by affirming that such a guiding of our total destiny requires a healthy dialogue between science and society or technology and religion.

1. Physical Immortality: A Primordial Human Longing

Though the longing for an everlasting life has been a perennial quest, we are somehow used to our physical death. Since we all take our mortality for granted, the gerontologist author Herb Bowie holds that we tend to ignore the most potent anti-ageing organ in your body – the mind! If so, then the subconscious messages we are constantly sending ourselves may be sabotaging human longevity. “Can you imagine yourself living for 100 years, 120, or even longer? If not, then you may be undermining your nutritional program by feeding yourself ‘mental junk food’ -- negative programming predicting your own deterioration and demise.”⁴ (Bowie 1999)

The author exhorts that we should start feeding your mind a new food. His book, *Why Die?* speaks clearly and intelligently about the possibility of living virtually forever. By stretching the mind to accept this exciting new human possibility, we shall be conditioning ourselves to live a longer, healthier and happier life.⁵

⁴ Herb Bowie [http://www.powersurgepub.com/books/immort/Bowie why die.htm](http://www.powersurgepub.com/books/immort/Bowie%20why%20die.htm), 1999.

⁵ It is interesting to note the reasons given by the author as to why we should read his book and occupy ourselves with thoughts on human immortality. “If you’ve always believed that physical immortality is possible, but have been confused because there seemed to be no one else who felt that way – then this book is for you.”

If you’ve already discovered others who feel that they too were born to live, and you now wish to deepen your feelings of living forever – then this book is also for you.

If you can’t think of a good reason to go on living another year, or even another day -- much less for all of eternity -- then this book is for you as well. Living forever is all about transforming the quality of your life today, and these pages can help inspire that transformation. And yes, even if you think that physical immortality is the craziest thing you’ve ever heard of – then this book is for you too. Because by the time we’re done, you may just see why living forever is the most sensible thing you’ve ever started.” From URL: <http://www.sff.net/people/benbova>.

Most of us make the unconscious decision that we have to die. They assume that their fate is ordained by the laws of nature, or by destiny. This choice is made so early in life, and at such an unconscious level, that few people ever even challenge it. So ask the question on human immortality will shake people up. Because even to ask this question is to imply something unthinkable for many people -- that death is a choice, and not a foregone conclusion. Further, most of us feel disoriented and threatened by the consideration of physical immortality as a real possibility. It is within these chilling prospects that the author introduces the concept of physical immortality.

To understand the idea of living forever, according to Bowie, we must look at two very different aspects of physical immortality. On the one hand, it is about eternity, about surviving to some unthinkably distant point in the future. On the other hand, though, it is all about choosing how to live our lives today. It is only when we connect these two extremes, and find a way to live our lives as an unbroken continuum between these two points, that we fully achieve physical immortality. There is an element of paradox here.⁶

This paradox is also expressed in these haunting lines from William Blake.

To see a world in a grain of sand And a heaven in a wild flower, Hold infinity in the palm of your hand, And eternity in an hour.⁷ (Capra 1977: 288)

I believe that Blake was not speaking metaphorically though. In the book the author wants to talk about transforming the quality of our lives today, by focusing our attention on our own eternity. At the same time, I will be talking about actually living for hundreds and thousands of years, by focusing our attention on the quality of our lives today. The author asserts that if such a view seems like a paradox, then this is only because we view our today's and our tomorrow's as separate and unconnected.

Physical immortality is difficult, in a way, to talk about at length because it can be approached from so many different angles. Since all of these perspectives are equally valid, it is impossible to do the subject justice by discussing it in a strictly linear fashion. We can start with forever and work backwards. We can start with today and go forwards. We can talk about the fate of humanity, or we can discuss the personal feelings of one individual. No matter how we approach the subject, though, we always seem to arrive at the same conclusion: that living forever is a practical and meaningful goal.

⁶ This may seem like a paradox -- to ask you to focus on forever and your life today at the same time. This is the way it first sounds when people show you what are called "Magic Eye" pictures, and tell you to focus beyond the page, on infinity. But if one relaxes and follows along, then after a while something new and different really does appear. (Now a days it has become out of date and is not available on the market. There are even now computer programs to produce such Magic pictures or three-dimensional pictures.)

⁷ Quoted in F. Capra, *The Tao of Physics*, A Bantam Book, 1977, p. 288.

Reaching the same conclusion from so many different starting points is reassuring in the long run, but can be a bit disconcerting at first, as we repeatedly shift perspectives. We may feel more comfortable with some approaches than with others, and so may be tempted to skip around.

Following similar lines of thought, another scholar claims that the first immortal human beings are living among us today.⁸ (Bova 2000) It is asserted by its proponents that there are men and women alive today who may well be able to live for centuries, perhaps even extend their life-spans indefinitely. For them, death will not be inevitable. Death will have to die for them!

Such immortal humans will not age. They will not become feeble and sickly. Ageing will be stopped, even reversed. One may be young and vigorous forever. Accidents and violence will not disappear, of course. People will still be vulnerable to poor judgement, bad luck and evildoers. But death from old age, death as the inescapable end of life, will become a thing of the past, a dark memory of primitive days. As the American immunologist William R. Clark put it, "Death is not inextricably intertwined with the definition of life." Just because human beings have always died does not mean that they always will die.

This same idea is reflected in the leading article of the German weekly: *Der Spiegel*.⁹ (Hanshalter 2000) It asserts that immortality belongs to the originary human desire (*Ursehnsucht*). It will not just redeem humanity from death but raise it almost to the level of gods. Michael Fossel, professor of Clinical Medicine in the State University of Michigan asserts: "the most significant turn in the human history has begun. In twenty years we can stop the process of ageing and reverse biological clock." He certainly is a super-optimist. Philipp Lee Miller of the Longevity Institute in Los Gatos, prophesies: "in a few years time 80 year olds will feel like 20 year olds and will play like teens." This sentiment is accentuated by the New Yorker Professor Michio Kaku, who expects a tripling of life expectancy and a cessation of ageing process in a few years time.

The above longings and claims make it abundantly clear that immortality is slowly distilling into the collective unconsciousness of humanity. We shall study further the claims of immortality and see if there is any psychological and scientific basis for it.

[Pages omitted]

5. Conclusion

Such a possibility of human immortality has deep rooted religious consequence. Religions can ignore the challenges posed by immortality only at the danger of instant self mortality. The obvious danger of such a possibility is that each one becomes so preoccupied with his own individual immortality and forgets the human community and life in general. There is a danger that the larger issues of providing justice for the impoverished, fostering of life in general and love as the most significant human value may be forgotten.

⁸ Ben Bova, *Immortality*, Avon Books, 2000 (forthcoming)

⁹ Hanshalter, "Der (fast) unsterbliche Mensch - lässt sich das Altern hinausschieben?" *Der Spiegel* 17/2000. The quotations in this paragraph are translated from this article.

At the same time it must be reiterated that physical immortality does not render God superfluous, religion redundant and human longing unnecessary. Even in the situation of immortal humans there is scope for meaningful hope, for relevant religion and for a liberating God. At the same time Immortality necessitates a human hope that may be detached from physical death. In our ordinary understanding of human longing, death is seen as the starting point of eschatology or human hope. That view has to be given up and we need to delve deep into the “inaugurated eschatology” which theologians have taken seriously since few decades.

We still need to take death seriously. But death may not be given the supreme importance and inevitability that was it due once. So the human hope and fulfilment has to begin with this present world, with the here and now. There are of course social and existential problems like poverty and injustice which are to be tackled seriously.

It must be noted that overcoming physical death and attaining physical immortality does not solve the problem of human contingency. The issue of human finitude has to be addressed in a much wider sense. The tendency of those seeking physical immortality – passive acceptance - is to reduce human life to a physicalistic or mechanistic view point. They would stress that attainment of physical immortality – temporal unlimitedness – necessarily leads to human fulfillment. We need to focus also on the existential and ontological contingency of human condition, not merely that of the temporal conditioning.

So even in a world of immortal human beings, human longing and hope is imperative. Hope still remains intrinsic to humans. But it is a hope based on the day-to-day experience of humans and rooted in the present day, not one aimed primarily at a later world “a pie-in-the-sky-when-you-die” type. So life, today’s precious, fragile life, has to be taken seriously. It has to be affirmed, respected and fostered in its entirety. We can hope to pay back the bride-price for Alatangana’s marriage with Sa’s daughter and life lives “full and abundant” and not necessarily temporally limited.

References

- Bowie, Herb, [http: www.powersurgepub.com/books/immort/Bowie why die.htm](http://www.powersurgepub.com/books/immort/Bowie%20why%20die.htm), 1999. See also URL: [http:// www.sff.net. people.benbova](http://www.sff.net/people/benbova).
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2.7 LET US SUM UP

In this unit various ways of writing footnotes are studied, along with their significance in a research article.

Check Your Progress III

Note: Use the space provided for your answer

1. What does “n.p.” stand for?

.....

2. May there be two dates in some citations?

.....

2.8 KEY WORDS

Citation: It is a reference to a published or unpublished source given within the text of an article.
Ellipsis: The omission of a word or phrase necessary for a complete syntactical construction but not necessary for understanding

Indentation: The amount of space left between a margin and the start of an indented line. Also called indent.

2.9 FURTHER READINGS AND REFERENCES

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