

**Department of Theology and
Religious Studies**

STUDY AND STYLE GUIDE

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I. INTRODUCTION

This *Study and Style Guide* has been prepared to assist students enrolled in Theology or Religious Studies papers in designing and writing effective assignments. It is a guide to *written* academic work. Larger issues related to developing good reading and study habits are addressed in the University of Otago's *Study Guide: Strategies for Effective Learning*, which is available to all students and sent to each of our Distance Learning students. Here is an overview of some of the areas of study covered by the University's *Study Guide*:¹

Managing Your Learning

Understanding Expectations
Being Aware of How you Learn
Improving your Learning Strategies
How to Get More out of Studying
Staying Motivated
Getting Help

Guide to the Library

[Includes everything you might possibly need to know!]

Effective Reading Strategies

The Structure of Texts
Ways of Reading Texts
Texts and Situations

¹ Taken from Table of Contents, *Study Guide: Strategies for Effective Learning*, 4th ed. (Dunedin: Student Learning Centre, University of Otago, 2005), 2.

Improving your Reading Strategies
Case Analysis

Essay Writing

The Purpose of Essays
Characteristics of Good Essays
Planning your Approach (using time efficiently, understanding the question, researching the topic, developing and supporting a thesis statement, creating an outline)
Writing – completing the first draft
Paragraph and Sentence Structure
Re-writing – Editing and Revising

Making Oral Presentations

Planning
Preparing
Practising
Handling Anxiety

Preparing for Exams

Planning and Prioritising
Types of Exams

We encourage you to take advantage of the university's comprehensive Guide as you engage in exploring sources, reading, absorbing, planning, analysing and creating your own academic work. If you are having particular difficulties, please do not hesitate to visit the Student Learning Centre, where there are experts who can help you with any difficulties you may be encountering.

In the Theology and Religious Studies Department's *Study and Style Guide* we focus on a number of specific aspects of writing essays and research papers, the most common assessment tasks in our courses. We also provide an extensive guide to the referencing system we have adopted for use in this department. The intention is to make clear what our expectations are for any written work you submit in your Theology or Religious Studies courses. While this Guide is in a sense supplemental to the more general university Study Guide, it should be considered your primary source for acceptable writing standards and referencing.

II. ESSAY AND RESEARCH PAPER WRITING

A. Writing Essays

As noted above, helpful hints for academic writing can also be found in the university's *Study Guide*. You should refer particularly to Chapter 4, "Essay Writing," pages 33-44, for a step-by-step guide to planning, organising, researching and writing an essay. We want to stress that your essay will be evaluated in terms of three major categories: *Content*, *Organisation*, and *Presentation*. These will be discussed below. First, however, let's take a step back and review a few 'basics' regarding the preparatory stage of *note-taking*. These points apply equally to essay writing and research papers.

1. Note-Taking:

Our focus here is not on note-taking in lectures (the Student Learning Centre can help you develop that skill). We are concerned with taking notes in preparation for writing an assignment. Once you have identified a 'working bibliography' of potentially useful library sources (for a guide to that process, see the university's *Study Guide*, pages 11-17), a simple approach to note-taking can be summarised as: **S.I.M.E.**:²

S	=	Skim the chapter (or article).
I	=	Inquire by setting a question.
M	=	Main points noted down.
E	=	Edit the notes.

Marsh explains these steps as follows:

(Under 'Skim the chapter'): Look at the title, read the last paragraph, then the first one, and then the sub-headings. This scan helps you to get the general aim of the chapter (or article). *(Under 'Inquire')*: Having read the aim or main point ..., ask yourself some questions regarding the text. Why does the author say that? What proof is there for her/his argument? ... These questions help you to retain focus as you read through the text. ... *(Under 'Main points noted down')*: You must now read through the text carefully and record the main points ... This must not be underestimated because many students think that such and such a detail is so vital to the argument that they will never forget it - don't you believe it! ... *(Under 'Edit the notes')*: ... Go through your notes and tidy them up. Check the page numbers, if you are using quotations, and underline key phrases. Add anything that clarifies the main points.³

² See Janet Marsh, comp., *Theology and Religious Studies Study Guide for Campus and Distance Students* (Dunedin: Department of Theology and Religious Studies, University of Otago, n.d.), 11.

³ *Ibid.*, 12.

In our section on Bibliographies, we stress how important it is to keep an accurate record of each source you consult, noting all necessary publishing information.

2. *Content:*

If your essay has been set by your lecturer, you must demonstrate that you have answered the given question – accurately, comprehensively and insightfully – drawing upon relevant scholarly sources. You must document all information, ideas and viewpoints which are not your own, using the prescribed documentation style consistently (see Section III). Particularly at higher levels of study, but in any outstanding essay, you must demonstrate that you can make critical judgments about the ideas of others, that you are able to compare differing scholarly positions, and that you can articulate your own distinctive viewpoint.

3. *Organisation:*

You must construct a logical, reasoned framework within which to explicate the topic of your essay, with clearly demarcated sections and transitions between sections. Include only what needs to be said to make your case, avoiding tangential 'asides' and unsubstantiated speculations. After you have located and read relevant source materials and taken clear notes highlighting important points, organise your essay in outline form. This outline will indicate major sections and sub-sections, in logical order, greatly streamlining the writing of your paper. Your headings and sub-headings for these sections should indicate what topics will be covered in your paper. Religious Studies students are often asked to submit essay outlines for assessment, and these must also include a list of at least three sources they plan to consult. Obviously the structure of your final paper will not necessarily be identical to what is presented in your outline. What is important is that the resulting paper should be structured in the following way:

(a) *Introduction:* The Introduction should indicate the *theme* of your paper and how you intend to develop this theme. The theme may be introduced in the form of a thesis question; if your essay has been set by the lecturer, this will be a re-statement of the essay question. The Introduction will also indicate the parameters of your paper – a brief synopsis of its constituent elements. It should give the reader a sense of where the essay is going.

(b) *Body:* In the main body of your essay you will present your findings. This is where you will 'prove your case,' providing evidence to support

your assertions, and possibly comparative analysis (alternative views which you address critically). Be sure to include in the Body all of the main sections in your outline.

(c) *Conclusion:* Briefly sum up your findings and state clearly the conclusions to which these findings have led you. Depending on the expectations of your lecturer and your level of study, you may also include in your Conclusion important implications of your findings and possible further relevant areas of exploration. Do not introduce new or contestable ideas in your Conclusion.

4. *Presentation:*

A good essay is written in a clear, precise style. Only use vocabulary which you fully understand. Avoid over-long sentences and paragraphs. Short sentences are clear sentences. Make sure that every so-called sentence actually *is* a sentence – that it has both a subject and a verb! (Examples of common errors in sentence structure, paragraph construction, grammar, spelling and punctuation are found in the University's *Study Guide*, pages 44–60.) Avoid jargon and abbreviations.

Each paragraph and section should begin with a topic sentence which the remainder of the paragraph then explains, elaborates on, or provides examples of. This can usually be achieved in four to eight sentences. Make judicious use of transitional words, phrases or sentences to connect one idea to the next.

It is important to remember that the Theology and Religious Studies Department and the University of Otago have an *inclusive language* policy with reference to human subjects. If you are referring to both males and females, use words such as 'humanity' or 'humankind' rather than 'man' or 'men'. With reference to God, the case for the continued use or discontinuation of traditional pronouns such as 'he', 'his' and 'himself' is a subject of theological debate. One option is to say, for example, 'God shows God's [rather than 'his'] love'. Many writers also prefer terms such as 'Godself' for 'himself', though this too is sometimes contested. Given the complex theological issues that surround this whole topic and the genuine differences of opinion that exist on the subject (some of which are considered in papers offered by the Department), no single style of language with reference to God is prescribed. The essential thing is that you select and follow one style consistently within your essay. In citing quotations, of course, the form given should always be that used by the original author.

B. Writing Research Papers

The basic components of a good essay summarised above are also applicable when writing a research paper, in which you explore 'new territory' by testing your own hypothesis. At undergraduate level you will be tackling only a very small area of research. Even so, the purpose is not simply to compile a 'report' of what others have said but to stake out your own position and test it against available information. Your aim is not only to make a convincing argument for a particular position, but to offer a fresh perspective. Here are some basic steps to writing a research paper:

1. *Defining a Workable Topic:*

Begin by brainstorming with yourself, and possibly your lecturer, about a question or problem which is deserving of the time to be devoted to its treatment. First identify and then begin to articulate in writing the parameters of the question you intend to study. Make the question as specific as possible; to study a question which is too general or broad will prove frustrating to you as a researcher and boring to the reader.

2. *Preliminary Reading:*

Undertake a literature search on your topic, resulting in a 'working bibliography.' (Again, read pages 12–17 and 36–37 in the *University Study Guide* for help in finding the kinds of information you need for your research.) This preliminary reading will help you to further clarify the question you are studying and may prompt you to modify it, by limiting or broadening it, or at least to re-phrase it.

3. *Testing Tentative Conclusions:*

After your preliminary reading (and even, in some cases, possible field investigation using qualitative research techniques such as surveys or interviews) posit a *tentative answer* to the question under study. Such a hypothesis – a provisional or 'maybe' proposition – is necessary for purposes of organisation. These tentative answers serve as pegs on which to hang, or points around which to relate, additional information on the topic. Test these hypotheses or tentative conclusions by further reading, analysis, and comparison of differing viewpoints. This is the longest and most important part of your research. This stage should cover a broad spectrum of views relevant to your question. To seek out only information which supports your hypothesis, while disregarding other information which may militate against it, is unacceptable in a researcher.

4. *Fine-tuning and Revising:*

Reformulate your tentative answer in light of this further reading, analysis and comparison. Restate, revise, or reject according to the evidence – *all* the evidence. Present the results of your work in an intelligible, coherent fashion, following the outline suggested under the 'Organisation' section above.

C. Formatting your Essay or Research Paper

1. Title Page:

The title of your paper should be centred in bold print in the upper half of the first page. If required by your lecturer, it may be the essay question which has been set; otherwise choose a brief title of your own. Your name, student identification number, number and name of the course, lecturer's name, and date should be centred in the lower portion of the page.

2. Layout:

Your paper should be typed on A4 paper in size 12 font, either double-spaced or with one-and-a-half spaces between lines. Use common font styles such as Times, Times New Roman or Palatino which are easy to read. Margins should be no less than 2.5 cm on the left and right, and 3 cm on the top and bottom. Some lecturers may ask you to leave a larger left-hand margin in which they can write comments. Number your pages, either in the upper right-hand corner or centred at the bottom of each page (except for the title page, which is unnumbered).

Footnotes should appear at the bottom of each page, in the Chicago Style format (see **Section III.C**, page 11), in size 10 font. [*Note the alternative option for Religious Studies students on page 10.*] Quotations longer than four lines should be single-spaced and indented five spaces from the left margin. The Bibliography should appear on a separate page at the end of your paper, followed by Appendices, if any. Your paper should be stapled in the upper left-hand corner and not bound or covered, unless you are writing a 300- or 400-level Research Essay.

III. REFERENCING GUIDELINES

A. Reasons for Referencing

Although there are several forms of references (*footnotes* at the bottom of the page, *endnotes* at the end of the paper, *in-text* references bracketed in the text), footnotes are preferred because they provide the reader with easy access to

information, yet without disrupting the flow of the text. We will thus refer to references henceforth as *footnotes*.

Footnotes serve several important functions:

- To cite the sources for information or ideas which come from someone other than yourself, providing sufficient data to differentiate one source from another (author, title, city, publisher, date, edition, etc.);
- To strengthen your statements, positions and arguments by drawing on the insights of recognised scholars;
- To provide additional cross-references which guide the reader to other relevant sources related to a particular topic or idea;
- To include significant supplemental explanatory information which, if placed in the body, would interrupt the flow of your primary argument.

An essay or research paper must be thoroughly documented, indicating that you have read and digested the materials necessary for an adequate treatment of your topic. For your paper to have credibility and integrity, you must indicate your indebtedness to other authors or sources at every point along the way. Not only direct quotations but paraphrases of *all* material you have gleaned from other sources must be referenced in footnotes. Failure to do so is an act of *plagiarism*, which is a very serious offence with severe penalties. (An explanation of the definitions and consequences of plagiarism is found in Section IV.)

B. Reference Option for Religious Studies Students

The referencing style prescribed in **Section C** below is one which uses footnotes. But for students taking Religious Studies papers who come from the sciences, you may be more familiar with the *in-text, author-date* referencing system, and Religious Studies students may use this system as an alternative to the Chicago Style.

If you wish to use this alternative system, you should include the author's name, the date of the publication, and the page numbers to which you are referring. The entire reference (in brackets) should be placed at the end of the sentence or clause which contains the material to which it refers. An author-date reference is considered to be part of the sentence; it is therefore placed before the punctuation mark (i.e. full stop [period], comma, or semi-colon).

Examples:

“There is a tendency among social scientists to assume that moral evil ‘has no internal causes in human nature’ (Midgley 2003: 361).”

“Wayne Proudfoot (1985: 216–17) distinguishes two senses of the term ‘experience’.”

The details of each publication cited should be included in your bibliography. In the bibliography, the format given in this study guide should be followed, with one exception. When using the in-text, author-date system, you should put the year of publication immediately after the author’s name.

Examples:

Midgley, Mary. 2003. “The Problem of Natural Evil.” In *Philosophy of Religion: An Anthology*, edited by Charles Taliaferro and Paul J. Griffiths, 361–67. Blackwell Philosophical Anthologies. Oxford: Blackwell.

Proudfoot, Wayne. 1985. *Religious Experience*. Berkeley, CA: University of California Press.

C. Footnote Formatting: Chicago Style

This department requires that **Theology students** use the widely accepted referencing format known as the *Chicago Style*. This is the style most commonly adopted for Masters and Ph.D. theses in the Humanities and in many academic books and journals. The system spelled out below is based on *The Chicago Manual of Style*, 14th ed. (Chicago: University of Chicago Press, 1993).

A footnote reference is indicated by placing a superscripted number (slightly above the line), *immediately after* the punctuation mark ending the material for which the reference is given. This is usually a full stop, but may also be a comma or semi-colon which ends a phrase or clause.

Correct: Although these theological derivations "have been apparently satisfying to the professional theologians of the Pacific,"¹

Incorrect: Although these theological derivations "have been apparently satisfying to the professional theologians of the Pacific"¹,

Any computer will automatically insert footnotes for you, in consecutive order. Simply click on the 'Insert' menu, and then on 'Insert footnote.' Each footnote number will appear both in the text and at the bottom of the page. It is standard practice to provide an extra space between footnote entries.

What follows are examples of the most common types of footnote entries. For any other types of citations not mentioned here, please consult *The Chicago Manual of Style*, 14th ed. Information about author, title, city and publisher is found on the title page of books, with the date and edition on the following page; the title, volume, number and date are found on the front cover of journals.

1. Citation of a Book by a Single Author:

Author's first name(s) followed by surname, *Title in Italics using Upper Case for all Important Words* (City of Publication: Publisher, date), page number(s) if applicable.

Correct: Hent De Vries, *Religion and Violence: Philosophical Perspectives from Kant to Derrida* (Baltimore: John Hopkins University Press, 2002), 14–15.

Incorrect: De Vries, Hent. *Religion and violence: philosophical perspectives from Kant to Derrida*, (Maryland: John Hopkins University Press, 2002), pp. 14–15

The incorrect entry makes the following common errors: lists the surname first; places a full stop rather than a comma after the author; does not capitalise all key words in the title; adds a comma after the title; lists a state rather than a city; adds pp. before page numbers; has no full stop at the end.

NOTE: For Subsequent Citations of Any Source: If you cite the same source later in your paper, simply list the author's [or editor's] surname, followed by an abbreviated title, followed by page number(s). Thus, subsequent citations of the De Vries source above would be as follows:

Correct: De Vries, *Religion and Violence*, 27.

Incorrect: Hent De Vries, p. 27

If you repeat the same citation *without any intervening sources*, use the abbreviation 'Ibid.' (from the Latin *ibidem*, meaning "in the same place"). You may do this even if the previous footnote was several pages earlier. If you are citing the same page number as in the previous footnote, simply write 'Ibid.' If you are citing the same source but a different page number, write 'Ibid.' followed by a comma and the page number. So, for example, if you cited De Vries, *Religion and Violence...*, 32–33, and your next footnote was from page 34 in this same work, your footnote would read:

Ibid., 34.

2. *Citation of a Book with Multiple Authors:*

Use the same format as above, but list each author's first name(s) and surname, followed by a comma, except before the last author mentioned.

Correct: Michael West, Graham Noble and Andrew Todd, *Living Theology* (London: Darton, Longman and Todd, 1999).

Incorrect: Michael West, Graham Noble, and Andrew Todd ...

NOTE: If a book has more than three authors, you may cite the first author listed, followed by a comma and 'et al.' (meaning "and others").

3. *Citation of a Chapter in an Edited Work:*

Author's first name(s) and surname, "Chapter Title in Double Quotation Marks," the word 'in' followed by *Book Title in Italics*, the abbreviation 'ed.' followed by editor(s)' first name(s) and surname (City: Publisher, year), then inclusive page numbers (if citing the chapter in general) or specific page number(s) being cited.

Correct: Peter Berger, "On the Obsolescence of the Concept of Honor," in *Revisions: Changing Perspectives in Moral Philosophy*, ed. Stanley Hauerwas and Alasdair MacIntyre (Notre Dame, IN: University of Notre Dame Press, 1983), 172–81.

Incorrect: Peter Berger, *On the Obsolescence of the Concept of Honor*, [or 'On the Obsolescence of the Concept of Honor',] in Stanley Hauerwas, and Alasdair MacIntyre, eds., *Revisions: changing perspectives in moral philosophy*, (Notre Dame: University of Notre Dame Press, 1983), pp 172–81.

NOTE: When citing a city of publication which is not well known, it is common to add a comma after the city and then an abbreviation of the state or province in which the particular city is located. In the above citation, the city of Notre Dame is in the state of Indiana, whose abbreviation is IN; cite state abbreviations using all caps, and do not use full stops if the state has two names (i.e., NJ not N.J. for New Jersey). Well-known cities such as New York, Sydney, Montreal, etc. do not require subsequent state/province abbreviations.

4. *Citation of a Multi-volume Work:*

(1) For one volume when there is a single author for all volumes:

Author's first name(s) followed by surname, *General Title*, vol. #, *Title of Specific Volume Being Cited* (City: Publisher, year), page number(s).

Example: Justo L. González, *The Story of Christianity*, vol. 2, *The Reformation to the Present Day* (San Francisco: Harper and Row Publishers, 1985), 231–5.

(2) When there are different authors or editors and different volume titles, with the entire work having an overall title and general editor(s):

Author(s)' or editor(s)' first name(s) followed by surname, [and 'ed.' if the volume is edited], *Specific Volume being Cited*, vol. #, *Overall Title*, 'ed.' followed by editor(s)' first name and surname (City: Publisher, year), page number(s). In the example below, Cochrane and Kirshner are the authors of vol. 5.

Example: Eric Cochrane and Julius Kirshner, *The Renaissance*, vol. 5, *University of Chicago Readings in Western Civilization*, ed. John W. Boyer and Julius Kirshner (Chicago: University of Chicago Press, 1986), 402.

(3) If the individual volumes have been published in different years:

H.T. Swedenberg, ed., *The Works of John Dryden*, 8 vols. (Berkeley and Los Angeles: University of California Press, 1956–62).

(4) If the publication of all volumes is not complete, list the date when publication began followed by a hyphen:

*Mary Smith, ed., *The Rise and Fall of Religion in New Zealand* (Dunedin: Broadview Press, 2001–).

(5) To cite pages within a single volume if all volumes in a multi-volume work have the same title:

*Joe Blow, *The Evolution of Religions in Postmodernity* (London: Folly Press, 1998–2003), 4:33.

5. *Citation of a Book in a Series:*

First name(s) followed by surname, *Title of Book*, *Title of Series*, 'ed.' First name(s) and surnames of series editor(s) (City: Publisher, year), page #s.

Example: Jeff Astley, *Ordinary Theology: Looking, Listening and Learning in Theology*, Explorations in Practical, Pastoral and Empirical Theology, ed. Leslie J. Francis and Jeff Astley (Hants, UK: Ashgate, 2002), 178–79.

6. *Citation of an Edition Other than the First:*

Author's first name(s) and surname, *Title in Italics*, 2nd [3rd, etc.] ed. (City: Publisher, year), page #s.

Example: Robert Grant, with David Tracy, *A Short History of the Interpretation of the Bible*, 2nd ed. (Philadelphia: Fortress Press, 1984), 251.

Or, when a work has been revised:

Gordon D. Kaufman, *An Essay on Theological Method*, rev. ed. (Missoula, MT: Scholar's Press, 1979), 33.

7. *Citation of a Journal Article:*

Author's first name(s) followed by surname, "Title of Article in Double Quotation Marks," *Title of Journal in Italics* followed by volume (vol.), number (no.) (Month or Season [e.g., Winter] and year): page numbers (inclusive if referring to article in general, or specific page number(s) being cited).

Correct: William Werpehowski, "Command and History in the Ethics of Karl Barth," *Journal of Religious Ethics* 9 (Fall 1981): 298–320.

Incorrect: William Werpehowski. 'Command and History in the Ethics of Karl Barth'. *Journal of Religious Ethics*, 1981, pp. 298–320.

**Not a real source.*

NOTE: Where a specific volume and number are provided, they can be cited as

vol. 37, no. 4 *or* 37:4

8. *Citation of Magazine and Newspaper Articles:*

(a) *Magazine:*

First name(s) followed by surname, "Title of Article," *Magazine*, day month year, page #(s).

Example: *Faith Longing, "The Bush Doctrine and the Religious Right," *Newsweek*, 15 April 2005, 24.

(b) *Newspaper or Newsletter:*

First name(s) followed by surname, "Title of Article," *Newspaper*, day month year, section number (and/or letter in uppercase), page #(s).

Example: *Don Brash, "Celebrating my Presbyterian Roots," *New Zealand Herald*, 10 February 2005, B, 32.

9. *Citation of Articles in Encyclopedias, Dictionaries and Commentaries:*

It is not required to include city and publisher for encyclopedias and dictionaries, though this is acceptable. (See the first two examples below for both options.) It should be noted that some dictionaries and encyclopedias publish under a "continuous revision" policy, which means that they do not provide an edition number. When this information is supplied, it should be cited; otherwise the date of publication suffices. When an article is signed, use the author's name and cite the article title in double quotation marks, as with a book chapter or journal article. If only the author's initials are given (usually at the end of the article), the list of authors in the front matter should provide the full name. The Latin abbreviation "s.v." (*sub verbo*, "under the word") can be used rather than page numbers in dictionary and encyclopedia entries, though page numbers and full publication data are required for Commentary articles.

Examples:

"Proselyte," *The New Bible Dictionary*, 24th ed., 1978, s.v.

OR

Colin Brown, "Telos," *The New International Dictionary of New Testament Theology*, vol. 2, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1976), 372.

Edward Bailey, "Implicit Religion," *A New Dictionary of Religions*, ed. John Hinnells (Oxford: Blackwells, 1995), 234–5.

*Not a real source.

Brand Blanshard, "Wisdom," *The Encyclopedia of Philosophy*, vol. 8 (New York: Macmillan and Free Press, 1967), 322–4.

Susan Niditch, "Genesis," *Women's Bible Commentary: Expanded Edition with Apocrypha*, ed. Carol A. Newsom and Sharon H. Ringe (Louisville, KY: Westminster/John Knox Press, 1998), 13–29.

NOTE: When there is no author, in subsequent citations list the title and abbreviated source; e.g., a subsequent entry for the first reference above would be:

"Proselyte," *New Bible Dictionary*.

10. *Citation of a Translated Work:*

First name(s) and surname, *Title*, ['ed.' + names, if any,] 'trans. by' First and Last Names of Translator (City: Publisher, year), page number(s).

Example: Karl Barth, *Ethics*, ed. Dietrich Braun, trans. by Geoffrey W. Bromiley (New York: Seabury, 1981), 23–24.

11. *Citation of a Book Review:*

First name(s) and surname of reviewer, "Title of Review in Double Quotation Marks, if Any," 'review of' *Title of Book Being Reviewed*, 'by' First and Last Names of Author(s), *Title of Publication in which Review is Published* vol. and/or number (date): page #s.

Example: Marie Fortune, "Violating the Pastoral Relation," review of *Sex in the Parish*, by Karen Lebacqz and Ronald G. Barton, *Christianity and Crisis* 51:16–17 (18 November 1991): 367–8.

Example: Rusiate Tuidrakula, review of *Vanua: Towards a Theology of the Land*, by Ilaitia Sevati Tuwere, *Pacific Journal of Theology* II:29 (2003): 92–94.

NOTE: The 'II:29' in the above entry indicates that this is the 29th issue in the second *series* of this journal.

12. *Citation of a Reference taken from a Secondary Source:*

(1) If you cite a publication which you found cited in another work (secondary source), you must so indicate in your footnote, providing information for *both* sources – i.e., you must not pretend you have read the article or book which you have only found cited in another source. Normally you would list the cited source first (Example 1 below), but if it is more important for the purposes of

your paper to stress the fact that the secondary source's author has cited this material, you will use the form in Example 2 below.

Example 1: R.G. Lienhardt, *Divinity and Experience: The Religion of the Dinka* (Oxford: Clarendon Press, 1961), 35–42, cited in Elizabeth Isichei, *A History of Christianity in Africa: From Antiquity to the Present* (London: SPCK, 1995), 75.

Example 2: Elizabeth Isichei, *A History of Christianity in Africa: From Antiquity to the Present* (London: SPCK, 1995), 75, citing R.G. Lienhardt, *Divinity and Experience: The Religion of the Dinka* (Oxford: Clarendon Press, 1961), 35–42.

(2) Cite material written by your lecturer in a Coursebook (used primarily in Distance courses) as follows:

Example: Lydia Johnson, "How Are Worship and the Arts Related?," in *PASX 209/309: Coursebook* (Dunedin: University of Otago, 2006), 29.

NOTE: Students should not cite reading extracts in Course Readers from the Reader, but from the original source.

13. *Citation of Unpublished Sources:*

There are many kinds of unpublished materials which you may need to reference in your essays or research papers. These may include materials such as correspondence, speeches, papers presented at conferences or other public forums, surveys or questionnaires, sermons, theses and dissertations. Here are general rules followed by examples:

(1) Where there is a known author and title, use the established format, but put titles in double quotation marks, not in italics as with a book. (Theses and dissertations have a special format; see Example 5.)

(2) Where possible, include the most specific information about the source (e.g., a Collection within a library, a venue for a conference), followed by more general information (institution, city, state or country where helpful), followed by dates, and finally by page numbers if applicable.

(3) Where dates are unknown, write 'n.d.' Where page numbers are important but unknown, write 'n.p.' [This applies in the case of published materials as well, where some pages may be missing, or in very old publications where a date may not be indicated.]

(4) If no authorship can be established, begin with a title; if no author or title is provided, begin with a description of the document (e.g., 'Letter,' 'Address,' 'Paper presented'). If authorship or other data is in doubt, place in brackets (see Example 3).

Example 1: Rangi Nicholson, "Theological Perspectives on the Revitalisation of the Maori Language," Paper presented at the Theology in Oceania Conference, St. Margaret's College, Dunedin, New Zealand, 18 November 1996, n.p.

Example 2: *Nazmul Sharif, Address, Dunedin Inter-faith Forum, Clubs and Societies Building, University of Otago, Dunedin, New Zealand, 1 October 2001.

Example 3: *Martin Luther King, Letter to [Andrew Young], 30 June 1967, Durrett Collection, Special Collections, Joseph Regenstein Library, University of Chicago, Chicago.

Example 4: *Malcolm McNeal, "The Coming Wrath of God," Sermon preached at Knox Presbyterian Church, [1 January] 1888, Special Collections, Hocken Library, University of Otago, Dunedin.

Example 5: Sandra Landis Gogel, "A Grammar of Old Hebrew" (Ph.D. diss., University of Chicago, 1985), 46–50.

Example 6: *"Survey of Dunedin Teenagers' Attitudes to Adherents of Major Religions Represented in New Zealand," March-June 2005, in the author's possession, 5–6.

14. *Citation of Interviews:*

(1) If the interview appears in published form or on radio or television, you must include the following: first and last names of person interviewed, "Title, if any, of interview," the words 'interviewed by' followed by interviewer's first and last names, *Medium in which Interview Appeared*, editor or translator, if any, followed by relevant publication data.

Example 1: *Desmond Tutu, "The Challenge of AIDs for Christians in South Africa," interview by Thulani Maluleke, *Journal of Constructive Theology* 10/2 (December 2004): 46–49.

Example 2: *Brian Tamaki, interview by Kim Hill, *Face to Face*, Television New Zealand, Channel 1, 4 September 2004.

(2) If you as the author interview someone for your paper, cite the interview as follows: first name(s) and surname of person being interviewed, 'interview by author,' type of interview (e.g., 'tape recording', 'telephone'), city (and country if needed), date.

Example: *Jane Doe, interview by author, telephone, Melbourne, Australia, 31 March 2005.

*Not a real source.

15. *Citation of Internet References:*

The Theology and Religious Studies Department discourages students from over-reliance on internet sources. Unless web articles come from respected academic e-journals, or, for theology students, official denominational or ecumenical websites, they can be of dubious value. Students should critically evaluate any website source as you would a book or journal article. Helpful sources which discuss domain name suffixes and explain why they are not always a reliable guide are:

<http://www.vts.rdn.ac.uk/tutorial/religion/index.htm>
<http://www.vts.rdn.ac.uk/>

The format for citing a website source is as follows: First name(s) and surname of author [where available], document title [where available], *Online Journal/Source* followed by volume and number, date of internet publication, section and/or page number (where available), <URL> (date you accessed the reference). Example 2 below cites a source which does not provide section headings or page numbers.

Example 1: Yash Tandon, "The Ethical Implications of Globalization," *Echoes* 17, December 2000, Sec. 4, 2,
 <<http://www.wcc-coe.org/wcc/jpc/echoes-18.08.html>> (21 March 2001).

Example 2: Anantanand Rambachan, "The Co-Existence of Violence and Non-Violence in Hinduism," *Current Dialogue* 39, June 2002,
 <<http://www.wcc-coe.org/wcc/wjatinterreligious/cd39-05.html>> (26 October 2002).

NOTES: (1) It is important to include the date you accessed the material from the website, so you must keep accurate records as you do your research. Since websites are frequently updated and revised, this date enables both you and your lecturers to ascertain the specific link you used to find your information. (2) It is important to cite the entire URL (so, for example, "wikipedia.org" is not an adequate reference). (3) References to journal articles which are also available in print should be referenced in the normal way, rather than from the electronic version.

16. Biblical Citations:

References to biblical books without chapter or without chapter and verse should give the full title of the book, not an abbreviated title. Citations of biblical books with chapter or chapter and verse should be abbreviated, unless they occur at the start of a sentence. Abbreviations should follow the following pattern: Jer 31:29 (abbreviated title, chapter, colon, verse). When several abbreviated biblical citations occur in a list, each reference should be separated by a semi-colon: e.g., Jer 31:29; Ezek 18:2.

Correct: Deuteronomy is the fifth book of the Pentateuch.
Deuteronomy 28:20 is an important text.
Divine retribution is threatened in Deut 28:20.
Divine retribution is threatened in Deut 28.
"The LORD will make pestilence cling to you" (Deut 28:20 NJPS).

Incorrect: Deut is the fifth book of the Pentateuch.
Deut 28:20 is an important text.
Divine retribution is threatened in Deuteronomy 28:20.
Divine retribution is threatened in Deut 28.
"The LORD will make pestilence cling to you" (Deuteronomy 28:20 NJPS).

Abbreviated Titles for Biblical Books

This list follows the order and contents of *The Holy Bible containing the Old and New Testaments: New Revised Standard Version: Catholic Edition* (Nashville, TN: Catholic Bible Press, 1993).

Old Testament:

Gen	Genesis
Exod	Exodus

Lev	Leviticus
Num	Numbers
Deut	Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1 Sam	1 Samuel
= 1 Kgdms	1 Kingdoms (LXX)
2 Sam	2 Samuel
= 2 Kgdms	2 Kingdoms (LXX)
1 Kgs	1 Kings
= 3 Kgdms	3 Kingdoms (LXX)
2 Kgs	2 Kings
= 4 Kgdms	4 Kingdoms (LXX)
1 Chr	1 Chronicles
2 Chr	2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Tob	Tobit
Jdt	Judith
Esth	Esther
1 Macc	1 Maccabees
2 Macc	2 Maccabees
Job	Job
Ps/Pss	Psalms
Prov	Proverbs
Eccl	Ecclesiastes
or Qoh	Qoheleth
Song	Song of Solomon
or Cant	Canticles
Wis	Wisdom of Solomon
Sir	Sirach (Ecclesiasticus)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Bar	Baruch
Ezek	Ezekiel
Dan	Daniel
Hos	Hosea
Joel	Joel
Amos	Amos
Jonah	Jonah
Mic	Micah

Nah	Nahum
Hab	Habakkuk
Zeph	Zephaniah
Hag	Haggai
Zech	Zechariah
Mal	Malachi

References to the Additions to Daniel may either give the chapter and verse numbers according to the book of Daniel as a whole, as presented, for example, in the Catholic edition of the NRSV, or give the verse numbers within the particular addition in question, following the translation in *The Holy Bible containing the Old and New Testaments with the Apocryphal/Deuterocanonical Books: New Revised Standard Version* (London: Collins, 1989). The abbreviations for the Additions to Daniel are as follows:

Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna

New Testament:

Matt	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1 Thess	1 Thessalonians
2 Thess	2 Thessalonians
1 Tim	1 Timothy
2 Tim	2 Timothy
Titus	Titus
Phlm	Philemon
Heb	Hebrews
Jas	James
1 Pet	1 Peter

2 Pet	2 Peter
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Rev	Revelation

D. Bibliography Formatting: Chicago Style

A bibliography is an alphabetical listing (by author's surname, or title where there is no author) of the works you have cited in your paper, and appears on a separate page at the end of your paper. It may also be termed 'Works Cited.' It is important that you include *only* those sources you have cited in your footnotes you may *not* pad your bibliography with works you have not actually used in hopes of sounding impressive to your lecturers!

If your bibliography is extensive, you may classify it in sections – for example, printed works and unpublished sources. A very large bibliography may also be divided into books, articles, and internet sources, or primary and secondary sources, though this would not likely be necessary for undergraduate papers. Remember to list *complete bibliographic data* during your note-taking phase, in a separate computer file, on index cards, or in a separate notebook.

A bibliographic entry includes the same material as that found in footnotes, in much the same order, with a few exceptions. Because the bibliography is arranged in alphabetical order, each entry with an author begins with the *surname*, rather than the first name as in footnotes. When a source has more than one author, only the *first* author's name is listed with the surname first. Other major changes have mainly to do with punctuation: full stops rather than commas are used at the end of each main part, as you will see in the examples below. Publication data is no longer contained in parentheses (except for the date in journal articles). Page numbers are listed only when the entry is part of a main work – such as an article in a journal or a chapter in a book – and must be inclusive.

A note on alphabetizing: Common abbreviations in names, such as 'Mc' or 'St' should be alphabetized as they appear when abbreviated, not as they would appear when spelled out (not 'Mac' or 'Saint'). Surnames starting with 'De' or 'Da' or 'La' should be alphabetized beginning with those names ('St. Denis, Ruth' not 'Denis, Ruth St.'), and any lower-case designations should be retained ('de Kooning, Willem' not 'De Kooning, Willem'). The same applies for hyphenated names ('Campbell-Bannerman, Henry' not 'Campbell, Henry Bannerman'). Where the author is commonly known by two surnames, follow the preference of

the author ('Schüssler Fiorenza, Elisabeth,' not 'Fiorenza, Elisabeth Schüssler'). Persons known by a religious name should be alphabetized by that name ('Theresa, Sister').

Each bibliography entry is single-spaced, with one extra line between each entry. The first line of each entry is flush with the left margin, and any subsequent lines are indented five spaces. (You may wish to look for a *format command* in your word-processing programme to simplify this; for example, in Word Perfect it is 'Format-Paragraph-Hanging Indent'.) In a succession of works by the same author, the name is provided for the first entry only, and an 8-space underline (the underscore key) ending with a full stop takes its place in subsequent entries. These subsequent entries are arranged alphabetically according to the first name of the title (omitting articles such as 'A' or 'The'). If this author co-authored or co-edited another work which you are including, you must repeat the author's name at the end of the list, not continue with the underscore. Examples are provided below:

Russell, Letty. *Authority in Feminist Theology: Household of Freedom*. Philadelphia: Westminster Press, 1987.

_____, ed. *Liberating Word: A Guide to Non-sexist Interpretation of the Bible*. Philadelphia: Westminster Press, 1976.

Russell, Letty, and Shannon Clarkson, eds. *Dictionary of Feminist Theologies*. Louisville, KY: Westminster/John Knox Press, 1996.

We now provide examples of bibliography entries for all footnote samples cited in the previous section.

1. A Book by a Single Author:

De Vries, Hent. *Religion and Violence: Philosophical Perspectives from Kant to Derrida*. Baltimore: John Hopkins University Press, 2002.

2. A Book with Multiple Authors:

West, Michael, Graham Noble and Andrew Todd. *Living Theology*. London: Darton, Longman and Todd, 1999.

3. A Chapter in an Edited Work:

Berger, Peter. "On the Obsolescence of the Concept of Honor." In *Revisions*:

Changing Perspectives in Moral Philosophy, ed. Stanley Hauerwas and Alasdair MacIntyre, 172-81. Notre Dame, IN: University of Notre Dame Press, 1983.

4. A Multi-volume Work:

- (i) *For one volume when there is only one author for all volumes:*

González, Justo L. *The Story of Christianity*. Vol. 2, *The Reformation to the Present Day*. San Francisco: Harper and Row Publishers, 1985.

- (ii) *When there are different authors or editors for each volume title, with the entire work having an overall title and general editor(s):*

Cochrane, Eric, and Julius Kirshner. *The Renaissance*, Vol. 5. *University of Chicago Readings in Western Civilization*, ed. John W. Boyer and Julius Kirshner. Chicago: University of Chicago Press, 1986.

5. A Book in a Series:

Astley, Jeff. *Ordinary Theology: Looking, Listening and Learning in Theology*. Explorations in Practical, Pastoral and Empirical Theology, ed. Leslie J. Francis and Jeff Astley. Hants, UK: Ashgate, 2002.

6. An Edition Other than the First:

Grant, Robert, with David Tracy. *A Short History of the Interpretation of the Bible*. 2nd ed. Philadelphia: Fortress Press, 1984.

Kaufman, Gordon D. *An Essay on Theological Method*. Rev. ed. Missoula, MT: Scholar's Press, 1979.

7. A Journal Article:

Werpehowski, William. "Command and History in the Ethics of Karl Barth." *Journal of Religious Ethics* 9 (Fall 1981): 298-320.

8. Magazine and Newspaper Articles:

- (i) *Magazine:*

Longing, Faith. "The Bush Doctrine and the Religious Right." *Newsweek*, 15 April 2005, 24.

(ii) *Newspaper or Newsletter:*

Brash, Don. "Celebrating my Presbyterian Roots." *New Zealand Herald*, 10 February 2005, B, 32.

9. *Articles in Encyclopedias, Dictionaries and Commentaries:*

"Proselyte." *The New Bible Dictionary*. 24th ed. 1978, s.v.

Bailey, Edward. "Implicit Religion." *A New Dictionary of Religions*, ed. John Hinnells. Oxford: Blackwells, 1995, 234–5.

Blanshard, Brand. "Wisdom." *The Encyclopedia of Philosophy*. Vol. 8. New York: Macmillan and Free Press, 1967, 322–4.

Brown, Colin. "Telos." *The New International Dictionary of New Testament Theology*, Vol. 2, ed. Colin Brown. Grand Rapids, MI: Zondervan, 1976, 372.

Niditch, Susan. "Genesis." *Women's Bible Commentary: Expanded Edition with Apocrypha*, ed. Carol A. Newsom and Sharon H. Ringe. Louisville, KY: Westminster/John Knox Press, 1998, 13–29.

10. *A Translated Work:*

Barth, Karl. *Ethics*. Ed. Dietrich Braun. Translated by Geoffrey W. Bromiley. New York: Seabury, 1981.

11. *A Book Review:*

Fortune, Marie. "Violating the Pastoral Relation." Review of *Sex in the Parish*, by Karen Lebacqz and Ronald G. Barton. In *Christianity and Crisis* 51:16-17 (18 November 1991): 367–8.

Tuidrakula, Rusiate. Review of *Vanua: Towards a Theology of the Land*, by Ilaitia Sevati Tuwere. In *Pacific Journal of Theology* II:29 (2003): 92–94.

12. *Citation Taken from a Secondary Source:*

Lienhardt, R.G. *Divinity and Experience: The Religion of the Dinka*. Oxford: Clarendon Press, 1961, 35–42. Cited in Elizabeth Isichei, *A History of Christianity in Africa: From Antiquity to the Present*. London: SPCK, 1995.

Johnson, Lydia. "How Are Worship and the Arts Related?" Cited in *PASX209/309: Coursebook*, 29. Dunedin: University of Otago, 2006.

13. Unpublished Sources:

Conference Paper/Presentation:

Nicholson, Rangi. "Theological Perspectives on the Revitalisation of the Maori Language." Paper presented at the Theology in Oceania Conference. St. Margaret's College, Dunedin, New Zealand. 18 November, 1996.

Speech:

Sharif, Nazmul. Address, Dunedin Inter-faith Forum. Clubs and Societies Building, University of Otago, Dunedin, New Zealand. 1 October 2001.

Letter:

King, Martin Luther. Letter to [Andrew Young], 30 June 1967. Durrett Collection, Special Collections, Joseph Regenstein Library, University of Chicago, Chicago.

Sermon:

McNeal, Malcolm. "The Coming Wrath of God." Sermon preached at Knox Presbyterian Church, [1 January] 1888. Special Collections, Hocken Library, University of Otago, Dunedin.

Thesis or Dissertation:

Gogel, Sandra Landis. "A Grammar of Old Hebrew." Ph.D. diss., University of Chicago, 1985.

Survey or Questionnaire:

"Survey of Dunedin Teenagers' Attitudes to Adherents of Major Religions Represented in New Zealand." March–June 2005. In the author's possession.

14. Interviews:

Tutu, Desmond. "The Challenge of AIDs for Christians in South Africa."

Interview by Thulani Maluleke. *Journal of Constructive Theology* 10:2 (December 2004): 46–49.

Tamaki, Brian. Interview by Kim Hill. *Face to Face*, Television New Zealand, Channel 1. 4 September 2004.

Doe, Jane. Interview by author. Telephone. Melbourne, Australia, 31 March 2005.

15. *Internet Sources:*

Tandon, Yash. "The Ethical Implications of Globalization." *Echoes* 17. December 2000, Sec. 4, 2. <<http://www.wcc-coe.org/wcc/jpc/echoes-18-08.html>> (21 March 2001).

Rambachan, Anantanand. "The Co-Existence of Violence and Non-Violence in Hinduism." *Current Dialogue* 39. June 2002. <<http://www.wcccoe.org/wcc/wjatinterreligious/cd39-05.html>> (26 October 2002).

IV. POLICY ON LATE ASSIGNMENTS AND EXTENSIONS

Students have full responsibility for the prompt submission of assignments. All assignments shall be submitted to the departmental office by 5:00 p.m. on the due date as notified in the course outline or coursebook. Assignments should be submitted to the departmental office in all cases, and not submitted directly to the staff member who is teaching the course.

Extensions

In exceptional circumstances an extension of the due date may be granted provided that the student has obtained permission from the course teacher PRIOR TO THE DUE DATE. Distance students may contact the course teacher through the departmental administrator at theology@stonebow.otago.ac.nz. In the event of an extension being obtained on medical grounds, a doctor's certificate verifying the need for an extension should be attached to the assignment when it is submitted. At the discretion of the staff member concerned, extensions may be granted for other reasons. Please note that poor time management is not acceptable as a reason for seeking an extension.

Late Submissions

Where an extension has been obtained from the course teacher there will be no penalty for late submission, provided that the new deadline is met. If the new deadline is not met, the following penalty will apply.

Where an assignment is submitted after the due date without an extension having been obtained, the grade awarded for the assignment will be reduced at the rate of *5% of the marks available* for the assignment for each week day that the assignment is late. Staff will show the grade that the assignment would have been awarded had it been submitted on time and then deduct the penalty.

Examples: 1) If an assignment is awarded 80% but is submitted two days late, the mark will be reduced by 10% (10 marks), and will receive a grade of 70%.

2) If an assignment submitted three days late is marked out of 20 and receives a mark of 17, the mark will be reduced by three marks (15% of 20), and receive a grade of 14.

Special Note

In the case of internet-based distance courses (such as PASX 212, "Research Methods"), because of the structure of the course, any extensions will create serious problems for the student in completing the work, and may result in no marks being awarded for some assessments. This is the case because students must interact with other students via the internet on a weekly basis, or on specific dates.

V. PLAGIARISM

Many students may be unsure about what plagiarism is, or why it is penalised heavily. Here is an explanation.

Definition

The University's policy on dishonest practices defines plagiarism as "copying or paraphrasing someone else's work, whether intentionally or otherwise, and presenting it as one's own. This includes copying or paraphrasing from any source, including books, periodicals, websites and other students' work, without clear acknowledgement of the source. Being a party to someone else's plagiarism is also considered to be plagiarism."⁴

Students are encouraged to discuss course work and assignments but *any assignment or research paper you present must be your own work.*

⁴ "Division of Humanities Policy on Dishonest Practice in Examinations and Assessment," <http://www.otago.ac.nz/humanities/policies/academic/dishonest_practice.pdf>.

How to Avoid the Charge of Plagiarism

If you take a fact or idea directly from someone else, you must give a footnote reference. Use your common sense about this. Not every sentence will need a footnote (if it does, perhaps you are not contributing enough of your own thought to your writing). The basic rule is to give a footnote for any information which is not widely known ("in the common domain"), or is contentious, or is particularly important for your argument. An insight that is explained by another author should be cited. In each case, the purpose of the footnote is to allow the reader to assess the validity and originality of your argument.

If you also use the exact words of your source, that is, you quote from your source, then you must enclose the whole quotation in inverted commas (" ... "). Key phrases or even single words may require quotation. More commonly, if you use three or more words in a row from a source, it is considered a quotation.

Why not plagiarise?

Plagiarism of facts. If you do not explain where your information comes from, your reader can have no idea of how trustworthy your information is, and will, quite rightly, refuse to take your conclusions seriously. Also, if you cite something that your lecturer believes to be false, you will not lose credit if you have provided a reference.

Plagiarism of words and ideas. This is dishonest. But, equally important, plagiarism stunts your own intellectual development by encouraging habits of mechanical, imitative thinking. Finding the right language is an essential part of the construction of a historical argument. Relying on the language or ideas of others prevents you from developing a creative, independent approach to intellectual problems. If you continually rely on the ideas and arguments of others, and even on their way of expressing those ideas, you will never develop the capacity to think things through independently, and to express the results of your own thinking in the only appropriate language, which is your own.

Intellectual property is an increasingly litigious area. It is essential you develop the ability to recognise and respect intellectual property now, while still a student, so you can avoid potentially expensive and very damaging consequences of infractions in future.

The Penalty

Any student found responsible for plagiarism in any piece of work submitted for assessment shall be subject to the University's dishonest practice regulations which may result in various penalties, including forfeiture of marks for the piece of work submitted, a zero grade for the paper, or in extreme cases exclusion from the University.

Examples

It might be helpful to see a few examples of what constitutes plagiarism. Take the following paragraph, in which Ivor Davidson responds to the argument that "it was Paul, not Jesus, who really designed the contours of the Christian faith."

"When subjected to close analysis, such arguments simply do not stand up. A careful assessment of both Jesus and Paul reveals that there is a very high degree of congruence between them. Of course, Paul lived in a much more eclectic, urbanized and international world than Jesus, and naturally he adopted different techniques to spread his message. His language, his intellectual framework, and his style were inevitably distinctive. He did not simply repeat directly Jesus' message of the kingdom, nor did he try to imitate the amazing actions that Jesus had performed. Such efforts would have seemed outrageous to Paul. He saw himself as the slave of Jesus Christ (Rom 1:1), and his whole life's work from Damascus onward was devoted to working out and proclaiming the implications of his master's death."⁵

[NOTE: Remember that, when you are indenting and single-spacing a quotation longer than four lines in your essays, you would *not* include the quotation marks around those quotes.]

Whenever any of the ideas in this paragraph are included in your essay or research paper, you will need to acknowledge the source. Obviously, if you take a direct quote from the paragraph, you should acknowledge the book and page number in a footnote. So the following two sentences would constitute plagiarism:

The Apostle Paul's "language, intellectual framework, and his style were inevitably distinctive."

Paul did not try "to imitate the amazing actions that Jesus had performed."

⁵ Ivor Davidson, *The Birth of the Church* (Grand Rapids, MI: Baker Books, 2004), 99.

You must also acknowledge the source if you *paraphrase* the words that are used. That is, if you take someone else's thought and rewrite it in your own words. So you would need to acknowledge the source for the following sentences, even though you crafted them yourself. Without that acknowledgement, they would also constitute plagiarism:

When subjected to scrutiny, the argument that Paul – not Jesus – shaped the Christian faith is untenable.

Considered carefully, there is great similarity between Paul and Jesus, even if Paul reflects a different combination of culture, context and upbringing.

Any differences between Paul and Jesus may be accounted for by the fact that Paul had no desire simply to repeat what Jesus had said.

You would *not* need to acknowledge the source for material that is obvious and uncontested. So the following sentence is not plagiarism:

Jesus and Paul had a profound influence on the Christian faith.

Each thought that is not your own, then, requires a reference. If you are drawing from the same source several times in a single paragraph, you may attach a single footnote to the end of it, though it should make clear where each component thought can be traced to. It is usually safer to provide one footnote for each idea or quote.

If you have any questions about this, you should ask your lecturer.