

## Avoiding Plagiarism: Citing Sources in Your Essays

### 1. Be careful with your sources

- a. use a variety of materials in your research and preparation
- b. use secondary materials critically – explain the significance or say why you agree/disagree
- c. keep track of your research notes and the materials you're using *as you go*
- d. always give credit where credit is due!
  - if you use ideas, facts, arguments, or words from a commentary, book, essay, journal article, encyclopedia article, dictionary, or any other kind of secondary source, you must make that clear in a proper footnote or endnote (otherwise you are open to the charge of plagiarism)
  - what is plagiarism, exactly? besides something that will land you in serious academic trouble?

***Plagiarism is “the act or an instance of copying or stealing another’s words or ideas and attributing them as one’s own.”<sup>1</sup>***

### 2. How to format cited material – with samples

Material that is quoted directly (word for word) should be in quotation marks and should be accompanied by a footnote or endnote. Longer quotations should be single spaced and indented on both margins. Ideas, facts, or paraphrases of material from any source should also be accompanied by a footnote.

#### a. Direct quotation (short).

According to E. P. Sanders, “Paul thought that if he died he would ‘depart’ and ‘be with Christ.’ Conceptually, this is different from the expectation of the transformation or resurrection of all believers at the coming of the Lord.”<sup>1</sup>

<sup>1</sup>E. P. Sanders, *Paul: A Very Short Introduction* (Oxford: Oxford University Press, 2001), 38.

#### b. Direct quotation (long).

E. P. Sanders, however, disagrees with the view that the “Jewish” idea of resurrection eventually gave way in early Christian circles to the “Greek” notion of the immortality of the soul.

The neat distinction between “Greek” and “Jewish” categories is probably a bit misleading. Not only were they not posed as alternatives by Paul, it is quite possible that some Diaspora synagogues had long since combined immortality and resurrection. In later Jewish and Christian literature they would be explicitly harmonized: at death the soul ascends to heaven, to await the resurrection; at the resurrection soul and body are reunited.<sup>2</sup>

<sup>2</sup>Ibid., 39.

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<sup>1</sup> The University of Western Ontario Academic Calendar 2015, p. 113, [http://www.westerncalendar.uwo.ca/2015/print\\_pg113.html](http://www.westerncalendar.uwo.ca/2015/print_pg113.html), citing Brian A. Garner, ed., *Black’s Law Dictionary*, 7th ed. (St. Paul, Minnesota: West Group, 1999), 1170.

**c. Indirect use of idea, fact, or argument.**

The two ideas of the immortality of the soul and the resurrection of the body were not considered, in Jewish circles outside Palestine, to be mutually exclusive categories.<sup>3</sup>

<sup>3</sup> Sanders, *Paul*, 39.

**3. Format your references correctly**

References to scholarly or secondary literature of any kind must be clear, complete, and properly formatted. Although other professors may have different preferences, I advise my students to use the style formats of:

*The Chicago Manual of Style*, 16th ed. (Chicago: University of Chicago Press, 2010). PE 1408.U54 2010 QREF – or via Western Libraries catalogue – or at <http://www.chicagomanualofstyle.org/16/contents.html>

Western Libraries Chicago cheat sheet – <http://www.lib.uwo.ca/files/styleguides/Chicago.pdf>

Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 8th ed. (Chicago: University of Chicago Press, 2013). LB 2369.T8 2013 QREF – ask at the Huron reference desk

**a. Footnotes or endnotes?**

Footnotes are easier for the reader than endnotes, and are not hard to format. Here are some examples of how to cite different kinds of material in the Chicago/Turabian style.

Book

<sup>1</sup> Gary D. Badcock, *The House Where God Lives: Renewing the Doctrine of the Church for Today* (Grand Rapids, Michigan: Eerdmans, 2009), 55.

Book in a series and/or in a later edition

<sup>2</sup> Todd Townshend, *The Sacramentality of Preaching: Homiletical Uses of Louis-Marie Chauvet's Theology of Sacramentality*, American University Studies Series VII, Theology and Religion 286 (New York: Peter Lang, 2009), 14.

<sup>3</sup> Ingrid Mattson, *The Story of the Qur'an: Its History and Place in Muslim Life*, 2nd ed. (Oxford: Wiley Blackwell, 2013), 66.

Journal article

<sup>4</sup> T. M. Lemos, "The Apotheosis of Rage: Divine Anger and the Psychology of Israelite Trauma," *Biblical Interpretation* 23 (2015): 104.

\* note: full page range of article (e.g., 101-121) must be given in the bibliography.

Journal article from an online database

<sup>5</sup> Lizette Larson-Miller, "Caring for the Sick: A Historical Overview of a Central Ministry of the Church," *Liturgical Ministry* 16 (2007): 179.

<http://search.ebscohost.com.proxy1.lib.uwo.ca/login.aspx?direct=true&db=rft&AN=ATLA0001619267&site=ehost-live>.

\* note: even if accessed electronically, all the info for the hard copy of the article must still be given

Essay in a multi-author collection

<sup>6</sup> Darren C. Marks, "Living in a Global World and in a Global Theological World," in *Shaping a Global Theological Mind*, ed. Darren C. Marks (Aldershot, UK; Burlington, VT: Ashgate, 2008), 3-4.

\* note: full page range of essay must be given in the bibliography.

Dictionary/encyclopedia article with named author

<sup>7</sup> Daniel A. Smith, "Afterlife," in *The Routledge Encyclopedia of Ancient Mediterranean Religion*, ed. Eric Orlin et al. (London; New York: Routledge, 2015), 17.

\* note: full page range of article must be given in the bibliography.

\* note: it is not sufficient just to give the dictionary or encyclopedia and the page.

Commentary in multi-volume work

<sup>8</sup> Gail R. O'Day, "The Gospel of John: Introduction, Commentary, and Reflections," in *The New Interpreter's Bible*, ed. Leander E. Keck and others (Nashville: Abingdon, 1994-2002), 9.765.

\* note: author, title, and full page range of section must be given in the bibliography.

Reference to a source already mentioned in a previous footnote

Use just the author's name and a short title - especially if you've used more than one title by the same author):

<sup>9</sup> Lemos, "Apotheosis of Rage," 106.

<sup>10</sup> Badcock, *House Where God Lives*, 33.

Or, if you're referring to the work mentioned in the immediately preceding footnotes, you can use "ibid." with a page number (or without, if referring to the same page):

<sup>11</sup> Ibid.

<sup>12</sup> Ibid., 34-35.

**b. Materials accessed via the internet.**

Generally it is wise to be careful in "doing research" on the internet. For example, if you were to "Google" the term "Historical Jesus", not everything that pops up will be from a reliable or scholarly source (and even if it were, it would probably not give proper credit to the original sources). There are a lot of cranks out there – even religious cranks! ;) And yes, they tinker with the Wikipedia articles too. However, you can do much of your research online via the UWO Library, including reading some books in an electronic format or reading online journal articles that otherwise you would have to access in the "real" periodical section of the Huron library. And quite often, if you know where and how to look online, you can find books and other sources that we would not have in our library. Try books.google.ca – for "limited previews" of books (depending on their age and publisher).

Online journal article

<sup>13</sup> Daniel A. Smith, "'Look, the place where they put him' (Mark 16:6): The space of Jesus' tomb in early Christian memory," *HTS Teologiese Studies / Theological Studies* 70 (2014).

<http://www.hts.org.za/index.php/HTS/article/view/2741>.

Other online source

For a website or blog or whatever, give as much information as you can, as neatly as you can:

<sup>14</sup> Daniel A. Smith, "Narrative, Historicity, and Verisimilitude in the Passion Narratives; or, What I Learned from 'Big Fish' about Reading the Bible," *Bible and Interpretation* (February 2012).

<http://www.bibleinterp.com/opeds/smi368027.shtml>.

**c. Bibliography items.**

What should you include? Not everything you looked at or touched or heard about or signed out of the library. Only include sources you actually used (and again: that includes word for word quotations, but also ideas, facts, arguments, etc.).

NOTE: Including a reference to a work in the bibliography is not a substitute for correct citation of the source in the body of the paper. For essays and journal and encyclopedia articles, you need to give the whole page range (e.g., 97-116) even if you only referred to one page in your footnotes. Your bibliography should be single spaced, arranged alphabetically by author, with a blank line between items. You can use a series of dashes (see below for T. M. Lemos) if referring to more than one work by the same author.

### Bibliography of Works Cited (Sample)

- Acres, William, ed. *Exploring Religion: A Reader*. Toronto; Oxford: Oxford University Press, 2013.
- Badcock, Gary D. *The House Where God Lives: Renewing the Doctrine of the Church for Today*. Grand Rapids, Michigan: Eerdmans, 2009.
- Larson-Miller, Lizette. "Caring for the Sick: A Historical Overview of a Central Ministry of the Church," *Liturgical Ministry* 16 (2007): 179.  
<http://search.ebscohost.com.proxy1.lib.uwo.ca/login.aspx?direct=true&db=rfh&AN=ATLA0001619267&site=ehost-live>
- Lemos, T. M. *Marriage Gifts and Social Change in Ancient Palestine, 1200 BCE to 200 CE*. Cambridge: Cambridge University Press, 2010.
- "The Apotheosis of Rage: Divine Anger and the Psychology of Israelite Trauma." *Biblical Interpretation* 23 (2015): 101-121.
- Marks, Darren C. "Living in a Global World and in a Global Theological World." In *Shaping a Global Theological Mind*, edited by Darren C. Marks, 1-8. Aldershot; Burlington, VT: Ashgate, 2008.
- Mattson, Ingrid. *The Story of the Qur'an: Its History and Place in Muslim Life*. 2nd ed. Oxford: Blackwell, 2013.
- O'Day, Gail R. "The Gospel of John: Introduction, Commentary, and Reflections." In *The New Interpreter's Bible*, edited by Leander E. Keck and others, 9.491-865. Nashville: Abingdon, 1994-2002.
- Sanders, E. P. *Paul: A Very Short Introduction*. Oxford: Oxford University Press, 2001 [originally published 1991].
- Smith, Daniel A. "Narrative, Historicity, and Verisimilitude in the Passion Narratives; or, What I Learned from 'Big Fish' about Reading the Bible." In *Bible and Interpretation* (February 2012).  
<http://www.bibleinterp.com/opeds/smi368027.shtml>.
- "Look, the place where they put him' (Mark 16:6): The space of Jesus' tomb in early Christian memory." *HTS Theologese Studies / Theological Studies* 70 (2014).  
<http://www.hts.org.za/index.php/HTS/article/view/2741>.
- "Afterlife." In *The Routledge Encyclopedia of Ancient Mediterranean Religion*, edited by Eric Orlin and others, 17-19. New York; London: Routledge, 2015.
- Townshend, Todd. *The Sacramentality of Preaching: Homiletical Uses of Louis-Marie Chauvet's Theology of Sacramentality*. American University Studies Series VII, Theology and Religion 286. New York: Peter Lang, 2009.

see also: <http://huronuc.ca/CurrentStudents/StudentLifeandSupportServices/WritingCentre>

<http://lib.uwo.ca/essayhelp/index.html>