

## Guidelines for Authors

### *Genre*

All JSRNC articles should be written for a general scholarly audience.

The JSRNC seeks to publish the widest possible diversity of critical inquiry into the relationships among what people variously understand to be religion, nature, and culture. Authors should not assume that readers share their own, specialized, disciplinary background or their religious or ethical perceptions or beliefs. Specialized jargon should be eliminated or explained immediately upon first use. The genre of *the article should not assume, either explicitly or implicitly, that readers share the author's religious or philosophical presuppositions*. Toward this end, authors writing from within a specific religious tradition or making a normative argument should take pains to explain the historical and social context, and what the various perspectives and issues are to which they are responding, so that non-specialist or differently religious readers can apprehend what is at stake in the argument they are reading. This way, both those readers who share the author's presuppositions and those who do not will benefit from the presentation.

### *Presentation of Manuscript*

1. The first page of the submission should include the title of the article, the author's name, institutional affiliation, and email address. The **pages** of the typescript should be **numbered in consecutive sequence**.
2. **Abstracts of no more than 150 words** summarizing the primary argument(s) and finding(s) in the article should be included at the beginning of the article. Abstracts should be written in complete sentences and in the active voice without third person (e.g., "the author," etc.) pronouns.
3. All articles must be typed in a **Microsoft Word** file. If you use other software, you should have an option to save the file in Word (doc or rtf). Use **12 point Times New Roman type font** (usually the default in Word) for all text. Articles should be between **5,000 and 8,000 words** in length. Only rarely will it be possible to publish longer articles than 8,000 words, including citations.
4. Articles should be **double-spaced** and have **1-inch margins**. **Do not justify the right-hand margin**.
5. It is strongly preferred that authors send their contributions as an **e-mail attachment** to [journal@religionandnature.com](mailto:journal@religionandnature.com). If this is not possible, please send the articles on a disk, saved as a Word file to:  
Journal for the Study of Religion, Nature, and Culture  
c/o Bron Taylor, editor  
107 Anderson Hall  
P. O. Box 117410  
University of Florida  
Gainesville, FL 32611-7410.

6. Within one week you should receive an email message acknowledging receipt of your manuscript. If you do not, please send an email follow up. Until you have such an acknowledgement, do not assume that your submission has been received and is under review.
7. If the manuscript is accepted for publication, the author(s) will be sent a first proof and will be expected to return these within two weeks of receipt. Corrections should be confined to typographical errors or to specific questions raised by the editors.

### ***The Text***

1. Use single quotes for quoted material, and double quotes within single quotes when necessary.
2. Works should be cited in the text by the name/date system: that is, give the author's surname and year of publication. If the citation refers to a direct quote, page numbers should be specified, e.g. **(Jones 1998: 64)**. Please do not put a comma after the name.

Example: Dylan Witt commented, 'Biocentrism is for the birds' (2002: 31), although his latest book suggests otherwise.

3. **Quoted material of more than 40 words** should be displayed as **an indented block quote, with a blank line above and below, and be double spaced**. Quotation marks are unnecessary for block quotes. Spelling and punctuation of the original should be copied exactly.
4. For personal or geographic names that have several forms, decide on a preferred version and be consistent. Quotations should, however, retain the spelling of the original.
5. In general, foreign words and phrases should be italicized, both in main text and footnotes. Greek and Hebrew should be transliterated.
6. For dates, please use **BCE** (before common era) and **CE** (common era). Note that you need not use 'CE' if this is understood in the text.
7. Full dates should be given in the order of day, month, year, without punctuation.

Examples: 5 March 2003

Sir Laurens Jan van der Post was born in the Orange Free State of South Africa on 13 December 1906 and died shortly after his ninetieth birthday in London.

8. Where a gender-inclusive alternative is possible, it is preferred (e.g., 'humanity' rather than 'man'). When personal pronouns are used, alternating genders or using both is preferred.
9. For further text reference help, the *Oxford Dictionary for Writers and Editors* is recommended, as is the *Chicago Manual of Style*.

## ***References/Bibliography***

1. **Every work quoted from or mentioned in the text must be included in the references section.** The references section should be located immediately after the body of the article. Please double-check to be certain that all dates given in parenthetical citations and in the references section are identical.
2. Bibliographic references should conform to the following order: author surname and first name, date of publication, title, place of publication, name of publisher. (See examples below.) Please ensure that the bibliographical references are consistent.
3. Reference and bibliographical lists should always be arranged in alphabetical order by author. Where there are two or more works by the same author in the same year, they should be distinguished as 1997a, 1997b, etc. Works should be listed from earliest to most recent date of publication.
4. When quoting a work by three or more authors, use 'et al.' in the text, but provide all the authors' names in the references/bibliography.
5. Note the following abbreviations:  
ed. (editor, edited by)  
trans. (translator, translated by)  
rev. (reviser, revised by)  
edn (edition)  
repr. (reprint)  
vol./vols. (volume/volumes)

### **Examples:**

Albanese, Catherine. 1990. *Nature Religion in America: From the Algonkian Indians to the New Age* (Chicago: University of Chicago Press).

Cronon, William. 1995. 'In Search of Nature', in W. Cronon (ed.), *Uncommon Ground: Toward Reinventing Nature* (New York: Norton): 23-56.

Descola, Philippe, and Gisli Pálsson (eds.). 1996. *Nature and Society: Anthropological Perspectives* (London and New York: Routledge).

Durkheim, Emile. 2001 [1915]. *The Elementary Forms of the Religious Life*. (ed. M.S. Cladis; trans. C. Cosman; New York: Oxford University Press).

Gopnik, A. 2005. 'Renaissance Man: The Life of Leonardo', *The New Yorker*, January 17.

Guthrie, Stewart. 'A Cognitive Theory of Religion', *Current Anthropology* 21.2: 181-203.

Leake, J. 2005 'The Secret Life of Moody Cows', *The Sunday Times*, 27 February.  
<http://www.timesonline.co.uk/article/0,,2087-1502933,00.html>.

McKibben, Bill. 2001 'Where Do We Go From Here?' *Daedalus* (Fall). See also: <http://>

www.amacad.org/publications/fall2001/mckibben.aspx (accessed 10 September 2006).

Wallace, A.F.C. 1970. *Culture and Personality* (New York: Random House, 2<sup>nd</sup> edn).

### **Footnotes**

Articles submitted to the *Journal for the Study of Religion, Nature, and Culture* should use footnotes (not endnotes). Please refer to chapter 16 and 17 of *The Chicago Manual of Style* (15<sup>th</sup> edn) for information on bibliographic and note citation. Footnotes should be double-spaced and in 12-point type.

### **Examples:**

1. See James E. Lovelock, *Gaia: A New Look at Life on Earth* (Oxford: Oxford University Press, 1979), and *The Ages of Gaia: A Biography of Our Living Earth*, reprint (New York: W. W. Norton, 1995).
2. Some combine this idea with the belief in multiple lives. For example, in her ‘Gaia Meditations’ Joanna Macy says, ‘Think of your next death. Will your flesh and bones back into cycle. Surrender. Love the plump worms you will become. Launder your being through the fountain of life’. Quoted in Lawrence E. Joseph, *Gaia: The Growth of an Idea* (New York: St. Martin’s Press, 1990): 243. For a discussion of Gaia as goddess, see pp. 66–73, 223–47.
3. The classical statement of this view is from Arne Naess, ‘The Shallow and the Deep, Long-Range Ecology Movement: A Summary’, *Inquiry* 16 (1973): 95-100. See also his *Ecology, Community and Lifestyle: Outline of an Ecosophy* (trans. and rev. David Rothenberg; Cambridge: Cambridge University Press, 1989).
4. See *Ecofeminism: Women, Animals, Nature* (ed. Greta Gaard; Philadelphia: Temple University Press, 1993).

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