**STYLE GUIDE FOR *STATE, RELIGION AND CHURCH***

**General Description**

Ours is a modified APA style that combines elements of APA with certain aspects of MLA in order to keep the style from seeming too “social sciency” for an interdisciplinary journal. Details below.

**Note from the Editor for Translators and Proofreaders**

Dear Colleague,

Thank you for your willingness to work with *State, Religion and Church*. We sincerely appreciate your collaboration with our journal and hope we will establish a fruitful and harmonious working relationship. With that in mind, we ask you to please pay careful attention to the following important aspects of doing translation and proofreading work for our journal.

The Russian texts you receive from us may have footnoted citations along with a list of references or footnoted citations only. If this is the case, ***part of the job we are asking you to do is to convert those footnote citations into parenthetical citations and to construct a properly formatted reference list at the end of the article, in accordance with this style guide***. This should be construed as part and parcel of the translation job. It may be necessary to retain some explanatory footnotes, although it is preferable to keep them to a minimum, and some information may be integrated into the body of a text without damaging the integrity of the translation – use your best judgment. This style guide should provide you with the information you need to do this in the vast majority of cases, but if you have questions not covered by the style guide, do not hesitate to ask. You are certainly also encouraged to look at previous issues of the journal to see how we’ve handled these issues in practice.

Because proper formatting is so essential, I’m afraid that ***English texts that do not have parenthetical citations and a properly formatted reference list will be sent back immediately, and payment will not be processed until this part of the task is complete.*** Your agreeing to do contract work for us means agreeing not only to do the translation, but also to provide us with a properly formatted translation in accordance with this style guide.

***Proofreaders: Your primary job is to*** ***catch those things that a spellchecker cannot, and*** ***one of the most critical aspects of your job is to catch mistakes in the formatting of citations and references.*** Your most important duty is to make sure that translations that reach me are in conformity with the requirements of this style guide. If many mistakes of this sort remain, I may send the text back to you for further proofreading and will be unlikely to hire you in the future.

Thank you for your understanding and compliance with these requirements. In laying them out, my intention is not to be harsh, but simply to acquaint you immediately with the needs and expectations of *State, Religion and Church* so that there will be no misunderstandings. Below you will find general guidelines on our philosophy of translation as well as examples of how to format parenthetical citations and references. Please let me know if you have any further questions.

Best,

Christopher Stroop

**Philosophy of Translation**

Academic texts are meant to convey information in a reasonably clear, organized, and straightforward manner. Academic translation is not literary translation, and, while some Russian flavor will inevitably be retained, we do not need to help this along by self-consciously crafting translations meant to retain an “exotic” sound as a mark of their foreignness. If your preferred translation philosophy entails an attempt to retain a particularly Russian sound in English, we ask you to set this aspect of your philosophy aside in translating for *State, Religion and Church*. ***Our priority is the clear and accurate transmission of our authors’ meanings to our English-speaking readers.*** Therefore, any unnecessarily confusing renderings should be avoided in favor of more standard, neutral, easily graspable English.

For example, when “хозяйственный” is used in relation to economics, it should by no means be rendered “household.” By the same token, there is no excuse for rendering “новоевропейский” as “New European” instead of “modern European.” Do not translate overly literally, and particularly do not translate idioms, proverbs with no English equivalent, or colloquialisms literally unless the words themselves make their meaning absolutely clear. Similarly, ***feel free to translate somewhat freely with respect to the replacement of Russian stylistic conventions with Anglo-American stylistic conventions.*** For example, while a Russian writer may make frequent references to “the author” of a text she is considering, in English it is much more natural to use the author’s name (“Smirnov argues” rather than “the author argues”). Most references to “the author” should be replaced with the author’s name or the relevant pronoun.

In addition, ***word economy is preferable to clunky English prose.*** Please use common sense here. Finally, and although it should be unnecessary to say this, a crucial part of conveying a natural feel to translated prose involves changing the word order or the order of the clauses in a sentence as necessary. Do not retain the word or clause order of the original Russian if the result is very awkward English prose. Remember that the number one goal is achieving clarity, accuracy, and readability. A good translation will have eliminated all non-native syntax.

**Including Russian Words:**

Our journal is primarily targeted at English speakers who do not know Russian, so leaving Russian original words or phrases in to preserve linguistic nuance should be done as sparingly as possible. When you do find it necessary, put Russian words or phrases in parentheses, not square brackets, in modified Library of Congress transliteration, and in italics thus: “performance (*aktsiia*).” This goes for preserved Russian originals both within and outside of quotations (although when inside of quotations, square brackets will be used rather than parentheses).

**Avoid One-Sentence Paragraphs When Possible:**

You will frequently encounter one-sentence paragraphs in Russian texts. There is no hard and fast rule against one-sentence paragraphs in English. In academic English, however, one-sentence paragraphs are stylistically questionable at best, given that any thought worthy of its own paragraph should theoretically be developed beyond the confines of a single sentence. (On that note, if the single sentence is distractingly long, by all means consider breaking it up into multiple sentences in translation, remembering that English academic prose prefers simplicity.) In translating from Russian to English, we recommend eliminating as many one-sentence paragraphs as possible by integrating the standalone sentence into either the previous or the subsequent paragraph, wherever it fits better. If this would result in an unacceptably incoherent paragraph, however, the occasional one-sentence paragraph may stand. Use your judgment, but remember that, as a rule of thumb, one-sentence paragraphs are stylistically undesirable in English academic prose.

**OF CRUCIAL IMPORTANCE:**

* ***Parenthetical citations are formatted differently from the references at the end of a piece.*** **NB, *DO NOT translate Russian titles in parenthetical references***; simply type them in modified Library of Congress transliteration.
* ***Do not follow or invent conventions that are not in this style guide!*** For example, please *remember that* *“Ibid.” is never used in APA citations*.
* ***The Russian original you receive may be formatted differently from the formatting called for in this style guide,*** in which case you are expected to follow the style guide for the English translation.
* ***When dealing with technical vocabulary, as a translator you are expected to do the research that may be required of you to arrive at the correct rendering.*** For example, the ecumenical councils promulgated “canons,” not “regulations” (as I have unfortunately seen the term translated from the Russian “*pravila*”). Where possible, this task includes finding the standard English forms of names of, for example, Russian Orthodox monasteries, dioceses, etc. (In some cases there are no standard English forms, and we’ll cross that bridge when we get there – but do your best to check.)

**STYLISTIC CONVENTIONS**

**Spelling, Dates, Grammar, Stylistic Conventions:**

When using initials, put a period after each letter and a space between them, thus: C. S. Lewis.

If a text refers to a specific chapter, write it out as, e.g., “chapter two.”

We do not capitalize the term “internet.”

Write out the numbers one through nine, but with 10 and above use numerals. With page numbers beyond 100, use this style: 125–26 (under 100 go with, for example, 50–52).

Do the same with dates: 1918–22.

Decades may be written thus: “the 1920s” or “the twenties” (but **not** “the nineteen-twenties” or “the 20s”).

Centuries: always type them out, e.g., “twentieth century” (when used as a noun) or “twentieth-century” (when used as an adjective).

In almost every case, wherever they differ, ***we use American conventions as opposed to those of British English***. Examples: October 17, 1905, rather than 17 October 1905; commas and periods inside quotation marks rather than outside; theater rather than theatre; industrialize rather than industrialise; color rather than colour and rumor rather than rumour; the group ***has*** rather than the group ***have***, etc. ***One key exception to this rule involves the serial/Oxford comma – we use these only when confusion would clearly result from not doing so (i.e., in enumerations of long phrases rather than individual nouns).***

This may be a useful reference: <https://en.wikipedia.org/wiki/American_and_British_English_spelling_differences>

**Spacing between Sentences and after Colons:**

In between the punctuation at the end of a sentence and the first word of the next sentence ***there should be one and only one space***. The same thing goes for colons.

**First-Person and Third-Person Perspective:**

With one exception described below, if an article contains sentences or passages using the first-person perspective in Russian, do not eliminate this in translation. There is no hard and fast standard against first-person perspective in academic prose these days (particularly first-person plural), and its elimination too frequently leads to an unattractive preponderance of the passive voice.

***The only exception*** ***involves the “royal we”*** – it is quite jarring in contemporary English to have a single individual refer to herself or himself as “we.” “We,” after all, are no longer in the nineteenth century, which is roughly the last time this convention was acceptable in English. Thus, even though it remains acceptable in Russian, we need to get rid of it in translation in order to avoid unnecessarily exoticizing the language of our translations (see “Philosophy of Translation” above).

“We” and “us” are acceptable when there is clearly more than one person involved – for example, “This approach will help us to achieve a fuller understanding of . . .” is perfectly fine. “We” and “us” are not acceptable, however, if there is no such imagined group – for example, “As we will discuss below” – ***no, only the author of the article is doing the discussing. There is no “we” (unless there are co-authors). Eliminate this use of “we” in any appropriate manner, including the substitution of passive for active voice.***

**Capitalization of Religious Terms**

Words generally capitalized within the religious tradition(s) under discussion in a given article should be capitalized in *State, Religion and Church*. This general rule of thumb leaves some ambiguity, however. Following are a few more specific guidelines to help clear up confusion over some particular issues that arise here, although they are far from comprehensive.

“The Church” may be capitalized if it clearly refers to the universal Church; otherwise capitalize the world “church” only in connection with the name of a specific confession, e.g., “the Russian Orthodox Church.” When the word “Church” is used alone but for the clear purpose of standing in for such a specific confession, it should also be capitalized. ***Do not capitalize the word “church” when it is used as an adjective in the meaning of “ecclesiastical,” e.g., in phrases like “church calendar” or “church holidays.”***

Capitalize the title of a specific ecumenical council, but not the phrase “ecumenical council” or “ecumenical councils” on its own. Also do not capitalize the phrase “church councils.”

Capitalize the word “Eucharist” (and the derivative adjective “Eucharistic”), but do not capitalize “communion” (except in the phrase “Holy Communion”).

Do not capitalize the term “new religious movements.” Do capitalize “Paganism” and “Neo-Paganism” when they refer to identifiable religious movements.

**Forms of Religious Titles**

We use the abbreviation “Fr.” for “Father” when the title comes before the name of a priest. Other ecclesiastical titles, such as “Archpriest,” “Dean,” “Bishop,” “Metropolitan,” etc., we spell out in full.

**Russian Terms Used in English:**

Translate the Russian term “область” as oblast.

**Omissions and Ellipses in the Middle of Quotations:**

Set them off as follows: (. . .). It is usually not necessary to show omissions at the end of a quoted portion of text. Use your best judgment.

**Multiple Paragraph Block Quotations:**

Indent the first section of the quotation only once, like a standard block quotation. Indent every subsequent paragraph within the block quote thus:

Blah blah blah let me not to the marriage of true minds admit impediments, with apologies to Shakespeare, blah blah, etc.

New paragraph blah blah. Fourscore and twenty years ago and all that jazz, our forefathers, etc.

New paragraph blah blah.

**Quotations from English-Language Sources:**

If a Russian author has translated an English quotation into Russian, under no circumstances is it acceptable to back translate this quotation into English. It is necessary to go to the originals. Should this prove difficult, contact us and we will help connect you with the author, who should have access to the original English quotation. One should also go back to the original quotations in other languages and translate from them rather than from a Russian translation where possible.

**Modified APA In-Text Citations:**

***We provide ordinary citations in the body of articles this way:***

(Taylor 2011: 50). If there are several books or articles by Taylor, that were published in 2011, then we mark them like this: (Taylor 2011a), (Taylor 2011b), (Taylor 2011c) and so on. If there is a need to provide an explanatory footnote, then we use a typical numerical footnote with the comment at the bottom of the page.

***Parenthetical citations for edited volumes:***

When dealing with edited volumes, if you encoutner a citation that is to the collection in a general way or to the introduction, cite the editor(s) of the volume in parentheses; if a citation is to a specific piece within the collection, go with the author of that piece. Pieces cited individually should be listed individually in the references. If the collection is never cited in a general way, then it doesn't need a separate entry of its own in the references.

***What to do when the spelling of a name of an author who publishes in both English and Russian differs from standard transliteration:***

If you are citing a work that was published in Russian, give the name transliterated technically according to the modified Library of Congress system first, then the author’s actual English spelling in brackets:

(Kitsenko [Kizenko] 2012).

***Distinguish personal interviews*** in body citations as follows: (Interview with Shchipkov 2012).

***Volumes (typically primary sources) without identifiable authors*** look like this:(*The Rights and Responsibilities of the Deans of Parish Churches* 1900: 1)

***Deal with primary sources in edited volumes*** in the following manner: (PSZ(1), Vol. 6 1830: No. 3718).

As you can see, ***it is possible to cite primary sources in such volumes by either page number or source number as appropriate.*** If source number rather than page number is used, indicate this by inserting “No.” before the actual number.

At the end of the article under the title **References** we list all cited sources with the necessary bibliographic information (format illustrated below).

**Archival Citations:**

*Use abbreviations for parenthetical archival citations as follows*: (RGALI, f. 1496, op. 1, d. 831, Pis’ma Shora Evseia Davydovicha N. A. Berdiaevu, l. 5 ob.).

Use “ll.” if there is more than one *list* involved.

Note that an archival citation should include the name of the delo/file. This is only necessary for the first parenthetical citation. If further information about the name or type of document being cited is required for clarity, it should be worked into the body of the text.

The full name of the archive(s) and collection(s) cited should be provided under References, ***following alphabetical order by archive name***. If more than one collection from an archive is used, list each one after the name of the archive in alphabetical order. ***References to archival sources do not go in a special section of their own – simply include them in alphabetical order in the general references list, along with all other primary and secondary sources.***

**Headers for Book Reviews:**

Format these in accordance with the following examples, and, when dealing with Russian titles, provide the original Russian in transliteration (modified Library of Congress) in parentheses. In addition, when possible, convert Russian-style first initials to English-style full first names. ***NB, The Russian formatting IS different, and it IS also your job to convert it.***

Mikhail Smirnov (2011). [*Sociology of Religion: A Dictionary*. (*Sotsiologiia religii: Slovar’*). St. Petersburg: St. Petersburg State University Press (in Russian)](http://religion.rane.ru/?q=en/node/22). – 411 pages.

Alexander Agadjanian and Kathy Rousselet (Eds.). (2011). *Parish and Community in Today’s Orthodox Christianity: Grassroots of Russian Religiosity*. (*Prikhod i obshchina v sovremennom pravoslavii: Kornevaia sistema rossiiskoi religioznosti*). Moscow: Ves’ Mir (in Russian). – 368 pages.

**Format for References:**

***NB: Do NOT translate the names of Russian publishers; just transliterate them. DO, however, use the standard English forms for the Russian cities that house the publishers (in most cases Moscow or St. Petersburg).***

Books:

Taylor, Charles. (1989). *Sources of the Self: The Making of the Modern Identity*.

Cambridge, MA: Harvard University Press.

Journal Articles:

Lehmann, David. (2001). “Charisma and Possession in Africa and Brazil.” *Theory,*

*Culture and Society* 18(5): 45–74.

Articles with Several Authors:

Remy, Jean, and Turcotte, Paul-André. (1997). “Compromis religieux et transactions

sociales dans la sphere catholique.” *Social Compass* 44(4): 627–40.

Contributions to a Collection of Articles:

Martin, David. (1996). ‘‘Religion, Secularization and Postmodernity: Lessons from the

Latin American Case.” In P. Repstadt (Ed.), *Religion and Modernity: Models of*

*Co-Existence* (35–43). Oslo: Scandinavian University Press.

Edited Volume:

**NB – there is no period after the editor’s name if it is a full name rather than an initial.**

Repstadt, P. (Ed.). (1993). *Religion and Modernity: Models of Co-Existence*. Oslo:

Scandinavian University Press.

Books that are Part of a Series:

Stoeckl, Kristina. (2008). *Community after Totalitarianism: The Eastern Orthodox Intellectual Tradition and the Philosophical Discourse of Political Modernity*. Vasilios Makrides (Ed.), Erfurter Studien zur Kulturgeschichte des Orthodoxen Christentums 5. Frankfurt: Peter Lang.

Multi-Volume Collections:

Dostoevskii, Fedor. (1990). *Besy*. In *Sobranie sochinenii v 15‑ti t*. T. 7 [*Demons*. In

*Collected works in 15 Volumes*, Vol. 7]. Leningrad: Nauka.

Books Edited by Multiple Authors:

Marty, Martin E., and Appleby, R. Scott (Eds.). (1991). *Fundamentalisms Observed.*

Chicago, IL: University of Chicago Press.

Citations of Multiple Works by the Same Author (for every work after the first):

**When this happens, list the works in chronological order starting with the earliest.**

Citations of Translated Works:

Althusser, Louis. (2001). “Ideology and Ideological State Apparatuses: Notes towards an

Investigation.” In Louis Althusser, *Lenin and Philosophy and Other Essays*, Trans. Ben Brewster (85–126). New York: Monthly Review Press.

Internet Newspapers, Magazines, or Sites other than Individual Blogs:

Witte, John Jr. (2011, March 27). “Lift High the Cross? Religion in Public Spaces.”

*Huffington Post*. [http://www.huffingtonpost.com/john-witte-jr/lift-high-the-cross-lauts\_b\_840790.html, accessed on December 6, 2013].

Individual Blogs

Chaplin, Vsevolod. (2012, February 22). “Koshchunstvo u Tsarskikh vrat” [Blasphemy

at the Royal gates]. *Live Journal of Vsevolod Chaplin*. [http://www.

pravoslavpol.livejournal.com/8714.html, accessed on March 30, 2013].

***NB. When the blog in question is a Live Journal blog (very common in Russia), “Live Journal of [Author]” is enough for the title, even though the blog may have a more specific title. If the blog is hosted somewhere else and known by its title or domain name, go with that title.***

Personal Interviews (***defined as not retrievable in recorded or print form***) – (***for interviews which are retrievable, cite according to the conventions for edited volumes or archives as appropriate***):

Shchipkov, A. V. (2012, January 21). Personal Interview.

Archival Sources:

***DO NOT put these in a special section of the references unto themselves – place them in alphabetical order (according to the name of the archive) along with all other primary and secondary sources. If more than one collection is used in a given archive, where applicable, list the separate collections (fondy) in order by number as shown in the second and third examples below. If numbers are not available, use alphabetical order.***

Rossiiskii gosudarstvennyi arkhiv literatury i isskustva (RGALI). Fond 1496 (N. A.

Berdiaev) [Russian State Archive of Literature and Art (RGALI). Collection 1496

(N. A. Berdyaev)].

Nauchno-issledovatel’skii otdel rukopisei Rossiiskoi gosudarstvennoi biblioteki (NIOR

RGB) [Manuscript Division of the Russian State Library (DMS RSL)], Fond 14 (V. S. Arsen’ev); Fond 147 (S. S. Lanskoi, S. V. Eshevskii); Fond 237 (D. I. Popov) [Collection 14 (V. S. Arsen’ev); Collection 147 (S. S. Lanskoi, S. V. Eshevskii); Collection 237 (D. I. Popov)].

University of Illinois at Urbana-Champaign University Archives (UIUC). Donald A. and

Helen O. Lowrie Papers, 15/35/53; Paul B. Anderson Papers, 15/35/54.

Citations of Works by Authors Who Publish in English and Russian and Whose Names in English Differ from Standard Transliteration:

Kitsenko, Nadezhda [Kizenko, Nadieszda]. (2012). “Ispoved’ v sovetskoe vremia.”

*Gosudarstvo, religiia, Tserkov’ v Rossii i za rubezhom* [“Confession in the soviet period.” *State, Religion and Church in Russia and Worldwide*] ) 30(3–4): 10–33.

**Concerning Transliteration (further example of formatting for References below):**

In general we follow the modified Library of Congress system of transliteration. There are, however, certain exceptions. Here are some key examples:

The technically required apostrophe meant to represent the soft sign should be dropped from common words like “tsar.”

In first and last names, the ugly (to the normal English-speaking eye) “ii” or, even worse, “yi” should be replaced with “y,” e.g., not “Valerii,” but “Valery”; not “Georgii,” but “Georgy”; not “Verkhovskii,” but “Verkhovsky”; not “Belyi,” but “Bely.” The same goes for “Iu” or “Ia” at the beginning of names – instead go with, for example, “Yuri” and “Yakov.” ***This applies only to names included in the body of a text. Citations and references should follow strict modified Library of Congress transliteration.*** Similarly, when referring to Russian names in the body of an article, leave out the apostrophes indicating soft signs, but ***leave them in in parenthetical citations and in the references.***

The names Александр, Алкесандра, and Петр should always be rendered as Alexander, Alexandra, and Pyotr, respectively. (“Петр” may be rendered “Peter” when referring to a Russian who prefers this form of his name in English or when there is a standard English form for the name of a particular Peter – a key case in point here is Peter the Great.) Алексий becomes Alexy; Алексей becomes Alexey.

In addition, if a Russian name is known well enough that there is a widely used standard spelling in English, or if it is possible to learn that a Russian referred to in a text has chosen to spell his or her own name in a particular way in English, ***always use these forms rather than strict modified Library of Congress transliteration***. Examples: Mark Feygin (***not*** Feigin); Maria Alyokhina (***not*** Alekhina.)

***All Russian titles of works cited should be listed in the References in transliterated form. In these instances, do not use the exceptions referred to above, but transliterate everything according to the modfied Library of Congress system strictly and precisely.*** If you are not fluent in the modified Library of Congress system, to help with transliteratation you can use site: translit.ru (select LC format, which stands for modified Library of Congress).

***In the references, the title of each Russian work should not only be transliterated, but also translated into English in square brackets as shown below.***

Transliteration Example:

Russian Source: Ортега-и-Гассет Х. Дегуманизация искусства // *Самосознание европейской культуры XX века: сборник*. М.: Политиздат, 1991. С. 479 – 518.

Transliteration:

Ortega-y-Gasset, J. (1991). “Degumanizatsiia iskusstva.” In *Samosoznanie evropeiskoi kul’tury XX veka: Sbornik* [“Dehumanization of the arts.” In *The Self-consciousness of european culture in the twentieth century*] (479–518). Moscow: Politizdat.