

# Style Sheet

*Dao: A Journal of Comparative Philosophy* uses *The Chicago Manual of Style* (14th edition) to settle all matters of style. Manuscripts accepted for publication are subject to nonsubstantive editing to bring them into conformity with *The Chicago Manual*.

## I. Style on Assorted Contested Matters:

- I.1. In a **series** of three or more items, *Dao* places a comma after the penultimate item and the word “and” before the last item. For example, “Confucius, Mencius, ZHU Xi 朱熹, and WANG Yangming 王陽明.”
- I.2. In forming the **possessive** of all names, *Dao* adds an apostrophe and an additional “s” even if the name ends in “s,” such as “Adams’s,” “Aquinas’s,” “Levinas’s,” and “Henry James’s,” with the exception of “Jesus’,” “Confucius’,” “Mencius’,” and so on.
- I.3. **Abbreviations** should not normally appear in the text. Write “for example” rather than “e.g.”; and “that is” rather than “i.e.” Contractions should also be avoided.
- I.4. *Dao* authors should avoid **beginning sentences** with coordinating conjunctions such as “And,” “But,” “Or,” “Nor,” “For,” and “Yet.” Conjunctive adverbs may, of course, be used at the beginning of a sentence to express the relationship of the new sentence to the preceding thought: “However,” “Nonetheless,” “Therefore,” “Thus,” “Moreover,” and so on.
- I.5. **Compound words** allow room for debate. Please note, however, the extremely helpful table of compound words provided in *The Chicago Manual* (table 6.1, pp. 219–231). *The Chicago Manual* recommends that compounds formed with the prefixes be written as closed compounds (one word, unhyphenated): anti-, co-, inter-, meta-, mid-, multi-, neo-, post-, re-, socio-, and trans-.
- I.6. *The Chicago Manual* frowns on the **abbreviations** “f.” and “ff.” Since 75f. should always mean 75–76, there is no reason not to write 75–76. The plural abbreviation is more justifiable and more useful if one wishes to be vague about exactly how extensive the discussion is, but the writers of *The Chicago Manual* reason that scholars ought to be exact rather than vague about such matters.
- I.7. *Dao* uses **inclusive, gender neutral language** but is tolerant of the multiple strategies authors have developed for dealing with the demise of the generic “he” and “man” and asks only that each author decide on one strategy and employ that strategy consistently throughout the essay. Since *Dao* expects quotations to be precisely accurate in reflecting the wording used by the source (however unfortunate that wording may be in any respect), it is not necessary to insert “[sic]” in quotations when the quoted author has used generic pronouns or such words as the collective noun “man”; neither is it necessary to adjust past custom by inserting bracketed inclusive amendments. *Dao* prefers to use “he and she” to “he/she” if such a strategy is employed.

## II. Concerning Quotations:

- II.1 Regarding the **positioning of punctuation marks** with respect to closing quotation marks, *Dao* always places periods or commas within (before) the closing quotation mark, and colons and semi-colons outside (after) the closing quotation mark. Question marks and exclamation points migrate according to the sense of the sentence (if material that you are quoting has internal quotations, the original positioning of punctuation marks must, of course, be preserved even if it varies from the *Dao* style).
- II.2 If a **note number** follows the quotation, it should be superscript and should be placed after all the relevant punctuation and quotation marks. If a parenthetical citation follows the quotation, it should be placed outside the quotation marks, and the end punctuation of the sentence should be placed after the citation rather than within the quotation marks. For example,

Specifically, this alternative object of our attention “should be our conception of a good life” (Kekes 2010: 294).<sup>3</sup>
- II.3 Normally *Dao* uses **single quotation marks** only to indicate a quotation within another quotation. On all other occasions, double quotation marks are used.
- II.4 Quotations of three or more lines in the typescript text should be treated as **indented block quotations**.
- II.5 It is, of course, exceptionally important that quotations be precisely **accurate** and appropriately documented. The editor is entirely dependent on the integrity and exactitude of contributing scholars to see that quotations are fair and correct. The editor encourages all authors to review the sections in *The Chicago Manual of Style* devoted to permissible changes (10.7–8), to ellipses (10.48–63), and to “Interpolations and Alterations” (10.65–68). Words you wish to emphasize should be italicized (do not use bold or underline), and if the emphasis is yours and not the author’s, please acknowledge this in the citation.
- II.6 Whenever material is omitted from a quoted passage, that **omission** must, of course, be acknowledged with ellipsis points. Use three points to indicate the omission of words within a quoted sentence; use four points to indicate the omission of a full sentence or more. Four points are also used when material omitted in the middle of the passage is material that ends a sentence (three ellipsis points plus the period that ends the sentence) or is material that begins a new sentence (the first point is the period that ends the sentence, followed by three points indicating the omission of material at the beginning of the next sentence). According to *The Chicago Manual*, it is not necessary (and often not desirable) to use ellipsis points at the beginning and end of quotations; only in a few cases are ellipsis points required as an indication that you are not beginning at the beginning of the quoted author’s sentence or have not completed the last sentence of the quoted passage. Certainly where quotations of obviously incomplete sentences are interwoven in your text, ellipsis points would be needless clutter. However, if your quotation omits any material that modifies or limits the meaning of the quoted words, ellipsis points should be included. If, for example, the quoted passage begins with a qualifying phrase or clause that you decide to omit as not pertinent to the particular point you are making, that omission ought to be acknowledged.

- II.7. In some cases it is acceptable to alter **capitalization** in quoted material. For example, the initial letter of a quotation may be changed to a capital or a lowercase letter to fit the demands of the context, and such a change does not require brackets; *Dao* authors may use their own discretion with respect to such changes. However, an original lowercase letter following a four-point ellipsis should not be changed to a capital letter unless that change is acknowledged in brackets. In this second case, failure to acknowledge the change might mislead a reader who is attempting to locate the material in the source.

### III. Author/date System:

- III.1. *Dao* employs the **author/date system** of citing sources (discussed in *The Chicago Manual* as style B). Documentation in the author/date system is provided by parenthetical citations in the text, which are keyed to a bibliography of works cited that appears at the end of the article.
- III.2. In **parenthetical citations**, use the author's last name, publication year, colon, and the page number(s) (if applicable), for example, "Cua 1989: 123"; add the first name initial if two or more authors have the same surname in the bibliography, for example, "D. Wright 1990: 75."
- III.3. In cases where the **title of the text** instead of the author(s) of the text, such as *Analects*, *Mencius*, or *Zhuangzi*, is listed in the bibliography, of course, the italicized title of the text should be used in the parenthetical citations (often in such cases more precise book, chapter, verse numbers may be used instead of page numbers), for example, "*Mencius* 6B6" (note that, unlike the citation with author, there is no colon between the title of the text and the book, chapter, and/or section number). If the title of the text in the bibliography is too long, the first one or two words of text may be used in the in-text citation.
- III.4. Notice that the **punctuation mark** should be placed after the parenthetical citation if the quotation is within the text, for example,

Mencius stated that "all that is expected of a *junzi* 君子 is *ren* 仁" (*Mencius* 6B6).

However, the punctuation mark should be placed before the parenthetical citation if the quotation is in an indented block, for example,

The sage does a thing when the time comes.... The study of changing conditions and events is to be done at the time of response. The thing to do is to keep the mind clear as a mirror and engage in moral reflection. (Wang 1963: sec. 21)

- III.5. As *Dao* adopts this author/date system, only **substantive footnotes** (not endnotes) are used to offer essential qualifications, clarifications, and/or replies to anticipated objections. If these substantive footnotes themselves contain references and documentations, citations included in these substantive notes should be cast in the same form used for citations in the main text of the essay, with the exception that no blocked quotation is used even if the cited passage is more than three lines long.

- III.6. Except in unusual cases, both **parenthetical citations and note numbers** should be placed at the end of the sentence, not somewhere in the middle.

## IV. Bibliography

- IV.1. The bibliography at the end of the article is simply titled "References." It should include **all and only** works cited in the article.
- IV.2. Entries should be arranged **alphabetically** according to the surnames of the authors. If two or more authors have the same surname, they should be arranged alphabetically according to their given names. If there are two or more works by the same author, they should be arranged chronologically, with the earlier (earliest) one on the top. If two or more are published in the same year, they should be differentiated with small letters (for example, Cua 1989a, Cua 1989b) and ordered alphabetically according to titles.
- IV.3. Sometimes a scholar is cited who has not only written original books and articles but has also (1) coauthored books and articles and/or (2) edited (and/or coedited) collections of articles. Coauthored and edited works require a separate bibliographical entry and should not be gathered with original works under a single listing of the scholar's name. Entries are arranged **in this order**: (1) independently authored works, (2) coauthored works, (3) independently edited works, and (4) coedited works. For example,

Johnson, James Turner. 1987. *The Quest for Peace: Three Moral Traditions in Western Cultural History*. Princeton, NJ, and Guildford, Surrey: Princeton University Press.

\_\_\_\_\_. 1990. "Introduction." See Johnson and Kelsay 1990, xi-xviii.

Johnson, James Turner, ed. 1985. *The Bible in American Law, Politics, and Political Rhetoric. Society of Biblical Literature Centennial Series*, vol. 6. Philadelphia: Fortress Press; and Chico, CA: Scholars Press.

Johnson, James Turner, and John Kelsay, eds. 1990. *Cross, Crescent, and Sword: The Justification and Limitation of War in Western and Islamic Tradition. Contributions to the Study of Religion*, no. 27. New York: Greenwood Press.

Johnson, James Turner, and David H. Smith, eds. 1974. *Love and Society: Essays in the Ethics of Paul Ramsey. JRE Studies in Religious Ethics*, vol. 1. Missoula, MT: American Academy of Religion and Scholars Press.

Keohane, Robert Owen. 1984. *After Hegemony: Cooperation and Discord in the World Political Economy*. Princeton, NJ: Princeton University Press.

Keohane, Robert Owen, and Joseph S. Nye Jr. 1977. *Power and Interdependence: World Politics in Transition*. Boston: Little, Brown and Co.

Keohane, Robert Owen, and Stanley Hoffmann, eds. 1991. *The New European Community: Decision-Making and Institutional Change*. Boulder, CO: Westview Press.

- IV.4. In cases where the identity of author(s) of a text is either not clear, unknown, contested, or otherwise normally not mentioned, then the **italicized title of the text** should be alphabetically listed with other entries. See, for example, the "Analects" entry below:

Ames, Roger T., and David L. Hall. 2001. *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong*. Honolulu: University of Hawaii Press.

*Analects*. 1971. In *Confucius: Confucian Analects, The Great Learning & The Doctrine of the Mean*, trans. by James Legge. New York: Dover.

- IV.5. The basic format of **journal articles** is as follows (pay attention to the way a forthcoming article is treated):

Neville, Robert. 2001. "Two Forms of Comparative Philosophy." *Dao: A Journal of Comparative Philosophy* 1.1: 1-14.

Cua, A. S. 1979. "Dimension of *Li* (Propriety): Reflections on an Aspect of Hsün Tzu's Ethics." *Philosophy East & West* 32.3: 279-294.

\_\_\_\_\_. Forthcoming. "Ethical Significance of Shame: Insights of Aristotle and Xunzi." *Philosophy East & West*.

- IV.6. Below are examples of basic formats of **books**; for an example of a forthcoming book, see the entry on "Ivanhoe and Van Norden"; for an example of multiple authors or editors, see the same entry (pay attention to the order of the given name and surname of the second author); for an example of an item in a collection of works by one author (inclusive pages should be indicated), see the entry on "James"; for an example of an item in an edited collection by multiple authors, see the entry on "Walsh":

Ivanhoe, Philip, and Bryan Van Norden, eds. Forthcoming. *Readings in Classical Chinese Philosophy*. New York: Seven Bridges Press.

James, Henry. 1986. "The Middle Years." In *The Figure in the Carpet and Other Stories*, edited by Frank Kermode. New York: Penguin.

Kupperman, Joel J. 1999. *Learning from Asian Philosophy*. New York: Oxford University Press.

Walsh, Sylvia I. 1988. "Forming the Heart: The Role of Love in Kierkegaard's Thought." In *The Grammar of the Heart: New Essays in Moral Philosophy and Theology*, edited by Richard H. Bell. San Francisco: Harper and Row Publishers.

- IV.7. If several items are cited from a **single collection**, this single collection should be listed, with all items in this collection listed with reference to this collection. For example:

Adams, Robert Merrihew. 1993. "Religious Ethics in a Pluralistic Society." See Outka and Reeder 1993, 93-113.

Little, David. 1993. "The Nature and Basis of Human Rights." See Outka and Reeder 1993, 73-92.

Outka, Gene, and John P. Reeder Jr., eds. 1993. *Prospects for a Common Morality*. Princeton, NJ: Princeton University Press.

Reeder, John P., Jr. 1993. "Foundations without Foundationalism." See Outka and Reeder 1993, 191-214.

Rorty, Richard. 1993. "The Priority of Democracy to Philosophy." See Outka and Reeder 1993, 254-278.

- IV.8. **Multivolume works** can be listed in any one of the following three ways:

A:

Gustafson, James M. 1981–84. *Ethics from a Theocentric Perspective*, 2 vols. Chicago: University of Chicago Press.

B:

Gustafson, James M. 1981. *Theology and Ethics*, vol. 1 of *Ethics from a Theocentric Perspective*. Chicago: University of Chicago Press.

\_\_\_\_\_. 1984. *Ethics and Theology*, vol. 2 of *Ethics from a Theocentric Perspective*. Chicago: University of Chicago Press.

C:

Gustafson, James M. 1981. *Ethics from a Theocentric Perspective*, vol. 1, *Theology and Ethics*. Chicago: University of Chicago Press.

\_\_\_\_\_. 1984. *Ethics from a Theocentric Perspective*, vol. 2, *Ethics and Theology*. Chicago: University of Chicago Press.

IV.9. However, when the volumes are separately titled and only one volume is used, **multivolume works** are listed in one of the following two ways:

A:

Niebuhr, Reinhold. 1941. *Human Nature*, vol. 1 of *The Nature and Destiny of Man: A Christian Interpretation*. New York: Scribner's Sons.

B:

Niebuhr, Reinhold. 1941. *The Nature and Destiny of Man: A Christian Interpretation*, vol. 1, *Human Nature*. New York: Scribner's Sons.

IV.10. When all volumes are used and/or the volumes are not separately titled, follow the following example to list the **multivolume works**:

Singer, Irving. 1984–87. *The Nature of Love*, 3 vols. Chicago: University of Chicago Press.

IV.11. For a **conference paper**, supply the place, date, sponsoring organization, or occasion of the conference. For example:

McCoy, Charles S. 1990. "Narrative Theology and Business Ethics: Story-Based Management of Values." Paper presented at the symposium on A Virtuous Life in the Business Story, April 2–3, at the University of Notre Dame.

IV.12. For archival material, follow the following example:

Conroy, Patrick J., S. J. 1984. "The Winter Dance of the Plateau Tribes." Oregon Province Archives. Gonzaga University, Spokane, Washington.

IV.13. **Ph.D. dissertation** entries differ depending on whether the dissertation has been obtained from the university where it was written or from University Microfilms:

Hinze, Christine Firer. 1989. "The Notion of 'Power' in Christian Social Ethics." Ph.D. Diss., University of Chicago Divinity School.

Park, Jin Young. 1998. *Deconstructive Framing: Sōn Buddhism and Postmodern Thought*. Ph.D. Diss., State University of New York at Stony Brook. Ann Arbor, MI: University Microfilms.

## V. Chinese Characters and Their Romanizations:

- V.1. For **proper names** of Chinese persons, places, publishers, etc., *Dao* uses the Romanization of their Chinese characters, followed by their original Chinese characters. Special Chinese philosophical terms, as well as the titles of Chinese publications, should be translated into English and followed by their original Chinese characters.
- V.2. *Dao* adopts *hanyu pinyin* for Romanization of all Chinese characters, except in quoted passages. In these quoted passages where other ways of Romanization are used, the author may leave them unchanged or convert them into *hanyu pinyin*. In the latter case, the author should indicate either at the end of the quotation or in a footnote that such conversion has taken place. The Romanizations of philosophical terms should be italicized, but those of proper names of persons, places, and publishers should not. For example, “*ren* 仁,” but “Qufu 曲阜.”
- V.3. *Dao* uses **traditional** instead of simplified Chinese characters, even if you are citing or referring to a Chinese publication published in simplified Chinese characters.
- V.4. In both the main text and footnotes, the **order of appearance** of Chinese characters, together with their Romanizations, and their English translation may appear in either of the two ways: “*Daxue* 大學 (*The Great Learning*)” or “*The Great Learning* (*Daxue* 大學).”
- V.5. In the **bibliography**, the title of Chinese publications should be translated into English, followed by their original Chinese characters, but no Romanization is needed. For example,
- Lan, Yanyuan 賴炎元, and FU Wuguang 傅武光, trans. 1997. *New Translation of HAN Fei Zi* 新譯韓非子. Taipei 台北: Sanmin Shuju 三民書局.
- V.6. The **order of the given name and surname of a Chinese person** in English has often been confusing. To avoid such confusion, *Dao* adopts the following practice: using the Chinese way of putting surname first, with all letters of the surname in small caps (except the first letter, which is the regular cap). For example, we use “Li Zehou 李澤厚,” instead of “Zehou Li 李澤厚” or “Li Zehou 李澤厚.” However, if the Chinese author uses a western given name, *Dao* treats it as an English name and no Chinese characters are provided, unless its *hanyu pinyin* is also provided. For example, we use “David Wong” or “Antonio Cua” instead of “WONG David” or “CUA Antonio,” but it is acceptable to use “David Wong (HUANG Dawei 黃大維).”
- V.7. However, *Dao* honors its own authors’ desires regarding how their name should appear. For example, an author may prefer to follow the Western style to put their given name in front of their family name, *Dao* allows it, but still use the small caps for

all letters in the family name, except the first letter, which is in regular cap. For example, instead of “LI Chenyang,” the author may prefer “Chenyang LI.”

- V.8. Some **Chinese authors** who publish in both Chinese and English may either have English names or use a different way of Romanization of their names than adopted by this journal. In this case, in the bibliography, their English works should be listed with the names under which they were originally published without the Chinese characters of their names following, while their Chinese publications should be listed according to the *hanyu pinyin* of their Chinese names, followed by their original Chinese characters; when both Chinese and English publications of the same author with such names are listed in the same bibliography, a mutual reference to their different names or different Romanizations of their names should be indicated. For example,

Chang, Carsun (ZHANG Junmai). 1957. *The Development of Neo-Confucian Thought*. New Haven: College and University Press.

Feng, Youlan (Yu-lan Fung) 馮友蘭. 1992. *A History of Contemporary Chinese Philosophy* 中國現代哲學史. Hong Kong: Zhonghua Shuju 中華書局.

Fung, Yu-lan (FENG Youlan). 1952. *A History of Chinese Philosophy*. 2 vols. Trans. by Derk Bodde. Princeton: Princeton University Press.

Zhang, Junmai (Carsun Chang) 張君勱. 1997. “The Outlook on Life 人生觀.” In *Science and Outlook on Life* 科學和人生觀, edited by Yadong Tushuguan 亞東圖書館. Ji’nan 濟南: Shandong Renmin Chubanshe 山東人民出版社.

- V.9. As Chinese characters appear bigger than the neighboring English letters with the same font size, *Dao* uses the font for Chinese characters one size smaller than that for English letters.