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Scope of Journal

Human Studies is a quarterly journal dedicated to advancing the dialogue between philosophy and the human/social sciences. By publishing original empirical, philosophical, and theoretical investigations, we address epistemological, methodological, and foundational issues in the human sciences. Phenomenological perspectives (broadly defined) are our primary, although not exclusive, focus. Contributions from researchers in all areas of the human/social sciences, cultural studies, and philosophy are welcome. *Human Studies* is the official journal of the Society for Phenomenology and the Human Sciences.

Manuscripts

Initially, send three print copies and an electronic version (sent as an email attachment, with author and title in subject line of the posting) to the Editor. Number the pages consecutively, with the first page containing the title, name(s) of author(s), surface and email addresses, a 100-125 word abstract, a list of five to ten key words in alphabetical order, and an affirmation of exclusive submission: "This paper has not been submitted elsewhere in identical or similar form, nor will it be during the first three months after its submission to *Human Studies*." Repeat only the title and abstract at the top of page 2, so that the manuscript can be "blind" reviewed.

Human Studies Style

Single-space the list of references and leave a blank line between entries; double-space all other material, including the abstract, quotations, and endnotes.

Indent first line of each paragraph five spaces; allow one-inch margins.

Do not use right-margin justification or leave blank lines between paragraphs.

Give English translations of quotations that are in other languages.

Give each author's full name on first reference in text; thereafter, use last name only.

Minimize use of italics, underlining, and extensive endnotes.

Acknowledgments, if given, should be the first endnote.

To form dash, consistently use -- or –. Do not leave spaces before or after a dash.

To form ellipse, use three spaced dots for omitted phrases and four spaced dots for omitted sentences.

Leave two spaces between sentences and after colons; leave one space after commas and semi-colons.

Use citation-in-text form (see the sample paragraph below).

Use active voice and first-person references (e.g., "In this section I argue that . . .").

Use endnotes (not footnotes), labeled with consecutive superscript numbers in the text.

Use uniform font style and size (12-point) throughout.

Use double quotation marks at all times, except for quotations within quotations.

Use blocked-and-indented form for quotations that are more than 40 words in length.

Use standard USAmerican English spelling, grammar, and syntax.

Use gender-inclusive language, except when quoting authors who do not do so; i.e., do not correct other authors' usage, but use plural forms and variations of he/she in writing this paper.

Use standard USAmerican English punctuation (e.g., periods and commas within quotation marks; other punctuation outside quotation marks).

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Figures and Tables

Use Arabic numbers in order of appearance in the text for figures and Roman numbers for tables. On the reverse side of each figure or table, write in pencil the name of the (first) author and the figure or table number. Integrate figures and tables into the text rather than placing them at the end of the document. Only use figures and tables that are discussed in the text.

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Type headings in capital and lower case (similar to book titles in Reference list) and identify them with Arabic numbers (e.g., 2.1) to indicate sections and subsections.

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Do not cross-reference to typescript page numbers. Refer instead to the section number of a subheading, the number of a table or figure, or the year and page(s) of a citation.

Sample Reference List

Dreyfus, H.L. and Rabinow, P. (1983). *Michel Foucault: Beyond Structuralism and Hermeneutics*, 2nd ed. Chicago: The University of Chicago Press.

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Sample paragraph illustrating citation-in text style

Edmund Husserl clearly differentiates phenomenology from both "subjectivistic" and "objectivistic" philosophies by adopting a "third concept of consciousness" focused on "intentional experience" (1900/1970: 552). His basis for this concept is Franz Brentano's conception of "psychical" in contrast to "physical" phenomena. What is "common" to all instances of the former category is

'the relation to a content, the direction to an object (by which a reality is not to be understood) or an immanent objectivity. Each mental phenomenon contains something as object in itself, though not all in the same manner' (1924/1955: 124). . . . Only one point has importance for us: . . . There are essentially different species and subspecies of intention. (1900/1970: 554-55)

The category of "intentional experience" includes both presentations and judgments, but does not imply deliberation or willing. Furthermore, only judgments "involve the truth or falsity of claims about what is present in an act" (Einsicht, 1973: 123).

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