



Author Guidelines for Article Submission

BYU Studies strives to explore scholarly perspectives on LDS topics. Contributions from all fields of learning are invited. *BYU Studies* strives to publish articles that openly reflect a Latter-day Saint point of view and are obviously relevant to subjects of general interest to Latter-day Saints, while conforming to high scholarly standards. *BYU Studies* seeks articles that document or analyze, in a scholarly manner, topics related to LDS history, culture, society, art, language, literature, science, thought, or experience. Short studies and research involving significant historical documents are also welcomed.

Articles should be written for the thoughtful nonspecialist. Because *BYU Studies* aims to avoid dogmatism, ideology, and the covert influence of unstated assumption, articles should be well-reasoned and significantly documented. The work should not be homiletic or pedantic. It should contribute substantially to the body of scholarship on the topic. Data should be evaluated and authorities both for and against the author's thesis should be considered. Personal opinions should be clearly identified as such. Authors should manifest an awareness of all important literature pertinent to the topic. Footnoting should be sufficient, but not excessive. Authors should be prepared to assist *BYU Studies* in verifying the accuracy of each citation.

BYU Studies strives to follow the highest principles of scholarship. Submissions are considered by boards of editors and each article or study is peer-reviewed by specialists in that field. All articles that are relevant to subjects of general interest to Latter-day Saints are welcome. Scholars at all academic institutions are invited to submit.

Manuscripts must be typed, double-spaced, and should conform to *The Chicago Manual of Style*. Contributions should generally not exceed 5,000 words in length (about twenty pages, including footnotes) and should be submitted on paper (in duplicate) as well as electronically. The electronic file can be delivered to us on CD with the paper copies or separately by email. Manuscripts will not be returned.

Your submission should include a copy of your *curriculum vitae*. If you have not completed a PhD or

comparable terminal degree, *BYU Studies* requires that you have worked with a mentor who holds a PhD in a discipline related to the subject of your article. This mentor should actively review your article and endorse it for publication. If your article is accepted for publication, this mentor should be willing, as necessary, to assist in bringing your work through the post-submission publication process, including assisting you with any revisions or additional research that may prove necessary. Your submission should be accompanied by a letter of sponsorship from your mentor, including a copy of his or her credentials.

In all cases, your cover letter should introduce your work and should include your full name, address, phone number, and email address.

If the article is accepted for publication, the author will be asked to submit a final electronic version of the article as well as to supply the *BYU Studies* editorial staff with photocopies or other verification of quotes and sources used.

BYU Studies annually sponsors two writing contests in the creative expression of poetry and through personal essays, dealing with the life of the mind, reflections on personal and spiritual responses to academic experiences, intellectual choices, values, responsibilities, and methods.

BYU Studies is dedicated to the correlation of revealed and discovered truth and to the conviction that the spiritual and the intellectual can be complementary and fundamentally harmonious avenues of knowledge. It is committed to seeking truth "by study and also by faith" (D&C 88:118) and recognizes that all knowledge without charity is nothing (1 Cor. 13:2). It proceeds on the premise that faith and reason, revelation and scholarly learning, and obedience and creativity are compatible; they are "many members, yet but one body" (1 Cor. 12:20). All who venture to write for *BYU Studies* should morally confront certain responsibilities that may be said to comprise a sort of academic code of professional conduct. Some important components of such a code would embrace at least the following precepts.

Unity. The Lord has clearly stated: "If ye are not one ye are not mine" (D&C 38:27). In a shifting world that necessarily and fortunately features diversity, individuality, heterodoxy, and change, the goal of unity with God and our fellow beings must be

continually cultivated and nourished. The goal of unity does not imply that all scholarly methods or personal views must be the same.

Harmony. *BYU Studies* is committed to seeking truth “by study and also by faith” (D&C 88:118). It proceeds on the premise that faith and reason, revelation and scholarly learning, and obedience and creativity are compatible and harmonious. Traditional dichotomies such as mind and body, God and man, spirit and matter, and time and eternity are not viewed in the gospel of Jesus Christ as competing opposites. The objective is to embrace both: ancient and modern, word and deed, intellectual and spiritual, research and teaching, reason and revelation, the “ought” and the “is,” community and individuality, male and female, nature and custom, induction and deduction, analysis and synthesis, rights and duties, subjectivity and objectivity, theory and practice, even mortality and godhood. We can grow beyond issues over which is greater: the spirit or the intellect. As Elder Boyd K. Packer has stated, “Each of us must accommodate the mixture of reason and revelation in our lives. The gospel not only permits but *requires* it.”

Honesty. As a primary trait of character, “we believe in being honest” (A of F 13). Accuracy and reliability are of the essence of scholarship. All scholars worth their salt have wrestled long with the questions of what can and cannot, what should and should not, what must or must not be said. They acknowledge and evaluate data both for and against their ideas and theories. They eschew all forms of plagiarism and generously recognize their indebtedness to other scholars. They guard on all sides against the covert influences of unstated assumptions, bias, and esoteric terminology. They avoid material omissions, for often what is not said can be as misleading as what is said.

Thoroughness. “If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things” (A of F 13). *BYU Studies* welcomes contributions from all disciplines, addressing “all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad, . . . that ye may be prepared in all things when I shall send you again to magnify

the calling whereunto I have called you” (D&C 88:78-80).

Humility. Pride has been identified as the pervading sin of our day. As scholars, we have more than our share of exposure to this problem. Arrogance, disdain, overconfidence, dogmatism, and many other manifestations of intellectual and spiritual pride may well be the main occupational hazards of academia. But the perspectives of scholarship and the gospel can also provide the antidote. First is the acknowledgment that all people are at different stages in the eternal journey toward the glory of God, which is intelligence. Second is the humble awareness that scholarship is not an end in itself. Research cannot create faith; it can only set the stage for greater light and knowledge.

Charity. In order for communication to occur, there must be charity, for no statement exists (including this one) that cannot be misconstrued. If fellowship and goodwill do not exist, especially in an academic setting, we will not communicate with one another. Paul’s confession comes to mind: “Though I have the gift of *prophecy*, and understand all mysteries, *and all knowledge* . . . and have not charity, I am nothing” (1 Cor. 13:2, emphasis added). Charity is also necessary to avoid offending even the weakest of the saints. Jesus said: “It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged around his neck, and he cast into the sea, than that he should offend one of these little ones” (Luke 17:2).

Send your submission packet as detailed above and 2 copies of your work (one on CD and one on paper)

By regular mail to:

John W. Welch, Editor-in-Chief
BYU Studies
403 CB
Provo, UT 84602

By digital submission, attach your files in an email to:

byus_submissions@byu.edu.

If you have any questions, contact us during business hours at (801) 422-6691 or by using one of the regular or email addresses given above.