

**Department of
Social Anthropology**

**Honours
Handbook
2011/12, S2**



University of
St Andrews

600
YEARS

CONTENTS:

P 3 – INTRODUCTION

P 4 – STAFF ROLES

P 5 – AIMS AND OUTCOMES OF STUDY IN SOCIAL ANTHROPOLOGY

P 7 – MODULE PROGRAMME

P 8 – MODULES AVAILABLE DURING THE SECOND SEMESTER, 2011-12

P 15 – GOOD PRACTICE IN ESSAY AND DISSERTATION WRITING

INTRODUCTION

Honours level Social Anthropology equips the student at an advanced level with the ability both to handle abstract ideas about human social life and to deal with substantial bodies of empirical data from the variety of the world's societies. The relation between theory and description will be stressed in all modules. Many of the modules will be based around research that lecturers are currently undertaking. Some modules are largely devoted to **conceptual issues**, others to topics which are of pressing concern in **contemporary anthropology**, and others to issues that have arisen in connection with anthropological study in particular **regions** of the world. The class enables students to form their own judgment about the relevance, and application, of anthropology to the wider world. Those students taking dissertation projects are invited to explore themes relating to their own particular interests, in the context of anthropological ideas and practice. From specific modules, which explore specialist areas of anthropology, students will appreciate that, in different ways, all the various domains of life can be enlightened and deepened from having studied the subject of social anthropology, and from their own and their lecturers' practical experience of 'doing anthropology' they will appreciate the significance of reflexivity and of ethics in social science research. At the beginning of each module the lecturer will provide you with a detailed written account of the module which will include a clear statement of that module's learning outcomes.

The Honours class in Social Anthropology stretches over two years. Students taking the Single Honours degree will be required to attend lectures or seminars on average for five hours per week during the two semesters. For students taking less than the full Honours load there will be proportionate reductions. Essay writing will be an integral part of each module. In addition, all Single Honours students will be required to prepare a dissertation project (optional for Joint Honours students). Students will also be expected to attend general department seminars and a project-writing seminar.

You should address any general problems to do with the organisation of teaching to the Director of Honours Teaching. The Honours Advisor will deal with specific concerns to do with the choice of Honours. More specific academic problems should be addressed to your supervisor or lecturer.

PLEASE BRING PROBLEMS TO THE ATTENTION OF STAFF AS SOON AS POSSIBLE

If you are unsure who to contact regarding an issue please contact the Departmental Office in the first instance. They will be able to answer many of your queries or to direct you to the relevant member of staff. They also process coursework submissions and manage MMS.

The opening hours of the Office are Monday to Friday 8.45-5.00pm

This handbook is in three sections. First we spell out the aims and outcomes of study in Social Anthropology. Secondly, we provide brief synopses of each module. Finally we offer some hints about writing essays and dissertations. This section offers advice on referencing and is particularly important.

STAFF ROLES:

Honours Secretary

Lisa Neilson

She contacted by email and telephone as well as directly at the Departmental Office.

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AIMS AND OUTCOMES OF STUDY

IN SOCIAL ANTHROPOLOGY

The Sub-Honours modules are primarily designed to lay the foundations for further study at Honours level in Anthropology. While the grades earned at Sub-Honours level are not factored into your overall degree classification, they do appear on your official University transcript, which will be seen by any future employers or institutions to which you apply. The Honours modules are designed to build on the foundations laid by Sub-Honours modules in Anthropology, and give students the opportunity to develop and broaden their understanding of Anthropology. In addition, Honours modules are designed to equip students with a broad range of personal and intellectual skills which will not only enable students to successfully complete their degree but will provide a foundation for further training and prepare them fully for their future careers.

Disciplinary outlook

Our programme aims at enabling students to learn to think anthropologically, acquiring a distinctive disciplinary outlook. To this end, the programme aims to enable learners to develop the following:

- an understanding of social anthropology as the comparative study of human societies and cultures
- an appreciation of the importance of empirical fieldwork as the primary method of gathering data and as a basis for the generation of anthropological theory.
- a detailed knowledge of specific themes in social anthropology and the intellectual debates concerning them, such as gender, religion, kinship, nationalism, exchange or material culture
- a realisation that knowledge is contested; that anthropology by its nature is dynamic, constantly generating new priorities and theories; and that the peoples with whom anthropologists have traditionally worked may have studies of themselves from which we might also learn
- an informed awareness of, and sensitivity to, human diversity, an appreciation of its scope and complexity, and recognition of the richness of experience and potential that it provides.
- self-reflection regarding both the nature of our knowledge of the social and of the role of the anthropologist or ethnographer in the collection and presentation of data

Theoretical and thematic competence

The learners' achievement of an anthropological outlook has to be grounded on an understanding of the development of the theoretical and thematic scope of the discipline. Our programme is designed to enable learners to achieve the following:

- an acquaintance with the theory and history of anthropology
- an ability to recognise, assess and make use of different theoretical approaches within the discipline, and an awareness of links to cognate bodies of theory, such as philosophy, history, linguistics and feminist theory
- a detailed knowledge of anthropological work on particular areas of the world presented as regional courses (such as South America and the Caribbean, Europe, Central Asia, the Pacific and Africa).
- a familiarity with a range of anthropological methods of representing data, including

- primary and secondary texts, film and other visual media, and oral sources
- an awareness of ethical issues concerned with the study and representation of others
- an awareness of the ways in which anthropological knowledge can be applied (and misapplied) in a range of practical situations
- an awareness of social and historical change, and knowledge of some paradigms and modes (including indigenous ones) for explaining it
- an ability to recognise and analyse contexts in which relations of power, subordination and resistance affect the forms taken by human communities
- an appreciation of the interconnections between various aspects of social and cultural life, belief systems, global forces, individual behaviour and the physical environment.

Subject-specific skills

Depending upon the proportion of social anthropology within their degree programme, students will be able to demonstrate the following:

- an ability to understand how human beings interact with their social, cultural and physical environments, and an appreciation of their social and cultural diversity
- the ability to formulate, investigate and discuss anthropologically informed questions
- a competence in using major theoretical perspectives and concepts in anthropology
- the ability to engage with cultures, populations and groups different from their own, without forgoing a sense of personal judgement. An awareness of cultural assumptions, including their own, and the ways in which these impact on an interpretation of others
- a recognition of the politics of language, indirect forms of communication, forms of power, theoretical statements and claims of authority, and an ability to analyse them
- the ability to apply anthropological knowledge to a variety of practical situations, personal and professional
- the ability to plan, undertake and present scholarly work that demonstrates an understanding of anthropological aims, methods and theoretical considerations.

Generic skills

Depending upon the nature and focus of their degree programme, student attainment will include some or all of the following:

- an ability to understand their strengths and weaknesses in learning and study skills and to take action to improve their capacity to learn
- the capacity to express their own ideas in writing, to summarise the arguments of others, and to distinguish between the two
- independence of thought and analytical, critical and synoptic skills
- information retrieval skills in relation to primary and secondary source of information
- communication and presentation skills (using oral and written materials and information technology)
- scholarly skills, such as the ability to make a structured argument, reference the works of others, and assess evidence
- time planning and management skills
- the ability to engage, where appropriate, in constructive discussion in group situations and group-work skills
- computing techniques.

MODULE PROGRAMME

Honours Structure in Social Anthropology 2011-12 is presented below.

All modules are worth 30 credits.

2011/12

Semester One Modules

SA3049

Perception, Imagination, Communication
Dr Huon Wardle

SA3053

Individuality, Community and Morality
Prof Nigel Rapport

SA3063

Anthropology of Religion
Dr Mark Harris

SA4860

Youth In Africa
Dr Mattia Fumanti

SA4863

Anthropology of The Amazon
Prof Peter Gow

SA4098

Library Based Dissertation
Dr Mattia Fumanti

SA4099

Primary Research Based Dissertation
Dr Mattia Fumanti

Semester Two Modules

SA3050

Interpreting Social and Cultural Phenomena
Prof Christina Toren

SA3059

Colonial and Post-colonial Representations
Dr Stan Frankland

SA3055

Anthropology and History
Prof Tristan Platt

SA3506

Methods
Dr Adam Reed

SA4059

Living With Material Culture
Dr Stephanie Bunn

SA4855

Anthropology, Literature and Writing
Dr Adam Reed

SA4864

Melanesian Anthropology
Dr Craid Lind

Lecturers for modules abbreviated as follows:

SB: Dr Stephanie Bunn

MF: Dr Mattia Fumanti

MH: Dr Mark Harris

NR: Prof Nigel Rapport

HW: Dr Huon Wardle

TC: Dr Tony Crook

PGB: Dr Paloma Gay y Blasco

PK: Dr Pedram Khosronejad

AR: Dr Adam Reed

SF: Dr Stan Frankland

PG: Prof Peter Gow

TP: Prof Tristan Platt

CT: Prof Christina Toren

MODULES AVAILABLE IN 2011/12

SEMESTER 2

SA3050 **INTERPRETING SOCIAL AND CULTURAL PHENOMENA**
Prof Christian Toren

Semester: 2 Credits: 30
Teaching: 1 two hour session
Class Hour: Tuesday 10-12
Venue: Room 50, Social Anthropology Seminar Room
Course assessment: 50% Coursework (Essay), 50% Exam

This module provides a critique of the idea of social and/or cultural construction that currently dominates the human sciences and suggests that it makes better sense to think of everything about human beings (including their very physicality) as historical phenomena. The module addresses five core areas of research in the human sciences: love, food and eating, children and childhood, work, and death. While the emphasis is on anthropological sources, students are asked to read and think about psychological and sociological texts as well. In all cases, students are asked to approach the various readings as products of the writers' theoretical perspectives on what it is to be human and what they consider to be the nature of explanation in the human sciences, including anthropology.

SA3059**COLONIAL AND POSTCOLONIAL REPRESENTATIONS**Dr Stan Frankland

Semester: 2 Credits: 30

Teaching: 1 hour long lecture, 1 hour long tutorial and 1 two hour film showing

Class Hours: Lecture Monday 2-3pm, Tutorial Thursday either 2-3pm or 3-4pm, Film Tuesday 1-3pm

Venue: Lecture School II, Tutorials Room 50, Social Anthropology Seminar Room, Film School 5

Course assessment: 50% Coursework (Essay), 50% Exam

Throughout 2005, Africa has been revived within the public consciousness and the moralising rhetoric of political discourse. Images of biblical plagues of locusts in Niger and the human misery of Darfur have formed the backdrop to the campaign to 'make poverty history' and for Geldof's messianic exhortations for global action. But what is this elusive place that holds such a strong sway over our imaginations? Just how do 'we' see Africa? This module tries to unpick these and other questions through a combination of anthropology and film studies. Drawing our examples from the visual media, we will follow a historical trajectory that covers the key ideas and theories about colonialism, decolonisation and post-colonialism. Key thinkers covered will include Said, Fanon and Mudimbe. Each week, there will be a film showing and a discussion that raises the general theme of the particular topic. Following this, there will be lecture and a tutorial. Both sessions will last two hours.

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SA3055

ANTHROPOLOGY AND HISTORY

Prof Tristan Platt

Semester: 2 Credits: 30

Teaching: 1 two hour class combining lecture and seminar

Class Hours: Thursday 12-2pm

Venue: Room 50, Social Anthropology Seminar Room

Course assessment: 50% Coursework (Essay), 50% Exam

This year the course will concentrate on ideas and experiences of time and history in different kinds of society. Historicity is a precondition for the existence of any social experience. But how do people in different times and places experience and conceive of time? Is time a universal? How many kinds of temporal experience do we combine in our lives? How do different ideas of time and history characterise different anthropological approaches to the understanding of human life in society? What is the relation between memories and historical narratives? Can there be history without writing? The course will introduce students to an understanding of birth and growth, dialectics and struggle, linearity and circularity, persistence and recontextualization, entropy and death.

SA3506**RESEARCH METHODS IN SOCIAL ANTHROPOLOGY**

Convenor: Dr Adam Reed

Lecturers: Dr Stephanie Bunn, Prof Peter Gow, Dr Stephanie Bunn

Peer Review: Dr Craig Lind

Semester: 2 Credits: 30

Teaching: Two hours per week [1 lecture/1 seminar], Peer Review, Poster Session

Class Hours: Lecture Friday 12-2pm, Peer Review Mondays at 3-4, 4-5 or 5-6 pm, Poster Session TBC

Venue: Lecture Arts Lecture Theatre. Peer Review Arts Seminar Room 1, Poster Session TBC

Course assessment: 100% continuous assessment: Research proposal 60%, Review essay 30%, Poster session: 10%

This module asks what social anthropology is as a research discipline and how you do anthropological research. It aims to do two things.

Firstly, it is aimed to prepare you to do the research for your dissertation. We will look at research design – how to develop a research question in terms of relevant literature, and find suitable methods to answer it. The course will give you the opportunity to experiment with, and think critically about, some research practices commonly used by social anthropologists and how you might make use of them. You will also be given the opportunity to present your research plans to your colleagues for comment and feedback.

Secondly, the course is intended to raise important questions about anthropology as a discipline. As we investigate research methods, we will constantly be returning to the basic questions of methodology: what is it that you want to know, how do you go about knowing it, and what sort of knowledge can you claim to produce? As you work through this course, understanding research practices will offer critical insights into what the discipline of anthropology is.

SA4059**LIVING WITH MATERIAL CULTURE**Dr Stephanie Bunn

Semester:	2	Credits: 30
Teaching:	1 two hour class combining lecture and seminar, 1 hour film/practical	
Class Hour:	Lecture Thursday 10-12, Film/Practical Monday 3-5pm	
Venue:	Lecture Social Anthropology Seminar Room Film/Practical Learning Loft	
Course assessment:	50% Coursework (Either 3000 word essay <u>OR</u> assessed student display & 1500 reflective essay), 50% Exam	

People's lives and worlds are experienced through the objects we make and use. Thus, human artefacts have been regarded as the 'material' expression of human 'culture' by archaeologists and anthropologists, and have played a significant role in the history of our two disciplines. Archaeologists have used objects to reconstruct past people's lives and explore questions about the 'origins of culture', while anthropologists have collected and 'salvaged' objects from the societies they have encountered as ways of communicating and interpreting people's lived social and cultural experiences.

The aim of this course is to understand the significance of human-made objects, not just as 'things-in-themselves' but as they are lived, from the action of the senses and bodily skill in the transformation of materials into artefacts, to their use in human communities, their consumption, and their performance in acts of ritual and excess. We will explore how people 'make home' through using objects in domestic activities such as building houses or customising lorry cabs; how objects can transform us in life-cycle events such as weddings or funerals; the role of monuments, souvenirs and shrines in memory, heritage and ceremony; the transformational nature of objects through re-appropriation and recycling; and the relationship between magical objects and 'works of art'. We will also examine the act of collecting and how ethnographic museums can affect the ways in which people think about others through the categorisation and display of artefacts. In the process, we will cover key themes and debates in the anthropology of material culture, including perception, materiality, agency, consumption, memory, aesthetics, and heritage.

SA4855**ANTHOPOLOGY, LITERATURE AND WRITING**Dr Adam Reed

Semester:	2	Credits: 30
Teaching:	1 two hour class combining lecture & seminar	
Class Hour:	Wednesday 11-1pm	
Venue:	School VI	
Course assessment:	50% Coursework (Essay), 50% Exam	

This module explores the long and varied relationship between Anthropology and Literature. In particular, it examines developments since the discipline's reflexive turn, that moment when anthropologists started to inspect their role as writer and the literary influences acting upon their anthropological texts. An engagement in debates about the politics of representation has led to an increasing awareness of the links between anthropological and literary endeavours. While most of this debate centres on the act of writing, in this module we will also explore connections with diverse practices of reading fiction.

One of the principal aims of the course is to develop an appreciation of what an anthropological theory of literature might look like. Attention will fall on textual analysis, but more importantly on ethnographic interventions in the literary field: investigations of cultures of authorship, solitary and public reading. Participants will be invited to consider how conventional anthropological categories (kinship, personhood, gender) and approaches can be successfully transposed to this field. In addition, the material culture of literature is explored, including the life of books and the close relationship between reading and sensing place. Part of the challenge of the course is in the fact that an anthropological approach to literature and literary cultures is relatively underdeveloped (when compared, for example, to the anthropology of art). The hope therefore is that together we might push the possibilities of this field wider open.

As well as reviewing the relevant anthropological literature, we will examine attempts outside the discipline to describe cultures of authorship and reading (including histories of autodidact reading culture in the UK, of African book clubs and book burning in the Holocaust, memoirs of reading and teaching literature in revolutionary Iran, ethnographies of US reading groups and book selection clubs). Particular focus will fall on my own longstanding fieldwork with the members of a British literary society. But participants will be invited to bring their own fiction reading (& writing) experiences to the course.

SA4864**MELANESIAN ANTHROPOLOGY**Dr Craig Lind

Semester:	2	Credits: 30
Teaching:	1 two hour class combining lecture and seminar	
Class Hour:	Monday 12-2	
Venue:	Saint Mary's College Seminar Room 1	
Course assessment:	50% Coursework (Essay), 50% Exam	

Melanesia has long provided anthropology with some of its more challenging ethnographies, and stimulated theoretical developments regarding exchange, kinship, politics, gender, cosmology, ecology and the body. The course provides an introduction to Melanesia and the anthropology arising from it. By working through a series of ethnographic case-studies and discussing the aesthetics of Melanesian sociality, the course aims to use gardens and subsistence practices as a way into the areas of Melanesian life that anthropologists have more readily accepted as cultural.

GOOD PRACTICE IN ESSAY AND

DISSERTATION WRITING

Please note the following key points:

1. Essays should be typed and submitted via MMS (<https://www.st-andrews.ac.uk/mms/>)
2. Essays should be properly referenced, especially direct quotations from books and articles, and a bibliography should be attached. The bibliography should only contain items that have been specifically referred to in the text. We strongly recommend that you follow the system explained in the last section of this handbook. **Consult your lecturer/tutor/supervisor if in doubt.**

PLAGIARISM

Intentional plagiarism, i.e. the deliberate submission of someone else's work as though it were one's own, is dishonest. But plagiarism may occur unintentionally through poor work practices, as students may for example submit work that contains the words or ideas of others without realising that they need proper acknowledgement. The University's Academic Misconduct policy refers to actions rather than intent, and **a piece of work that contains plagiarised material will be subject to a penalty irrespective of whether or not there was an intention to plagiarise.** It is consequently very important for you to understand how to avoid producing work that contains plagiarised material.

📌 Note that **copying and pasting material from a web site or book into a piece of written work without due acknowledgement is likely to be regarded as plagiarism**, even if it is just one sentence that is copied.

While students are certainly expected to read the work of others, their written work should be in their own words, and the sources of information they are using should be acknowledged in a footnote, specific reference list, or bibliography depending on the subject's requirements. Merely changing a word here and there through a copied paragraph is not enough either, and nor is taking the structure of another person's article and rephrasing the argument (known as paraphrasing). **If you wish to include material from one of your sources word-for-word, then it should be included within quotation marks and have its source clearly stated.**

You will lose marks if you copy out passages from books or articles and pass them off as your own words (i.e. brief passages are permitted provided they are put in inverted commas and the author and page reference is added). You will also lose marks if you copy another student's essay. Flagrant offences will lead to zero marks for the assessment.

⤵ Plagiarism can also occur if **students copy material from one or more other students**. We point out that allowing someone to copy your work is also an offence under this University's policy, so both the copier and the original author may face proceedings.

⤵ Likewise, **re-using your own work when it has already been submitted**, in Social Anthropology or another discipline, in this University or elsewhere, and passing it as new work for either the same or another module, is also considered an **unacceptable practice** in the Department of Social Anthropology and is usually referred to as 'self-plagiarism'. This applies to fragments of a piece of work as much as to whole pieces of work. Whilst making connections across modules is unavoidable and in some cases may even be encouraged, **you should not try to pass 'old' work as 'new'**. If you think it is necessary to refer to a previous piece of work that you have submitted, you should acknowledge this and reference it.

If you are ever in doubt as to what is allowed, please ask the teaching staff associated with the assignment.

4. **ACADEMIC MISCONDUCT.** The University defines academic misconduct as including, among other things, the presentation of material as one's own when it is not one's own; the presentation of material whose origin is academically inappropriate; and inappropriate behaviour in an examination or class test. It includes any work that is submitted for informal feedback and evaluation.

The University will use all available means to detect academic misconduct including the use of Turnitin plagiarism detection software. Academic misconduct is completely unacceptable in this University and will be treated severely. Repeated offences will lead to expulsion from the University. The University Code is published at

<http://foi.st-andrews.ac.uk/PublicationScheme/servlet/core.generator.gblobserve?id=1030>

Please check the following link for additional information:

www.standrews.ac.uk/staff/policy/tlac/academicmisconduct/avoidingallegations/#d.en.52465

ESSAY WRITING

1. Writing an essay or report is an exercise in the handling of ideas. It is not the mere transcription of long and irrelevant passages from textbooks. To gain a pass mark, an essay or report must show evidence of hard thinking (ideally, original thinking) on the student's part.
2. When a lecturer sets you an essay or report he or she is explicitly or implicitly asking you a question. Above all else your aim should be to discern what that question is and to answer it. You should give it a cursory answer in the first paragraph (introduction), thus sketching your plan of attack. Then in the body of the essay or report you should give it a detailed answer, disposing in turn of all the points that it has raised. And at the end (conclusion) you should give it another answer, i.e. a summary of your detailed answer.
Note If the question has more than one part you should dedicate equal attention to each one.
3. An essay or report must be based on a sound knowledge of the subject it deals with. This means that you must read. If you are tempted to answer any question off the top of your head, or entirely from your own personal experience or general knowledge, you are asking for trouble.

4. Make brief notes as you read, and record the page references. Don't waste time by copying out long quotations. Go for the ideas and arrange these on paper. Some people find that arranging ideas in diagrams and tables makes them easier to remember and use than verbal passages. You will find it easier to do this if you keep certain questions in mind: What is the author driving at? What is the argument? Does it apply only to a particular society, or are generalised propositions being made? How well do the examples used fit the argument? Where are the weaknesses? Also think about the wider implications of an argument. Copy the actual words only if they say something much more aptly than you could say yourself. It is a good plan to write notes on the content of your reading in blue and your own comments on them in red. There is another aspect of your reading which should go hand in hand with the assessment of any one item: you should compare what you have read in different books and articles. Test what one author proposed against evidence from other societies: what do the different approaches lend to one another? In this way you should begin to see the value (and the problems) of comparison and learn that writers disagree and write contradictory things, and that all printed matter is not indisputable just because it lies between hard covers.

Note that as well as showing evidence of reading of set texts, good answers link the essay topic back to material given in lectures or tutorials. You can also gain marks by including additional reading, providing it is clear from your essay that you have actually read it!

5. Don't then sit down and write the essay or report. Plan it first. Give it a beginning, a middle, and an ending. Much of the information you will have collected will have to be rejected because it isn't relevant. Don't be tempted to include anything that hasn't a direct bearing on the problem expressed in the title of the essay or report.

Note that in the introductory paragraph it is a good idea to make it absolutely clear to the reader exactly what you understand by certain crucial concepts you will be discussing in the essay - these concepts will probably be those which appear in the essay title. Define these concepts if you think there may be any ambiguity about them.

Note also that when you give examples to illustrate a point be careful not to lose track of the argument. Examples are intended to illustrate a general (usually more abstract) point; they are not a substitute for making this point.

6. When you finally start on the essay or report, please remember these points:
 - (a) Leave wide margins and a space at the end for comments. Any work that is illegible, obviously too long or too short, or lacking margins and a space at the end will be returned for re-writing. Essays should be typed, preferably on one side of the paper and double-spaced.
 - (b) Append a **bibliography** giving details of the material you have read and cited in the essay. Arrange it alphabetically by author and by dates of publication. Look at the Journal of the Royal Anthropological Institute as an example of the style of presenting a bibliography.

N.B. In the body of the essay or report, whenever you have occasion to support a statement by reference to a book or article, give in brackets the name of the author and date. To acknowledge a quotation or a particular observation, the exact page number should be added. For example,

'Shortly after the publication of The Andaman Islanders, Radcliffe-Brown drew attention to the importance of the mother's brother (Radcliffe-Brown 1924). What kindled his interest in the South African material was the pseudo-historical interpretation of Henri Junod (Radcliffe-Brown 1952: 15)

If you are not sure how to do this, look in the journal Journal of the Royal Anthropological Institute or some monograph in the library to get an idea of how this is done. Alternatively, footnote your references. **Note that if you simply copy a writer's words into your essay without acknowledgement you will lose marks, and could even receive a zero mark.**

7. Footnotes should be placed either at the foot of each page, or all together at the end. If on each page, they should be numbered consecutively from the beginning of each chapter, e.g. 1-22. If placed all together at the end, they should be numbered consecutively throughout the whole research project, e.g. 1-103, in which case do not start renumbering for each chapter.
8. Footnote references in the text should be clearly designated by means of superior figures, placed after punctuation, e.g.
.....the exhibition. ¹⁰
9. Underlining (or italics) should include titles of books and periodical publications, and technical terms or phrases not in the language of the essay, (e.g. urigubu, gimwali).
10. Italicize: ibid., idem., op.cit., loc.cit., and passim.
11. Single inverted commas should be placed at the beginning and end of quotations, with double inverted commas for quotes-within-quotes.
12. If quotations are longer than six typed lines they should be indented, in which case inverted commas are not needed.
13. PLEASE TRY TO AVOID GENDER-SPECIFIC LANGUAGE. Don't write he/him when you could be referring to a woman! You can avoid this problem by using plurals (they/them).

DISSERTATION PRESENTATION

1. See instructions under SA4098 and SA4099
2. The Project must be submitted in hard copy. We require TWO hard copies, typewritten and double-spaced on one side of A4 paper (or its nearest equivalent) only, on sheets of good quality paper and numbered consecutively. Leave a margin of about 25-30mm down the left-hand side and a head margin of 20mm.
3. The Project should be submitted by
4. Photographs may be made, at your expense, by the University Reprographic Services.
5. The cover includes your name and a brief title only.
6. Title page should include the following: University of St. Andrews, Department of Social Anthropology (plus cognate subject in the case of joint research project), Library-based Dissertation or Primary research-based Dissertation, year, title, author's name, and total word count.

7. A table of contents should follow the title-page. This should list the chapters or sections numbered consecutively and the page locations. If there are tables and figures in the body of the text these should likewise be listed.
8. A synopsis, which should not exceed 300 words, should be included after the list of contents, tables and figures and preceding the text of the project.
9. The letter of approval from the School Ethics Committee MUST be bound into your dissertation

REFERENCING – ESSAYS AND DISSERTATIONS

Correct referencing is a critical aspect of all essays. It is the primary skill that you are expected to learn and it also guards you against the dangers of plagiarism. Make sure that when you are reading texts that you note down accurately the source of information by recording the name of the author, the book title, page number and so forth. This will enable you to reference correctly when it comes to writing your essay. Adequate referencing requires you to indicate in the appropriate places in body of your essay the source of any information you may use. Such references vary in kind, but a general guide to the correct format would be:

A general reference:

... as Turnbull's (1983) work demonstrates ...

... the romanticisation of Pygmies has been commonplace in anthropology (e.g. Turnbull 1983) ...

Note: In this example, the author is referring to Turnbull's work in a general way. If the author was referring to specific ideas or details made by Turnbull, then the page number needs to be specified

A paraphrase:

... Turnbull describes how the Ituri Forest had remained relatively untouched by colonialism (Turnbull 1983: 24) ...

Note: This is more specific than a general reference as it refers to a particular point or passage by an author. It is your summary of a point made by someone else (in this case Turnbull). When paraphrasing, you must always include the page number in your reference.

A quotation:

... under these circumstances, "the Mbuti could always escape to the forest" (Turnbull 1983: 85).

Note: All quotes from anyone else's work must be acknowledged and be placed within speech marks. The page number or numbers must be referenced. If you need to alter any of the words within the quote to clarify your meaning, the words changed or added should be placed in square brackets [thus] to indicate that they are not those of the original author.

Bibliography:

All texts referenced within the body of your essay must be included within the bibliography. Entries in the bibliography should be organised in alphabetical order and should contain full publication details. Consult an anthropological journal, such as the *Journal of the Royal Anthropological Institute* (JRAI), to see how the correct format should appear. This is available both electronically and in hard copy. The standard format of bibliographic referencing is as

follows:

Book:

Turnbull, C.M. 1983. *The Mbuti Pygmies: Change and Adaptation*. New York, Holt Reinhart and Wilson.

Edited Collection:

Leacock, E. & R. Lee (eds) 1982. *Politics and History in Band Societies*. Cambridge:Cambridge University Press.

Chapter in edited collection:

Woodburn, J.C. (1980). Hunters and gatherers today and reconstruction of the past. In *Soviet and western anthropology* (ed.) E. Gellner. London: Duckworth.

Journal article:

Ballard, C. 2006. Strange alliance: Pygmies in the colonial imaginary. *World Archaeology*, **38**, 1, 133-151.

Web pages:

It is unadvisable to use web sites unless directed to them by a lecturer. There is a great deal of rubbish on the Internet. However, if you do, it is important that you provide full details of the web-page address as well as the date on which the page was accessed.

Miller, J.J. 2000. The Fierce People: The wages of anthropological incorrectness. Article available electronically at: <http://www.nationalreview.com/20nov00/miller112000.shtml>. Accessed 22/09/2006.

If you are not sure how to do this, look in the journal JRAI or some monograph in the library to get an idea of how this is done. Alternatively, footnote your references. **Note that if you simply copy a writer's words into your essay without acknowledgement you run the risk of plagiarism and will lose marks, and may even receive a zero mark.**

8. Please also note the following:

(a) **Spellings**, grammar, writing style. Failure to attend to these creates a poor impression. Note, especially: society, argument, bureaucracy.

(b) **Foreign words**: Underline (or italicize) these, unless they have passed into regular English.

(c) PLEASE TRY TO AVOID GENDER-SPECIFIC LANGUAGE. Don't write he/him when you could be referring to a woman! You can avoid this problem by using plurals (they/them).