Department of Social Anthropology

SA2002 Handbook

2016/17
AIMS AND OUTCOMES OF UNDERGRADUATE 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 behavior 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 judgment. 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
Ethnographic Encounters explores the emergence of fieldwork practice in social anthropology and reflexively considers the social, methodological and theoretical relations produced through ethnography, and the issues of analyzing and translating concepts in ethnographic writing. Students are guided in preparing, undertaking and writing up their own Ethnographic Encounters project.

Social anthropologists use social relations as the medium as well as the object of their studies, and the module emphasizes the consideration of a researcher’s own part in a social scenario at every step of an ethnographic project from formulation, participant-observation, interview methods, narratives to interpretation and writing-up.

The module follows a narrative of preparing, conducting and analysing a fieldwork project by considering the development of fieldwork practices, new ethnographic subjects and urban anthropology before turning to students’ own fieldwork projects and their interpretation.

This year we have planned an art installation. Details of this art installation will be discussed during our first workshop.

**Assessment:** This kind of teaching and learning emphasis on reflexive thinking and integrating discrete bodies of literature around an important personal experience requires an appropriate form of assessment. Please note: **100% Continuous Assessment. There is no examination.**

**Module convener:** Dr Craig Lind (ctl3). Please address problems to him.

**Lecturers:** Dr Stan Frankland (mcf1), Dr Craig Lind (ctl3), Dr Adam Reed (ader), Professor Christina Toren (ct51)

**Semester:** 2 Credits: 20

**Teaching:** The module is divided into Sections involving lectures, and Films, which are supported by weekly tutorials, and a series of workshops. *Attendance in each component is compulsory.*

**Venues:** Irvine Lecture Theatre
Tutorials: Please check MMS for venues.
Workshops: Irvine Lecture Theatre

**Class hour:** 11am, Monday, Tuesday, Thursday and Friday

**Tutorials:** Small group discussion focused on set readings and analytical tasks. Held weekly in the Department seminar room. *An attendance register will be taken.*

**Workshops:** Working in small groups with whole class in attendance. These may use film excerpts and analytical tasks to discuss and apply issues raised by each Section, or involve viewing a relevant film. Workshops take place in Weeks 2, 3, 5, 7 & 10. *An attendance register will be taken.*

**Assessment:** 100% continuous assessment.

There are FOUR continuous assessment essays for this module, and NO examinations.

Essays 1 and 2 are EACH worth 20% of the overall module assessment, and will assess Sections 1-3. Students must choose questions from DIFFERENT Sections and may therefore only answer ONE question per Section.

A book review will assess weeks 9 and 10. Students are required to submit a review of 1000 words, of either *The Museum at the Top of the World* by Clare Harris or *Purity and Exile* by Lisa Malkki. Both books are available electronically through the library. The Book Review is worth 15%.

Essay 3 is worth 45% of the overall module assessment, and will assess the Ethnographic Encounters project.

- **Essay 1:** 1500 word essay, from questions on EITHER Section 1 OR 2 [20%]
  
  **Deadline:** 23.59 Wednesday 22nd February 2017

- **Essay 2:** 1500 word essay, from questions on EITHER Section 2 OR 3 (noting the restrictions outlined above) [20%]
  
  **Deadline:** 23.59 Sunday 12th March 2017

- **Book Review:** 1000 word review for lectures 9 and 10 [15%]
  
  **Deadline:** 23.59 Friday 14th April 2017

- **Essay 3:** 3000 word Ethnographic Encounters project. [45%]
  
  **Deadline:** 23.59 Friday 5th May 2017

**Online Reading List:** An online reading list is available for this module. [resourcelists.st-andrews.ac.uk](http://resourcelists.st-andrews.ac.uk) It contains key readings for the course including all those necessary for the tutorials. Other readings are available in Short Loan and, in some cases, via MMS.

**Office Hours:** Tutors and lecturers have office hours – these hours will be announced at the first lecture and posted on the relevant lecturer’s door. The open-door availability during office hours is provided as a
helpful support to discuss any issues arising from the Module. These may be especially useful during the ‘Ethnographic Encounters’ project. Please feel free to drop in at these times, or make an appointment by email.
SECTION 1

ENCOUNTERING SOCIAL THEORY: MARX, DURKHEIM AND WEBER

WEEKS 1 & 2

Dr. Craig Lind, ctl3@st-andrews.ac.uk, Room 48, United College (Quad)

Three thinkers are often considered to be the figureheads of modern social analysis: Karl Marx, Émile Durkheim, and Max Weber. Motivated by the upheavals in European social life of the 19th century, each was interested in the question of society and its relation to individual people. The questions motivating all three were: what sort of association is society, and what sustains it? The different theories that they developed have profoundly influenced our ideas about human nature, social relations, work and power. We need to look at their work and familiarise ourselves with their key concepts because most social theories that ethnographers and anthropologists use to understand people and their social lives are derived more or less directly from their work. This is in addition to their usefulness as theorists in their own right.

This section will take us through a broad view of what an encounter with social theory might mean for us as anthropologists and for the sorts of knowledge we can produce. We will focus on the work of Marx, Durkheim and Weber and set their ideas in a broader framework. The aim of this section is, firstly, to outline the key aspects of the work of these three scholars. We will then look at some key themes in anthropology to explore the usefulness of each set of ideas for interpreting ethnographic encounters. We will aim at reaching a working knowledge of some of their foundational ideas in social analysis and their application in ethnographic work to assess the importance of understanding a writer’s theoretical perspective in order to understand their ethnography.

LECTURE 1: INTRODUCING ETHNOGRAPHIC ENCOUNTERS
MONDAY 23rd JANUARY

This first lecture will outline the module narrative, and arrangements for teaching, learning and assessment. It will also introduce the Ethnographic Encounters fieldwork project. Tutorials for this module are held weekly, beginning in Week 1. Please sign up to a tutorial group immediately after this lecture via MMS: https://www.st-andrews.ac.uk/mms/
LECTURE 2: MARX I: ALIENATION – COMMODITY FETISHISM
TUESDAY 24TH JANUARY

This lecture introduces two key notions to the philosophy of Karl Marx and Marxism as a whole: alienation and commodity fetishism. The lecture will examine how these notions may help us understand relations between humans and objects, more particularly material products of human labour. By examining the ethnographic example of industrial mining in Bolivia, we will follow two anthropological approaches based on different readings of Marx (Nash and Taussig) so as to see how theory may be used, and also not so well used, by anthropologists faced with ethnographic realities.

Readings:
- Marx, K. Philosophic and Economic Manuscripts of 1844 (chapter: Estranged Labour)
  Available online: https://www.marxists.org/archive/marx/works/1844/manuscripts/labour.htm
- Lukacs, G. History & Class Consciousness (chapter: The Phenomenon of Reification)
  Available online: https://www.marxists.org/archive/lukacs/works/history/hcc05.htm

LECTURE 3: MARX II: HISTORICAL MATERIALISM – CLASS STRUGGLE
THURSDAY 26TH JANUARY

This lecture will examine Karl Marx’s core theory: historical materialism. We will seek to understand what is meant by the idea that the class struggle is the driving force of history, and will explore Marx’s critique of the political economy and its relevance for understanding social processes. The lecture will focus on two ethnographies of women workers in Malaysia and China respectively, asking to what extent Marx’s approach has been helpful in understanding life and work in these industrial settings.

Readings:
- Marx, K. Theses on Feuerbach, 1845;
  https://www.marxists.org/archive/marx/works/1845/theses/theses.htm
- Marx, K. The 18th Brumaire of Napoleon Bonaparte, 1852 (Chapter: Summary);
  https://www.marxists.org/archive/marx/works/1852/18th-brumaire/
  (chapter: Historical Materialism).
- Ong, A. Spirits of resistance and capitalist discipline: factory women in Malaysia.
LECTURE 4: DURKHEIM: SOLIDARITY – ANOMIE
FRIDAY 27TH JANUARY

This lecture will examine Émile Durkheim’s ideas regarding what holds societies together. We will explore Durkheim’s theory that people in society share the same values and beliefs, or collective representations, and that the collective conscious reinforces these beliefs by shaping and controlling individual behaviour. Key to this model are the notions of solidarity and anomie, to which we will pay particular attention asking to what extent Durkheim’s social theory is a normative vision of society. With this in mind, we examine Durkheim’s theory in relation to two recent anthropological debates: on Tibetan self-immolation and on suicide in different neoliberal contexts.

Readings:


LECTURE 5: WEBER: MEANING – INTENTIONALITY
MONDAY 30TH JANUARY

This lecture will examine Max Weber’s work in relation to the problems of meaning and intentionality. Focusing on the importance placed by Weber on the thinking individual as a core unit of sociological analysis, we will explore the consequences of this emphasis for understanding human societies. By examining the application of this theory by
anthropologists such as Clifford Geertz we will seek to understand the importance and limitations of hermeneutics for anthropology. Returning to the question of work, we will examine Edo’s ethnography on crafting selves in Japanese factories and Yan’s ethnography of women workers in China, as an approach focusing not on the political but rather the moral economy of industrial labour.

**Readings**


**LECTURE 6: VALUE AND PROPERTY**
**TUESDAY 31st JANUARY**

This lecture examines how theories of value and property have been central to anthropological debates. The first part of the lecture will focus on the debate between Lissete Josephides and Marylin Strathern (roughly representing a tension between Feminist-Marxian and Feminist-Weberian approaches to value) as regards women’s labour and alienation in Papua New Guinea. The second part of the lecture will focus on how, on the other hand, Marxian and Durkheimian approaches of value have been fruitfully combined by David Graeber’s utilisation of Marx and Mauss so as to make a provocative new anthropological reading of the Kwakiutl potlatch.

**Readings:**


**FILM: ONKA’S BIG MOKA**

**THURSDAY 2nd FEBRUARY**

Anthropologist, Andrew Strathern, and director, Charlie Nair’s, film, Onka’s Big Moka, documents the rationale and effort involved in organising a large scale ceremonial exchange known as moka. A big-man of the Kawelka people, who live in scattered settlements in the Western Highlands of Papua New Guinea, Onka has been preparing for his moka for five years and he has drawn on all his persuasion and skills as a big-man to amass an impressive and intimidating gift, which, if successful, will bestow lasting renown and prestige on Onka and his clan.

The film documents the importance and management of gardening, pig husbandry and the way in which big-men, like Onka, ‘invest’ in their broad reaching relations with the future aim of calling on them for support in order to make a name for themselves. During the film, Onka’s wife stresses the point that one man alone cannot make a moka; he depends heavily on his ability to draw on the work of others, both men and women. As such, the film gives us an opportunity to think about many of the issues raised in this section of Ethnographic Encounters, such as, the gendered division of labour, the question of alienated labour, the personal intention and motivation of a big-man set against the broader expectations that others have of him within his society.

**WORKSHOP: ENCOUNTERS PAST AND PRESENT I**

**FRIDAY 3rd FEBRUARY**

In this workshop, two honours students who have previously undertaken their own Ethnographic Encounters project will speak about their experience, tips for formulating and conducting a successful project and be available to respond to any questions. In this workshop we will also have a chance to talk about the Art Installation project.
SECTION 2

ETHNOGRAPHIC ENCOUNTERS: I

WEEK 3

Professor Christina Toren ct51@st-andrews.ac.uk, 1st Floor, 71 North Street

LECTURE 1: ETHNOGRAPHIC ENCOUNTERS
MONDAY 6th FEBRUARY

In this lecture we will look into thinking, planning and devising a project. What constitute an ethnographic encounter? How do we understand these encounters and their relations to social life? How can we capture them through observation, participation and narrativization? In particular I want us to reflect what are the implications of these encounters for our identities? As several contributors to a special issue of Anthropology Matters underline ‘The identities that are attributed to us and the roles we are placed in during fieldwork matter - to the people we study, to us, and to the research process’. This has of course wider implications for the production of knowledge. See Anthropology Matters 11 (1), special issue on ‘Fieldwork Identities’:

http://www.anthropologymatters.com/index.php?journal=anth_matters&page=issue&op=view&path%5B%5D=11

In particular the following articles in the volume:

• Hovland, I. ‘Fieldwork Identities’: Introduction.
• Walker, M. ‘Priest, Development Worker or Volunteer?’
• Abimbola, O. ‘Being Similar and Other Identification’
• Pemunta, N. V. ‘Multiple identities’

Also see the classic work by Goffman:


LECTURE 2: METHODS, ETHICS AND DESIGN
TUESDAY 7th FEBRUARY

This lecture will be devoted to thinking about how to go about fieldwork. We will look in particular into some of the theoretical, ethical and pragmatic issues of conducting research. What methods can we use in our encounters? What are the implications for conducting research? What are some of the ethical issues we may have to face?
Consult the special issue of *Anthropology Matters*, 12 (1), ‘Exploring and Expanding the Boundaries of Research Methods’.

http://www.anthropologymatters.com/index.php?journal=anth_matters&page=issue&op=view&path%5B%5D=30

In particular read the following:

- Al Mohammed, H. ‘Epistemology contra methodology’
- Osterhudt, S. R. ‘The Field as Labyrinth’
- Campbell, J. ‘The problems of Ethics’

Also read:

- Melia, M. 2012. ‘Ethics and Ethnography: My Fieldwork Account in a Dundee Meditation Centre’, *Ethnographic Encounters*, 1 (1)
- Venables, E. 2009. ‘If you give me some sexing’, In *Anthropology Matters*, 11, (1)
- Smith, K. 2009. ‘Is a happy anthropologist a good anthropologist?’, In *Anthropology Matters*, 11, (1)

And take a look at anthropologists’ ethical guidelines:

http://www.theasa.org/ethics.htm
http://www.aaanet.org/committees/ethics/ethcode.htm

**LECTURE 3: OBSERVATION, NOTE TAKING AND OTHER WAYS OF CAPTURING THE ENCOUNTERS**

THURSDAY 9TH FEBRUARY

In this lecture we will look at how to capture our encounters. How do we observe? In what ways should we observe the world? How should we write about what we observe? Are there other ways besides note taking and observation that would be better suited for our ethnographic encounters? What about art and other media? This last question would be particularly useful for our art installation’s project in week 11.

- Vănău, I. 2012, ‘The personal darkroom: keeping in touch with family photographs’ In *Ethnographic Encounters*, 2 (1)
- Soderstrom. J. 2010. ‘Ex-combatants at the Polls’, In *Anthropology Matters*, 12 (1)
• Teodoro da Cunha, E. 2010. ‘Images and Research among the Bororo of Mato Grosso, Brazil’, In Visual Anthropology, 23(4): 311-329

WORKSHOP: FORMULATING AN ENCOUNTERS PROJECT I
FRIDAY 10TH FEBRUARY

This is the first of the two workshops devoted to formulating your Ethnographic Encounters project. You will work in small groups and develop ideas and possibilities for your proposed project. We will also cover issues of planning the project work, and questions of the scale and scope in formulating a project. Please come prepared to the workshop having thought of some preliminary ideas.
ANTHROPOLOGICAL ENCOUNTERS

In this part of the module, I will be looking at a number of disparate ways in which contemporary anthropology deals with the changing world in which we all live. By looking at certain subjects on the fringes of the modern discipline, I will hope to show you how almost anything can be anthropological. By taking some old anthropological theories and some interdisciplinary texts, I will attempt to show how they can be revivified and reworked in relation to issues both familiar and strange.

LECTURE 1: THE ANTHROPOLOGY OF FLIP FLOPS
MONDAY 13TH FEBRUARY

In this lecture, we will begin with a simple recycled object. How can we turn this tourist trinket into an object worthy of anthropological investigation? To answer this question, we will watch a short film and frame our understanding of the film in the context of Appadurai’s work on the social life of things.

• Film: Flip Flotsam (Olif & Bateman 2003)

LECTURE 2: CONTEMPORARY MYTHOLOGIES
TUESDAY 14TH FEBRUARY

From the armchair musings of Frazer through to the almost unreadable structuralism of the dreaded Lévi-Strauss, myth has been one of the key topics within the development of social anthropology. This lecture avoids these ‘primitive’ bound theories in favour of Barthes understanding of our own mythological and semiotic systems. Just how myth bound are we? And what role do myths play in our own understanding of the world?
LECTURE 3: THE RITUAL PROCESS REVISITED
THURSDAY 16TH FEBRUARY

Anthropology has always been concerned with ritual activities. Turner’s elaboration of Van Gennep has become almost an intellectual given within the discipline. Ideas of liminality and communitas permeate the anthropological discourse. In this lecture, we revisit these ideas and hone in on his often forgotten concept of the liminoidal


FILM: HELLO PHOTO (NINA DAVENPORT, 1994)
FRIDAY 17TH FEBRUARY

In her startling, exquisitely shot Hello Photo, documentarist Nina Davenport turns the conventions of the travelogue inside out. She takes us to India and abandons us there, leaving us to believe what we see through her eyes. Her movie replicates the experience of
being a traveller and thus a voyeur, of taking in sights without necessarily understanding their meaning. It also raises uncomfortable questions for the ethnographer.

**LECTURE 4: THE ANTHROPOLOGY OF NON-PLACES**
MONDAY 20\(^{th}\) FEBRUARY

Spaces or landscapes of travel and mobility are frequently referred to as being ‘placeless’, ‘abstract’, and ‘ageographical’. In this lecture, we will examine the work of Augé and his characterization of spaces such as airports and shopping malls as ‘non-places’. We will also move beyond this rather dystopian view to look at the heterogeneity and materiality of the social networks bound up with the production of such environments.


**LECTURE 5: THE ANTHROPOLOGY OF PIRATES**
TUESDAY 21\(^{st}\) FEBRUARY

From the swashbuckling of Errol Flynn through to the pantomime of Johnny Depp, the figure of the pirate has remained a potent symbol within the Euro-American imagination. But what is piracy today? How has anthropology looked at the subject? And what can we learn from these encounters?


LECTURE 6: PUNK ANTHROPOLOGY
THURSDAY 23rd FEBRUARY

In the late 1970s, academics began to focus on youth groups that were deemed to be oppositional to the dominant society. Initially, groups such as punks and skinheads were viewed as class based subcultures bonded together by a shared taste in music, fashion and ownership of a unique form of cultural capital. How has this view changed with time and technological transformation?


WORKSHOP: FORMULATING AN ENCOUNTERS PROJECT II
FRIDAY 24th FEBRUARY

This is the second of two Workshops devoted to formulating your Ethnographic Encounters project. You will work in small groups and develop ideas and possibilities for your proposed project. We will also cover issues of planning the project work, and questions of the scale and scope in formulating a project. Please come prepared having made some more decisions about what kind of project your interests and ideas might lead to. You should email your proposed project in advance of this workshop. Everyone in the group should read each other papers and produce comments/questions and ideas. This is all very important to make this workshop truly peer lead.
This part of the course considers what an urban anthropology can bring to ‘classic’ theories of the city. It invites students to consider what an anthropological approach to the city might look like; and whether there can ever be anthropology of the city as opposed to anthropology in the city. Students will be introduced to grand urban theory (debates and historical accounts that seek to grasp the nature of the city as a social phenomenon and describe its processes), but also to urban ethnography and ethnographic descriptions of particular cities. Attention will be paid to the diverse ways of knowing and seeing the city, and to the range of strategies that make identification possible. For example, the tendency of popular and academic commentators to reify the city as a person, to ascribe it with what appears as a coherent character and atmosphere. The course will draw on anthropological and historical studies from many different cities, including my own work in London. As well as lecture room teaching and student reading, the broader implications for students’ upcoming research projects will be explored.

LECTURE 1: THEORIES OF THE CITY
MONDAY 27th FEBRUARY

We shall consider some of the ‘classic’ theories of the city, and what an anthropological perspective can bring to them. Attention will fall on ‘the city’ as abstract category and individuated place; students will be asked to consider its qualities as an artefact and object of knowledge. This includes examining the kinds of historical trajectories ascribed to cities and the kinds of anxieties attempts to know the city produce (such as fears that cities are changing took quickly, that they are too vast and complex ever to know completely). Participants will be encouraged to read grand urban theory with these kinds of questions in mind.

LECTURE 2: ANTHROPOLOGY OF THE CITY
TUESDAY 28TH FEBRUARY

Here we ask: what defines urban anthropology? Is it merely the fact that anthropologists conduct fieldwork in cities or can one begin to consider anthropology of cities? The debate is illustrated by looking at a few examples (Athens, Benares, London) where ethnographic descriptions of cities have been attempted.

• Reed, A. 2002. ‘City of details: interpreting the personality of London’. In Journal of the Royal Anthropological Institute 8: 127-141

LECTURE 3: THE CITY AS PERSON: ANTHROPOLOGY & URBAN SKETCH WRITING
THURSDAY 2ND MARCH

Here we examine the historical relationship between anthropological writing and travel writing, and in particular the development of urban sketch writing, which seeks to approach to know the city as an entity that possesses person-like qualities. Sketch writers claim to be able to describe and capture the city as a whole by paying close attention to what they diagnose as its prevailing personality or character. Participants are invited to consider what this legacy brings to urban theory and to the development of anthropology of the city.

• Madox, FF. 1905. The Soul of London. A survey of a Modern City. JM Dent: London.
FILM: FOREST OF BLISS
FRIDAY 3rd MARCH

Forest of Bliss (1987) by Robert Gardner

This film attempts to take a radical ethnographic film sensibility and apply it to an urban setting. Forest of Bliss is very much in the 'panoramic' film tradition. It seeks to capture the lived experience and understanding that inhabitants and pilgrims have of their sacred city: Banaras [Varanasi]. As such, it offers a nice parallel to the anthropological study and description of cities that we explore in this part of the course.

LECTURE 4: THE CITY AND KINSHIP
MONDAY 6th MARCH

As well as reifying the city as a being or person, people often use it to draw out kin-type relations. As an artefact, the city becomes a substitute for persons and for the divisions that define their relationships to each other. Here we reflect how classical anthropological categories such as gender, personhood and nationhood are reflected in the ways knowledge of cities is generated.

• Donald J. 1999. Imagining the Modern City. The Athlone Press: London [chp 1].

LECTURE 5: COLONIAL AND POSTCOLONIAL CITIES: PLANNING AND MODERNISM
TUESDAY 7th MARCH

Here we consider the ways in which cities have been explicitly constructed as artifacts to demonstrate the power and authority of particular colonial and postcolonial state bodies. The notion that cities can embody political and social ideals, particular knowledge formations, and demonstrate their efficacy is explored through a range of examples (Brasilia, New Delhi, Cairo, Rabat).
lectures

LECTURE 6: CITY AS MAP
THURSDAY 9TH MARCH

We consider cartographic expressions of the city. This includes attempts to know the city through mapping it or through trying to turn it into a map. As well as telling the story of the relationship between perspective, cities and maps, we examine alternative mapping techniques and attempts to subvert the kinds of order maps can impose (with particular reference to Morocco). Drawing on the previous lectures, we also look at the way social memory finds expression in public maps. Finally, we examine other kinds of artifacts generated by the desire to know the city better.

WORKSHOP: MAPPING A CITY & ONLINE ETHNOGRAPHY
FRIDAY 10TH MARCH

In this workshop we will explore further how we come to know cities and develop knowledge about them. In particular, we will focus on the kinds of encounters that cities seem to promote and the technologies by which persons seek to grasp or capture these environments. We will also explore the relationship between urban knowledge and online communities; this will include an examination of the ways knowledge of the city and knowledge of the Internet can intersect, but also a consideration of the issues around conducting online ethnography.

Students will be broken into smaller groups and work on group tasks designed to draw out these aspects further. These will focus on:
1) Issues of spatial proximity and distance in cities
2) Mapping
3) Ideas of cities as persons
4) Virtual cities & online ethnography of the urban

Of course, the workshop will depend on students covering the readings listed in the course booklet; so make sure you do some reading. You should come prepared to talk and take part.

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2-WEEK EASTER VACATION 13/3/2017 TO 24/3/2017
LECTURE 1: TELLING STORIES AND WRITING-UP  
MONDAY 27TH MARCH

What kind of stories do people tell in ethnographic encounters? What kind of narratives do they use? Are rumours valid stories? How do we as anthropologists (retell these stories? What stories can we tell? What devices can we use to tell these stories? Are there any particular methods? What to do about writing up? In this lecture we begin to think about some of the issues an anthropologist confronts in telling stories.

- See also Anthropology Matters (2007, 9 (2, special issue, ‘Writing up and feeling down’ http://www.anthropologymatters.com/index.php?journal=anth_matters&page=issue&op=view&path%5B%5D=15

In particular see the editorial introduction by Ingie Hovland and the following contributions:

- O’Hare, ‘Getting down to writing up’
- Calestani, Kyryakis and Tassi ‘Three narratives of anthropological engagement’
- Matsaert, Ahmed, Hussan and Islam ‘The dangers of writing up’

LECTURE 2: NARRATIVE APPROACHES I: CLINICAL AND ETHNOGRAPHIC APPROACHES TO ILLNESS AND NARRATIVE  
TUESDAY 28th MARCH

In this lecture we consider narrative approaches in medical anthropology which seem to have arisen in part as an attempt to gain access to the views and perspectives of informants. What are some of the advantages of narrative approaches? Does illness pose particular challenges to the use of narrative? We will compare ‘anthropological’ illness narratives and illness narratives as used by medical doctors in clinical settings.

• A similar version of this article is also available from http://www.lse.ac.uk/collections/genderInstitute/pdf/narrating TheSelf.pdf.

Further Reading:
• Csordas, Thomas. 1990. ‘Embodiment as a Paradigm for Anthropology’, Ethos, 18:1. 5-47.

LECTURE 3: HEALTH RUMOURS: CIRCULATION, POLITICS AND MEANINGS
THURSDAY 30TH MARCH

Gossip, rumour, and scandal are ‘classic’ topics in social anthropology. In recent years, the anthropological study of rumours has been deeply invested in health-related rumours, on topics as diverse as HIV infection, avian influenza, the contamination of British beef, and the safety of childhood vaccinations. Classically, anthropologists have argued that rumours, scandals, gossip and the diverse interpretation of their material ‘facts’ can serve a social function in ‘levelling’ status hierarchies. More recent scholarship on the relationship between science and society has moved beyond a ‘functionalist’ understanding of health-related rumours to consider how popular anxieties reveal the complex relationship between citizens and science, risk and trust, and politics and medicine – within a media-savvy, globalised polity. In this class, we draw together two strands of anthropological theory: research on the social construction of ‘risk,’ and research on the social functions of ‘rumours.’ This class will help us rethink and challenge ideas of ‘culture’ and ‘knowledge’ in
health, as we consider how to balance the conflicting demands of ethnographic sensitivity, accessibility, and the concerns of policy-makers.


Further Reading:

**WORKSHOP: PRESENTATIONS**
**FRIDAY 31ST MARCH**

In this week’s class, students will present their practical exercise: the critical examination of an illness/healing narrative that they have collected, recorded, transcribed and analysed. We will return to our discussion of the difference between ‘anthropological’ illness narratives and illness narratives that are used by doctors in clinical settings, and critically assess the movement towards ‘narrative’ approaches in clinical medicine.

Further readings:
- Good, Byron J. 1994. ‘Chapter 3: How Medicine Constructs its Objects’ (pp.65-87 in Medicine, Rationality and Experience. Cambridge: Cambridge University Press. 27
• Monks, Judith A. 2000. ‘Talk as Social Suffering: Narratives of Talk in Medical Settings’. In Anthropology & Medicine 7(1:15-38).
• Skultans, Vieda. 2000. ‘Narrative Illness and the Body’. In Anthropology & Medicine 7(1:5-13).
Malinowski said that “fieldwork consists only and exclusively in the interpretation of chaotic social reality…” (1948, 238. This series of lectures focuses on how anthropologists approach that interpretation once they leave the field. How do anthropologists organise, make sense of, and communicate ethnographic data? Over the next two weeks we will discuss how anthropologists decide what does and doesn’t make it into their ethnographies. We will study the literary techniques anthropologists use to contextualise and interpret their works. We will also consider the importance of reflexivity and position in the interpretation of data.

LECTURE 1: THE FIELD AS AN ANTHROPOLOGICAL PRACTICE
Monday 3rd April

Classically, anthropological accounts are grounded in locations to which specific cultural phenomena become attached. In other words, anthropological accounts describe events that occur in a specific kind of place - the field in which foundational descriptions establish the basis for ongoing discussions in anthropology. The relationship between anthropologist, their chosen field and an idea can be powerful and mutually constitutive; it is difficult, for example, to think about Kula exchange without thinking about Malinowski, functionalism and the Trobriands. Today, we return to the subject of ‘exchange’ to take a look at how these relationships work, what their limitations are, and whether or not they restrict or promote innovation within anthropology. In doing so, we set ourselves a question that will be taken up in the next lecture: where/who does anthropological knowledge come from?

LECTURE 2: REPRESENTATION: WHOSE VOICE AND WHOSE WORDS?
Tuesday 4th April

In 1992, Shrilankan anthropologist, Gananath Obeyesekere, sparked a controversy in anthropology with his response to Marshal Sahlín’s analysis of Hawaiian history, specifically the death of Captain James Cook in Kealakeua Bay, 1779. Taking up the commonly held idea that Cook was mistaken for the Hawaiian god, Lono, Sahlín suggests that Cook/Lono’s appearance, out of season, created a structural cataclysm for Hawaiian islanders so serious that his murder was essential. Obeyesekere’s objection stressed practical logic; his claim was that Hawaiian islanders were not so naive or overwhelmed by the appearance of a white man that they assumed Cook to be a god; rather, Obeyesekere suggests that we need look no further than Cook and his crew’s objectionable behaviour towards Hawaiians to account for the violence they were subjected to. Today, we consider this heated academic argument to think about the terms in which anthropology is written and what constitutes anthropological knowledge.


Further Reading:

LECTURE 3: FROM EXPLANATION TO INTERPRETATION
Thursday 6th April

The Sahlins/Obeyesekere debate raised the question: can an outsider ever really know another culture sufficiently well to write about it accurately? In this lecture we look at the role of interpretation, Geertz’s thick description and the role of contextualisation in anthropological knowledge. We will explore how these techniques present a way to translate our research experience into text. Additionally, we will continue to think about the possibility and limitations of ethnographic authority.

• Álvarez Roldán, A. 2002. ‘Writing ethnography. Malinowski’s fieldnotes on Baloma’. In Social Anthropology. 10:3. 377-393
• Geertz, C. 1973. ‘Thick Description: Toward an Interpretive Theory of Culture’. In Geertz, C. The Interpretation of Cultures. Basic Books

Further Reading:
• Hastrup, K. 1995. ‘The Language Paradox: on the limits of words’ In A Passage to Anthropology: between experience and theory. Routledge.

LECTURE 4: FILM
FRIDAY 7TH APRIL

News from Home – Chantal Akerman
Chantal Akerman, a Belgian filmmaker living in New York, entangles letters from her mother and images of the city in order to explore the idea of home.

LECTURE 5: ETHNOGRAPHICALLY SPEAKING – ETHNOGRAPHY AS GENRE
MONDAY 10TH APRIL

This lecture is an introduction to the idea of representation, and its dual meaning. A representation is an object, image or performance, which “stands for” something else; it is also the act of a political representative. Therefore, in this lecture we will discuss the politics of how anthropologists attempt to represent their fieldwork for an academic audience. What responsibility do we have to the people we researched with, should we attempt to speak for others and can we find a way to present our work which does not disguise its contradictions and complexities.

• Clifford, J. 2012. ‘Feeling Historical’ In Cultural Anthropology. 27:3. 417-426
LECTURE 6: ANTHROPOLOGY AND ART I: INTERPRETATION AND APPROPRIATION
TUESDAY 11TH APRIL

In the following two lectures we think about how art and anthropology are interconnected, and ask if we can learn anything from this relationship. We start with a discussion of Surrealism and its use of African art and anthropological writings about Africa. Were the surrealists appropriating African art or did their work of re-contextualising help anthropologists to understand objects like fetishes and masks in a new way?


LECTURE 7: ANTHROPOLOGY AND ART II
THURSDAY 13TH APRIL

In the last years, many artists have turned to anthropology. Ethnography has become a method in what participatory, site specific and post-colonial art. At the same time, “participative” and experimental research practices are becoming widespread in Anthropology. In this lecture we look at the work of a number of anthropologists and artists who blur the line between the disciplines.
• Bishop, C. 2004 ‘Antagonism and Relational Aesthetics’ In October, 110: pp 51-79

WORKSHOP ON EXPERIMENTAL ANTHROPOLOGY AND RESPONSIBILITY
FRIDAY 14TH APRIL

TBA
LECTURE 1: PREPARING AN ART INSTALLATION
MONDAY 17TH APRIL

In this week we will be working on our end of course Art Installation. Bring your own photographs, audio recordings or videos and join in the discussion on how to make this art installation.

LECTURE 2: PREPARING AN ART INSTALLATION
TUESDAY 18TH APRIL

LECTURE 3: PREPARING AN ART INSTALLATION
THURSDAY 20TH APRIL

LECTURE 4: ART INSTALLATION ST. SALVATOR’S QUAD
FRIDAY 21ST APRIL

In this final lecture you will work on the last details of the Art installation. The art installation will take place at 8:00 pm in Salvator’s Quad.
TUTORIALS

Tutorials are held weekly beginning in Week 1. Please sign up to a tutorial group via MMS: http://www.st-andrews.ac.uk/mms/

TUTORIAL 1

This first tutorial will serve as an introduction to your tutor, to arrangements for tutorials and the 100% continuous assessment basis of this module, and to the Ethnographic Encounters project. Although some way off yet, this tutorial will outline how to go about the formulation of a project. Each tutors hold weekly office hours, and you will be advised of your tutor’s hours and office location in this session. In formulating your project over the coming weeks, students are advised to make use of an opportunity to discuss your ideas on a one to one basis with your tutor. Please take a look at some of the past projects on the Ethnographic Encounters webpage: http://ojs.st-andrews.ac.uk/index.php/SAEE

TUTORIAL 2

Anti-colonial struggles in Africa were in their vast majority led by Marxist-Leninist groups and parties. Examining two ethnographies, this tutorial asks to what extent is Marx’s theory of the social an adequate perspective for analysing these struggles, especially as it regards the way in which they involved a dialogue between “tradition” and “modernity”.


TUTORIAL 3

To what extent can Marx’s, Weber’s and Durkheim’s theories of the social help us understand gender-related issues? This tutorial examines the question in relation to prostitution or sex work in two distinct ethnographic settings.

Readings:


TUTORIAL 4

This tutorial will be a chance to discuss further some of your ideas for your ethnographic encounters project. In particular it will be helpful to through about the methods, ethics and
design as well as notes taking, observation and other ways of capturing ethnographic encounters.

Please come prepared to talk about some of the aspects of your project.

- Vânău, I. (2012), ‘The personal darkroom: keeping in touch with family photographs’ in Ethnographic Encounters, 2 (1)

TUTORIAL 5

The Anthropology of Trash

Many moons ago, in her seminal book Purity and Danger (1966), Mary Douglas raised the idea of ‘dirt as matter out of place’. Although Douglas’s work on ritual cleanness and uncleanness is now long out of date, the purpose of this tutorial is to reconsider her general point in relation to the political ecology of trash. Is garbage simply everyday matter out of place? Whose place are we thinking of? Is my trash your treasure?


TUTORIAL 6

The Anthropology of Disgust

I am disgusted by the execution videos released by the Islamic State. The smell of mussels disgusts me. I find the casual racism of the Bongo Ball quite disgusting. What is this sense of disgust that seems to unit three unrelated matters? How do we turn our feelings of disgust towards other people? In this tutorial, the idea is to think about how anthropology approaches this vague yet powerful emotional response.


TUTORIAL 7

In this tutorial we set out to examine further the ways in which cities are approached and known, both as abstract entities and particular places. Through a discussion of two readings I hope that we can draw out an anthropological contribution to urban knowledge. Our
debate should be grounded in group reflection upon our own knowledge of individual cities [students should come prepared to talk about cities they know]. First reading: read the classic essay by Simmel ‘The metropolitan and mental life’. This piece illustrates a common starting point for urban theory; it is premised on the assumption of a movement from countryside to city [approaching the metropolis from the outside]. While reading this essay, try to think about your own entries into cities, in particular those moments when you have approached them for the first time [perhaps on holiday]. Second reading: read the article by Reed ‘City of details: interpreting the personality of London’. Here, the author is dealing with subjects [walking tour guides] who already conceive themselves within the city and seek to know it in a ‘better’ manner than other inhabitants [approaching the metropolis from the inside]. While reading this piece, try to think about your knowledge of a familiar city [you may not have lived in a city, but you may visit one regularly or have strong impressions of a place from television, literature and film] and how it relates to other ways of knowing that place.


**TUTORIAL 8**

In this tutorial we will focus on the ways in which cities have been linked to political economy and been seen to embody social ideals. Students should reflect upon the ideological claims attached to the practice of urban planning and [re] construction, with particular reference to colonialism and the emergence of the post---colonial state.


**TUTORIAL 9**

This tutorial will provide a further chance to voice details, sketches and episodes from your own Encounters project, to see in each case what kinds of anthropological story might emerge and how we might go about telling it. Students are at various stages within their encounters, and the format of this tutorial will make it useful irrespective of what phase of a project has been reached. It may be useful in this session to work in smaller groups to discuss common issues arising from the particular stage reached with a project. Please come prepared to talk about some aspect of your project and having thought about how anthropologists go about telling stories to describe and convey the social world encountered around us.

- Patterson, Sophie. 2012. ‘Bagpipes and Busking: Selling Yourself, Selling the City’, In Ethnographic Encounters, 1
• Hardt, K., 2012. ‘Dietary choices as reflective responses to modern food practices: vegetarian, vegan and low meat eating students in St Andrews’, in Ethnographic Encounters, 3:1
  http://ojs.st-andrews.ac.uk/index.php/SAEE/article/view/552/491
• Hildred, B. 2012. ‘The Illusive Local’: Abandoning the Student Local Dichotomy in St Andrews’ in Ethnographic Encounters, 2:1

TUTORIAL 10

In this tutorial we consider anthropology as a way of doing and a way of writing and we consider the position of the anthropologist in the creation of anthropological knowledge. Obeyesekere’s admonishment of Sahlins account of Cook’s death has wide reaching implications for anthropology; can an outsider really claim to understand and explain another culture? Similarly, how convincing is Obeyesekere’s claim that he is better able to understand the motivations of Hawaiian islanders living in the late 1770s, given that he is a Srilankan contemporary of Sahlins?


TUTORIAL 11

In this tutorial we take time to think about the art of anthropology. As we prepare for our art installation on Friday we consider the question of representation and ask, should anthropology ‘explain’, ‘describe’, or ‘evoke’ cultural meaningfulness? Perhaps its not so simple and anthropological research demands that our writing embody something else? Bring in a photograph, a drawing, advertisement, short phrase, song lyric or an item (preferably something that is reasonably familiar) and be prepared to discuss why it is meaningful or significant. What gives it its meaning or significance?

ESSAY QUESTIONS

NB: 100% Continuous Assessment. There are FOUR continuous assessment essays for this module, and NO examinations.

*Please treat these deadlines as the latest times by which Essays are due. Please also feel free to submit your work ahead of these deadlines.*

Essays 1 and 2 are EACH worth 20% of the overall module assessment, and will assess Sections 1-3. Students must choose questions from DIFFERENT Sections and may therefore only answer ONE question per Section.

A book review will assess weeks 9 and 10.


Both books are available electronically through the library.

The Book Review is worth 15%.

Essay 3 is worth 45% of the overall module assessment, the Ethnographic Encounters project.

- Essay 1: 1500 word essay, from questions on EITHER Section 1 OR 2 [20%]
  Deadline: 23.59 Wednesday 22nd February 2017
- Essay 2: 1500 word essay, from questions on EITHER Section 2 OR 3 noting the restrictions outlined above [20%]
  Deadline: 23.59 Sunday 12th March 2017
- Book Review: 1000 word review for lectures 9 and 10 [15%]
  Deadline: 23.59 Friday 14th April 2017
- Essay 3: 3000 word Ethnographic Encounters project. [45%]
  Deadline: 23.59 Friday 5th May 2017
1. “The economy is the driving force of society”. Critically evaluate this statement and support your answer with ethnographic examples.

- Marx, K. Philosophic and Economic Manuscripts of 1844 chapter: Estranged Labour
- Lukacs, G. History & Class Consciousness chapter: The Phenomenon of Reification Available online: https://www.marxists.org/archive/lukacs/works/history/hcc05.htm

You are encouraged to draw on other readings from lectures and tutorials in this section

Or

2. Weber’s theory of intentionality and Durkheim’s theory of solidarity and anomie are central to the way in which each understands social relations. In what way do Weber and Durkheim’s theories differ? Discuss using ethnographic examples to support your answer.


You are encouraged to draw on other readings from lectures and tutorials in this section
QUESTIONS FOR SECTION 2

3. Write an anthropological analysis on any ritual event that you have participated in during your time at St Andrews.

QUESTIONS FOR SECTION 3

4. The task of the urban anthropologist should be to explore the 'imaginative' relationship between people and their city. Discuss.


But also be sure to cover other readings in relevant sections of course; especially readings set for tutorial.

5. Colonial and postcolonial political regimes are often vitally grounded in a conception of urban space. Discuss.


But also be sure to cover all other readings in relevant sections of course; especially readings for lectures 5 & 6

A book review will assess weeks 9 and 10.

Both books are available electronically through the library
HINTS ON WRITING ESSAYS

Please note the following key points:
Essays should be typed and submitted via MMS (https://www.st-andrews.ac.uk/mms/)

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.

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).


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).

Referencing:

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 tests 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:

Edited Collection:
Chapter in edited collection:

Journal article:

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.


Article available electronically at: [http://www.nationalreview.com/20nov00/miller112000.shtml](http://www.nationalreview.com/20nov00/miller112000.shtml).

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).