# ANTH 2667: The Anthropology of Religion



Picture 1: Sommers, Jack. "Australian Church Goes Viral With Signs About Gay Rights And Asylum Seekers." The Huffington Post UK, July 8, 2014.

## UNIT OUTLINE

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|---|---|
| **School** | School of Social and Political Sciences |
| **Department** | Anthropology |
| **Unit of Study** | ANTH 2667 |
| **Coordinator** | Ryan Schram |
| **Office** | Mills 169 (A26) |
| **Email** | ryan.schram@sydney.edu.au (Expect a reply within 24 hours.) |
| **Consultation hours** | Wednesdays 1–2 p.m., Thursdays 9–10 a.m., or by appointment. |

## READ YOUR UNIT OF STUDY OUTLINE. IT HELPS!

This Unit of Study Outline MUST be read in conjunction with the Faculty of Arts and Social Sciences Student Administration Manual (http://sydney.edu.au/arts/current_students/student_admin_manual.shtml) and all applicable University policies.

In determining applications and appeals, it will be assumed that every student has taken the time to familiarise themselves with these key policies and procedures.

## KNOW YOUR UNIT COORDINATORS. THEY CAN HELP!

Unit coordinators are listed on undergraduate and postgraduate coursework semester timetables, and can be consulted for help with any difficulties you may have.

Unit coordinators (as well as the Faculty) should also be informed of any illness or other misadventure that leads students to miss classes and tutorials or be late with assignments.

# KEY INFORMATION ABOUT THIS UNIT

## UNIT DESCRIPTION

This Unit will examine various ways anthropologists have theorised religious belief and practice, and we will challenge these ideas by looking at the vast diversity of religious forms. Starting with the major theories of Durkheim, Weber and others, the Unit will focus on what anthropologists have identified as the key elements of religious forms cross-culturally. It will also look at debates around these ideas. Special emphasis will be put on the continuing salience of religious ideas and identities in modernity.

## HOW THIS CLASS WORKS

This class is based on a weekly cycle we will follow for the whole semester. The steps in the weekly cycle are:

- *Read* the required readings (and, if you want to know more, read recommended readings)
- *Think* about what they say and what you think of them.
- *Write* something about what you've read.
- *Eat some brain candy*. Explore the topic of the week through new media, and see how the week's issues enter into contemporary cultures.
- *Ask* questions, *discuss*, and *listen* in lecture and tutorial.
- *Receive* feedback from me about your ideas.
- *Research*, or keep seeking out new ideas and new information towards your main interests.
- Lather, rinse, repeat…

By completing this cycle each week, you can be sure that each week builds to the next, and by the end you will have constructed an edifice of knowledge rather than collected bits and pieces of information. Also, since this class has one major research project, keeping in sync with the class will also you plan and complete the project.

In this class, there are not many required readings. Although I don't expect you to spend much time on the required reading each week, I do expect everyone to **do something for this class every week** and **do something toward your own research goal every week** for the whole semester.

## LEARNING OUTCOMES

The purpose of the unit is to examine religion and its relationship to social life. Arguably the study of religion has been part of anthropology since its founding, but anthropologists are skeptical of claims that religion is universal. Religious ideas, practices and symbols have been analyzed from a variety of competing perspectives. Nothing about this topic is certain or uncontroversial. Thus, students need to acquire more than mere familiarity with scholars arguments and ideas. They should also develop their own critical perspective on them. In this sense, the overall aim of this unit is to help students participate in the debates within this subfield of anthropology and the larger conversations of which these are one part.

There are no right answers in this class. Everything in this class is based on someone's interpretation. To learn about religion is, then, to learn how to make your own interpretation, explain it to someone else, and to listen to a perspective with which you may not agree. Students have to develop their own relationship to what scholars say about religion by reflecting critically on their perspectives and assumptions, and considering questions from many points of view.

Also, the writing assignments in this class will help students develop their capacity to create new ideas by seeking out new information on their own. In this sense, the research project, the weekly writings, and the class discussions all come together to help students learn to think for themselves and to think critically about their own knowledge.

## LEARNING STRUCTURE

This unit consists of one 100-minute lecture and two (maybe three) 50-minute tutorials. Students are required to attend the lecture and to attend one tutorial every week. Starting in Week 2, students should attend the tutorial to which they have been assigned and continue to attend that session for the rest of the semester.

## READINGS

There are two readers, but only one is required. The other is recommended. I have provided the readings for this unit in a slightly different way than I have in the past, and somewhat differently than other anthropology units. Each week has one or more common readings, as noted in the weekly plan below (see "Weekly plan"). The first is always required for everyone, as is the second in some weeks. These required readings are available in a unit reader, and on eReserve, with only a few exceptions. Occasionally, there is a required online reading or video. I will post links to this on the unit's web sites (see "Online components"). The other listed readings are all recommended, indicated with an asterisk (*). These are available in a second, recommended, reader. They are also on eReserve and, where online copies are not available, on 2-hour loan in Fisher Library. This is to give each student the choice of how many readers to buy. Each student is required to ensure they have access to the required readings, so please ask the lecturer or a librarian if you are not sure how to get the assigned readings.

## ONLINE COMPONENTS

This unit requires regular use of the University's Learning Management System (LMS), also known as Blackboard Learn. You will need reliable access to a computer and the Internet to use the LMS. We will be using the LMS to submit weekly writings in a drop box for the week, the research project components each have their own drop boxes. I will be using the LMS to write personalized feedback on your work. The easiest way to access LMS sites is to go to the URL http://elearning.sydney.edu.au/ and log in with your Unikey and password. You may also find it useful to access Ryan's independently-operated teaching site for this unit at

http://anthro.rschram.org/2667. This site is for your reference. Many of the lecture notes and other supplemental materials will be posted here. It is, however, not required for this class. There is further information about the online resources below.

## ASSESSMENTS

There are two types of assessment in this unit. The first is a weekly writing assignment in which you submit a short response to the week's topic, question or issue. You submit this on the class LMS ("Blackboard") site each week **before lecture on Wednesdays at 11:59 p.m.** The second type consists of components of a semester-long, independent research project, culminating in a final essay in which you present a problem, discuss a research question which emerges from it, answer it with your own answer, and explain and argue for your answer. All these assignments are also due before lecture, on a Wednesday at 11:59 p.m. More information about the assessments can be found below.

## OTHER POLICIES AND PROCEDURES RELEVANT TO THIS UNIT

There are further details about this unit, the assignments, grading and extension policies and other important information below. The Faculty's Student Administration Manual is available for reference at the Current Students section of the Faculty Website (http://sydney.edu.au/arts/current_students/). Most day-to-day issues you encounter in the course of completing this Unit of Study can be addressed with the information provided in the Manual. It contains detailed instructions on processes, links to forms and guidance on where to get further assistance.

## TABLE OF CONTENTS

## ASSESSMENTS AT-A-GLANCE

| Assessment item | Due | Length | Weight |
| --- | --- | --- | --- |
| Weekly writings | Wednesdays 11:59 p.m., Weeks 2-12 | ~100 words each | 20% |
| Topic statement | 15 April, 11:59 p.m. | 200 words | 10% |
| Progress report | 29 April, 11:59 p.m. | 300 words | 15% |
| Thesis statement and outline | 20 May, 11:59 p.m. | 500 words | 15% |
| Final paper | 11 June at noon | 3000 words | 40% |

# WEEKLY PLAN

## I. Defining religion

**05.03**    **Why is religion interesting and problematic?**

We will discuss the unique weekly cycle this class follows, the assignments, and the research project. We will also share ideas about why religion is *interesting* and *problematic*.

**12.03**    **Bring an example of a religious practice you would like to know more about.**

Read:    Unit outline and assignments, Durkheim*

Write:    Describe an example of a religious practice, and how you learned about it.

Research:    Tutorials will **meet in Fisher Library** this week for a library lab session.

**19.03**    **Why do so many, perhaps all, cultures have religions?**

Read:    Douglas, Ortner

Write:    State your answer to the question of the week, and explain your position using examples and reasoning.

Research:    This is a good time to **browse the stacks**. Read widely in several topic areas, and find out what you are curious about.

**26.03**    **Why would someone join a religious commune?**

Read:    Palmer

Write:    State your answer to the week's question, and explain your position using examples and reasoning.

Research:    By now, it would be good to have found one or more **detailed ethnographies (p. 6)** on your topic. Consult with Ryan if you want some ideas.

## II. Religion and the economy

**02.04**    **Protestant theology created Western modernity.**

Read:    Haynes, Robbins, Robbins*, Cannell*

Write:    Discuss the following: Each of these readings presents Christianity in relation to personhood. What do the authors claim about this? What was their best evidence for their claims?

**09.04**    **Classes cancelled for Christian-Jewish syncretic festivals.**

**16.04**    **Religion is the opiate of the masses, or religious ideas give legitimacy to the social order and power structure.**

Read:    Rudnyckyj, Wiegele, Cahn*

Write:    Agree or disagree with this week's claim. Explain your reasoning and reflect on the facts you take from Rudnyckyj, Wiegele, and your own reading.

Research:    Topic statement due on **Wednesday, 11:59 p.m.**

## III. Enchantments

**23.04**    **Why do people pray for health in West Africa?**

Read:    Omenyo, Meyer*, Jorgensen*, Werbner*

Write:    Give one question and one observation about 'spiritual warfare'.

Research:    What is the main question - the *why question* - you want to ask? How many different ways can it be answered?

**30.04**    **Witchcraft and sorcery are out of control in PNG.**

Read:    Jorgensen, Wesch*, Schram*

Write:    Reject or defend the above thesis. Propose some possible solutions and discuss the pros and cons of them.

Research:    Progress report due on **Wednesday, 11:59 p.m.**

**07.05**    **You can learn to be possessed.**

Read:    Luhrmann, and watch Deren online

Write:    Give one question and one observation about 'hearing God' and other Vineyard practices.

Research:    Start reading the **'feed forward' papers** and consider how you would advise the authors to make their claims stronger.

## IV. Religion and public life

**14.05**    **The world is getting more secular. Some conservatives just haven't caught up.**

Read:    Deeb, Mahmood*, Harding*, Brenner*

Write:    Why do we see an apparent increase in 'public piety' in late modernity, both in the US and the Islamic world?

Research:    **Writing workshop** in tutorial.

| 21.05 | **Liberal democracies must outlaw blasphemy in order to promote tolerance.** |
|---|---|
| Read: | Keane, Weill* |
| Write: | Take a stand on this week's claim and discuss your reasons based on the readings and other facts you have found. |
| Research: | Thesis statement and paper outline due **on Wednesday, 11:59 p.m.** |

| 28.05 | **Religion can change the world.** |
|---|---|
| Read: | Hertzberg, Adams* |
| Write: | Take a stand on the claim that religious movements, political or not, produce greater social change than secular political activism. |
| Research: | **Writing workshop** in tutorial. |

| 04.06 | **To be revealed...** |
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| 11.06 | **Final paper due on 11 June.** |
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# UNIT READINGS

## REQUIRED READINGS

Deeb, Lara. 2009. "Piety Politics and the Role of a Transnational Feminist Analysis." Journal of the Royal Anthropological Institute 15: S112–26.

Deren, Maya, Cherel Ito, and Teiji Ito. ca. 1947–1954. Divine Horsemen: The Living Gods of Haiti. Documentary. http://youtu.be/2YIO_dxyJio?t=1m27s.

Douglas, Mary. 2002 [1966]. "The Abominations of Leviticus." In Purity and Danger: An Analysis of the Concepts of Pollution and Taboo, 51–71. London: Routledge.

Haynes, Naomi. 2012. "Pentecostalism and the Morality of Money: Prosperity, Inequality, and Religious Sociality on the Zambian Copperbelt." Journal of the Royal Anthropological Institute 18 (1): 123–39. doi:10.1111/j.1467–9655.2011.01734.x.

Hertzberg, Michael. 2014. "The March of the Monks: On the Political Repertoire of Buddhist Monks in Sri Lanka and Myanmar." In The Great Diversity: Trajectories of Asian Development, edited by Christopher M. Dent and Camilla Brautaset, 103–16. Wageningen, Netherlands: Wageningen Academic Publishers.

Jorgensen, Dan. 2014. "Preying on Those Close to Home: Witchcraft Violence in a Papua New Guinea Village." The Australian Journal of Anthropology [Early View]. doi:10.1111/taja.12105.

Keane, Webb. 2009. "Freedom and Blasphemy: On Indonesian Press Bans and Danish Cartoons." Public Culture 21 (1): 47–76. doi:10.1215/08992363–2008–021.

Luhrmann, Tanya M. 2004. "Metakinesis: How God Becomes Intimate in Contemporary U.S. Christianity." American Anthropologist 106 (3): 518–28. doi:10.1525/aa.2004.106.3.518.

Omenyo, Cephas. 2011. "New Wine in an Old Wine Bottle?: Charismatic Healing in the Mainline Churches in Ghana." In Global Pentecostal and Charismatic Healing, edited by Candy Gunther Brown, 231–50. Oxford: Oxford University Press.

Ortner, Sherry B. 1973. "Sherpa Purity." American Anthropologist 75 (1): 49–63. doi:10.2307/672339.

Palmer, Susan J. 2010. "The Twelve Tribes: Preparing the Bride for Yahshua's Return." Nova Religio: The Journal of Alternative and Emergent Religions 13 (3): 59–80. doi:10.1525/nr.2010.13.3.59.

Robbins, J. 1998. "Becoming Sinners: Christianity and Desire among the Urapmin of Papua New Guinea." Ethnology 37 (4): 299–316. doi:10.2307/3773784.

Rudnyckyj, Daromir. 2009. "Market Islam in Indonesia." Journal of the Royal Anthropological Institute 15: S183–201. doi:10.1111/j.1467–9655.2009.01549.x.

Wiegele, Katharine L. 2013. "Reframing Suffering and Success through the El Shaddai Movement of the Philippines." Asia-Pacific Social Science Review 5 (2): 66–88. http://ejournals.ph/index.php?journal=dlsu-apssr&page=article&op=view&path%5B%5D=6741.

## RECOMMENDED READINGS

Brenner, Suzanne. 1996. "Reconstructing Self and Society: Javanese Muslim Women and 'the Veil.'" American Ethnologist 23 (4): 673–97. doi:10.1525/ae.1996.23.4.02a00010.

Adams, Brad. Burma--Crackdown: Repression of the 2007 Popular Protests in Burma. Human Rights Watch. New York, December 2007. http://www.hrw.org/sites/default/files/reports/burma1207web.pdf.

Cahn, Peter S. 2006. "Building Down and Dreaming Up: Finding Faith in a Mexican Multilevel Marketer." American Ethnologist 33 (1): 126–42. doi:10.1525/ae.2006.33.1.126.

Cannell, Fenella. 2005. "The Christianity of Anthropology*." Journal of the Royal Anthropological Institute 11 (2): 335–56. doi:10.1111/j.1467–9655.2005.00239.x.

Durkheim, Emile. 2008 [1912]. "The Elementary Forms of the Religious Life." In A Reader in the Anthropology of Religion, edited by Michael Lambek, 34–47. Malden, Mass.: Blackwell Publishing.

Harding, Susan. 1991. "Representing Fundamentalism: The Problem of the Repugnant Cultural Other." Social Research 58 (2): 373–93.

Jorgensen, Dan. 2005. "Third Wave Evangelism and the Politics of the Global in Papua New Guinea: Spiritual Warfare and the Recreation of Place in Telefolmin." Oceania 75 (4): 444–61.

Mahmood, Saba. 2001. "Rehearsed Spontaneity and the Conventionality of Ritual: Disciplines of Ṣalat." American Ethnologist 28 (4): 827–53. doi:10.1525/ae.2001.28.4.827.

Meyer, Birgit. 1998. "'Make a Complete Break with the Past.' Memory and Post-Colonial Modernity in Ghanaian Pentecostalist Discourse." Journal of Religion in Africa 28 (3): 316–49. doi:10.2307/1581573.

Robbins, Joel. 2001. "God Is Nothing but Talk: Modernity, Language, and Prayer in a Papua New Guinea Society." American Anthropologist, New Series, 103 (4): 901–12.

Schram, Ryan. 2010. "Witches' Wealth: Witchcraft, Confession, and Christianity in Auhelawa, Papua New Guinea." Journal of the Royal Anthropological Institute 16 (4): 726–42. doi:10.1111/j.1467–9655.2010.01650.x.

Weill, Nicolas. 2006. "What's in a Scarf?: The Debate on Laïcité in France." French Politics, Culture & Society 24 (1): 59–73.

Wesch, Michael. 2007. "A Witch Hunt in New Guinea: Anthropology on Trial." Anthropology and Humanism 32 (1): 4–17. doi:10.1525/ahu.2007.32.1.4.

## BOOKS ABOUT RELIGION

These books are on 2-hour loan in Fisher Library. They may be useful for a general orientation to the field.

Bowie, Fiona. 2006. The Anthropology of Religion: An Introduction. Hoboken, N.J.: John Wiley & Sons.

Kunin, Seth Daniel, and Jonathan Miles-Watson. 2006. Theories of Religion: A Reader. New Brunswick, N.J.: Rutgers University Press.

Lambek, Michael. 2001. A Reader in the Anthropology of Religion. Hoboken, N.J.: John Wiley & Sons.

Pals, Daniel L. 1996. Seven Theories of Religion. Oxford: Oxford University Press.

_____. 2006. Eight Theories of Religion. Oxford: Oxford University Press.

# STARTING POINTS FOR YOUR RESEARCH

For your research project, you should choose a topic that you would like to learn more about, and is related to religion as a cross-cultural and diverse phenomenon. This can seem a little daunting, but there are a lot of books written by anthropologists who have worked all over the world, in many different cultures, and with people who are part of many different religious traditions both large and small. Below are several highly recommended starting points. These books are in the Fisher Library two-hour loan collection. This list is somewhat selective; you are not limited to what is here. If you have a specific place, community or tradition that you want to explore, and you are having trouble finding a good starting point, you should immediately email Ryan for advice. (Librarians are also good sources of research help too!)

Asad, Talal. 1993. Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam. Baltimore, Md.: The Johns Hopkins University Press.

Austin-Broos, Diane J. 1997. Jamaica Genesis: Religion and the Politics of Moral Orders. Chicago: University of Chicago Press.

Boddy, Janice. 1989. Wombs and Alien Spirits: Women, Men, and the Zar Cult in Northern Sudan. Madison, Wisc.: The University of Wisconsin Press.

Booth, Wayne C., Gregory G. Colomb, and Joseph M. Williams. 2009. The Craft of Research, Third Edition. Chicago: University of Chicago Press.

Brightman, Robert. 1993. Grateful Prey: Rock Cree Human-Animal Relationships. Berkeley, Calif.: University of California Press.

Brown, Candy Gunther. 2011. Global Pentecostal and Charismatic Healing. Oxford: Oxford University Press.

Brown, Karen McCarthy. 2011. Mama Lola: A Vodou Priestess in Brooklyn. 3rd rev. ed. Berkeley, Calif.: University of California Press.

Burridge, Kenelm. 1969. New Heaven, New Earth: A Study of Millenarian Activities. New York: Schocken Books.

Chua, Liana. 2012. The Christianity of Culture: Conversion, Ethnic Citizenship, and the Matter of Religion in Malaysian Borneo. Basingstoke, Eng.: Palgrave Macmillan.

Deeb, Lara. 2008. An Enchanted Modern: Gender and Public Piety in Shi'i Lebanon. Princeton, N.J.: Princeton University Press.

Elisha, Omri. 2011. Moral Ambition: Mobilization and Social Outreach in Evangelical Megachurches. Berkeley, Calif.: University of California Press.

Geertz, Clifford. 1971. Islam Observed: Religious Development in Morocco and Indonesia. Chicago: University of Chicago Press.

Harding, Susan Friend. 2000. The Book of Jerry Falwell: Fundamentalist Language and Politics. Princeton, N.J: Princeton University Press.

Keane, Webb. 2007. Christian Moderns: Freedom And Fetish in the Mission Encounter. Berkeley, Calif.: University of California Press.

Lambek, Michael. 1981. Human Spirits: A Cultural Account of Trance in Mayotte. Cambridge: Cambridge University Press.

Luhrmann, T. M. 2012. When God Talks Back: Understanding the American Evangelical Relationship with God. New York: Knopf.

Makley, Charlene E. 2007. The Violence of Liberation: Gender and Tibetan Buddhist Revival in Post-Mao China. Berkeley, Calif.: University of California Press.

Marshall, Ruth. 2009. Political Spiritualities: The Pentecostal Revolution in Nigeria. Chicago: University of Chicago Press.

Mayblin, Maya. 2010. Gender, Catholicism, and Morality in Brazil: Virtuous Husbands, Powerful Wives. Basingstoke, Eng. Palgrave Macmillan.

McIntosh, Janet. 2009. The Edge of Islam: Power, Personhood, and Ethnoreligious Boundaries on the Kenya Coast. Durham, N.C.: Duke University Press.

Myerhoff, Barbara G. 1976. Peyote Hunt: The Sacred Journey of the Huichol Indians. Ithaca, N.Y.: Cornell University Press.

Ortner, Sherry B. 1989. High Religion: A Cultural and Political History of Sherpa Buddhism. Princeton, N.J.: Princeton University Press.

Robbins, Joel. 2004. Becoming Sinners: Christianity and Moral Torment in a Papua New Guinea Society. Berkeley, Calif.: University of California Press.

Romberg, Raquel. 2003. Witchcraft and Welfare: Spiritual Capital and the Business of Magic in Modern Puerto Rico. Austin, Tex.: University of Texas Press.

Rudnyckyj, Daromir. 2011. Spiritual Economies: Islam, Globalization, and the Afterlife of Development. Ithaca, N.Y.: Cornell University Press.

Stromberg, Peter G. 1993. Language and Self-Transformation: A Study of the Christian Conversion Narrative. Cambridge: Cambridge University Press.

Tomlinson, Matt. 2009. In God's Image: The Metaculture of Fijian Christianity. Berkeley, Calif.: University of California Press.

Werbner, Richard. 2011. Holy Hustlers, Schism, and Prophecy: Apostolic Reformation in Botswana. Berkeley, Calif.: University of California Press.

Wiegele, Katharine L. 2004. Investing in Miracles: El Shaddai and the Transformation of Popular Catholicism in the Philippines. Honolulu, Haw.: University of Hawaii Press.

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## FURTHER INFORMATION ABOUT THIS UNIT

### ONLINE COMPONENTS CONTINUED

There is more than one way to access the LMS for this class. The easiest way to access is to go to the URL http://elearning.sydney.edu.au/ and log in with your Unikey and password. You can also go through MyUni (click on the 'MyUni' link on the university home page, http://sydney.edu.au or link directly to the service at https://myuni.sydney.edu.au/. There is a 'Blackboard LMS' icon in the QuickLaunch window on the left hand side of the screen.

If you have any difficulties logging in or using the system, visit the Student Help area of the LMS site, http://sydney.edu.au/elearning/student/help/.

### Mobile Learn

You can also access your LMS sites via the Sydney Uni App for iPhone and Android. The full set of features available on the mobile app for the University LMS can be found in detail in this PDF document: Features in the mobile App for the University LMS (PDF)

To download the University of Sydney mobile app directly to your phone or mobile device you need to be able to access the marketplace associated with your device's operating system.

- The iTunes store on your iPhone/iPod touch or iPad
- Play Store or the Android Marketplace (depending on the phone's OS)

- BlackBerry App World(r) on your BlackBerry(r) smartphone device
- Palm App Catalog on your HP webOS device
- Once you are at the marketplace or app store:
- Search for University of Sydney
- Install the app
- Open the app and click on the icon 'Bb Learn' to access the LMS
- Login to the LMS with your UniKey and password.
- Important: due to the limitations of mobile devices you cannot submit assignments using the assignment tool. You should not complete graded tests (quizzes) using your mobile device due to the possibility of Internet drop out.

The University's Privacy Management Plan governs how the University will deal with personal information related to the content and use of its web sites. See http://sydney.edu.au/privacy.shtml for further details.

## ASSESSMENTS CONTINUED

In this class, I am assigning two kinds of written work. The first is a weekly writing assignment submitted on the LMS (Blackboard) every week before lecture on Wednesdays at 11:59 p.m. These assignments are meant to help you develop your thinking process. They are not graded. You get a point for submitting a genuine attempt on time. Some of the topics and claims we discuss in this class will seem very bold. You may not want to state your own view on them, or may not know exactly what you want to say. Remember that these weekly writings are 'progress assessments' - they are meant to give you credit for keeping in sync with the Weekly Cycle and pushing yourself (see "How this class works"). Similarly, the research assignments allow you to show me your progress. Each of these have specific grading criteria in the assignment instructions online. Only the final essay, however, is a 'product assessment' where I will be grading you on the final, polished product. Here too, though, I will not be looking for mastery of expert knowledge, but the strength of the argument you built over the course of the semester. The final essay should have:

- a clearly stated and relevant thesis which answers a question,
- a developed argument and reasoning which supports this claim,
- evidence and examples which support and substantiate the claim, showing that you've explored facts and ideas in detail, and
- prose which explains and clarifies the ideas and arguments.

and will be graded accordingly to how well it measures up in each of these areas. We will discuss these assessment forms extensively in class, so feel free to ask questions.

## ASSESSMENT CRITERIA

The grading criteria for the research process assignments are explained in the instructions for each assignment. The weekly writing assignments are not graded; you receive credit for submitting a genuine attempt on

time, before lecture. This unit uses standards referenced assessment for award of assessment marks. Students' assessment will be evaluated solely on the basis of students' achievement against criteria and standards specified to align with learning outcomes. For reference to criteria and standards, please consult the grade descriptors for at SSPS at http://sydney.edu.au/arts/sociology_social_policy/undergrad/assessment.shtml

## SUBMISSION OF WRITTEN WORK

### Compliance statements

All students are required to submit an authorised statement of compliance with all work submitted to the University for assessment, presentation or publication. A statement of compliance certifies that no part of the Work constitutes a breach of Academic Dishonesty and Plagiarism Policy.

The format of the compliance statement will differ depending on the method required for submitting your work (see "Assessment submission"). Depending on the submission method, the statement must be in the form of: a University assignment cover sheet; a University electronic form; or a University written statement. Assessment submission is online (Blackboard) only Electronic submission of assessment tasks via the University's Learning Management System will be required by the due date.

### Assessment submission

All work in this unit is submitted **online via the LMS**, unless you've made an arrangement with me.

There is a drop box on the LMS for each assignment. Drop boxes for weekly writings will be linked under the weekly entry on the 'Submit your ideas' page. Each week a new entry will appear on this page for the upcoming week. It will remain until the weekly deadline before lecture, 11:59 p.m. on Wednesday, before lecture.

There are separate drop boxes for each element of the essay. They are linked from the navigation column (on the left) on the site.

Essays and assignments not submitted on or before the due date are subject to penalty. Refer to http://sydney.edu.au/arts/current_students/late_work.shtml for the Policy on Late Work.

## ACADEMIC DISHONESTY OR PLAGIARISM

Academic honesty is a core value of the University. The University requires students to act honestly, ethically and with integrity in their dealings with the University, its members, members of the public and others. The University is opposed to and will not tolerate academic dishonesty or plagiarism, and will treat all allegations of academic dishonesty or plagiarism seriously.

The University's Academic Dishonesty and Plagiarism Policy 2012 and associated Procedures are available for reference on the University Policy Register at http://sydney.edu.au/policies (enter Academic Dishonesty in the search field). The Policy applies to the aca-

demic conduct of all students enrolled in a coursework award course at the University.

Under the terms and definitions of the Policy:

- "academic dishonesty" means seeking to obtain or obtaining academic advantage (including in the assessment or publication of work) by dishonest or unfair means or knowingly assisting another student to do so.
- plagiarism means presenting another person's work as one's own work by presenting, copying or reproducing it without appropriate acknowledgement of the source.

The presentation of another person's work as one's own without appropriate acknowledgement is regarded as plagiarism, regardless of the author's intentions. Plagiarism can be classified as negligent (negligent plagiarism) or dishonest (dishonest plagiarism).

An examiner who suspects academic dishonesty or plagiarism by a student must report the suspicion to a nominated academic in the relevant faculty. If the nominated academic concludes that the student has engaged in dishonest plagiarism or some other sufficiently serious form of academic dishonesty, the matter may be referred to the Registrar for further disciplinary action under the terms of the Academic Dishonesty and Plagiarism Policy 2012 and Chapter 8 of the University of Sydney By-Law 1999 (as amended).

### USE OF SIMILARITY-DETECTING SOFTWARE (TURNITIN)

Students should be aware that written assignments submitted in this Unit of Study will be submitted to similarity detecting software known as Turnitin. The detection and identification of work that may be suspected of plagiarism is an academic judgment for the unit coordinator, and similarity detecting software is one of the tools that an examiner or marker may use to inform a decision that plagiarism has occurred.

Turnitin searches for matches between text in your written assessment task and text sourced from the Internet,

published works and assignments that have previously been submitted to Turnitin for analysis. It produces an originality report showing matches with various sources, and an overall level of match or similarity index.

There will always be some degree of text-matching when using Turnitin. These are caused by the use of direct quotations, technical terms and phrases, and the listing of bibliographic material. This does not mean you will automatically be accused of plagiarism.

Further information about Turnitin is available at http://sydney.edu.au/arts/current_students/plagiarism_and_turnitin.shtml.

### SPECIAL CONSIDERATION AND EXTENSIONS

You can apply for an extension, a special consideration (SC) or special arrangement (SA) for any of the written work in this class. You do not need to state a detailed reason for why you need a simple extension. It is OK to say, "I am not feeling well" or "I have another essay due this week." For SC and SA, you must follow the Faculty of Arts and Social Sciences policy and submit proper documentation. The Faculty assesses student requests for assistance relating to completion of assessment in accordance with the regulations set out in the University Assessment Policy 2011 and Assessment Procedures 2011. Students are expected to become familiar with the University's policies and Faculty procedures relating to Special Consideration and Special Arrangements.

Students can apply for:

- Special Consideration - for serious illness or misadventure
- Special Arrangements - for essential community commitments
- Simple Extension - an extension of up to 5 working days for non-examination based assessment tasks on the grounds of illness or misadventure.

Further information on special consideration policy and procedures is available on the Faculty website at http://sydney.edu.au/arts/current_students/special_consideration.shtml.

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### ANTHROPOLOGY: PEOPLE ARE TALKING

People are talking about the manifold diversity and dynamics of society, culture, and change **at the University of Sydney anthropology department seminars.** Please join us for a Thursday afternoon presentation and discussion of the latest research in anthropology and allied fields.

Some of the upcoming speakers are: Katherine Gibson, Melissa Demian, Neil Maclean and Åse Ottosson.

**Seminars are held on most Thursdays during the teaching term from 3:00 p.m. to 5:00 p.m.**, followed by a light reception and dinner. All are welcome! Students contribute no more than $20 to dinner; the rest is on us!

**See http://sydney.edu.au/arts/anthropology/events/ for the schedule for Semester 1, 2015.** (Nb. Seminars are not held every week, so check the department's calendar for the dates of seminars.) For more information, contact the 2015 symposium convener, Terry Woronov at terry.woronov@sydney.edu.au.

# STAYING ON TOP OF YOUR STUDY

Learning means doing something new, so everyone in this class will be doing something that they have never done before. It is OK to ask for help and advice along the way; it's not a sign of failure to ask for help. My best advice for students is that whenever you have any concerns about what you are doing, or your progress in the unit, you should immediately get in touch with the lecturer and ask to discuss the class. You don't even need a specific reason. You can email the lecturer for an appointment, or drop into office hours (see cover).

Help is most useful when you seek it early, so don't wait till the last minute. This also applies to all the different resources the university and faculty of arts and social sciences offers for staying on top of your work.

For full information visit http://sydney.edu.au/arts/current_students/staying_on_top.shtml.

The **Learning Centre** assists students to develop the generic skills, which are necessary for learning and communicating knowledge and ideas at university. Programs available at The Learning Centre include workshops in Academic Reading and Writing, Oral communications Skills, Postgraduate Research Skills, Honours, masters Coursework Program, Studying at University, and Workshops for English Language and Learning. Further information about The Learning Centre can be found at http://sydney.edu.au/stuserv/learning_centre/.

The **Write Site** provides online support to help you develop your academic and professional writing skills. All University of Sydney staff and students who have a Unikey can access the WriteSite at http://writesite.elearn.usyd.edu.au/.

The Faculty of Arts and Social Sciences has units at both an Undergraduate and Postgraduate level that focus on writing across the curriculum or, more specifically, writing in the disciplines, making them relevant for all university students. To find out more visit http://sydney.edu.au/arts/teaching_learning/writing_hub/index.shtml and http://sydney.edu.au/arts/teaching_learning/pg_writing_support/index.shtml.

Another Learning Centre site, **Clearer Writing**, provides a variety of different concepts for thinking about how you make your own writing clearer and what to look for when you revise your drafts. It can be found here: http://learningcentre.usyd.edu.au/clearer_writing/

In addition to units of study on writing, The **FASS Writing Hub** offers drop-in sessions to assist students with their writing in a one-to-one setting. No appointment is necessary, and this service is free of charge to all FASS students and/or all students enrolled in WRIT units. For more information on what topics are covered in a drop-in session and for the current schedule, please visit http://sydney.edu.au/arts/writing_hub/writing_support/index.shtml.

Pastoral and academic support for Aboriginal and Torres Strait Islander students is provided by the **STAR Team in Student Support** services, a dedicated team of professional Aboriginal people able to respond to the needs of students across disciplines. The STAR team can assist with tutorial support, mentoring support, cultural and pastoral care along with a range of other services. More information about support for Aboriginal and Torres Strait Islander students can be found at http://sydney.edu.au/current_students/student_services/indigenous_support.shtml.

The **Library** offers students free, online tutorials in library skills at http://sydney.edu.au/library/skills. There's one designed especially for students studying in the Humanities and Social Sciences at http://libguides.library.usyd.edu.au/. And don't forget to find out who your Faculty Liaison Librarians are.

## OTHER SUPPORT SERVICES

Disability Services is located on Level 5, Jane Foss Russell Building G20; contact 8627 8422 or email disability.services@sydney.edu.au. For further information, visit their website at http://sydney.edu.au/stuserv/disability/.

Counselling and Psychological Services (CAPS) are located on Level 5, Jane Foss Russell Building G20; contact 8627 8433 or email caps.admin@sydney.edu.au. For further information, visit their website at http://sydney.edu.au/current_students/counselling/.

## REFERENCES

Sommers, Jack. "Australian Church Goes Viral With Signs About Gay Rights And Asylum Seekers." *The Huffington Post UK*, July 8, 2014. http://www.huffingtonpost.co.uk/2014/07/08/anglican-church-gosford_n_5566638.html.