



THE UNIVERSITY OF THE WEST INDIES
ST. AUGUSTINE
FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF BEHAVIOURAL SCIENCES
Academic Year – 2016-2017

Faculty: Social Sciences
Course Title: Anthropology of Peoples of the Caribbean II
Course Code: SOCI 2031
Level: Second-year
Length: One semester
Credits: Three (3)
Pre-requisite(s): SOCI 2010

COURSE DESCRIPTION

‘Anthropology of Peoples of the Caribbean II’ is designed to allow students to move from learning about what anthropology is to doing anthropology in the field. The course builds on the anthropological role-playing exercises from SOCI 1006 and the overview of Caribbean Anthropology in SOCI 2010.

Over the course of the semester students will attend lectures and tutorials while also working on an ethnographic project that will be worth **100%** of their final grade. The project topic must include some focus on an aspect of *** SUSTAINABILITY *** and step-by-step guidelines for your research are provided in lectures, tutorials and this course outline.

In recent times the terms “sustainability” and “sustainable” have become buzz words across many fields – development, finance, culture, architecture, environmental policy, communities, identities, agriculture, tourism, local knowledge, behaviour and much more. Because of the terms wide uses they have come to signify many different things across many different fields. Yet trying to understand what sustainability and sustainable means to different people across different fields and lived practices can provide anthropological insight into contemporary meanings, life and problems.

What is an anthropology of sustainability? In everyday terms many of us understand sustainability simply as pertaining to the physical environment, and more precisely the need to preserve it for coming generations. But in anthropology the concept of sustainability is far more diverse in what it covers and how it is applied. For example, in a world under siege from neoliberal globalisation and economic processes that increase homogeneity and monoculturalism, preserving culture in the form of values,

dress, the arts, language, customs, foods, cosmologies, traditions and much more are all forms of cultural sustainability at the heart of the anthropological endeavour.

In this course sustainability is understood both as sustaining the environment for future generations, but also understanding that what we term as “environment” is not simply the physical world but also our cultural and social worlds too. And they also need and can be investigated in the context of sustainability.

The following definitions could serve as a point of departure for your inquiry, but they must be subjected to critical review based on your observations.

- The environmental sense of sustainability is that most commonly used and understood by the lay public. According to the Brundtland Commission’s definition this sense of sustainability means: “meeting the needs of the present without compromising the ability of future generations to meet their own needs.” – Closser, Svea. 2011. Sense and Sustainability: Teaching Sustainability in Global Health. In *Anthropology News*, Volume 52, Issue 4, April 2011, Page 6
- “I consider one of the greatest sustainability challenges today is how can we move forward in a fast changing world and yet hold on to the traditional beliefs and values that give society meaning and help people keep an even keel” – Charles Redman in Guyot, Jodi. 2011. Anthropology as Key to Sustainability Science. In *Anthropology News*, Volume 52, Issue 4, April 2011, Page 12
- “Survival is merely not dying, whereas we probably think of sustainability in terms of justice, interdependence, sufficiency, choice and above all (if we think deeply about it) the meaning of life.”– Fricker, Alan. 2006. Measuring up to Sustainability. In *The Environment in Anthropology: A Reader in Ecology, Culture and Sustainability* (eds) Nora Haenn, Richar Wilk. NYU Press

Further instructions and guidance is built into each week’s lectures and tutorials. The project comprises two coursework components: 1) a written report, and 2) a 1-3 minute video composition. Both formats require specific planning.

Applying anthropology in the field will provide students with insight into the practical utility of the discipline. It will also provide means of understanding cultural change in practice and the significance of the culture concept in doing qualitative fieldwork. [The final project must be submitted week of April 10th, 2016 at the Department of Behavioural Sciences. No late submissions will be accepted.](#)

RATIONALE

In the field of anthropology it is agreed that the best way to learn anthropology is through practice. By providing simple packaging that is comprehensive this course will allow students to produce anthropological work that is educative, timely and needed. The projects produced will not only provide a good scientific foundation for the students in the study of culture but they will also capture and record local culture, communities and history that otherwise might not be recorded.

The course sets out to answer these core questions:

- What is the science of ethnography?
- What is the art of anthropology?
- What is the methodology of anthropological fieldwork?
- How is the practice of this fieldwork conducted?
- What do ethnographies of sustainability look like?

The course aims to answer these questions by providing students with the opportunity to conduct fieldwork while providing lectures and tutorials that guide them through the fieldwork process

GOALS/AIMS

The general objectives for this course are to:

- 1) expose students to ethnography
- 2) connect students' ethnographic work to the study of sustainability
- 3) encourage the development of empathy in students
- 4) understand that research and writing is a recursive process (accomplished, for example, through peer review)
- 5) learn about the history and development of qualitative research skills in anthropology
- 6) understand the importance of ethically informed research
- 7) learn how to document and analyse cultural data

LEARNING OUTCOMES

At the end of the course students will be able to:

- 1) write the methodological steps for a mini-ethnography
- 2) document the implication of sustainability/unsustainability
- 3) translate fieldwork into a useful format
- 4) summarise the ways in which ethnography has developed over the last 100 years

INSTRUCTOR/TUTOR INFORMATION

Name of Day Instructor: Dr Dylan Kerrigan

Office address and phone: FSS 224A

E-mail address: Dylan.Kerrigan@sta.uwi.edu

Office hours: Monday 12-2pm

Communication policy: Via email, office hours or appointment by arrangement

Name of Evening instructor: Dr. Shelene Gomes

Office address and phone: Carmody Rd, 662 2002 ext. 85287

E-mail addresses: shelene.gomes@sta.uwi.edu

Office hours:

Communication policy: Office hours or by appointment only

Tutor: Ms Shanice Williams
E-mail address: shanicewilliams12@hotmail.com

TEACHING METHODOLOGY/STRATEGIES

In this course lectures, tutorials and readings provide a three-level teaching strategy designed to offer guidance on how to conceive, execute and complete your project. The lecture series functions in a step-by-step format and includes guest lectures from anthropologists currently doing fieldwork in the Caribbean. Each lecture will build on the last one. And each lecture covers a progressive element in the ethnographic process. Tutorial subjects have been chosen to connect to each week's lecture. In your tutorials you will apply what was learned from the lecture. This synergy will help move you along each step of the project process.

The lectures are also divided into three sections to further help your conceptualisation of the course and project: The first section of lectures and tutorials for the course concentrates on **the science of anthropology**; the second section on **doing ethnography**; and the third section on **the art of anthropology**. The readings are short, direct and straight to the issues. Each reading is specific to the week's lecture and tutorial topic. A course textbook is provided. Finally, a list of textbooks and websites is also provided. These sources can help to provide further insight into ethnography. At the back end of this syllabus two short guides on doing ethnography can be found.

COURSE CONTENT

The major concepts that will be addressed in this course are:

1. Introduction cultural anthropology: concepts and issues
2. The science of anthropology
3. The art of anthropology
4. Ethnography
5. The ethics of fieldwork
6. Field notes
7. Interviews
8. Coding
9. Representation
10. Applied anthropology

COURSE ASSESSMENT

The purpose of assessment in this course is fourfold:

- 1) To ensure students have applied a scientific methodology to their project.
- 2) To gather evidence that students have applied anthropological ethics to the collection of cultural data.
- 3) To evaluate students' execution of cultural analysis
- 4) To assess the quality of students' work

Assessment breakdown:

- | | |
|-----------------------------------|-----|
| • Tutorial and lecture attendance | 10% |
| • Methodology | 15% |
| • Analysis | 30% |
| • Fieldnotes | 25% |
| • Presentation (incl video) | 20% |

Video Tips:

Your video should be a **maximum** of three minutes and tell an ethnographic story or anecdote that helps people understand the ways you have encountered the idea of sustainability in your project. It can be an interview, a skit, a song or other – you decide. Videos can be produced using your smart phones as well as more professional equipment should you have access. Storytelling about the way Trinbagonians encounter and understand sustainability in a culturally relative way is the main assessment criteria.

Further instructions will be given in lectures and tutorials

POSSIBLE TOPICS (just suggestions, try anything you like)

- Sustainable living
- Conservation
- Sustainable agriculture
- Coral reefs
- Development and the livelihoods of rural people
- Eco Tourism
- Cultural resilience and adaptation to change
- Tradition
- Livelihood and jobs
- Recycling
- Cultural transmission and the establishment of social norms
- Shark and bake
- The ‘green economy’
- Sustainable technologies
- Climate Change
- Environmental justice
- Forests and Forestry
- Rural development
- Solar and renewable energies

Course textbook:

Key Text: Crang, Mike and Ian Cook. 2007. *Doing Ethnography*. London: SAGE Publications

Supplemental suggestions:

Agar, Michael H., 1980. *The professional stranger: an informal introduction to ethnography*. London: Academic Press

Bernard, H. Russell. 2006. *Research methods in anthropology*. Oxford: Altamira Press.
<http://www.antropocaos.com.ar/Russel-Research-Method-in-Anthropology.pdf>

Bowen, Elenore Smith 1964. *Return to Laughter: An Anthropological Novel*. New York: Anchor Books

Crapanzano, Vincent. 1986. 'Hermes' dilemma: the masking of subversion in ethnographic description.' *In Writing culture: the poetics and politics of ethnography*. Berkeley: University of California Press

Fetterman, David M. 1998. *Ethnography: step by step*. London: Sage [used copies available via Amazon for TT\$40]

Fabian Johannes. 1983. *Time and the other: How anthropology makes its object*. New York: Columbia University Press

Goodall, H. L. Jr. 2000. *Writing the New Ethnography (Ethnographic Alternatives)*. Altamira Press [used copies available via Amazon for TT\$36]

Maldonado, María García, Meza, Rosario García and Yates-Doerr, Emily. 2016. "Sustainability." *Theorizing the Contemporary, Cultural Anthropology* website, September 30, 2016. <https://culanth.org/fieldsights/966-sustainability>

E-Journals:

- Ethnography - <http://eth.sagepub.com/>
- Journal of Contemporary Ethnography - <http://jce.sagepub.com/>
- Forum: qualitative social research - <http://www.qualitative-research.net/index.php/fqs> (all articles are available free of charge)

Other useful online resources:

- American Anthropological Association (especially the ethics, programs and student sections): <http://www.aaanet.org/>
- Anthropological theories for students by students <http://www.as.ua.edu/ant/Faculty/murphy/436/anthros.htm>
- Anthropological Glossary http://highered.mcgraw-hill.com/sites/0072500506/student_view0/glossary.html
- Academic Resources on the Web in Anthropology: <http://fatcampus.com/anthropology.htm>

COURSE CALENDAR

Mon 16th Jan **Week 1: Introduction**

- Who am I, who are you, what is this class about?
- Overview of syllabus, readings, and assignment.
- Tips for doing well.
- Advice for successful reading practice.
- What is Ethnography: From Travel Writing on the Caribbean to Ethnographies of the Caribbean
- Anthropology of Sustainability – what is sustainability?
- The anthropology of everyday life: Examples of possible research projects

READING: Hammersley, Martyn and Atkinson, Paul. 1995. Chapter 1. *In Ethnography: principles in practice*. London. Routledge.

AND

Crang, Mike and Ian Cook. 2007. Chapters 1&2. *Doing Ethnography*. London: SAGE Publications

Supplemental: Stoller, Paul. 1999. Back to the ethnographic future. *In The Journal of Contemporary Ethnography*, 28(6):698-704

SECTION 1 - Part 1: The Science of Anthropology:

Mon 23rd Jan **Week 2: The scientific method of anthropological research**

- Specific features of socio-cultural anthropology
- Why anthropology is not sociology, not psychology
- The subjectivity/objectivity debate
- The importance of culture
- Getting into the literature
- Literature review
- Ethnographic methodology

READING: Reeves, Scott, Ayelet Kuper and Brian David Hodges. 2008. “Qualitative Research: Qualitative Research Methodologies: Ethnography”. *BMJ: British Medical Journal*, Vol. 337, No. 7668 (Aug. 30, 2008), pp. 512-514

Supplemental: Sullivan, Sian and Dan Brockington. 2004. Qualitative methods in globalisation studies: or, saying something about the world without counting or inventing it. CSGR Working Paper No. 139/04 April

Ambet, Anne-Marie, Patricia A. Adler, Peter Adler and Daniel F. Detzner. 1995. "Understanding and Evaluating Qualitative Research". *Journal of Marriage and Family*, Vol. 57, No. 4 (Nov., 1995), pp. 879-893

TUTORIAL TOPIC – Background reading and literature reviews

Mon 30th Jan **Week 3: Field methods and producing data**

- Life histories
- Interviews
- Oral history
- Case Studies
- Mapping
- Visual Anthropology

*****SUBMISSION OF A ONE-PARAGRAPH PROJECT PROPOSAL IS DUE IN CLASS*****

READING: Crang, Mike and Ian Cook. 2007. Chapters 4-7. *Doing Ethnography*. London: SAGE Publications

Supplemental: Briggs, Charles L. 2007. Anthropology, interviewing, and communicability in contemporary society. *In Current Anthropology* 48(4):551-580

TUTORIAL TOPIC – Choosing your field method and composing your methodology

Mon Feb 6th **Week 4: Approaches to ethnographic research and an introduction to ethnography of Sustainability**

- The fieldwork concept
- Units of study
- Styles in the practice of fieldwork
- Participant observation
- Ethnographies of Sustainability

READING: Crang, Mike and Ian Cook. 2007. Chapters 2&3. *Doing Ethnography*. London: SAGE Publications

Supplemental:

Please read an article or two from the special 2011 anthropology collection by *Anthropology News* (Vol 52, Issue 4). Many are 1-2 pages in length. Whole issue available here:
<http://onlinelibrary.wiley.com/doi/10.1111/anne.2011.52.issue-4/issuetoc>

Also available on mylearning.

SECTION 2: Doing Ethnography

Mon Feb 13th Week 5: Preparation for fieldwork

- Planning
- Project/research design
- Ethical concerns and anthropology
- Training
- Audio/Visual equipment
- Checklist

READING: Bresler, Liora. 1995. “Ethical Issues in Qualitative Research Methodology”. *Bulletin of the Council for Research in Music Education*, No. 126 (Fall, 1995), pp. 29-41

Supplemental: Mills, David. 2003. The ethics of anthropology: debates and dilemmas. In “Like a horse in blinkers”: a political history of anthropology’s research ethics, Patricia Caplan (ed.) London: Routledge

American Anthropological Association, Code of Ethics
<http://users.polisci.wisc.edu/schatzberg/ps919/AAA,%20Ethics,%202012.pdf>

TUTORIAL TOPIC – Developing your research design

Mon Feb 20th Week 6: The fieldwork experience

- Personal interaction and adjustment
- Informed consent
- Special problems of fieldwork in familiar settings
- Fieldnotes
- Reflexivity and positionality
- Technology

READING: Crang, Mike and Ian Cook. 2007. Chapter 8. *Doing Ethnography*. London: SAGE Publications

Supplemental: Clifford, James. 1990. Notes on Fieldnotes. In Sanjek, Roger (ed.) *Fieldnotes: the makings of anthropology*. Ithaca: Cornell University Press

TUTORIAL TOPIC - Designing interview questions, conducting interviews and keeping fieldnotes

Mon Feb 27th Week 7: No Lecture - CARNIVAL

Mon Mar 6th Week 8: Ethnographical Analysis: Analysing your Data

- Coding
- Sequential analysis
- Sorting
- Databases or indexes
- Concepts and theories

READING: Crang, Mike and Ian Cook. 2007. Chapter 9. *Doing Ethnography*. London: SAGE Publications

Supplemental: Saladaña, Johnny. 2012. Chapter 1. *The Coding Manual for Qualitative Researchers*. London:Sage

TUTORIAL TOPIC – Coding and developing themes

SECTION 3: The Art of Anthropology

Mon Mar 13th Week 9: Data into text and going beyond the written word

- The interpretive paradigm
- The author as anthropologist
- The relevance of fiction for anthropology
- Writing styles
- Making your 1-3 min videos
- Video presentations, audio podcasts and websites
- Community development projects
- Writing ethnography for social change

READING: Crang, Mike and Ian Cook. 2007. Chapter 7. *Doing Ethnography*. London: SAGE Publications

&

Grimshaw, Anna. 2001. Teaching Visual Anthropology. Notes from the Field. *In Ethnos*, 66(2):237-258

Supplemental: Eriksen, Thomas. Hylland. 1994. The Author as Anthropologist: Some West Indian Lessons about the Relevance of Fiction for Anthropology [<http://folk.uio.no/geirthe/Author.pdf>]

TUTORIAL TOPIC – Shaping a discussion – using your codes and themes; scripting ethnographic data for video and audio presentations

SECTION 4 – PROJECT WORK

For this section students will work on their projects

There are no tutorials during section 4

Mon Mar 20th Week 10: NO LECTURE. WORK ON PROJECTS. Students can meet by appointment with lecturer.

Mon Mar 27th Week 11: NO LECTURE. WORK ON PROJECTS. Students can meet by appointment with lecturer.

Mon Apr 3rd Week 12: From how to do ethnography to how to be an ethnographer

- Tales from the field
 - Local engagement with global discourses
 - The arrogance of ethnography
 - Higher level findings
-

Mon Apr 10th Week 13: PROJECT HAND IN WEEK – ALL PROJECTS MUST BE HANDED IN TO THE DOBS OFFICE NO LATER THAN Thursday 13th April 2017 at the Department of Behavioural Sciences no later than 5:00pm

Project Instructions and guides:

There is absence of an elaborative knowledge base of the cultural lives of peoples of the Caribbean. Many cultural practices have been handed over to successive generations via socialization, word of mouth and imitation. These practices were never fully subjected to intellectual investigation, analysis or recording and need to be collected. There is also a need for snapshots of the everyday lives of people in the Caribbean: their jobs, their home lives, their concerns and the things that bring them joy, in order to provide a better cultural picture of the quality of experience individuals and groups experience

Ethnographic researchers can capture these lives and experiences by using research techniques such as oral history, interviewing and participant observation to record the past or engage the experiences of communities in the present.

For this course project we want you two provide to forms of anthropological documentation: 1) a written report and 2) a short video.

If you think you may require an authorization letter from the university to conduct your study please contact either one of the lecturer for the course to discuss.

How to Do Ethnographic Research: The bullet point version

Step 1 – Select a community/group and an area/aspect of culture in that community you want to study. You must also consider how this activity or behaviour of the group extends into Taboo

- Step 2** – Do some background reading
- Step 3** – Get permission to study the community you have chosen
- Step 4** – Project Design
- Step 5** – Discuss design with lecturer
- Step 6** – Go into the field, establish rapport
- Step 7** – Collect data: observe, participate, and interview
- Step 8** – Analyse data for patterns/themes/insights
- Step 9** – Turn data into text
- Step 10** – Turn data into a short video
- Step 11** – Submit project

How to Do Ethnographic Research: A Simplified Guide

(<http://www.sas.upenn.edu/anthro/CPIA/methods.html>)

The following section was authored by Barbara L. Hall and is intended to provide general, simplified information about how to conduct and write up the results of ethnographic research.

The information that follows falls into three general areas: guidance through the steps necessary to plan and conduct an interesting and appropriate ethnographic term project, even in a class that does not devote much or any time to teaching ethnographic methodology, help in making sense of what is learned through the research, both with regards to the field site in question and to anthropological theory, and assistance in rendering the both research process and what was learned through it accessible to readers through established conventions for writing ethnographic research papers.

The steps below are arranged in a loose order which can take you step-by-step through the research and writing process involved in ethnography.

Novice ethnographers are encouraged to read through the following in its entirety before beginning a project.

Objectivity, Ethnographic Insight and Ethnographic Authority

Students learning about ethnography for the first time are often tempted to promise fervently to be "objective" in their research and to learn what is "really" happening in the field. However, anthropologists have long since acknowledged that ethnographic research is not objective research at all.

The following are some of the reasons for this conclusion:

Ethnography is an interpretive endeavor undertaken by human beings with multiple and varied commitments which can and do affect how the research is done and reported. We all have backgrounds, biographies, and identities which affect what questions we ask and what we learn in the field, how our informants let us in to their lives, and how our own interpretive lenses work.

Not all fieldsites are "foreign" for ethnographers in the same way. Some ethnographers are native to the communities in which they study, whereas some enter as complete strangers with no obvious common ground. Even though they may learn somewhat different things, both kinds of researchers are legitimately able to undertake ethnographic research.

Ethnography is not replicable research (like many kinds of science).

Ethnography is not based on large numbers of cases (like quantitative research). How can any research done under such circumstances, which is not even pretending to be objective, have any worth at all? In other words, how can we claim ethnographic insight into cultural practices? What is the basis of ethnographic authority under these conditions? Anthropologists have seriously considered these charges, and concluded that there are several ways in which insight and authority in ethnographic research can be persuasively claimed:

Anthropologists generally subscribe to some form of cultural relativism, meaning that we believe that there is no one standpoint from which to judge all cultures and ways of being in the world. Because of this, we are conditioned to see various perspectives as "positioned" (Abu-Lughod 1991), and the things that we learn in the field as "partial truths" (Clifford 1986). Therefore, there is not one single truth in a research situation to be uncovered; there are many.

Ethnographers are expected to be "reflexive" in their work, which means that we should provide our readers with a brief, clear picture of how the research we have done has been or could have been affected by what we bring to it. This can take the form of revealing details of our own experience or background to readers up front.

Ethnographers should have more than one way to show how we arrived at the conclusions of our research; we expect to have a collection of fieldnotes, interviews, and site documents (where possible) which work together to support our claims. This is called triangulation.

Ethnographic research takes place in depth and over a great deal of time, often months or years for professional ethnographers. Ethnographic conclusions are, therefore, arrived at only after lengthy consideration.

Sanjek (1990) recommends that readers and writers of ethnography focus on what he calls the "validity" of ethnography. In this way, we can judge the clarity with which decisions regarding the application of theory to data are explained as well as follow ways in which events in the text are persuasively linked in making the conclusions presented there.

Guiding Questions

One of the first things we need early on in order to conduct a successful ethnographic project is an appropriate guiding question. Having a guiding question before beginning fieldwork is a good idea because it gives you some way to focus your attention productively in early visits to your fieldsite. Of course, this question might change in the course of the research as more is learned; this happens often and can be a step towards especially insightful research!

Guiding questions are aimed at the basic point of ethnography: gaining the world view of a group of people. Common formats for guiding questions might be:

How do members of a particular group perceive of or understand a certain social or cultural

phenomenon? (This is often seen through behavior of some kind.)

Examples:

How do sexually active secondary school students in rural Trinidad conceive of and negotiate the use of birth control?

How is a certain social or cultural practice socially constructed among members of a certain group?

How is arranged marriage socially constructed among matchmakers in Penal?

Modern ethnographies focus on a central guiding question that connects the local fieldsite to larger anthropological questions about how culture works. Guiding questions should encode larger questions regarding culture or social practice within them. Since everyone is cultural, the ways of life of all groups - familiar, unfamiliar, rich, poor, popular, unpopular - are potential ethnographic topics. While many ethnographies have focused on the poorest or most disenfranchised populations in societies, students are encouraged to "study up" as well. This refers to studying powerful groups and institutions. How and why do these groups gain, maintain, and exercise power? Note that since groups of people are not homogenous or static, it is often most effective to study a social process at work over time.

In choosing a guiding question, be sure first that it is answerable through ethnographic research. It may be helpful to review the description of ethnography provided to make sure that your question is appropriate. Remember that quantitative research, public policy research, and journalism may seem similar but are importantly distinct from ethnography. It is also a good idea to show the guiding question to the professor for help in deciding whether or not it is appropriately anthropological and able to be addressed by ethnographic means.

Fieldsites

Traditionally, anthropologists have undertaken ethnographic research in small, bounded villages while living among the village's relatively few inhabitants. These ethnographers may have been one of few non-natives in that part of the world and may have been one of the first non-natives that the villagers had ever seen. It may have taken these researchers a year or more in the field to gain the language skills necessary for communication before becoming able to fashion appropriate guiding questions. These long stretches away from their homelands may have been very stressful.

Today, however, fieldsites can be nearly anywhere. Research may still focus on village life, but it is also increasingly likely to take place in urban locales or in the native language of the ethnographer. Sometimes the "group" among whom one wants to study does not live in one location, and our main fieldsite will be a workplace (like a bank) or a religious center (like a mosque) or a generic meeting room where some group meets regularly (like a library meeting room where Alcoholics Anonymous meetings, but also other things also take place) or even in cyberspace (like a chat room). "Multi-sited" fieldwork, which allows ethnographers to engage in research in more than one locale for comparative purposes, is also possible.

It is possible to choose a fieldsite first and then to make a guiding question appropriate to the site. It is

also possible to start with a question about a certain cultural process and to find a site where that question might be appropriate. Either method for setting up a project can work, as long as the site and the question are relevant to one another. In other words, be careful that your research questions hit on something important about social and cultural life and practices in the group you have chosen.

Once a potential fieldsite has been selected, ethnographers must negotiate entry. This involves getting permission to visit the site for research purposes from members and often from a person in authority in the site or groups as well. If this proves difficult or questions arise about how to best approach a group, students should consult their professors for advice or assistance. Sometimes it is possible for a professor to help a student gain entry by providing official assurances regarding the project and its purposes to complement that which students provide.

--END--

OTHER INFORMATION

Plagiarism

Plagiarism is a form of academic dishonesty. I take plagiarism and academic dishonesty very seriously, and I am required to report cases to the Head of the Behavioural Sciences Department, whose policy is to fail students for the course or expell them from UWI completely. Please be sure to ask me if you have any questions about what constitutes plagiarism.

In writing papers, you must properly cite all sources (1) directly quoted, (2) paraphrased, or (3) consulted in any fashion. Sources include all printed material as well as the Internet. Proper citation means using a standard citation format: MLA, APA, or Chicago. Quoted and paraphrased material should be “sandwiched,” a clear beginning and ending to the material should be indicated by quotation marks, or, in paraphrases, by the source name at the beginning and the citation at the end.

It is also considered plagiarism if you merely rework source material, placing an author's thoughts in other words without contributing your own ideas. For that reason, you must include some kind of source note whenever drawing on someone else's interpretation. A source note can be a sentence or more in your paper, or it can be a footnote. A source note should clarify the extent to which your interpretation is indebted to your source, explaining both (1) what you use and (2) where you depart or differ from the source.

It is also considered plagiarism to submit drafts, response papers, and other informal assignments without properly citing sources and acknowledging intellectual debts. Failure for the course is the typical sanction in such cases.

You must receive prior permission from me if you want to submit a paper or part of a paper that you have written for a previous class.

I expect all work that you do to be your own original work. And let's be as clear as possible. If you are caught plagiarising

YOU WILL BE CALLED OUT ON IT WITH ALL THE SERIOUS REPERCUSSIONS THIS ENTAILS.

Please do not hesitate to ask your lecturers and tutors for further information and official UWI regulations should you still feel unsure.