

References and citation procedures in anthropology

Notes: this guide is based on the style guide for *American Anthropologist*, a leading journal that uses the Chicago system. Other disciplines and journals may have different requirements and formats.

This style guide uses *The Chicago Manual of Style* (17th edition) and *Merriam-Webster's Collegiate Dictionary* (11th edition, 2006).

Proper citation practices and plagiarism:

Citing your sources is a way to show your participation in a community of scholarship, not a cunning strategy for professors to give students more work. In academic writing, citing sources is a mark of engagement with other people's ideas, and is a source of pride. The issue of academic honesty has become particularly important now that computer technology has made it easy to 'cut and paste' text from a web page or to purchase papers. Those that do this cheat themselves and demean the value of a Middlebury education for everyone. It is all too easy to take 'lazy notes' by cutting, pasting, and forgetting your sources. To avoid the unpleasantness of an Academic Judicial Board hearing, be scrupulous in your citation procedures. **A good rule of thumb is that any time you use an entire phrase or sentence of 10 or more words, you should cite the original work.** Paraphrasing (restatement of another person's idea with slightly altered language) without citation also counts as plagiarism. If you feel you have no choice but to paraphrase to express an idea well, that's your brain's signal that it's time to quote and cite.

Selected style topics of importance for student writing:

Notes: Standard anthropological practice uses endnotes, not footnotes. These endnotes usually function to explain a point in more detail rather than to provide a reference. Put references in the text.

Quotations: All published quotations must be cited with year and page number(s):

"Vermont is a state in crisis," as Jones noted (2002, 7)

Or "Vermont is a state in crisis" (Jones 2002, 7) -- not (Jones 2002, p. 124)

Format for block quotes:

If extract is 40 words or more, make it a single-spaced block quote

Use brackets for citation at the end of a block; put sentence period before citation

... made a remarkable contribution to anthropology. [Jones 2002, 124]

Avoid biased and pejorative language

Try to use the proper nouns that social groups use to identify themselves.

- African-American or Black (not 'Negro' or 'Afro-American' in current usage)
- The 'Sambia people' of New Guinea (avoid the term 'tribe' unless in your source).
- 'Gay men' and 'lesbians' are now preferred over the term 'homosexuals.' Avoid categories that define what is 'normal' or 'abnormal.'
- Do not use terms with a slash, like 's/he', 'him/her', or 'his/her', when you can use 'they', 'him or her', etc.

- Note that ‘gender’ generally refers to culture, while ‘sex’ refers to biology.

Text Citations and References Cited: All references must be cited in author-date form; all author-date citations must be referenced. Everything on the references list must have at least one parenthetical citation. Try to put parenthetical citations at the ends of sentences, just before a period, to maintain the flow of the text for the reader

Alphabetization: References with the same author and date should be placed in alphabetical order, by title

Citations: Place text citations as near the author’s name as possible, except place quotation citations *after* the quote

- Use comma, space, page format in parenthetical citations (Waterman 1990, 122)
- Use ‘et al.’ in text citations of four or more authors, but spell out all names in references cited
- Do not use ‘ed.’ in parenthetical citations for an editor, but put that in the references list
- Use full first names where possible for authors and editors in the references list (but do not force if author goes by initials)
- Do not use Latin bibliographic conventions like *ibid.*, *passim*, and *op. cit.*
- Use parenthetical citations with page numbers (Smith 2018, 24) to refer to specific concepts or information on specific pages; drop the page numbers if you are referring to an entire text (Smith 2018)
- Use semicolons for multiple texts in the same parenthetical citation, (Bessire and Bond 2014; Smith 1996; Daser 2014; Foucault 2000)
- Notes: Where citing a note or notes within a text, use: (Boulifa 1990, 10 n. 12)

Reprinted material: Where citing reprinted material, use the publication date from the work used in text citations and insert the original date in the references cited list so that your reader can see how old the text is:

- Text citations: (Webber 1994)
- References cited: Webber 1994 [1849]

Reference Examples:

Books

Asad, Talal. 2003. *Formations of the Secular: Christianity, Islam, Modernity*. Stanford, CA: Stanford University Press.

Bender, Courtney, and Pamela E. Klassen. 2010. *After Pluralism: Reimagining Religious Engagement*. New York: Columbia University Press.

Book Chapters

Bielo, James S. 2016. “Creationist History-Making: Producing a Heterodox Past.” In *Lost City, Found Pyramid: Understanding Alternative Archaeologies and Pseudoscientific Practices*, edited by J. J. Card and D. S. Anderson, 81-101. Tuscaloosa: University of Alabama Press.

Comaroff, Jean. 1996. “The Empire’s Old Clothes: Fashioning the Colonial Subject.” In *Cross-Cultural Consumption: Global Markets, Local Realities*, edited by David Howes, 19–38. London: Routledge.

Chapter in Multivolume Work

Updated Sept. 2022

Foucault, Michel. 2000. "Lives of Infamous Men." In *Power*, edited by James Faubion and translated by Robert Hurley, 157–77. Vol. 3 of *The Essential Works of Foucault, 1954–1984*, edited by Paul Rabinow. New York: New Press. First published 1977.

Edited Volume

Stoler, Ann, ed. 2013. *Imperial Debris: On Ruins and Ruination*. Durham, NC: Duke University Press.

Translated Work

Mauss, Marcel. 2016. *The Gift*. Edited and translated by Jane I. Guyer. Chicago: Hau Books. Distributed by University of Chicago Press. First published 1925.

Translations Supplied by Author

Pirumova, Nataliia Mikhailovna. 1977. *Zemskoe liberal'noe dvizhenie: Sotsial'nye korni i evoliutsiia do nachala XX veka* [The Zemstvo liberal movement: Its social roots and evolution to the beginning of the twentieth century]. Moscow: Izdatel'stvo "Nauka."

Note that the original title should be transliterated in brackets, if necessary. Do not translate any other element of the reference besides the title.

Journal Articles

Bessire, Lucas, and David Bond. 2014. "Ontological Anthropology and the Deferral of Critique." *American Ethnologist* 41 (3): 440–56.

Bialecki, Jon. 2016. "Apostolic Networks in the Third Wave of the Spirit: John Wimber and the Vineyard." *Pneuma* 38 (1-2): 23–32.

Yates-Doerr, Emily. 2015. "Does Meat Come from Animals? A Multispecies Approach to Classification and Belonging in Highland Guatemala." *American Ethnologist* 42 (2): 309–23. doi:10.1111/amet.12132.

Note: DOIs should be included only if you really did consult the article online. They are preferable to URLs, being more stable. No access date is necessary in this case.

Online Resources

Daser, Deniz. 2014. "AE Interviews Catherine Lutz (Brown University)." *American Ethnologist* website, May 9. Accessed [Month Day, Year].

<http://americanethnologist.org/2014/ae-interviews-catherine-lutz-brown-university>.

Note that online references require an access date.

Multimedia Source

Lemelson, Robert, dir. 2009. *40 Years of Silence: An Indonesian Tragedy*. Los Angeles: Elemental Productions. DVD.

Single Author and Coauthors

Meyer, Birgit. 2010. "Aesthetics of Persuasion: Global Christianity and Pentecostalism's Sensational Forms." *South Atlantic Quarterly* 109 (4): 741–63.

Meyer, Birgit, and Annelies Moors. 2006. *Religion, Media, and the Public Sphere*. Bloomington: Indiana University Press.

Multiple References by the Same Author

Updated Sept. 2022

Stout, Noelle. 2014. "Bootlegged: Unauthorized Circulation and the Dilemmas of Collaboration in the Digital Age." *Visual Anthropology Review* 30 (2): 177–87.

Stout, Noelle. 2015a. "Generating Home." *Cultural Anthropology Online*, March 30. Accessed [Month Day, Year]. <http://culanth.org/fieldsights/655-generating-home>.

Stout, Noelle. 2015b. "When a Yuma Meets Mama: Commodified Kin and the Affective Economies of Queer Tourism in Cuba." *Anthropological Quarterly* 8 (33): 663–90.

Personal Communication (including e-mail, listserv, and newsgroup messages)

Should be cited in text citations, with specific date, but not in references cited:

Horace Smith claims (letter to author, July 12, 2013) that he did not...

Lecture notes

You have some discretion here. You can cite a college lecture when you quote or paraphrase material presented in lecture, but your usage of keywords, concepts, and analyses is, after all, the whole point of attending lectures. Cite a lecture if you feel that you have relied on the material extensively enough that the ideas are not yours. Do this as seldom as possible. A possible format is:

Jones, Matthew. 2015. Cultural evolution (lecture notes). Middlebury College, ANTH 103, Sept. 15, 2015.

Film, Video, Television, and Music Recordings

Carvajal, Carmela, and David C. Kim, dirs. 1998. **High School Parody** (videorecording). 120 min. Paramount Pictures. Hollywood.

Bush, George, Jr. 1999. Interview by Jim Lehrer. *The NewsHour with Jim Lehrer*. PBS, May 18, 1999.

Shakur, Tupac. 1997. "I Wonder If Heaven Got A Ghetto," (musical track). From *R U Still Down?* New York: Interscope Records.

For any other questions, see the Chicago Manual of Style, 17th ed., at

<http://ezproxy.middlebury.edu/login?url=https://www.chicagomanualofstyle.org/home.html>