

## *Writing Skills*



**Prifysgol Cymru**  
Y Drindod Dewi Sant  
**University of Wales**  
Trinity Saint David

*Chris Mitchell*  
[c.mitchell@uwtsd.ac.uk](mailto:c.mitchell@uwtsd.ac.uk)

### JUNG AND THE AGE OF AQUARIUS

The 21st century has seen numerous harbingers of the Age of Aquarius: the excitement over the end of the Mayan Long Count in 2012, which predicted the end of the world, the shift of Jupiter/Saturn conjunctions from earth signs to air signs that happened on the winter solstice of 2020. I believe we can add the total solar eclipse of 1999 to that list of signs, too, and the arrival of the Internet age demonstrates that shift into Aquarius. Jung, too, believed that the Age of Aquarius was "imminent", a time when mankind would be changed and the mystery of alchemy would be solved.<sup>1</sup> His book *Aion* expands on these, seeing an aion as an astrological epoch, noting that the signs of Taurus and Scorpio were retained as equinoctial signs in the Christian era, even though that had been superseded.<sup>2</sup>

---

<sup>1</sup> Liz Green, <https://www.theosophical.org/publications/quest-magazine/4505>

<sup>2</sup> Ibid.

Whichever modules you're doing on the MA, being able to write up your research is essential. Some of you may already be writers, but academic writing is different to writing for a general audience, and I want to point out some features and pitfalls. Let's start off with a sample introduction to a paper about Jung and the Age of Aquarius, and we'll examine what issues there are with this paragraph.

### JUNG AND THE AGE OF AQUARIUS

The 21st century has seen numerous harbingers of the Age of Aquarius: the excitement over the end of the Mayan Long Count in 2012, which predicted the end of the world, the shift of Jupiter/Saturn conjunctions from earth signs to air signs that happened on the winter solstice of 2020. I believe we can add the solar eclipse of 1999 to that list of signs, too, and the arrival of the 21st century demonstrates that shift into Aquarius. Jung, too, believed that this was a "time of great change", a time when mankind would be changed and transformed.<sup>1</sup> His book *Aion* expands on these, seeing that the signs of the zodiac were retained from the Christian era, even though that had been superseded.<sup>2</sup>

<sup>1</sup> Liz Green, <https://www.theosophical.org/publications/quest-magazine/4505>

<sup>2</sup> Ibid.

Well, frankly, it's pretty terrible in academic terms. Let's break down why.

## MAJOR ISSUES

### JUNG AND THE AGE OF AQUARIUS

The 21st century has seen numerous harbingers of the Age of Aquarius: the excitement over the end of the Mayan Long Count in 2012, which predicted the end of the world, the shift of Jupiter/Saturn conjunctions from earth signs to air signs, which happened on the winter solstice of 2020. I believe we can add the total solar eclipse of 1999 to that list of signs, too, and the arrival of the Internet age demonstrates that shift into Aquarius. Jung, too, believed that the Age of Aquarius was "imminent", a time when mankind would be changed and the mystery of alchemy would be solved.<sup>1</sup> His book *Aion* expands on these, seeing an aion as an astrological epoch, noting that the signs of Taurus and Scorpio were retained as equinoctial signs in the Christian era, even though that had been superseded.<sup>2</sup>

<sup>1</sup> Liz Green, <https://www.theosophical.org/publications/quest-magazine/4505>  
<sup>2</sup> Ibid.

Says who?

Did it?

Avoid stating your own opinion

How? What's the connection between the Internet and Aquarius?

When did he believe this?

Does he actually say this in *Aion*? If so, where?

Misspelling of name

1. Not an academic source  
 2. Not cited correctly

This isn't from *Aion*, it's from *Psychology of the Unconscious*

If you make a claim, back it up. This can seem tedious – if I claim that World War II ended in 1945, it's a pretty uncontroversial claim, but any claim does need a citation. In this case, I'm making a controversial claim; who says these are harbingers of the Age of Aquarius?

Stating your own opinion is out of place in an academic essay, too.

Don't make assumptions. It may be blindingly obvious to YOU that the Internet is Aquarian, but who says so?

Are your sources correct? If you claim that Jung said X, tell us WHERE he said it. If you put something in quotes – 'imminent' in this example – make sure that it is in the cited source. In this example, I'm citing a website article by Liz Greene, and she doesn't use the word 'imminent' at all – so I shouldn't have put it in quotes.

Discriminate in your sources. Anyone can knock up a blog or website – that doesn't make it authoritative. A paper on JSTOR has the advantage of being peer reviewed; a book with an academic or reputable publisher is safer than some random article, website, or pamphlet.

Cite, cite, cite – and make sure you get names and titles correct!

## MINOR ISSUES

Spell out centuries:  
twenty-first century

**JUNG AND THE AGE OF AQUARIUS**

The 21st century has seen numerous harbingers of the Age of Aquarius: the excitement over the end of the Mayan Long Count in 2012, which predicted the end of the world, the shift of Jupiter/Saturn conjunctions from earth signs to air signs that happened on the winter solstice of 2020. I believe we can add the total solar eclipse of 1999 to that list of signs, too, and the arrival of the Internet age demonstrates that shift into Aquarius. Jung, too, believed that the Age of Aquarius was "imminent", a time when mankind would be changed and the mystery of alchemy would be solved.<sup>1</sup> His book *Aion* expands on these, seeing an aion as an astrological epoch, noting that the signs of Taurus and Scorpio were retained as equinoctial signs in the Christian era, even though that had been superseded.<sup>2</sup>

<sup>1</sup> Liz Green, <https://www.theosophical.org/publications/quest-magazine/4505>  
<sup>2</sup> Ibid.

Quirky font

Use single quotes

Although permitted, we don't recommend using *Ibid*

There are some minor issues, too, in this text. Spell out centuries in words, not numbers. Use a standard font – I said this is a minor point, since we don't insist on a particular font in our guidelines, but I have committed a cardinal sin by using Comic Sans in this example.

Direct quotes should be enclosed in single, not double, quotation marks.

If you have two references to the same book or paper, spell it out in full the first time, and use an obvious abbreviation for subsequent ones – so Liz Greene, *Jung's Studies In Astrology* (Abingdon: Routledge, 2018), p.159 the first time you cite this book, and just Greene, *Jung's Studies*, p.208 is fine for subsequent references. Avoid "Ibid" (which just means "the same" in Latin) – not many people speak Latin these days, and a short meaningful abbreviated title is much easier to follow.

## MAJOR ISSUES

### JUNG AND THE AGE OF AQUARIUS

The 21st century excitement over the end of the world, the shift that happened on the vernal equinox of 1999 to that list of signs that heralded the shift into Aquarius, a time when mankind would be reborn. *Aion* expands on this theme. His book states that the signs of Taurus and Scorpio were retained as equinoctial signs in the Christian era, even though that had been superseded.<sup>2</sup>

<sup>1</sup> Liz Green, <https://www.theosophical.org/publications/quest-magazine/4505>

<sup>2</sup> Ibid.

- **No primary sources**
- **Secondary source not an academic one**
- **Misreading of secondary source**
- **Not cited correctly**

Misspelling of name

1. Not an academic source  
2. Not cited correctly

This isn't from *Aion*, it's from *Psychology of the Unconscious*

The major issues can be summed up as follows – no primary sources, the secondary source wasn't an academic one, the secondary source was misread, and it wasn't cited properly.

How do we get round this?

Let's look at that secondary source...

## C.G. Jung's Vision of the Aquarian Age

Printed in the Summer 2018 issue of Quest magazine.

Citation: Greene, Liz, "C.G. Jung's Vision of the Aquarian Age" Quest 106:2, pg 19-25

By Liz Greene



The idea of the New Age as an astrologically determined take shape in the late eighteenth century, cry agreement among authors about just what can are very ancient and have not been significantly be viewed as "Old Age," as they reflect cosmologic more than two millennia. C.G. Jung viewed such illuminated personal journal known as *The Red Book*.

New Age ideas—particularly the conviction that found within—are assumed by some scholars to often included. But this assumption is not supported is clearly expressed in late antique Hermetic, Neoplatonic, Gnostic, and Jewish esoteric literature.

It's a website. It's actually a perfectly reasonable website, and the article on it was written by Liz Greene, who is a very sound author. At a push, you COULD cite from this – but rather than giving a URL, the article itself does give a better citation. This citation isn't in the required form specified in the University Referencing Guide – the title is in double quotes, the journal isn't italicised and so on, but it contains all the necessary information to create a properly formatted citation. That website might not exist in ten years' time, but the magazine will still exist somewhere.

Jung seems to have favored the idea of an *aion* as both an astrological epoch—lasting roughly 2,165 years, or one-twelfth of what he believed to be the great “Platonic year” of 26,000 years—and a god-

#### JUNG AND THE AGE OF AQUARIUS

The 21st century has seen numerous harbingers of the Age of Aquarius: the excitement over the end of the Mayan Long Count in 2012, which predicted the end of the world, the shift of Jupiter/Saturn conjunctions from earth signs to air signs that happened on the winter solstice of 2020. I believe we can add the total solar eclipse of 1999 to that list of signs, too, and the arrival of the Internet age demonstrates that shift into Aquarius. Jung, too, believed that the Age of Aquarius was “imminent” — the time when mankind would be changed and the mystery of alchemy would be solved.<sup>1</sup> His book *Aion* expands on these seeing an aion as an astrological epoch noting that the signs of Taurus and Scorpio were retained as equinoctial signs in the Christian era, even though that had been superseded.<sup>2</sup>

<sup>1</sup> Liz Green, <https://www.theosophical.org/publications/quest-magazine/4505>

<sup>2</sup> Ibid.

According to Liz Greene, Jung saw  
‘an aion as an astrological epoch’

Firstly, if you are citing a secondary source, tell us – otherwise we might think it’s YOUR idea, and that’s plagiarism. Did Jung’s *Aion* define an aion as an astrological epoch? We don’t know unless we read it – all we know from the website is that Liz Greene told us this. So that needs to be made clear: “According to Liz Greene...”

Jung seems to have favored the idea of an *aion* as both an astrological epoch—lasting roughly 2,165 years, or one-twelfth of what he believed to be the great “Platonic year” of 26,000 years—and a god-

#### JUNG AND THE AGE OF AQUARIUS

The 21st century has seen numerous harbingers of the Age of Aquarius: the excitement over the end of the Mayan Long Count in 2012, which predicted the end of the world, the shift of Jupiter/Saturn conjunctions from earth signs to air signs that happened on the winter solstice of 2020. I believe we can add the total solar eclipse of 1999 to that list of signs, too, and the arrival of the Internet age demonstrates that shift into Aquarius. Jung, too, believed that the Age of Aquarius was “imminent”, a time when mankind would be changed and the mystery of alchemy would be solved.<sup>1</sup> His book *Aion* expands on these seeing an aion as an astrological epoch noting that the signs of Taurus and Scorpio were retained as equinoctial signs in the Christian era, even though that had been superseded.<sup>2</sup>

<sup>1</sup> Liz Green, <https://www.theosophical.org/publications/quest-magazine/4505>

<sup>2</sup> Ibid.

According to Liz Greene, Jung saw ‘an aion as an astrological epoch’

This is true – but we want to know what Jung said, not what Greene said Jung said!

Greene does not cite the precise source for this quote, so we need to dig a bit further...

However, even then it’s not perfect. Liz Greene is an excellent author, but in that article on the website she wasn’t writing for an academic audience. She told us what Jung said, but didn’t say where he said it – which is a problem for an academic paper.

We also would rather hear Jung’s words from Jung’s own work. If you’re writing about Jung, it’s better to know what Jung said, rather than what Liz Greene said that Jung said.

So what did Liz Greene say, and what did Jung say?

The major theme of Jung's *Aion* is the shift in human consciousness and a simultaneous shift in the god-image, reflected in the ending of the Piscean age. In Jung's view, Pisces is associated with the Christian symbols of Jesus and Satan as the two fish. The advent of the Aquarian *aion* is associated with a new symbol: humanity as the Water Bearer. Jung believed that each of the great shifts represented by a new astrological *aion* is reflected in the imagery of the presiding zodiacal constellation and its planetary ruler:

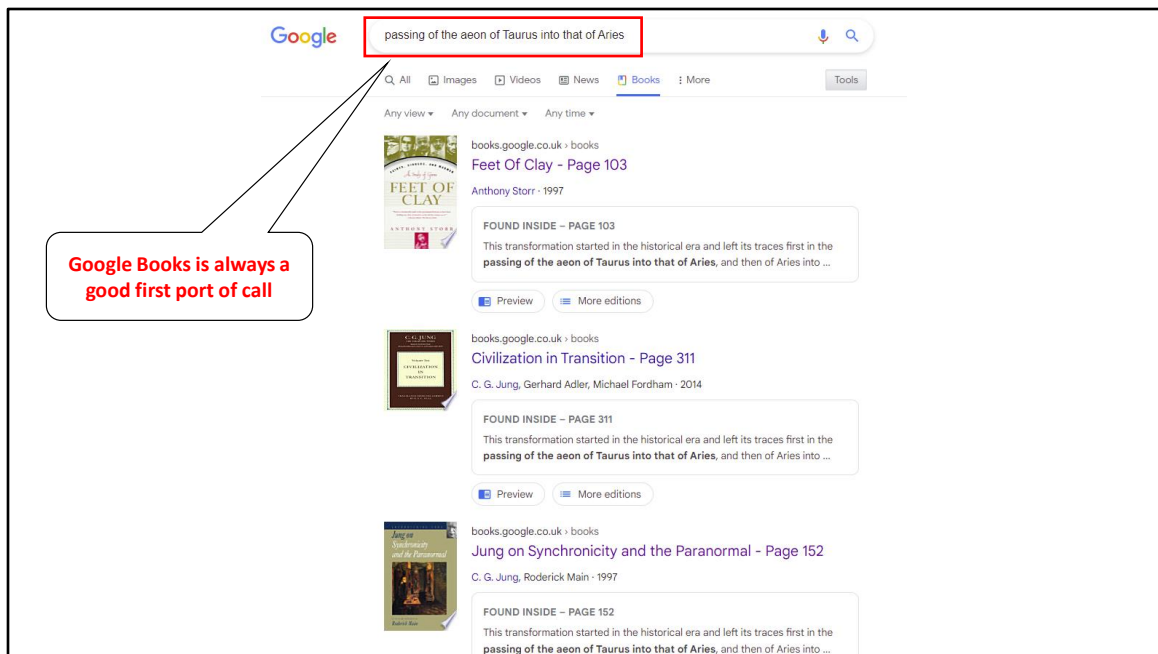
Apparently they are changes in the constellations of psychic dominants, of the archetypes, or "gods" as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started in the historical era and left its traces first in the passing of the aeon of Taurus into that of Aries, and then of Aries into Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change which may be expected when the spring-point enters Aquarius.

There has been considerable speculation about where Jung acquired the idea of a New Age, the vernal equinoctial point. Jung himself has been credited with being the first person in modern times to anticipate the New Age would be Aquarian.

Is this a direct quote from *Aion*?

Actually the idea of an Aquarian Age is rooted in the late eighteenth-century Enlightenment, when a number of scholarly works were produced that focused on the Christian figure of Jesus as one of a long line of solar deities. Although none of the authors of these works

Here's she's talking about Jung's book *Aion*, so it's reasonable to assume that her nicely indented quote is indeed from that book. But it's worthwhile checking, for two reasons – firstly, if you're going to claim it's from *Aion*, it's good to be right about that. Secondly, if you can find the quote from Jung himself, that's better than a second-hand quote.



Google Books is always a good first port of call. Liz has given us a quote, so let's put part of that quote into the Google Books search box. Lots of hits!

Welcome to the new Google Books  
Take a look at the new look and features, or go back to classic Google Books

Collected Works of C.G. Jung  
The First Complete English Edition of the Works of C.G. Jung  
By C.G. Jung, 1973

Google Books

Page 4615

passing of the aeon of Taurus inQ

asssing of the aeon of Taurus into that of Aries

INTRODUCTORY

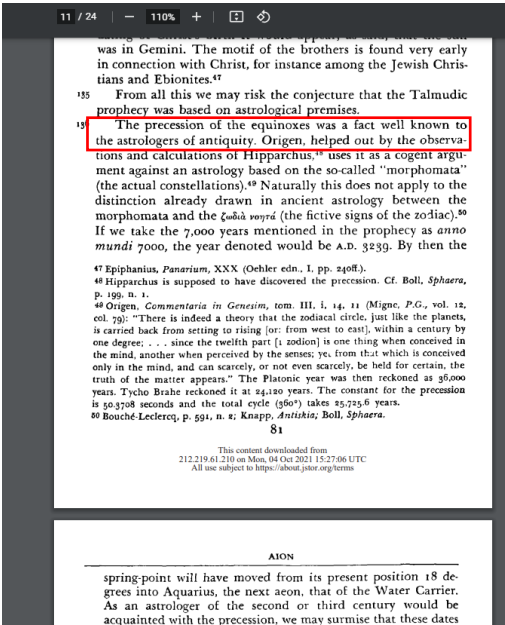
It is difficult to form a correct estimate of the significance of contemporary events, and the danger that our judgment will remain caught in subjectivity is great. So I am fully aware of the risk I am taking in proposing to communicate my views concerning certain contemporary events, which seem to me important, to those who are patient enough to hear me. I refer to those reports reaching us from all corners of the earth, rumours of round objects that flash through the troposphere and stratosphere and go by the name of Flying Saucers, *soucoupes*, disks, and "Ufos" (Unidentified Flying Objects). These rumours, or the possible physical existence of such objects, seem to me so significant that I feel myself compelled, as once before<sup>1</sup> when events of fateful consequence were brewing for Europe, to sound a note of warning. I know that, just as before, my voice is much too weak to reach the ear of the multitude. It is not presumption that drives me, but my conscience as a psychiatrist that bids me fulfil my duty and prepare those few who will hear me for coming events which are in accord with the end of an era. As we know from ancient Egyptian history, they are manifestations of psychic changes which always appear at the end of one Platonic month and at the beginning of another. Apparently they are changes in the constellation of psychic dominants, of the archetypes, or "gods" as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started in the historical era and left its traces first in the passing of the aeon of Taurus into that of Aries, and then of Aries into Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change which may be expected when the spring point enters Aquarius.

<sup>1</sup>"Wotan," first published in the *Neue Schweizer Rundschau*, 1956. [See *supra*, para. 371ff.]

Carl Jung, 'Flying Saucers: A Modern Myth Of Things Seen In The Skies' in *Collected Works of C.G. Jung: The First Complete English Edition of the Works of C.G. Jung* (United Kingdom: Taylor & Francis, 1973), Vol X, p.4615.

You could also note that this was first published in German in 1958.

And in fact, the quote is not from *Aion* at all, but another book he wrote in 1958, and republished in English in his collected works. We can see the precise quote about a shift of precessional ages, together with Jung's claim that 'we are now nearing that great change which may be expected when the spring-point enters Aquarius'. This quote is from his collected works published in English in 1973, but is in an article entitled 'Flying Saucers: A Modern Myth Of Things Seen In The Skies' originally published in German in 1958. So that's worth knowing! Google Books will often tell us the book, the page number and so on – often with an image of the page. Then you can check if that book is in the TSD library. The first thing you come to in Google Books when you click a book also gives you information about the book – publisher, year and so on – and even a button that gives you a citation (not quite in our format, but it has all the information you need).



11 / 24 110% + [icon] [icon]

was in Gemini. The motif of the brothers is found very early in connection with Christ, for instance among the Jewish Christians and Ebionites.<sup>47</sup>

135 From all this we may risk the conjecture that the Talmudic prophecy was based on astrological premises.

136 The precession of the equinoxes was a fact well known to the astrologers of antiquity. Origen, helped out by the observations and calculations of Hipparchus,<sup>48</sup> uses it as a cogent argument against an astrology based on the so-called "morphomata" (the actual constellations).<sup>49</sup> Naturally this does not apply to the distinction already drawn in ancient astrology between the morphomata and the ζώδια νοητά (the fictive signs of the zodiac).<sup>50</sup> If we take the 7,000 years mentioned in the prophecy as *anno mundi* 7000, the year denoted would be A.D. 3239. By then the

<sup>47</sup> Epiphanius, *Panarium*, XXX (Oehler edn., I, pp. 240ff.).

<sup>48</sup> Hipparchus is supposed to have discovered the precession. Cf. Boll, *Sphaera*, p. 199, n. 1.

<sup>49</sup> Origen, *Commentaria in Genesis*, tom. III, l. 14, 11 (Migne, *P.G.*, vol. 12, col. 79): "There is indeed a theory that the zodiacal circle, just like the planets, is carried back from setting to rising [or: from west to east], within a century by one degree; . . . since the twelfth part [1 zodiac] is one thing when conceived in the mind, another when perceived by the senses; yes, from that which is conceived only in the mind, and can scarcely, or not even scarcely, be held for certain, the truth of the matter appears." The Platonic year was then reckoned as 36,000 years. Tycho Brahe reckoned it at 24,120 years. The constant for the precession is 50,3508 seconds and the total cycle (360°) takes 25,725.6 years.

<sup>50</sup> Bouché-Leclercq, p. 591, n. 2; Knapp, *Antikia*; Boll, *Sphaera*.

81

This content downloaded from  
212.219.61.210 on Mon, 04 Oct 2021 15:27:06 UTC  
All use subject to <https://about.jstor.org/terms>

---

AION

spring-point will have moved from its present position 18 degrees into Aquarius, the next aeon, that of the Water Carrier. As an astrologer of the second or third century would be acquainted with the precession, we may surmise that these dates

However, although Greene's quote was from 1958 and not from *Aion*, Jung does indeed discuss precessional ages in *Aion*, published in 1951.

Similar digging shows that Green's quote about Taurus and Scorpio was from a footnote in *Psychology of the Unconscious*. His quote here says: 'Taurus and Scorpio are equinoctial signs...' with a footnote pointing out that they were equinoctial signs from 4300 to 2150 BCE.

This was first published in 1912.

However, Jung does also discuss precessional ages in *Aion* – here it is, on page 81. Another quote from Liz's article talks about Scorpio and Taurus being equinox points, and states that this persisted into the Christian Era even though they weren't equinoctial points by then. That, however, doesn't come from *Aion*, but from a much earlier work – Jung's *Psychology of the Unconscious*.

So rather than distilling what Liz Greene said, we now have THREE quotes from different primary sources – which looks a lot better.



tion of the constellations is known to be somewhat arbitrary .”

### Ancient sources for the New Age

Texts explicitly relating the dawning of a New Age to the precession of the equinoxes may only have begun in the modern era. But Jung believed that earlier sources supported his belief that a new astrological Aion was about to begin. His quest for historical evidence of the idea of the incoming Aquarian Age sometimes led him to assume connections that a twenty-first-century scholar, nervous of speculation of a ‘universalist’ kind, might well avoid. However, refusal to acknowledge the longevity and universality of certain ideas can itself reveal a powerful agenda, and Jung’s intuitive leaps seem to have been valid more often than they were misguided. An example of Jung’s search to find validation for the Aquarian Age in alchemical texts is provided by the sixteenth-century alchemist and physician Heinrich Khunrath (1560–1605),<sup>62</sup> who declared that an ‘age of Saturn’ would begin at some point in the not too distant future, and that it would usher in a time when alchemical secrets would become available to everyone:

The age of Saturn is not yet, in which everything that is private shall become

We can still use Liz Greene, of course – she’s an excellent secondary source. However, a website article isn’t the best starting point. A bit more digging reveals that Liz Greene has lots to say about Jung and the Age of Aquarius, but this time in a book published in 2018 by a well-known publisher, so this is a far more solid source than a website.

**Standard font (Calibri)**

**Use primary sources, and direct quotes (with single quotation marks)**

**Cite the primary sources**

### JUNG AND THE AGE OF AQUARIUS

Jung made several references to the symbolism associated with the precession of the equinoxes. As early as 1912, he made reference to Taurus and Scorpio being 'equinoctial signs', pointing out that although the dates for which the signs had been equinoctial far pre-dated Christianity, that nevertheless they were 'retained in the Christian era'.<sup>1</sup> The theme of precessional ages is discussed again in *Aion*<sup>2</sup>, which Jung first published in 1951. He continued the theme, suggesting his own belief in precessional ages, in a later work on the phenomenon of UFOs in 1958, in which he stated that 'We're now nearing that great change which may be expected when the spring-point enters Aquarius'.<sup>3</sup>

**Develop your theme**

Jung's interest in astrology is discussed by Liz Greene, who discussed Jung's interest in the Age of Aquarius, stating that in a lecture in 1940 Jung claimed it was 'almost due'.<sup>4</sup>

**Use secondary sources to back up arguments and go deeper**

<sup>1</sup> Carl Jung, *Psychology of the Unconscious*, Beatrice Hinkle (trans.) (New York: Moffat, Yard, 1916) pp.226-7, and p.523 fn. 60.

<sup>2</sup> Carl Jung, 'The Sign of the Fishes' in *Collected Works of C. G. Jung*, Vol 9 Part 2 (*Aion: Researches into the Phenomenology of the Self*), Gerhard Adler and R. F. C. Hull (eds) (Princeton, NJ: Princeton University Press, 1959), p.81.

<sup>3</sup> Carl Jung, 'Flying Saucers: A Modern Myth Of Things Seen In The Skies' in *Collected Works of C.G. Jung: The Complete English Edition of the Works of C.G. Jung* (United Kingdom: Taylor & Francis, 1973), Vol X, p.4615.

<sup>4</sup> Liz Greene, *Jung's Studies In Astrology* (Abingdon: Routledge, 2018), p.159.

**Use a more rigorous secondary source than a website**

**Follow the Referencing Guide in your citations**

This now means that we can build up a better, more academically rigorous, picture. We can cite our three primary sources from Jung. As they range from 1912 to 1958, we can show that this is a recurring theme and not a one-off. Then we can bring Liz Greene, a secondary source, into play to back up these arguments and give extra insight. Let's quickly go through this revised text.

This piece of writing is better because it's using primary sources, building a theme, and making use of a secondary source. The sources are all cited in accordance with the university's Referencing Guide, and are all sound sources.

- **Cite your sources**
- **Develop an argument based on sources, not your opinion**
- **When you draw a conclusion, make it clear if it's your own or someone else's – otherwise it's plagiarism**

There is a trap that students often fall in to, which we can summarise with these three key points: always cite your sources, develop an argument based on those sources and not your opinion, and when you draw a conclusion we – the tutors – need to know whether it's YOUR conclusion, or whether you're stating someone else's.

Reason fails to explain events or to provide means for minimal predictability, which leads to a distrust of “the reasonable” and a search for an alternative epistemology... a bricolage of disparate elements from religion, ideology, the occult, and bits and pieces of esoteric knowledge covering a vast area including lost continents, astrology, alchemy, unconventional medicine, UFOs, and conspiracy theories – previously marginalized and stigmatized forms of knowledge are mainstreamed and politicized as suppressed truths.

Kathleen Stewart and Susan Harding, ‘Bad Endings: American Apocalypse’, *Annual Review of Anthropology* 28 (1999), pp.285-310.

For example, here is a short paragraph from a paper published in 1999, about how the rise of programmes like the *X-Files* may have led people to be more accepting of unconventional theories. Let’s say you read that paper in passing and made a mental note of it, but didn’t keep it as you weren’t planning to use it.

- **Cite your sources**
- **Develop an argument based on sources, not your opinion**
- **When you draw a conclusion, make it clear if it's your own or someone else's – otherwise it's plagiarism**

Millennials have turned to astrology because they don't trust science



In my experience, millennials have engaged with astrology as they perceive the narrative of conventional science to be too rigid and are open to alternative explanations



**Still an opinion, and dressing it up in fancy words doesn't fix that!**

In the first example, you want to make a point about increased interest in astrology, and have a vague recollection of that paper, so you put this statement. As you didn't cite anything, it's just an opinion – and in fact, the original article wasn't even about millennials.

So instead, you back it up by saying 'In my experience', and using more academic language. However, even if that observation is true in your own experience, that doesn't really count, because your own experience of your friends doesn't constitute a representative sample – and dressing it up in fancy words doesn't fool anyone!

A mistrust of conventional explanations mean that some people have turned to astrology for explanations, which had formerly been marginalised.<sup>1</sup>

<sup>1</sup> Kathleen Stewart and Susan Harding, 'Bad Endings: American Apocalypse', *Annual Review of Anthropology* 28 (1999), pp.285-310.



Stewart and Harding pointed out that among some people 'Reason fails to explain events or to provide means for minimal predictability, which leads to a distrust of "the reasonable" and a search for an alternative epistemology' and they concluded that a mistrust of conventional explanations mean that some people have turned to astrology for explanations, which had formerly been marginalised.<sup>1</sup>

<sup>1</sup> Kathleen Stewart and Susan Harding, 'Bad Endings: American Apocalypse', *Annual Review of Anthropology* 28 (1999), pp.285-310.



If you do wish to use the article we've just examined, make sure you credit it, and quote from it.

On the face of it, the top example looks better than before. You've paraphrased what Stewart and Harding said, it's not unreasonable, and you've cited the source. However, it's not clear that you've paraphrased what the authors said, nor is it clear whether the conclusion drawn – that a mistrust of conventional explanations led people turning to a formerly marginalised astrology – is your own conclusion drawn from the evidence, or whether that's what the authors said.

So instead, this needs to be clarified: "Stewart and Harding pointed out that..." "they concluded that". This way, it's clear that you are citing their exact words, and telling the reader that this was their conclusion, and not one that you've drawn yourself.

**Study skills and resources**

Below you will find a list of links and resources that support your studies. We hope you will find the area useful, and please do help us develop it.

**Moodle information**

- Using Moodle
- Using the discussion forums
- Netiquette guidelines

**General programme resources**

- Information about Study Skills Support from the University for Distance-Learning Students

**Referencing and Writing Guidelines**

- Sophia Centre Guide to Writing Critical Reviews Feb 2021 October 2020
- Sophia Centre Guide to Writing Compare and Contrast Essays Feb 2021
- Sophia Centre Essay Writing Guide Feb 2021**
- Reading and Using Visual Sources
- The University's MRHA Referencing Guide**
- Instructions for Submitting Essays

**General useful Internet links**

- The Writing Centre
- Essay cover sheet
- Sophia Centre Student Support Jan 2021

**READ THESE AND USE THEM!**

That's just a very quick overview – but before submitting essays, please, please, please go to the Cultural Astronomy and Astrology home page on Moodle and download the Sophia Centre Essay Writing Guide and the University's MHRA Referencing Guide.