The INVENTION of HISTORY (SCAN 10010)

Semester 2: Thursdays, 9.00 – 10.50, Room 2.45, 27-29 George Square.

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UTO, Room G.04/05, Chrystal Macmillan Building
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Short Description

The past is ‘everywhere a battlefield of rival attachments’ – an arena fraught with contestation and dispute. Picking up this cue this course examines the politics of history, memory, and the past. It begins by examining time, and the way in which notions of time and history have been central both to the development of social anthropology as a discipline and to wider, racialised discourses about others in colonial contexts. Engaging with a growing body of anthropological work, and research done in related disciplines, which has emphasised the collective nature of memory, and the social construction of the past, it looks at how the past is understood, experienced, remembered and represented in different ethnographic contexts in the present. Memory, history, and ‘oral traditions’ will be examined as different but related means of understanding, representing and politicising the past, alongside other, less discursive means of relating to the past, such as through performance, objects, bodies and landscape. Engaging with more recent arguments that have emphasised the limits to the ‘invention’ of history, the course will consider how the study of ‘the past’ inevitably involves not only notions of time and temporality, but also of landscape, space and place, and artefacts, bodies, practice, things and materiality. The politics of the past is in no way limited to how we understand or represent it; it is also finely related to questions of what to do with its materiality – in the form of archaeological remains, ruins and heritage sites, objects and artefacts, bodies and bones, monuments and memorials. With reference to a variety of empirical examples and broader theoretical trends, lectures will explore the politics of the past through the following topics: Time and denial of co-evalness; nationalism and identity; memory and forgetting; commemoration and memorials; heritage and museums; landscape and place; ruins, ruination and affect; artefacts and bones; and kinship, performance and ritual.

Summary of Intended Learning Outcomes

Advanced knowledge and understanding of: (i) the way the past is imagined, constructed and contested through the processes of history, memory and commemoration; (ii) the role that ideas and knowledge of the past play in the complex politics of identity and state-making, in colonial, postcolonial and nationalist contexts; (iii) how place & space, landscape, objects, bodies and things (in discursive and material ways), can enable and limit the imagination of the past; (iv) the ways in which notions of the past inform, enable, and limit the means through which landscape, objects and heritage are understood, engaged with, and managed; (v) the way in which struggles over place and the past are both inscribed in and produce or constitute space/place, landscape, ritual and artefacts.
Attendance

Attendance and participation in the lectures and discussion are essential for developing an understanding of the topics.

Communications

If you have any questions or issues concerning the course and course work do not hesitate to contact the course convenor, John Harries ([j.harries@ed.ac.uk](mailto:j.harries@ed.ac.uk)). My guidance and feedback hours are **Wednesdays and Thursdays between 15.00 and 16.00**, but I am often around and about so feel free to stop by for a chat if I am not otherwise engaged. Alternatively, send me an email and we can arrange an appointment.

In general, you are strongly encouraged to use email for routine communication with lecturers. We shall also use email to communicate with you, e.g., to assign readings for the second hour of each class. All students are provided with email addresses on the university system, if you are not sure of your address, which is based on your matric number, check your EUCLID database entry using the Student Portal.

This is the ONLY email address we shall use to communicate with you. Please note that we will NOT use ‘private’ email addresses such as Yahoo or Hotmail; it is therefore essential that you check your university email regularly, preferably each day. Please ensure that your smtp university email is forwarded to your other accounts otherwise you will miss important announcements.

Assessment

The total course mark is determined by two pieces of assessed work: a short essay, or formative assessment, and a long essay, or summative assessment.

Formative Assessment

The mid-semester assessment takes the form of a short essay of 1000 words, worth 20% of the final course mark. It is to be submitted online via ELMA by **12.00 noon, Wednesday 24th February, 2016**.

Formative assessment (short essay) topics: **with reference to a place, situation or experience in Edinburgh** write 1000 words on one of the following:

- *The Presence of the Past in the Present.*
- *Collective Memory and Lieux de Mémoire.*
- *Ruination and the Affective Presence of the Past.*
- *Ghosts and the Return of the Repressed.*
The marks will and comments for all the formative assignments submitted by the deadline above will be returned via ELMA by 17.00, Wednesday 16th March, 2016.

**Summative Assessment**

The main assessment takes the form of 3000 words, worth 80% of the final course. It is to be submitted online via ELMA by **12.00 noon, Thursday 14th April, 2016.**

Summative assessment (long essay) questions are:

- Can heritage ever be authentic?
- Memory is as much about forgetting as it is about remembering. Discuss using detailed ethnographic examples.
- “... the mind reconstructs its memories under the pressure of society” (Halbwachs). Discuss the relationship between individual and collective memory with reference to appropriate examples.
- The politics of the past is not only about the representation of the past, but also about the management of its material forms and remains. Discuss with reference to at least two examples.
- Can we touch the past?
- Any other title agreed, in advance, with the course organiser. (Please note, the proposed title will need to be agreed by 24th March at the lastest).

The marks will and comments for all the formative assignments submitted by the deadline above will be returned via ELMA by 17.00, Thursday 5th May, 2016.

**Assessment Criteria and Moderation**

All work submitted for assessment on this course will be marked by the course convenor, being guided by the grade descriptors for the School of Social and Political Science (see: http://www.sps.ed.ac.uk/undergrad/current_students/teaching_and_learning/assessment_and_regulations/marking_descriptors). The spread of grades, as well as a sample of the assessed work will be reviewed by a moderator, who will be a senior member of teaching staff not associated with the course.
Teaching

The course consists of a two hour lecture a week + a one hour seminar a week.

Lectures

These “lectures” will consist of a mixture of lecturing, discussion and small group work.

<table>
<thead>
<tr>
<th>The lectures will take place in room 2.45, 27-29 George Square, on Thursdays, between 9.00 and 10.50.</th>
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There are READINGS assigned for each lecture. Please come to the seminar having read the two readings marked “essential readings (for the lecture)” + at least one of the “case study” readings. There are additional readings for each seminar (see pages 23-30). These are a resource you can use as you wish and according to your own interests, although they may prove particularly useful in writing the essays. All the essential and case study readings and almost all of the “additional readings” should be available via the “recourse list” for this course which may be accessed using the link on the LEARN page.

Some weeks we will also require you to complete a small fieldwork exercise in advance of the lecture. It would lovely and greatly enhance the lecture if you completed these exercises. They may also form the basis of the first (formative) assessment you will complete for this course.

Seminars

In addition to two hour lectures there will be a one hour seminar each week **starting in week 2**. This seminars will be more informal, providing a chance to discuss issues and ideas raised by the readings and lectures in relation to real life situations.

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<thead>
<tr>
<th>The Seminars will take place in Lecture Theatre 1, 7 Bristo Square, on Thursdays, between 16.10 and 17.00, weeks 2 – 10 (not including innovative learning week).</th>
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Lectures by week

Week 1 – 14/1/16

Inventing histories - John Harries

In the first lecture we will tackle the proposition that is suggested in the title for this course: that history, our stories of the past, are “invented” and that this processes of invention is bound-up with the politics of identity and, in particular, is indivisible from modern articulations of national (or sub-state national) identities.

Essential readings (for the lecture)


Case study – Thanksgiving (read at least 1)


Week 2 – 21/1/16

The past in the present - John Harries

In this lecture we will consider the anthropology of time and the problem of the relationship between the past and the present. Focussing on key debate within Anthropology (1996), we will explore the seeming contradiction inherent in the notion of the “invention of history” that the past is theoretically constituted as being at once determining yet determined (and yet again, in act of ontological gerrymandering* perhaps typical of social-constructivist approach, these various determinations of the past are often explained with reference to “historical” conditions of possibility that are somehow more “real” than the pasts that people create for themselves).

**Essential readings (for the lecture)**


**Case Study – touching the past? (read at least 1)**


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**For the lecture (homework exercise):** during the week before the lecture please ask someone (a friend/flatmate etc.) to select a piece of music that for them vividly evokes instance or moment in their life and ask them to describe that moment. This memory should not just be general (this brings back my childhood), but provokes the recollection of a very specific time and place. Write no more than 200 words in which you describe as vividly as possible the time and place that this song takes your informant back to. You do not need to get into the details of their feelings or what you are going through (no confessinals), just, Proust-like, describe the situation. ALSO include a link (or the web-address) for a YOUTUBE clip of the song in the text of your piece. By noon the day before the lecture (Wednesday) post your recollection with the link on the “PROUSTAIN MOMENT” discussion board for this class that is available on LEARN.

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**Week 3 – 28/1/16**

**Collective memory – John Harries**

Following on from the previous lecture, we will discuss the problem of the presence of the past with particular reference to “memory” and especially collective, or social, memory. We will find a pathway through the vast literature on collective memory, which shares an emphasis on the ways that our memories of past events are socially constituted in the present (and so may, in fact, be no
more than the practice of their social constitution). We will also be exploring some of the critiques of collective memories studies and, in so doing, suggest the possibility of an anthropology of memory which goes beyond presentism to acknowledge the “imminent past” (Birth 2006).

**Essential readings (for the lecture)**


**Case Study – remembering Beaumont Hamel (read at least 1)**


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**For the lecture (homework exercise):** during the week before the class please find a place, site, display, something, which commemorates those that fought and died in World War I and/or II. This could be a sign, a museum exhibit, a statue, a memorial, a gravestone, anything so long as it is physically there and you can visit it. Take a photograph of this “memorial” and write no more than 200 words reflecting on what message you think is being communicated concerning these events. By noon the day before the lecture (Wednesday) post the photograph and your notes on the “COMMEMORATION” discussion board for this class that is available on LEARN.

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**Week 4 - 4/2/16**

**Landscapes and ruins – John Harries**

This lecture focuses on the temporality of landscape and the ways in which the past inhabits, or is said to inhabit, the material fabric of the world around us. We will particularly focus on ruins. Ruination, decay and the material traces of the “non-absent” past, have long been the stuff of poetic evocations of the melancholy feeling of pastness. Recently, however, there has been a growing scholarship concerning ruination, rot and dereliction, particular in the context of a hypermodern age in which the traces of past lives are either erased or, as Tim Edensor argues, domesticated as museum exhibits or heritage sites where any ambiguity, excess, or insufficiency has been eliminated to constitute what Pierre Nora has called Lieux de Mémoire. As will be discussed in the lecture, this literature is interesting for three reasons: 1) it foregrounds the materiality of the past; 2) it suggests this materiality may exceed and perhaps precede the social determination of the past; and 3) allows
us to reformulate the work of the social (or political) determination of the past as a material process, which by virtue of its very materiality is always open even as it aspires to closure.

**Essential readings (for the lecture)**


**Case Study – enjoying industrial ruins at home and abroad (read at least 1)**


**For the lecture (homework exercise):** during the week before the class please find a “ruin” in Edinburgh. This should NOT be an official “sign-posted” ruin, but a neglected space or place in which you can encounter the enigmatic traces of past lives and times gone by. Please, if you can, take a photograph of this “ruin” and write no more than 200 words describing what you saw, felt and thought in encountering this ruin. By noon the working-day before the lecture (Wednesday) post the photograph and your notes on the “RUINS” discussion board for this class that is available on LEARN.

**Week 5 - 11/2/16**

**Ghosts and the return of the repressed – John Harries**

A with ruins, ghosts and “the spectral” are enjoying something of theoretical vogue. This lecture will discuss some of the reasons for this popular and academic interest in ghosts. Building on the previous lectures, and anticipating a more explicit discussion of the politics of history, memory and heritage to follow, we will consider the proposition that ghosts are an affective experience of the unbidden return of a past, often, traumatic and violent, that has been repressed, or “forgotten”, within normative narrations of a shared history. Ghosts, it will be argued, trouble not only these narrations but the very idea of collective memory, for they suggest a past which, although forgotten, may nonetheless make its presence felt.
Essential readings (for the lecture)


Case Study – the ghosts of the war in Vietnam (read at least 1)


For the lecture (homework exercise): please either collect a local ghost story from a friend, or acquaintance. Alternatively, taking inspiration from Armstrong and Bell (see page 26), visit a place in the city and attempt to conduct a “spectral ethnography”. Write no more than 200 words relating this story, or describing your experience and considering what do this stories and experience is about? By noon the day before the lecture (Wednesday) post your stories/ethnographic accounts on the “GHOSTS” discussion board for this class that is available on LEARN.

Week 6 – 25/2/16

Silence and forgetting – Alex Gapud

The relationship between silence, memory, and forgetting is indeed an intricate one. Although it is often associated as an effect of trauma in the literature, silence as concept and silence as practice are far more complex than merely a symptom or product of trauma. Through looking at various case studies including the lecturer’s own current research on Imperial Memory in Bristol, Ann Laura Stoler’s understanding of Colonial Aphasia in France, and similar questions concerning the Dutch colonial past, this lecture will illustrate the complexity and ambiguity of silence in memory and forgetting.

Essential readings (for the lecture)


**Case Study – silence and the (post)colonial (read at least 1)**


**Week 7 - 3/3/16**

**Exhuming bodies and bones – John Harries**

This lecture will consider the exhumation of bodies and bones and the ways in which the process of exhumation is enfolded into contemporary politics of memory and forgetting, particularly in situations where people are living with the legacy of traumatic, often state-sponsored, violence. In such contexts exhumation is often considered to be akin recovering the memory of a past that has literally and figuratively been buried. Human remains are, therefore, often invited to speak, to give testimony to the violent deeds of recent history and so become an idiom through which these histories can be addressed in the public sphere. We will, however, also suggest that an attentiveness to the materiality of unearthing discloses a more ambivalent process whereby human remains are at once rendered articulate within a politic of remembrance, yet also, in their affective presence and emotive materiality, possess a capacity to either be insufficient to or exceed these attempts at articulation.

**Essential readings (for the lecture)**


**Case Study – exhuming civil war graves in Spain (read at least 1)**


**Week 8 - 10/3/16**

**Remembered homelands – Laura Jeffery**

This lecture examines political deployments of history and memory in a case study of a displaced community, starting with the romanticisation of the homeland and the powerful mobilisation of collective memory and collective voice in oral traditions, and moving on to examine the consequent challenges of meeting legal requirements for individual eye-witness testimony, the slippery character of official written record-keeping, and evidentiary debates about ecological history.

**Essential readings (for the lecture)**


**Case Study – The Chagos Islands (read at least 1)**


**Week 9 - 17/3/16**

**Visiting the past – John Harries**

Nowadays, in the words of Eelco Runia, “we want to be affected by the past.” Indeed, “we will go to great lengths and are willing to spend huge amounts of money to have ourselves affected by the past.” (“Spots of Time” 2006: 308, see page 24 for full reference) This lecture is about the lengths we will go and the money we will spend to experience the past. We discuss heritage tourism, the commodification of history and the possibility of visiting the past. In particular, through a
consideration of historical re-enactments and living history museums, we will explore the desire for an experiential communion with past lives and critically consider the question of the “authenticity” of such experiences.

**Essential readings (for the lecture)**


**Case Study – Visiting the “slave castle” in Ghana (read at least 1)**


**Week 10 – 24/3/16**

**Dark tourism and cosmopolitan memory**

Following on from the discussion of heritage tourism in the previous week, the final lecture will explore the phenomena of “dark tourism” in order to discuss the future of the study of the invention of history and collective memory in the context of globalisation and cosmopolitanism. We will consider the question of whether, as the work of memory becomes undifferentiated from the technologies of remembrance, whether memories are now wholly deterritorialised and so are no longer an individual capacity, or the property of given collective or culture, but rather belong to us all.

**Essential readings (for the lecture)**


**Case Study – Holocaust memorials**


**Week 11 – 31/3/16**

**Q & A and discussion of essay topics and ideas**

Our final meeting will take the form of an informal drop in session to discuss issues and question arising from the course and from preparations towards writing the final, summative assessment, bring coffee or tea, sure I may even bring cookies.

**Seminars by week**

**Week 2 – 21/1/16 – the historical sensation**

In this tutorial we will explore some of the issues raised by the question of whether the past is a “foreign country”, which will be considered in the seminar in week 2. We will do so asking the question with specific reference to the work of archaeology: “can we touch the past” or is this quality of felt intimacy with past lives always an illusion?


**Week 3 – 28/1/16 – Masada**

In the second seminar we will address the notion of the “invention of history” and “collective memory” with reference to the ways in Masada, a site of Jewish resistance against Roman occupation in the first century CE, has been remembered within contemporary Israeli historiography.


**For the seminar:** ok it’s not really a homework exercise, but if you want to watch the documentary *Masada: The Last Fortress*, and think about how it frets about the tension between “real” history and the invention of history. The video is available on YouTube - https://www.youtube.com/watch?v=ahQVOBzxmzQ – a link will also be provided on LEARN.
Week 4 – 4/2/16 – ruinporn and photography

In this seminar we will critically consider the appeal of landscapes or urban ruination and, with reference to glossy photographs of ruins, question whether we are dealing with a peculiar middleclass aesthetic, “ruinporn” as some have called it, or something more profound.


For the seminar: may want to check out any one of a profusion of photographs of urban ruins available on the web. In particular you may wish to look at the work of Andrew Moore, which is discussed the Gansky article. See: http://andrewwmoore.com/photography/detroit/ and also https://www.youtube.com/watch?v=u6PaewtfWVY

Week 5 – 11/2/16 – spectral landscapes

Reflecting on our own ghostly experiences, this seminar we will critically consider the possibility that the “spectral” suggest the possibility that memory is “more-than-representational” and resides in our unfolding affective encounter with uncanny landscapes. Put another way we will ask the question, are ghost real?


Week 6 – 25/2/16 – the impossibility of forgetting

Reflecting on the discussion of “ghosts and the return of the repressed” in week 5 and the discussion of postcolonial silence in week 6, in this seminar we will consider how we can understand the recollection of events which seem to have been unspoken and unspeakable in the public domain, and yet can, under specific circumstances, re-emerge. We will do so with specific reference to Stewart’s study of the Hungarian Rom.

**Week 7 – 3/3/16 – returning bones**

We will continue our discussion of the political lives of dead bodies and the work of “unearthing” through a discussion of my own (!) article concerning the skulls of Nonosabasut and Demasduit and recent moves to repatriate these remains from the collections of the National Museum of Scotland back to Newfoundland, Canada. Through this discussion we will raise the question of whether the matter of bones, their actual physical substance, is of any significance when considering their political lives or is bone only and ever dead stuff waiting to being given meaning by living people?


**For the seminar:** to learn more about recent moves to repatriate the skulls of Nonosabasut and Demasduit to Newfoundland see [http://www.cbc.ca/news/canada/newfoundland-labrador/stolen-beothuk-remains-need-to-come-home-from-scotland-mi-sel-joe-says-1.3086453](http://www.cbc.ca/news/canada/newfoundland-labrador/stolen-beothuk-remains-need-to-come-home-from-scotland-mi-sel-joe-says-1.3086453)

**Week 8 – 10/3/16 – the politics of return**

In this seminar we will continue to discuss the issue of lost homelands in particular reference to the experience of Chagos Islanders and the ways in which notions of sovereignty and the right to return are articulated within national and international legal processes.


**Week 9 – 17/3/16 – Colonial Williamsburg**

In this seminar we consider heritage tourism and the commodification of the past through Gable and Handler’s study of Colonial Williamsburg and a discussion of other such-like attempts to offer immersive experiences of the sights, sounds and smells of the past. In so doing we will ask the question of how, if at all, we may understand such experiences as authentic and why it is that people seem to desire this “authentic” experiential communion with other times and other people.

For the seminar: for those who haven’t visited site you can have some idea of the “Colonial Williamsburg experience” by watching: https://www.youtube.com/watch?v=inOeHknj4pY

Week 10 – 24/3/16 – who remembers the Holocaust?

In our final seminar we will return to the question of social and collective memory and critical considers whether, is this digital globalised age, we can still speak of there being a collective or social memory. We will do so by asking the question “who remembers the Holocaust” is reference to the discussion in the lecture and the reading by Dreyfus and Stoetzler.

Further and Additional Readings

Week 1 – inventing histories


Week 2 – the past in the present


**Week 3 – collective memory**


**Week 4 – landscapes and ruins**


Week 5 – ghosts and the return of the repressed


Week 6 – silence and forgetting


**Week 7 – exhuming bodies and bones**


**Week 8 – remembered homelands**


**Week 9 – visiting the past**


**Week 10 – dark tourism and cosmopolitan memory**


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Appendix 1: Submission and Assessment Information

Word Count Penalties

Essay that exceed the word limit stated in the essay instructions (excluding bibliography) will be penalised using the Ordinary level criterion of 1 mark for every 20 words over length.

You will not be penalised for submitting work below the word limit. However, you should note that shorter essays are unlikely to achieve the required depth and that this will be reflected in your mark.

ELMA: Submission and Return of Coursework

Coursework is submitted online using our electronic submission system, ELMA. You will not be required to submit a paper copy of your work.

Marked coursework, grades and feedback will be returned to you via ELMA. You will not receive a paper copy of your marked coursework or feedback.

For information, help and advice on submitting coursework and accessing feedback, please see the ELMA wiki at https://www.wiki.ed.ac.uk/display/SPSITWiki/ELMA. Further detailed guidance on the essay deadline and a link to the wiki and submission page will be available on the course Learn page. The wiki is the primary source of information on how to submit your work correctly and provides advice on approved file formats, uploading cover sheets and how to name your files correctly.

When you submit your work electronically, you will be asked to tick a box confirming that your work complies with university regulations on plagiarism. This confirms that the work you have submitted is your own.

We undertake to return all coursework within 15 working days of submission. This time is needed for marking, moderation, second marking and input of results. If there are any unanticipated delays, it is the course organiser’s responsibility to inform you of the reasons.

All our coursework is assessed anonymously to ensure fairness: to facilitate this process put your Examination number (on your student card), not your name or student number, on your coursework or cover sheet.

Important note to students

To ensure your coursework is submitted successfully, students should aim to upload their submissions at least 1 hour before the deadline.

Students are responsible for ensuring they have sufficient internet access and connection to submit their coursework electronically. Technical difficulties and poor internet connection are not acceptable reasons for submitting work late.

You should monitor your university student email account in the 24 hours following the deadline for submitting your work. If there are any problems with your submission the course secretary will email you at this stage.
The Operation of Lateness Penalties

Unlike in Years 1 and 2, **NO EXTENSIONS ARE GRANTED WITH RESPECT TO THE SUBMISSION DEADLINES FOR ANY ASSESSED WORK AT HONOURS LEVEL.**

Managing deadlines is a basic life-skill that you are expected to have acquired by the time you reach Honours. Timely submission of all assessed items (coursework, essays, project reports, etc.) is a vitally important responsibility at this stage in your university career. Unexcused lateness can put at risk your prospects of proceeding to Senior Honours and can damage your final degree grade.

If you miss the submission deadline for any piece of assessed work 5 marks will be deducted for each calendar day that work is late, up to a maximum of five calendar days (25 marks). Thereafter, a mark of zero will be recorded. There is no grace period for lateness and penalties begin to apply immediately following the deadline. For example, if the deadline is Tuesday at 12 noon, work submitted on Tuesday at any time after 12 noon will be marked as one day late, work submitted at any time after 12 noon on Wednesday will be marked as two days late, and so on.

Failure to submit an item of assessed work will result in a mark of zero, with potentially very serious consequences for your overall degree class, or no degree at all. It is therefore always in your interest to submit work, even if very late.

Please be aware that all work submitted is returned to students with a provisional mark and without applicable penalties in the first instance. The mark you receive on ELMA is therefore subject to change following the consideration of the Lateness Penalty Waiver Panel (please see below for further information) and the Board of Examiners.

How to Submit a Lateness Penalty Waiver Form

If there are extenuating circumstances beyond your control which make it essential for you to submit work after the deadline you must fill in a ‘Lateness Penalty Waiver’ (LPW) form to state the reason for your lateness. This is a request for any applicable penalties to be removed and will be considered by the Lateness Penalty Waiver Panel.

Before submitting an LPW, please consider carefully whether your circumstances are (or were) significant enough to justify the lateness. Such circumstances should be serious and exceptional (e.g. not a common cold or a heavy workload). Computer failures are not regarded as justifiable reason for late submission. You are expected to regularly back-up your work and allow sufficient time for uploading it to ELMA.

You should submit the LPW form and supply an expected date of submission as soon as you are able to do so, and preferably before the deadline. Depending on the circumstances, supporting documentation may be required, so please be prepared to provide this where possible.

LPW forms can be found in a folder outside your SSO’s office, on online at:

http://www.sps.ed.ac.uk/undergrad/on_course_students/assessment_and_regulations/coursework_requirements/coursework_requirements_honours

Forms should be returned by email or, if possible, in person to your SSO. They will sign the form to indicate receipt and will be able to advise you if you would like further guidance or support.
Please Note: Signing the LPW form by either your SSO or Personal Tutor only indicates acknowledgment of the request, not the waiving of lateness penalties. Final decisions on all marks rest with Examination Boards.

There is a dedicated SSO for students in each subject area in SPS. To find out who your SSO is, and how to contact them, please find your home subject area on the table below:

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<thead>
<tr>
<th>Subject Area</th>
<th>Name of SSO</th>
<th>Email</th>
<th>Phone</th>
<th>Office</th>
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<tbody>
<tr>
<td>Politics</td>
<td>Alex Solomon</td>
<td><a href="mailto:Alex.Solomon@ed.ac.uk">Alex.Solomon@ed.ac.uk</a></td>
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</tbody>
</table>

If you are a student from another School, you should submit your LPW to the SSO for the subject area of the course, Vanessa Feldberg.

**Plagiarism Guidance for Students**

**Avoiding Plagiarism**

Material you submit for assessment, such as your essays, must be your own work. You can, and should, draw upon published work, ideas from lectures and class discussions, and (if appropriate) even upon discussions with other students, but you must always make clear that you are doing so. **Passing off anyone else’s work** (including another student’s work or material from the Web or a published author) as your own is plagiarism and will be punished severely. When you upload your work to ELMA you will be asked to check a box to confirm the work is your own. All submissions will
be run through ‘Turnitin’, our plagiarism detection software. Turnitin compares every essay against a constantly-updated database, which highlights all plagiarised work. Assessed work that contains plagiarised material will be awarded a mark of zero, and serious cases of plagiarism will also be reported to the College Academic Misconduct officer. In either case, the actions taken will be noted permanently on the student’s record. For further details on plagiarism see the Academic Services’ website:

http://www.ed.ac.uk/schools-departments/academic-services/students/undergraduate/discipline/plagiarism

**Data Protection Guidance for Students**

In most circumstances, students are responsible for ensuring that their work with information about living, identifiable individuals complies with the requirements of the Data Protection Act. The document, *Personal Data Processed by Students*, provides an explanation of why this is the case. It can be found, with advice on data protection compliance and ethical best practice in the handling of information about living, identifiable individuals, on the Records Management section of the University website at:

http://www.ed.ac.uk/schools-departments/records-management-section/data-protection/guidance-policies/dpforstudents
Appendix 2: General Information

Students with Disabilities

The School welcomes disabled students with disabilities (including those with specific learning difficulties such as dyslexia) and is working to make all its courses as accessible as possible. If you have a disability special needs which means that you may require adjustments to be made to ensure access to lectures, tutorials or exams, or any other aspect of your studies, you can discuss these with your Student Support Officer or Personal Tutor who will advise on the appropriate procedures.

You can also contact the Student Disability Service, based on the University of Edinburgh, Third Floor, Main Library, You can find their details as well as information on all of the support they can offer at: http://www.ed.ac.uk/student-disability-service

Learning Resources for Undergraduates

The Study Development Team at the Institute for Academic Development (IAD) provides resources and workshops aimed at helping all students to enhance their learning skills and develop effective study techniques. Resources and workshops cover a range of topics, such as managing your own learning, reading, note making, essay and report writing, exam preparation and exam techniques.

The study development resources are housed on ‘LearnBetter’ (undergraduate), part of Learn, the University's virtual learning environment. Follow the link from the IAD Study Development web page to enrol: www.ed.ac.uk/iad/undergraduates

Workshops are interactive: they will give you the chance to take part in activities, have discussions, exchange strategies, share ideas and ask questions. They are 90 minutes long and held on Wednesday afternoons at 1.30pm or 3.30pm. The schedule is available from the IAD Undergraduate web page (see above).

Workshops are open to all undergraduates but you need to book in advance, using the MyEd booking system. Each workshop opens for booking 2 weeks before the date of the workshop itself. If you book and then cannot attend, please cancel in advance through MyEd so that another student can have your place. (To be fair to all students, anyone who persistently books on workshops and fails to attend may be barred from signing up for future events).

Study Development Advisors are also available for an individual consultation if you have specific questions about your own approach to studying, working more effectively, strategies for improving your learning and your academic work. Please note, however, that Study Development Advisors are not subject specialists so they cannot comment on the content of your work. They also do not check or proof read students' work.

To make an appointment with a Study Development Advisor, email iad.study@ed.ac.uk (For support with English Language, you should contact the English Language Teaching Centre).

Discussing Sensitive Topics

The discipline of Social Anthropology addresses a number of topics that some might find sensitive or, in some cases, distressing. You should read this Course Guide carefully and if there are any topics
that you may feel distressed by you should seek advice from the course convenor and/or your Personal Tutor.

For more general issues you may consider seeking the advice of the Student Counselling Service, http://www.ed.ac.uk/schools-departments/student-counselling

Exam Boards and the External Examiner

The grades on this course, as well as the other courses in Social Anthropology, will be reviewed by an external examiner, Dr Adam Reed, of the University of St. Andrews, and confirmed at an exam board which usually convenes in late May or early June. All marks should be considered provisional until they are confirmed by the exam board.