University of Edinburgh  
School of Social and Political Science  
Social Anthropology  
2015/2016

SOCIAL ANTHROPOLOGY 1B:  
Anthropology Matters  
SCAN08012

Key Information

<table>
<thead>
<tr>
<th>Course Convenor</th>
<th>Neil Thin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Email:</td>
<td><a href="mailto:N.Thin@ed.ac.uk">N.Thin@ed.ac.uk</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lecturers</th>
<th>Casey High</th>
</tr>
</thead>
<tbody>
<tr>
<td>Email:</td>
<td><a href="mailto:C.High@ed.ac.uk">C.High@ed.ac.uk</a></td>
</tr>
<tr>
<td></td>
<td>Alice Street</td>
</tr>
<tr>
<td>Email:</td>
<td><a href="mailto:Alice.Street@ed.ac.uk">Alice.Street@ed.ac.uk</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Senior Tutor</th>
<th>Iris Marchand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Email:</td>
<td><a href="mailto:Iris.Marchand@ed.ac.uk">Iris.Marchand@ed.ac.uk</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Location</th>
<th>Semester 2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mondays &amp; Thursdays 16.10 – 17.00</td>
</tr>
<tr>
<td></td>
<td>Lecture Hall A, David Hume Tower Lecture Theatres</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Course Secretary</th>
<th>Ewen Miller</th>
</tr>
</thead>
<tbody>
<tr>
<td>Email:</td>
<td><a href="mailto:Ewen.miller@ed.ac.uk">Ewen.miller@ed.ac.uk</a></td>
</tr>
<tr>
<td></td>
<td>Undergraduate Teaching Office, G.04/05, CMB</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Assessment Deadlines</th>
<th>Essay: 12 noon, Monday, 29 February, 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Exam: To be confirmed</td>
</tr>
</tbody>
</table>
Contents

Course Outline ........................................................................................................................................... 3
Summary of Intended Learning Outcomes ................................................................................................. 3
Assessment Information ............................................................................................................................... 3
Essay ............................................................................................................................................................ 3
  Essay Topics ............................................................................................................................................... 3
Tutorials ...................................................................................................................................................... 4
  Tutorial Program: What will we be doing? ............................................................................................... 4
  How to sign up.......................................................................................................................................... 4
Lecture Programme .................................................................................................................................... 6
Appendix 1 – Submission & Assessment Information ................................................................................. 24
  Word Count Penalties ............................................................................................................................... 24
  ELMA: Submission and Return of Coursework ....................................................................................... 24
  Return of Feedback ................................................................................................................................. 25
  Exam Feedback and Viewing Exam Scripts: ......................................................................................... 25
  The Operation of Lateness Penalties ...................................................................................................... 25
  Extension Policy ..................................................................................................................................... 25
  Plagiarism Guidance for Students: Avoiding Plagiarism: ................................................................. 26
  Data Protection Guidance for Students: ............................................................................................... 26
Appendix 2 – General Information ............................................................................................................. 27
  Students with Disabilities ........................................................................................................................ 27
  Learning Resources for Undergraduates ............................................................................................... 27
  Discussing Sensitive Topics: ................................................................................................................. 28
  Guide to Using LEARN for Online Tutorial Sign-Up: ....................................................................... 28
  External Examiner .................................................................................................................................. 29
Social Anthropology 1B: Anthropology Matters

Course Outline
What does anthropology have to say about some of the most important issues facing us today? Anthropologists do not just engage with small-scale exotic societies but have always contributed to public debates about global issues that affect us all. Focusing on some of these debates, this course explores the distinctive nature of social anthropology and its contribution to a critical understanding of an increasingly ‘shared’ world. We examine how concepts and ideas that have driven anthropology help us shed new light on debates that are at the heart of contemporary questions about how people live their lives and relate to each other.

Summary of Intended Learning Outcomes
Through critical debate and analysis, students will gain a clear understanding of the relevance of social anthropology and its findings to the resolution of important social and cultural issues worldwide. They will enrich their appreciation of social and cultural commonalities and differences both within and between nations. They will develop the analytical skills necessary to see the world in an anthropological way – that is, to make the strange familiar and the familiar strange. Along these lines, they will also develop the ability to apply moral and practical reasoning in culturally sensitive ways to current affairs, while also strengthening their own cultural self-awareness.

Assessment Information
Students will be required to complete one assessed essay of 1500-2000 words (40% of the overall mark) and a degree examination consisting of one 2-hour paper (60% of the overall mark). You MUST pass the exam to pass the course.

Essay
You are required to write one essay (topics below), to be submitted electronically by 12 noon on Monday 29th February.

Essay Topics
1. ‘Anthropology’s most important benefit is positive cultural appreciation.’ Discuss.
   Choose any readings you like from weeks 1-3.

2. ‘States of consciousness are private affairs, but they do need to be publicly regulated.’ Discuss.
   Choose any relevant readings from week 2.

3. How could ethnographic accounts of relationships help to guide sociocultural reform?
   Choose any relevant readings from week 3.

4. What makes a person disabled?
Choose any relevant readings from the 4th Feb list on disability.

Tutorials

Tutorials provide an opportunity for you to discuss your own ideas and your reaction to the readings and lectures. The tutors will also assist you in the organisation of your essays and preparation for the exam at the end of the year.

Each tutorial consists of 10-12 students. Tutorials meet weekly, starting in the second week of the course. Your first tutorial will take place in the week starting Monday, 18 January 2016.

Please note that pressure of work or problems of time management are not considered an acceptable reason for non-attendance at tutorials or for late submission of work.

A list of Tutors and contact email addresses will be made available on Learn during the first week of teaching.

Tutorial Program: What will we be doing?
The first tutorial will provide you with essentials about the program and procedures for the rest of the course, and it is therefore all the more important that you do not miss it.

Tutorials have a flexible format, but they do follow a pre-defined course of work. In order to gain a basic understanding of Social Anthropology and to have the opportunity to discuss the lecture/reading material, tutorial work will closely follow the discussion topics as specified in this course guide. Attention will also be paid to developing the necessary writing and bibliographical skills ensuring that all students can research, write and present essays effectively. In addition, guided by past years’ final exam papers, tutorials will help you prepare for the exam.

How to sign up
Tutorial sign-up is done online, using Learn. Full instructions on how to do this are available at the end of this handbook.

Some useful web sites and texts on public interest anthropology, for optional background reading

American Anthropological Association http://www.aaanet.org/resources/

Open Anthropology www.aaaopenanthro.org

Current Anthropology [journal] (2010) vol.51: Special Issue: Engaged Anthropology


**Journals with an emphasis on public interest anthropology**

*Annals of Anthropological Practice*

*Anthropology in Action*

*Anthropology Today*

*Ethnography and Education*

*Human Organization*

*Medical Anthropology*
Lecture Programme
Weeks 1-3: Neil Thin

Week 1 Lectures

Monday, 11 January, 2016: Prosperity

Should social reform be focused mainly on remedial work, or on more positive promotion of really good lives? ‘Applied’ social science is often assumed to be about seeking remedies to problems. Arguably, though, more considerate discussion of the relevance of research starts not with problems, but with questions about what matters to people - i.e. their ultimate values, their aspirations and views on prosperity. If you enquire into ‘happiness,’ it is clear that you are asking people about what matters to them, and that you hope your research will be relevant to their aspirations. By taking a systematic interest in happiness, researchers demonstrate appreciative empathy rather than merely sympathy. Today, humanity faces uniquely abundant opportunities for creative rethinking of human potential and the many different pathways to good living. What kinds of insight can ethnographic research offer, that might inspire the pursuit and facilitation of happiness?

Required Reading


Further Optional Reading


Anthropology in Action [Journal] 18,3 (2011) Special Issue: Anthropology of Welfare

Thursday, 14 January, 2016: Schooling
What are schools good for? Do their forms and functions adequately vary according to different cultural contexts and preferences? For the first time in human history, most of the world’s children are receiving several years of formal schooling. This is a remarkable globalization of a fairly recent western sociocultural experiment. Mass schooling began in the industrial revolution primarily as a way of providing institutional care for children while parents worked, and then gradually acquired various new purposes such as character training, acquisition of knowledge and skills, socialization, nation-building, and public health promotion. But schools do of course come in lots of different forms, and parental and national views on the purposes of schooling are varied. This lecture explores the usefulness of ethnography in understanding the various and often competing roles of schools as sites for social and personal transformation.

Required Reading


Further Optional Readings


Week 2 Tutorial Discussion

How could anthropological research on schooling make a benign difference to the quality and outcomes of schooling? [Read Froerer’s paper from last Thursday’s lecture]

Week 2 Lectures

Monday, 18 January, 2016: Drugs

In our quest for health, happiness, and temporary emotional escapism or reprieve, how much – if at all – should we rely on the psychotropic assistance of chemical compounds and herbs? Everywhere in the world some kinds of psychoactive drugs are normalized, encouraged or tolerated, while others are strongly discouraged. To what extent should these biochemical strategies be left to personal choice? For thousands of years, humans have creatively
experimented with the use of psychoactive drugs, as part of broader socio-cultural strategies for modifying moods and dispositions. Today, anthropologists provide important evidence of the global diversity of mood-regulating practices, and of the associated cultural contexts in which mental experiences are interpreted and evaluated. Will their evidence provide useful insights for contemporary debates about psychoactive drugs: should they be legal? Are they good or bad for our health, for our mental health, and for social quality? What sociocultural and economic factors influence drug usage? What are the benefits and costs of promoting skeptical questioning of the cultural approval or disapproval of drug usage? Should we try harder to promote other brain training and mind management strategies that don’t need drugs?

**Required Reading**


**Further Optional Readings**

Society for Medical Anthropology Alcohol, Tobacco and Drugs Study Group [www.medanthro.net/adtsq](http://www.medanthro.net/adtsq)


Thursday, 21 January, 2016: Sleep

How much should we sleep? When? Where? With whom? Should we devote more care to appreciating and trying to influence are dreams? Sleep is increasingly understood worldwide as a matter of personal and collective lifestyle choice. Our wellbeing and relationships are strongly influenced by these choices. Yet sleep, the neglected ‘other third of life,’ has only recently become the focus of systematic attention by social scientists. Increasing concerns about hyperactive lifestyles and diverse timetables have prompted a spate of anthropological and sociological publications on questions about how quality of life is influenced by sleep hygiene. Though sometimes understood negatively as the absence of consciousness, sleep is also valued and celebrated worldwide not just for its recuperative functions but also as another life domain with radically different consciousness forms. Humans have unique abilities to choose when to sleep, whether to remember dreams, and to deliberately moderate our experiences of different kinds of consciousness. Today we address the question of whether cross-cultural ethnographic studies of sleep and dreaming could contribute to improved sleep hygiene, and quality of life more generally.

Required Reading


Further Optional Readings


Paideuma [journal] (2005), vol.51, Special Issue: ‘When Darkness Comes...’: Steps toward an Anthropology of the Night.’


---

**Tutorial Discussion for Week 3**

From last week’s list, read at least ONE academic paper on your drug of choice (coffee, alcohol, or something stronger), and try also to glance at some contemporary online resources relating to debates about its social benefits and risks. Come to the tutorial prepared to share what you’ve learned about cultural differences in the valuation, use, and regulation of this drug.

**Week 3 Lectures**

**Monday, 25 January, 2016: Love**

To what extent can and should the power of love be deliberately regulated? Dyadic bonds are the basic building-blocks of society, and the main mechanisms through which individual lives are made happy or miserable. The quality of those bonds is strongly influenced by the presence or absence of the various experiences that are loosely grouped together under the general category of ‘love’. The proper expression of love – its enjoyability, safety, durability, manipulability, and social responsibility – is hotly debated worldwide. Though love is often understood as mysterious and beyond our control, most people in every culture are involved in the deliberate manipulation and regulation of love at both personal and collective levels. Everywhere, love is influenced and regulated by cultural processes (story-telling, parenting, schooling, evaluative conversations) and by policies and institutions (norms, laws, rules, and ritual practices). New tensions are emerging as the desires, experiences, and expressions of love become influenced by diverse cultural values. This lecture explores how, after previous neglect, love has emerged as an important and policy-relevant theme in cross-cultural research on relationships.

**Required Reading**


**Further Optional Readings**

Open Anthropology [Journal] 1,1 (2013) Special Issue: *Marriage and Other Arrangements*


**Thursday, 28 January, 2016: Gender**

What kinds of gender reform would make women’s and men’s lives go better? What are the pros, cons, and justifications of gender-based segregation and discrimination? If gender differences provide us with so many important sources of personal identity, motivation, enjoyment, and cultural interest, should we try harder to develop more appreciative approaches to gender, to complement the default social scientists’ remedial and reformist approaches? When gender researchers engage in moral debate about policy and practice, they often portray gender differentiation (and associated segregation and ranking) as a source of avoidable suffering and injustice. Since the perception of injustice is strongly intertwined with cultural values, there is no way for anthropologists to avoid moral dilemmas when trying to convert gender research into progressive policy and practice. Today we explore the ways in which anthropology can help us understand gender-related choices and moral debates better.

**Required Reading**


**Further Optional Readings**

Social Anthropology 17,4 (2009) [journal] Special Issue: ‘Muslim women’ in Europe


Tutorial Discussion for Week 4

Is it ethnocentric to assert the right of individuals to choose whom to love and how to express their love? (Choose any readings from the lecture on love.)

Weeks 4, 5 & 6: Alice Street

Week 4 Lectures

Monday, 1 February, 2016: Euthanasia

Should you be able to choose the time of your death? What is death? What is ‘bad death’ and how do we hope to die? Focusing on euthanasia and the quest for a ‘good death’, this lecture explores some of the implications of the right-to-die debate in order to illustrate the significance of how we die. Exploring the distinction between social and biological death as well as some of the practices and quandaries created by the desire to authorize one’s own death, it considers a number of assumptions – mostly implicit – which frame and inform our fear of ‘bad death’.

Required Reading


Further Optional Readings


Thursday 4 February, 2016: Disability

Campaigners have long argued that disability is an effect of societal norms and expectations rather than physical or mental inadequacy. But for many people in the UK, having a disability recognized by the authorities is also crucial for gaining access to the benefits, resources and assistance that make it possible to lead a 'normal' life. How is popular, scientific and political language around disability informed by cultural understandings of personhood, health and productivity? How and why might disability be dealt with in different ways in different places and how might this make us reflect on our ideas about what a 'normal' body or person is? This lecture draws on classic work on the anthropology of the person and the body in anthropology alongside recent work on disability from medical and political anthropology in order to answer some of these difficult questions.

Required Reading


Further Optional Readings


Keck, V. (1999) Colder than cool: Disability and personhood among the Yupno in Papua New Guinea, Anthropology & Medicine, 6:2, 261-283 [e-journal]


Tutorial Discussion for Week 5

Are lives limited by the physical or mental disabilities people have or by social perceptions of those disabilities? How might cross-cultural comparison of disability help inform the way disability is viewed in your society? Discuss with reference to: Staples, J. *Leprosy in South India: The paradox of disablement as enablement*. At: http://www.rds.hawaii.edu/ojs/index.php/journal/article/view/404/1240.

Try to read some of the discussion resources too:

Further resources:

See a recent article in The Guardian about the introduction of a new non-invasive test for Down’s syndrome and responses from parents of children with Down’s syndrome:
http://www.theguardian.com/society/2015/oct/17/living-with-downs-syndrome-heritage-not-list-characteristics

See an extraordinary story in the New York Times about an ethics professor at a US University accused of sexually assaulting a man with Cerebral Palsy:

See contributions to special issue of *The Lancet* on disability:
http://www.thelancet.com/journals/lancet/issue/vol374no9704/PIIS0140-6736(09)X6102-7

Week 5 Lectures

Monday 8 February: Immigration

When and why is immigration a problem? Who is and who is not an immigrant? What difference does it make to talk about migration rather than immigration? Or refugees rather than migrants? Today Europe is widely agreed to be facing a major ‘immigration crisis’ arising from conflict and instability in the Middle East. This lecture looks to a broad range of anthropological writings about the forced and unforced movement of people, in order examine contemporary media and political discourse in Europe. Given anthropology’s origins in the study of static, homogenous groups, it might seem a strange place to go for inspiration on understandings of migration. But recent anthropological work exploring the bureaucratic systems involved in claiming asylum, cultural experiences of life in refugee camps, and the texture of everyday life on the move all have the potential to provide important insights into what makes people move, and its cultural, economic and political implications for migrants, governments and wider publics.

Required readings


Further optional readings


Thursday 11 February: Hunger

Anthropologists have long understood food and eating to be sites of politics and symbolic exchange as well as biological survival. This lecture explores how anthropological approaches to political economy and global supply chains on one hand and concepts of substance, kinship and the body on the other can inform contemporary debates about hunger: what it is, what causes it, and how to address it?

Required Readings


Further Optional Readings

Richards, Audrey Hunger and Work in a Savage Tribe. Chapter 1 [e-reserve]


15-19 February, 2016: Innovative Learning week – No course classes

See your School’s web site (and others, as you wish) for information on a variety of extra-curricular learning events.

Tutorial Discussion for Week 6

If, as Audrey Richards argues, nutrition is a fundamental ‘biological process’, how might social anthropologists contribute to understandings of malnutrition? Prepare to address this question by reading the chapter by Audrey Richards alongside the piece by Nancy Scheper-Hughes.


Lectures for Week 6

Monday 22 February: Democracy

Why is democracy considered to be good? Is democracy the same wherever we find it? How does the meaning of this concept change as it travels around the world? In some democratic countries voter turn out is so low that we can ask if democracy is working at all, when some social groups do not feel part of the democratic process. Elsewhere processes of democracy may be no more than a façade to cover up violence and authoritarianism. In India, for example, close to 30% of electoral candidates in the 2005 elections had criminal cases pending against them. In such cases, anthropologists have asked if democracy is failing or even if it is imagined. Since its early study of ‘stateless societies’ anthropologists have long been concerned with systems of political organization and authority. This lecture introduces key anthropological approaches to political comparison, and shows how such approaches can help us to ask fundamental questions about the political systems we live and work in today.

Required Readings


Further Optional Readings


***Thursday 25 February: Debt***

As young people in Britain are increasingly expected to take on substantial debt in order to access education and housing, it is important to ask how contemporary societies are shaped by debt? Why do we think debt is bad for us? What is the difference between a debt and a gift? Lending and borrowing – or credit and debt have played a central role in the history of anthropology – these exchanges can produce social ties and obligations, networks of trade, and the bonds of kinship. Some anthropologists have argued that money reduces these social ties, but others have shown that even on the trading floor relationships of reciprocity can emerge. Relationships between nation-states are also determined by credit and debt – some nations seek debt forgiveness, others seek to maintain their status in the global hierarchy by guarding their credit rating. Examining debt leads us to understand processes of inclusion and exclusion, hierarchy and inequality.

**Required Reading**


**Further Optional Readings**


Tutorial Discussion for Week 7


Try to read some of the discussion resources too:

Further resources:

See Debora James’ comparison of debt in George Eliot’s Middlemarch and in contemporary South Africa here: http://bookscombined.com/2015/11/02/debt-and-power/#more-1060


See media coverage of David Cameron’s 2015 visit to Jamaica and the demand for the UK to pay reparations for slavery. http://www.bbc.co.uk/news/uk-34401412

Weeks 7-9: Casey High

Week 7 Lectures: War and Peace

Monday, 29 February, 2016: Violence and War

In recent years the study of violence has become an increasingly important theme in anthropology, whether in ethnographies of ‘tribal warfare’, domestic violence or state-sponsored genocide. This week we look at how social anthropologists have challenged universalist theories of male aggression to consider the political, economic and other conditions through which violence occurs and acquires specific cultural meanings. What is violence? To what extent are violence and peacefulness innate aspects of the human condition? What causes people to be violent?

Required Readings


Further Optional Readings


Thursday, 3rd March, 2016: Peace and Reconciliation

Why do we find more violence in some societies than in others? Can we really talk about ‘cultures of violence’ or ‘peaceful societies’? This week we will look at ethnographic case studies of societies in which violence and aggressive behavior are, according to the ethnographers, completely unacceptable and seldom observed. We will look critically at these representations of society as well as examine how peace is made in the aftermath of violent conflict. What are some of the key challenges to reconciliation?

Required Reading


Further Optional Readings


Tutorial Discussion for Week 8

Week 8: Globalization and Applied Anthropology

Monday, 7 March, 2016: Globalization and Development

While traditionally anthropologists set out to study small and seemingly isolated societies, anthropologists today have much to say about wider processes of ‘globalization’ – whether in London, the Amazon, or both. This week we look at examples of how anthropologists approach and interpret processes that transcend the ‘local and the ‘global’. We will also discuss how anthropologists have been critical of concepts such as ‘globalization’, ‘modernity’ and ‘tradition’. Is ‘globalization’ leading to the eradication of cultural differences? What does ‘modernity’ mean? How do foreign cultural forms come to have local significance?

Required Readings


Further Optional Readings


Thursday, 10 March, 2016: Development and Applied Anthropology

This lecture explores some of the ways in which anthropology is applied to solve various contemporary problems. We will consider some of the great variety of areas in which anthropologists have made an impact in recent years. We will discuss some of the ethical concerns about anthropologists employed by the US military to work in war zones, as well as the increasing importance of anthropologists in areas ranging from medicine to banking. What is it that anthropologists actually do? Can anthropologists be said to have reasonable informed consent in a war zone?

Required Readings


\textbf{Further Optional Readings}


\textbf{Tutorial Discussion for Week 9}


Furthermore, in preparation for the week 11’s course review lectures, we would like you to also use this tutorial to discuss any issues you may want to raise in either the ‘Question Time’ lecture on Monday or the ‘Course review and revision preparation’ lecture on Thursday. Ideally, we are hoping that by Friday of week 10, all students will have posted online (to the LEARN course site) at least one brief comment or question that they would like to see addressed in the week 11 lectures. The lecturers will then consolidate these and do their best to make sure that they respond to all comments and queries.

\textbf{Week 9: Racism and Human Rights}

\textbf{Monday, 14 March, 2016: Race and Ethnicity}

One of the major contributions of 20th century anthropology has been to challenge theories that posit biology as the determinant factor in explaining human behaviour. Since the time of Franz Boas, Anthropologists have
developed theories of ‘culture’ that reject essentialist concepts of ‘race’. This week we will explore the problems with the concept of race and discuss whether ‘ethnicity’ is a useful alternative. We will also consider how and why anthropologists today study social categories like race ethnographically. How have anthropological approaches to race changed since the early 20th century? Are categories like ‘race’, ‘tribe’ and ‘ethnic group’ natural entities?

Required Readings


Further Optional Readings


Thursday, 17 March, 2016: Human Rights

The idea of human rights has become such a prevalent way of thinking about contemporary social issues that we often take it for granted. This lecture will consider the role of anthropology in debates about culture and rights that have emerged since the Universal Declaration of Human Rights was adopted by the UN in 1948. While cultural relativism has remained one of the key tenets of anthropology, ethical debates have in some cases construed cultural differences as obstacles to achieving universal rights. Rather than viewing relativism and universalism as irreconcilable positions, we will explore what anthropology can contribute to understanding how both of these conceptual frameworks coexist in the contemporary world.

Required Readings


Further Optional Readings


Statements on Human Rights from the American Anthropological Association


Tutorial Discussion for Week 10

Can or should anthropologists be neutral towards what they perceive to be a violation of human rights? Discuss with reference to Scheper-Hughes. N. (1995) ‘The Primacy of the Ethical: Propositions for a Militant Anthropology.’ Current Anthropology 36:3. Pgs. 409-440. Please try to also read some of the responses to this article as well as Scheper-Hughes’ reaction to these.

(You may also want to use part of the week 11 tutorial to raise any questions you have about course themes in general, or about how to prepare for the exam)

Week 10: Course Overview and Revision Preparation

Monday, 21 March, 2016 - Question Time: All three lecturers with answer questions and debate issues relating to any part of the course.

Thursday, 24 March, 2016: We will use the final class to discuss the most effective ways to prepare for the exam, and to look ahead to next year’s Social Anthropology courses (Social Anthropology 2 and Ethnography)

Week 11: No lectures - Tutorials: exam revision
Appendix 1 – Submission & Assessment Information

Word Count Penalties
Your Social Anthropology 1B essay should be 1500-2000 words (excluding bibliography). Essays above 2000 words will be penalised using the ordinary level criterion of 1 mark for every 20 words over length: anything between 2001 and 2020 words will lose one mark, anything between 2021 and 2040 two marks, and so on.

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.

Occasionally, there can be technical problems with a submission. We request that you 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.

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.

Return of Feedback
Feedback for coursework will be returned on the following dates:

Short Essay (via ELMA) = Monday, 21 March, 2016

Exam Feedback and Viewing Exam Scripts:
General exam feedback will be provided for all courses with an examination. General feedback will be uploaded to the relevant course learn page within 24 hours of the overall marks for the course being returned to Students.

Students will also receive individual feedback on their exam. Individual exam feedback will be collected from the Undergraduate Teaching Office Reception and the relevant Course Secretary will contact students to let them know when this is available. When collecting feedback, students will need to bring their student cards with them as proof of identity.

If students wish to view their scripts for any reason, they must contact the relevant Course Secretary via email to arrange this.

The Operation of Lateness Penalties
Management of deadlines and timely submission of all assessed items (coursework, essays, project reports, etc.) is a vitally important responsibility in your university career. Unexcused lateness will mean your work is subject to penalties and will therefore have an adverse effect on your final 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). Work that is submitted more than five days late will not be accepted and will receive a mark of zero. 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 12.01pm will be marked as one day late, work submitted at 12.01pm on Wednesday will be marked as two days late, and so on.

Extension Policy
If you have good reason for not meeting a coursework deadline, you may request an extension from either your tutor (for extensions of up to five calendar days) or the
course organiser (for extensions of six or more calendar days), normally before the deadline. Any requests submitted after the deadline may still be considered by the course organiser if there have been extenuating circumstances. A good reason is illness, or serious personal circumstances, but not pressure of work or poor time management.

Your tutor/course organiser must inform the course secretary in writing about the extension, for which supporting evidence may be requested. Work which is submitted late without your tutor’s or course organiser’s permission (or without a medical certificate or other supportive evidence) will be subject to lateness penalties.

**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/academicservices/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:**
This course 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](http://www.ed.ac.uk/schools-departments/student-counselling)

**Guide to Using LEARN for Online Tutorial Sign-Up:**
The following is a guide to using LEARN to sign up for your tutorial. If you have any problems using the LEARN sign up, please contact the course secretary by email: (Ewen.Miller@ed.ac.uk)

Tutorial sign up will open on Monday, 11 January, 2016 shortly after the first lecture has taken place, and will close on the Friday of Week 1 (15 January).

**Step 1 – Accessing LEARN course pages**
Access to LEARN is through the MyEd Portal. You will be given a log-in and password during Freshers' Week. Once you are logged into MyEd, you should see a tab called ‘Courses’ which will list the active LEARN pages for your courses under ‘myLEARN’.

**Step 2 – Welcome to LEARN**
Once you have clicked on the relevant course from the list, you will see the Course Content page. There will be icons for the different resources available, including one called ‘Tutorial Sign Up’. Please take note of any instructions there.

**Step 3 – Signing up for your Tutorial**
Clicking on Tutorial Sign Up will take you to the sign up page where all the available tutorial groups are listed along with the running time and location.

Once you have selected the group you would like to attend, click on the ‘Sign up’ button. A confirmation screen will display.
IMPORTANT: If you change your mind after having chosen a tutorial you cannot go back and change it and you will need to email the course secretary. Reassignments once tutorials are full or after the sign-up period has closed will only be made in exceptional circumstances.

Tutorials have restricted numbers and it is important to sign up as soon as possible. The tutorial sign up will only be available until 12 noon on the Friday of Week 1 (15 January) so that everyone is registered to a group ahead of tutorials commencing in Week 2. If you have not yet signed up for a tutorial by this time you will be automatically assigned to a group which you will be expected to attend.

External Examiner
The External Examiner for Years 1 and 2 of the Social Anthropology programme is Dr Thomas Yarrow, Durham University.