University of Edinburgh  
School of Social & Political Science  
Social Anthropology  
2014-2015  

**Happiness: Cross Cultural Perspectives**  
*(SCAN10043)*

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### Key Information

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<th>Role</th>
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| **Course Organiser**        | Dr Neil Thin  
Email: [n.thin@ed.ac.uk](mailto:n.thin@ed.ac.uk)  
Room 5.27  
Chrystal Macmillan Building, George Square  
Guidance & Feedback Hours: Tuesdays 09.11 – 11.00 and Thursdays 09.00 – 11.00 |
| **Teaching Assistant**      | Stephen McConnachie                                                        |
| **Location**                | Semester 2  
Thursdays, 09.00 – 10.50  
Lecture Theatre 183, Old College |
| **Course Secretary**        | Ewen Miller  
Email: [Ewen.Miller@ed.ac.uk](mailto:Ewen.Miller@ed.ac.uk)  
Undergraduate Teaching Office, Ground Floor, Chrystal Macmillan Building |
| **Assessment deadlines**    | - Short Essay/Diagram: 12 noon Tuesday 10 February 2015  
- Long Essay: 12 noon Tuesday 21 April 2015 |
Communications
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.

Assessment
Students will be assessed by:

(i) A short essay or diagram due on **Tuesday 10 February 2015**; this carries a weighting of 20% towards the final overall mark for the course

(ii) A long essay of 3000 words due on **Tuesday 21 April 2015**; this carries a weighting of 80% towards the overall final mark for the course

Short Essay or Diagram – choose ONE of the following:

a) In what senses, if at all, is it ‘ethnocentric’ to assume that happiness promotion is a good idea? Answer with a short essay of up to 1000 words; for this assignment, the same assessment criteria apply as for normal essays – i.e. you need to formulate an argument, make use of ethnographic evidence and/or relevant theoretical literature (properly cited and referenced), and write clearly with a good structure.

b) Draw a diagram, with brief accompanying text (max 500 words), that would help towards systematic analysis of socio-cultural influences on happiness. The assessment of your diagram will focus mainly on its clarity, persuasiveness, and ingenuity. Minor untidiness of presentation is unlikely to affect your mark, but please note that simpler diagrams are often the most effective, so don’t try to cram too much information into it. Your accompanying text should complement the diagram by providing further explanations of its analytical usefulness. It should also show how the diagram relates to themes addressed on the course. Citation of relevant literature is not needed in this short piece, but if you choose to cite, e.g. if your diagram is based on a text or adapted from someone else’s diagram, you must provide references.

Small group learning projects leading towards:

a) presentations and

b) essays

Start-up reading lists for each group are available on the course web site

These group learning projects will run from week 2 to week 9. Their main purpose is to complement the main seminars (which will be rather general and abstract) by addressing more specific themes and readings that you opt for. By the end of the project, you should feel confident that your group has produced a uniquely interesting synthesis of cross-cultural research relating to happiness, and that you personally have played a key role in making this happen. The lessons from your group work should in some significant ways be instructive in relation to the following questions:
• How can happiness research produce knowledge that would be useful for living better and planning better societies?
• What are the distinct contributions of ethnography to happiness research?
• How might a ‘happiness lens’ enrich anthropology?

Do read widely, and try to strike a good balance between rapid skim-reading of lots of texts, and more intense and careful engagement with a very few selected key texts. Make sure that your discussions and your essays pay substantial attention to academic anthropological texts (and more generally to cross-cultural and ethnographic work whether or not the authors self-identify as ‘anthropologists’), but do also at least skim-read beyond anthropology and beyond academic writing so as to appreciate some of the diversity of approaches to your topic.

The main outputs will be a short group presentation, plus your individual coursework and essay. Group learning should be intrinsically rewarding, but should also give you plenty of opportunity to work together with other people towards your course assessments. In addition, group projects should provide you with important life skills in collaborative learning and in preparation of a joint presentation.

We will allocate a small amount of class time to group project discussions, but they will require further meetings and co-ordination outside of class time. It will be up to you how you organize tasks and meetings, how you communicate, and how often you meet. You may like to set up a Facebook page for the group, but if so this should complement but not replace face-to-face discussions. Each group will start by discussing one of the very general themes below. Each individual will agree to read and summarise for the group one key ethnographic reading relating to this theme in a particular cultural context. Groups will agree further learning tasks as they work towards generating specific sharable lessons from their studies, and towards a presentation.

Group work should be enjoyable, participatory, and exploratory, selecting readings from various disciplines and with a strong emphasis on ethnography and cross-cultural comparison. To ensure a consistently robust approach that promotes the intended learning outcomes, please bear in mind the following considerations:

**Teamwork:** this is not just an exercise in individual learning, it must involve a lot of sharing ideas and information, with good co-ordination to ensure you meet regularly and share responsibilities for reading up on specific themes and for preparing specific aspects of a presentation. It may help to use the metaphor of the jigsaw puzzle as your guide for effective team-based learning: your group must agree on a puzzle you want to work on, but you must spread the learning roles so that you each comes back with different pieces of information offering distinct contributions towards the group’s collective answer to the puzzle. This jigsaw principle can apply not only to the diversity of thematic content in your readings, but also to the diversity of contributions to learning and communication (e.g. some team members may have more aptitude for philosophical analysis, while others’ strengths may lie in practical application, in drawing diagrams, or in putting together a persuasive presentation). [And by the way, if you’re interested in research on happiness in teamwork, see Thomas, Marie D., & Barbara J. McPherson (2011) ‘Teaching positive psychology using team-based learning.’ *Journal of Positive Psychology* 6.6:487-491; and/or Fredrickson, Barbara L., and Marcial F. Losada (2005) ‘Positive affect and the complex dynamics of human flourishing’ *American Psychologist* 60,7:678-686].
Focusing on a specific challenge: Perhaps the most difficult task is focusing in on a theme that is specific enough to make good presentation, yet broad enough to allow wide and varied reading. Key questions that should help you focus are: *What is it about this theme that is most interesting, controversial, and in need of clearer understanding? How can anthropology help with this challenge? Where in the world can you find good ethnographic case study material?*

Close connection to course themes: do explore beyond course readings and look beyond anthropology at relevant readings from e.g. Psychology (especially Social Psychology and Cultural Psychology), Sociology, Economics, Moral Philosophy, and popular media. But remember to keep a strong focus on anthropology and on cross-cultural approaches to happiness based on ethnographic research. As we discuss cross-cutting themes in the main classes, do try to mention relevant things you’ve learned in your group project work.

Presentations and other outputs: the main output will be a ten-minute group presentation in week 8, 9, or 10, plus the accompanying individual explanatory texts submitted for coursework assessment. Before presenting, each group should nominate one person to finalise a set of powerpoint slides and email these to me so I can put them on the course web site. Presentations will be strictly time-limited to ensure that we all discuss common themes that emerge. Group work should also, hopefully, help in preparation of the essays to be submitted after the course, and perhaps also lead to follow-up work e.g. dissertations.

1. **Frugalism**
   Can contemporary frugalist movements help in the promotion of sustainable routes to happiness?
   OR: What can the global cultural history of ascetic traditions teach us about the pursuit of happiness?

2. **Fun and anti-fun**
   Is there a global trend towards enhanced respect for the virtues of enjoyment?
   OR: Does fun require cultural endorsement and social support in order for it to make people’s lives go well?

3. **Self-help, mindfulness, and psychotherapies**
   What can contemporary western self-help movements learn from nonwestern cultural traditions of mindfulness and mental repair?

4. **Performance**
   What roles do the performing arts have in helping us understand, experience, express, and promote happiness?

5. **Leisure, Play, and boredom**
   How important is play for happiness?

6. **Religion**
   Consider evidence from AT LEAST TWO contrasted cultural contexts on the effects on happiness of various aspects of religion, including: regular collective worship; faith in God; belief in afterlife rewards and punishments.
7. **Environment**
   Can people’s interactions with their environments be deliberately arranged so as to promote happiness?

8. **Human nature**
   Compare and contrast the contributions of socio-cultural anthropology and evolutionary psychology towards understanding how happiness happens.

9. **Smiling**
   What does research on smiling tell us about cross-cultural differences in happiness?

10. **Life course**
    How does the cultural salience of happiness vary through the life course, and how does this interact with people’s hopes, priorities, expectations, and experiences?

**Lecture Summary**

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<td>1</td>
<td>15.01.2015</td>
<td>Introduction: concepts, theories, and debates about human flourishing</td>
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<td>2</td>
<td>22.01.2015</td>
<td>Anthropology, other disciplines, and happiness: on the cultural traditions of academic disciplines</td>
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<td>3</td>
<td>29.01.2015</td>
<td>Culture and well-being: universals and cultural influences</td>
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<td>Selves, self-making, and the meaningful life</td>
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<td>Self-disclosure and empathy: communicating, hiding, and recognizing happiness</td>
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<td>7</td>
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<td>Assessing and comparing happiness – numerical, narrative, and visual cultures</td>
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<tr>
<td>10</td>
<td>26.03.2015</td>
<td>Conclusions, review and essay planning</td>
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Reading Lists
This is a very long list, mainly consisting of further references rather than required readings. Do not feel obliged to read more than ONE key reading per week. Beyond that, dip into further readings as you like, but most of your wider reading should ideally relate to your group learning project. Please note that although this course is rooted in social anthropology, it is a multidisciplinary course: so a lot of these readings are by academics working from other disciplines such as social psychology, cultural psychology, evolutionary psychology, sociology, philosophy, human geography, political science, and economics.

General texts on culture and happiness [e-access via library catalogue]:

Week 1: Introduction: concepts, theories, and debates about human flourishing
Although no serious social scientist would deny the importance of happiness in their research, remarkably few 20th-century social scientists paid systematic attention to happiness in their work. To understand the meaning and importance of the modern post-Enlightenment concept of happiness we need to explore its evolution from earlier philosophical debates about pleasure, virtue, meaning, and flourishing. Anthropologists who want to engage in happiness studies also need to be aware of the current diversity of views and empirical research on happiness from various cultures and various disciplines.

Key Reading
Selin, Helaine and Gareth Davey (2012) 'Introduction' In H.Selin and G.Davey (Eds.), Happiness Across Cultures: Views of Happiness and Quality of Life in Non-Western Cultures. Dordrecht: Springer, pp.1-12
Haybron, Dan, ‘Happiness’. Stanford Encyclopedia of Philosophy
http://plato.stanford.edu/entries/happiness/ [also see SEP articles on ‘wellbeing’ and ‘the meaning of life’]
Further Reading
Huta, Veronika, and Alan S. Waterman (2015?) ‘Eudaimonia and its distinction from hedonia: developing a classification and terminology for understanding conceptual and operational definitions’ *Journal of Happiness Studies* Online First

Class discussion exercise for week 1:
Can you identify clusters of meaning among the following terms, all of which are in some sense synonyms for ‘happiness’: pleasure, well-being, subjective well-being, quality of life, fulfillment, flourishing, self-actualization, thriving, joy, fun, enjoyment, bliss, ecstasy, nirvana, life satisfaction, contentment, fortune, self-esteem, balance, harmony, mindfulness, flow, savouring. [If facilities allow, we’ll do this exercise with large post-its on the wall]

Week 2: Anthropology, other disciplines, and happiness: on the cultural traditions of academic disciplines
Happiness was a core topic in philosophy and social science until the start of the 20th century. This class explores some of the reasons why social science in general, and social anthropology in particular, cold-shouldered the topic of happiness throughout the 20th century. We will also begin discussing whether or not this is problematic, and if so what the prospects are for a new anthropology of well-being to emerge.

We will discuss distinctively anthropological approaches to happiness, including: a strong emphasis on the way it is socially structured and learned through cultural traditions and practices; assessed and understood using ethnographic research methods and ethnographic writing; and compared cross-culturally.
Today and throughout the course, please remember that ‘culture’ pertains not just to ethnic groups and countries, but to other entities including age groups, social networks, workplaces, and professional networks including academic disciplines and their associated traditions and attitudes.

**Key Reading**


**Further Reading**


Bartram, David (2012) ‘Elements of a sociological contribution to happiness studies: social context, unintended consequences, and discourses.’ *Social Compass* 6,8:644-656


Class discussion exercise for week 2:
Separate groups will discuss: 1. reasons for anthropology’s limited engagement with happiness studies; 2. Priority areas of anthropology most in need of addressing ‘happiness’ themes; 3. most promising areas for engagement between anthropology and happiness studies.

Class discussion exercises from week 2 onwards:
Sort into groups working in and out of class on specific themes (see list above, plus further guidance on course web site). Class discussion time will be used for organising the work of the groups, updating on progress, and drawing out links between specific themes and the cross-cutting themes addressed in each class. Group presentations will be in weeks 8, 9, and 10. Once the groups are running, we will discuss options for timing and structuring these, but they will not be formally assessed.

Week 3: Culture and well-being: universals and cultural influences
A basic requirement of any cross-cultural enquiry into well-being or more specific aspects of it is an appreciation of how universal tendencies coexist with cultural diversity in happiness concepts, their expression, evaluation, and use in everyday life. Two important starting-points are to look at language (do people talk about happiness in similar ways?) and at the self (how universal is the idea of a single coherent self, and the accompanying capacity for self-reflection?).

Key Reading

Further Reading
Further reading continued


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Week 4: Selves, self-making, and the meaningful life
We all know that wants and aspirations are culturally informed. But how far and in what ways is this true of ultimate moral projects as opposed to intermediate aspirations and desires? Is there less aspiration for happiness in some cultural contexts than in others? If so, what can replace happiness as the ultimate value? If not, is the ultimate value of happiness subject to diverse emphases (e.g. individual or collective, short-term pleasure or culturally authenticated happiness, this-worldly or other-worldly happiness?)
Key Reading

Further Reading
Luo, Lu et al, (2001) 'Two ways to achieve happiness: when the East meets the West'. Personality and Individual Differences 30, 7, 1161-1174

Week 5: Self-disclosure and empathy: communicating, hiding, and recognizing happiness
This class explores the epistemological question of how we can know about people’s emotions, given the strong cultural influences that regulate the ways in which people manage and show their emotions and notice the emotions of others. More ambitiously, it is worth considering the limits of self-empathy: given that emotional experience is inevitably not only elusive and ephemeral, but also strongly culturally inflected and influenced by social interactions, can we understand our own emotions in any confident sense? Can we really consider ‘interior’ emotional experience as private and ‘authentic’, in contrast to so-called ‘expressions’ of emotion which are partial and potentially censored and inauthentic?
**Key Reading**
Linger, Daniel T. (2010) 'What is it like to be someone else?' *Ethos* 38,2:205-229

**Further Reading**
Kotchemidova, Christina (2005) 'From good cheer to "drive-by smiling": a social history of cheerfulness'. *Journal of Social History* 39.1: 5-37

**Innovative Learning Week**
No class, but do consider fixing group meetings

**Week 6: Emotional experience**
Here we explore the challenges of observing, interpreting and representing emotional experience, looking at the interplay between cultural norms and individual experiences, and between bodily feelings and the ways they are made meaningful.
**Key Reading**

**Further Reading**
Biehl, João, Byron Good, and Arthur Kleinman [eds] (2007) *Subjectivity: Ethnographic Investigations*. Berkeley: University of California Press [but note: these anthropologists are notoriously drawn to pathological forms of subjectivity, and have almost nothing to say about happiness]

**Week 7: Assessing and comparing happiness – numerical, narrative, and visual cultures**
We turn here to epistemological and practical questions. Noting the rapid rise of public and governmental interest in positivist studies of happiness based largely on questionnaires, we will explore the potential ways in which anthropology could engage with and complement those processes.

**Key Reading**
Further Reading
Clark, Andrew E., and Claudia Senik (2011) 'Is happiness different from flourishing? Cross-country evidence from the ESS.' *Revue d’Economie Politique* 121: 17-34
**Week 8: Redemption: positive lessons from suffering**

We will explore the extensive anthropology of suffering, discuss what we can learn about the good life by detour of miseries and ill-treatments, and consider the potential for more balanced and evaluative anthropology.

**Key Reading**

Davies, James (2011) 'Positive and negative models of suffering: an anthropology of our shifting cultural consciousness of emotional discontent.' *Anthropology of Consciousness* 22,2:188 - 208


**Further Reading**


Week 9: Using happiness research to guide policy and practice

The systematic study of deliberate happiness promotion is rapidly gaining ground, but it is still in its infancy. Search engines show that academic or nonacademic on happiness ‘happiness promotion’ are outnumbered by ‘health promotion’ by a factor of several thousand to one. In many happiness-relevant professional domains, ‘policy and practice’ are by default assumed to be either remedial (as in medicine, psychotherapy, and social policy) or aimed at the production of specific goods whose value can’t be assumed to translate into happiness (as in education, public services and industry).

Applied happiness research is therefore about radically transforming policies and practices to make them more inclusive and more aspirational. Anthropological approaches can contribute to this process in two main ways: using ethnography to enhance understanding of how happiness happens; and providing ethnographic meta-studies of global trends towards more explicit attention to happiness or wellbeing in many domains of policy and practice.

**Key Reading**
Thin, Neil (2012) *Social Happiness*. Bristol: Policy Press, esp Preface and ch.1, but also see ch.6 and browse policy themes in Part 2. [available on Learn9]

**Further Reading**
Layard, Richard (2003) ‘How can we make a happier society?’
www.neweconomics.org/gen/news_wellbeingmanifesto.aspx
Further Reading continued

Week 10. Conclusions, review and essay planning
No further reading, but do come prepared to discuss any particularly interesting or problematic readings, thoughts arising from the group presentations, and your approaches to the essays.

Journals and web sites
*Journal of Happiness Studies*
*Ethos* [not much explicitly about happiness, but it’s the key journal for psychological anthropology]*
*Journal of Positive Psychology*
*Social Indicators*
*Psychology of Well-being*
*International Journal of Wellbeing*
*Emotion*
*World Database of Happiness*
http://www1.eur.nl/fsw/happiness/
Further general reading suggestions on culture, happiness, and anthropology of emotion


http://eu.wiley.com/WileyCDA/Section/id-814228.html

Csikszentmihalyi, Mihaly, and Isabella S. Csikszentmihalyi [eds] (2006) *A Life Worth Living: Contributions to Positive Psychology.* OUP USA


Lyubomirsky, Sonja (2001) 'Why are some people happier than others?: The role of cognitive and motivational processes in well-being’. *American Psychologist*, 56, 239-249
http://www.neweconomics.org/gen/hottopics_well-being.aspx
APPENDIX 1 – SUBMISSION & ASSESSMENT INFORMATION

Word Count Penalties

Short Essay:
Your short essay should be a maximum of 1000 words (excluding bibliography). Essays above 1000 words will be penalised using the Ordinary level criterion of 1 mark for every 20 words over length: anything between (1000 and 1020 words will lose one mark, between 1000 and 1040 two marks, and so on.

Diagram:
Your diagram should include accompanying text of a maximum of 500 words (excluding bibliography). Text above 500 words will be penalised using the Ordinary level criterion of 1 mark for every 20 words over length: anything between 500 and 520 words will lose one mark, between 500 and 540 two marks, and so on.

Long Essay:
Your long essay should be a maximum of 3000 words (excluding bibliography). Essays above 3000 words will be penalised using the Ordinary level criterion of 1 mark for every 20 words over length: anything between (3000 and 3020) words will lose one mark, between (3000 and 3040) 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 course work 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 online via ELMA the following dates:

Short Essay = 05.03.2015
Long Essay = 12.05.2015

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 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.

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 (LPW)
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.
How to Submit a Lateness Penalty Waiver Form continued
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](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:

| Subject Area               | Name of SSO     | Email                     | Phone       | Office                                 |
|---------------------------|-----------------|                          |             |                                       |
| Politics                  | Ruth Winkle     | ruth.winkle@ed.ac.uk     | 0131 650 4253 | Room 1.11, Chrystal MacMillan Building |
| International Relations   | Rebecca Shade   | rebecca.shade@ed.ac.uk   | 0131 651 3896 | Room 1.10, Chrystal MacMillan Building |
| Social Anthropology       | Vanessa Feldberg| vanessa.feldberg@ed.ac.uk| 0131 650 3933 | Room 1.04, Chrystal MacMillan Building |
| Social Policy             | Louise Angus    | L.Angus@ed.ac.uk         | 0131 650 3923 | Room 1.08, Chrystal MacMillan Building |
| Social Work               | Jane Marshall   | jane.marshall@ed.ac.uk   | 0131 650 3912 | Room 1.07, Chrystal MacMillan Building |
| Sociology                 | Karen Dargo     | Karen.Dargo@ed.ac.uk     | 0131 651 1306 | Room 1.03, Chrystal MacMillan Building |
| Sustainable Development   | Sue Renton      | sue.renton@ed.ac.uk      | 0131 650 6958 | Room 1.09, Chrystal MacMillan Building |
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. ELMA automatically runs all submissions through ‘Turnitin’, our plagiarism detection software, and 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](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](http://www.ed.ac.uk/schools-departments/records-management-section/data-protection/guidance-policies/dpforstudents)
APPENDIX 2 – GENERAL INFORMATION

**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](http://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).

**External Examiner**
The External Examiner for the Social Anthropology Honours programme is:

Dr Matei Candea
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