

Markscheme

November 2022

Social and cultural anthropology

Higher level

Paper 1

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The following interpretation of the markscheme is offered as an example of the types of responses we may expect, however it is not prescriptive or exhaustive, and other possible answers should be appropriately rewarded if relevant.

Section A

1. Define the term **gender** and describe how it is understood and applied in the context of the passage.

[4]

This question requires candidates to demonstrate conceptual knowledge and understanding of the term “gender” and apply it in relation to the text. Candidates may write in terms of any of the following guidelines, but other definitions or applications will also be acceptable if made relevant to the context of the passage.

Possible ways of defining the term:

- as a constitutive element of social relations based on culturally constructed distinctions relating to sex
- as a fundamental way of signifying power relations, with reference to hegemonic masculinity
- in relation to inequality and distribution of status, resources, values
- as a category of analysis that rejects biological determinism
- In relation to gender roles or performance, gender expression, gender identity or gender socialization
- In relation to Judith Butler’s theory.

Other appropriate definitions should be credited.

Possible examples of description and application:

- Hegemonic masculinity in regard to white, middle-class males
- Hipster challenges to this
- Gender fluidity
- Multiple masculinities
- Gender in relation to sexualities.

Other appropriate applications should be credited.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response demonstrates a basic knowledge and understanding of the concept. There is a partial application of the concept in relation to the text.
3–4	The response demonstrates sound knowledge and understanding of the concept; the concept is described in detail. The concept is clearly applied in relation to the text.

2. Analyse the ethnographic data presented in the passage using the concept of **society**. [6]

This question requires candidates to develop an analysis and explanation of this ethnographic text using the key concept of **society** to help make sense of the ethnographic data. In order to do this, candidates are required to demonstrate an understanding of the key concept and use it to illuminate certain issues within the context of the passage, developing an analysis with reference to the ethnographic data of the extract.

Possible ways of defining the key concept:

- The organization of people into groups and networks and interrelationships
- Also sustained by social relations and institutions, norms, values, statuses, and roles
- Groups with some coherence that distinguish themselves from other groups.

Other appropriate definitions should be credited.

Possible examples and ways of analysing:

- Hipsters as a distinct social group/subculture
- Social class
- Social norms (career, family)
- Social networks (hipsters, family)
- In relation to conflict and social conformity
- Race/ethnicity
- Structure and agency
- Friendship/kinship.

Other appropriate examples and ways of analyzing should be credited.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response offers a common-sense or superficial understanding of the key concept. There is an attempt to relate the key concept to the text, and some ethnographic examples are presented but these are only partially relevant.
3–4	The response demonstrates an understanding of the key concept and establishes its relevance to the text. There is an analysis of the text using the key concept, although there are some inconsistencies. Relevant ethnographic examples from the text are presented to support the analysis.
5–6	The response demonstrates a clear understanding of the key concept, discussing this in the context of the text. There is a clearly explained analysis of the text using the key concept and a detailed interpretation of the ethnographic data. Clear and explicit ethnographic examples from the text support the analysis.

3. Compare and contrast the way in which the key concept of **identity** or **culture** is evident in this passage with how it is evident in **one** ethnographic example you have studied. Make reference to theory in your answer.

[10]

Candidates are expected to show an ability to think about the text in relation to other contexts and to draw explicit comparisons. In order to do this, responses must demonstrate an understanding of how either the key concept of **identity** or **culture** relates to this ethnographic context. Either of the key concepts on which such comparison may be drawn should be made explicit and clearly linked to any anthropological issues raised by the text.

The target societies for this comparative question are varied and many. Candidates should be able to establish a relevant comparison with any other group or society based on either of these concepts. The response should be structured as a comparison, highlighting similarities and differences. Candidates must situate the comparative case in terms of place, author, and fieldwork context.

For identity, possible ways of defining the key concept include the following:

- Personal view of the self or view of an individual in the eyes of a group
- Group identity (age, class, ethnicity, subculture)
- Career as an identity marker
- Gender, masculinity, and sexuality
- Idea of imagined community.

Other appropriate definitions should be credited.

Possible examples from the text about identity may include:

- Hipster as subcultural identity
- Performing identity through work, art, consumption, relationships
- Constructing own masculinity in contrast to hegemony.

Any other relevant point of comparison used from the text should be credited.

Possible examples of theory in relation to identity may include:

- Practice theory
- Performance theory
- Feminist theories
- Postmodernism
- Symbolic theories.
- Symbolic interactionism (Erving Goffman)
- Marylin Strathern's theory on the individual person.

At HL, candidates need to use theory in the response in order to achieve more than [4]. Any other relevant theories.

For culture, possible ways of defining the key concept include:

- Organized system of symbols, ideas, explanations, beliefs, and material production that humans create and manipulate in their daily lives (see pp. 133-4 of TSM).
- Shared social construction of meanings
- Such meanings are not static, but dynamic, fluid and can be contested.

Other appropriate definitions should be credited.

Possible examples from the text about culture may include:

- Culture and subculture
- Construction of masculinity
- Hegemonic masculinity
- Hipster values e.g. art and creative careers
- Exclusivity of subcultural membership and ethnocentrism
- Hegemonic culture and subcultural resistance and/or accommodation
- Interrelation between class, ethnicity, and culture/subculture.

Any other relevant point of comparison used from the text should be credited.

Possible examples of theory in relation to culture may include:

- Practice theory
- Performance theory
- Interpretivism
- Feminist theories
- Postmodernism.

At HL candidates need to use theory in the response in order to achieve more than **[4]**.

Any other relevant theory.

OR

4. Compare and contrast the approaches to research adopted by the anthropologist in this passage to the approaches to research used by **one** other anthropologist you have studied. Make reference to concepts, ethnographic material and theory in your answer. **[10]**

Here, candidates are expected to show an ability to think about the text with emphasis on the methodological and theoretical perspectives of the ethnographer as the focus on which such comparisons should be established.

By “approaches to research” the question essentially refers to the research methods used by the anthropologist to gather data. However, as theory is required for level 5–6 and above, it is expected that candidates will also discuss theory with reference to approaches.

Possible comparative examples regarding approaches may include:

- Multi-sited ethnographies
- Ethnography close to home
- Using friends as gatekeepers
- Participant observation
- Informal/ethnographic interviews
- Content analysis of print and online material.

Candidates may also make mention of other relevant methodological terms. For example:

- qualitative methods
- insider/outsider
- access to the field
- rapport.

Any other relevant point of comparison used from the text should be credited.

Possible examples of theory in relation to approaches may include:

- Feminist theories
- Performance theories
- Subcultural theories.

Any other relevant theory.

Identification of ethnographic material includes: fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*Fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	Comparative ethnography or approaches are presented but in limited detail; relevance is only partially established. The response is not structured as a compare and contrast. The identification of ethnographic material is missing.
3–4	Comparative ethnography or approaches are presented and although this is in limited detail, its relevance is established. The response is structured as a compare and contrast, but this is not balanced and lacks detail. The identification of ethnographic material is partially complete.
5–6	Comparative ethnography or approaches are presented; relevance is established and explained. The response is clearly structured as a compare and contrast; however, either comparison (similarities) or contrasts (differences) are explained in detail, but not both. Anthropological theory has been identified although this may not be relevant or the application is limited. The identification of ethnographic material is mostly complete.
7–8	Comparative ethnography or approaches are presented; relevance is clearly established and explained in detail. The response is clearly structured as a compare and contrast with comparisons (similarities) and contrasts (differences) being discussed in detail, although this is not balanced. Relevant anthropological theory has been identified and used as part of the analysis although there are some inconsistencies. The response demonstrates anthropological understanding. The identification of ethnographic material is mostly complete.
Capped marks	If fieldwork location(s), fieldwork context(s), group(s) studied and ethnographer(s) have not been fully identified, no more than 8 marks will be awarded.
9–10	Comparative ethnography or approaches are presented; relevance is clearly established and discussed in detail. The response is clearly structured as a compare and contrast with comparisons (similarities) and contrasts (differences) discussed critically. Relevant anthropological theory has been identified and used as part of the analysis. The response demonstrates anthropological understanding. The identification of the ethnographic material is complete.

5. What does it mean to be a person? Discuss with reference to **at least two** sources of ethnographic material and examples from the passage.

[10]

This question requires candidates to develop an argument that is built on an understanding of the following “big anthropological question”: **What does it mean to be a person?** This response should include argumentative discussion and analysis and should be supported by making reference to the passage and by relevant, detailed ethnographic material that gives evidence of the understanding of this big question in different cultural contexts. This big anthropological question should be the very backbone of the response.

In the development of their response, candidates may make reference to a number of ideas or propositions connected to the question. For this reason, below are some ideas that may appear in candidates’ responses. However, any other relevant lines of thought should be rewarded.

Possible issues to develop an argument may be:

There are many different ways that candidates can approach this question, and any valid discussion of the concept “person” and the relation of the person to society is acceptable. While it is not possible to predict how they will use any additional ethnographies, in relation to the passage they may focus on:

- Subcultural identities
- Personhood
- Commodification
- Resistance movements
- Gender and identity
- Class and society
- Race and society
- Age and society.

Other appropriate discussion and arguments should be credited.

Identification of ethnographic material includes: fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*Fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	There is limited understanding of the big anthropological question. The response refers to ethnographic material; relevance to the question is superficial or not established. There is no reference to the passage. The identification of ethnographic material is missing.
3–4	There is partial understanding of the big anthropological question. The response presents some ethnographic material and establishes its relevance to the question, but this lacks detail. There is no or limited reference to the passage. There is an attempt to analyse and interpret the ethnographic material in relation to the big anthropological question, but this lacks clarity and coherence. The identification of ethnographic material is partially complete.
5–6	There is an understanding of the big anthropological question. The response presents a range of relevant ethnographic material and establishes its relevance to the question. There is some reference to the passage. There is some analysis and interpretation of the ethnographic material and passage in relation to the big anthropological question but there is a limited or an undeveloped argument. The identification of ethnographic material is mostly complete.
7–8	There is clear understanding of the big anthropological question in different cultural contexts. The response presents detailed comparative ethnographic material and establishes its relevance to the question. There is clear reference to the passage. The analysis and interpretation of the ethnographic material and passage support the development of an argument; however, minor inconsistencies hinder the strength of the overall argument. The identification of ethnographic material is mostly complete.
Capped marks	If fieldwork location(s), fieldwork context(s), group(s) studied and ethnographer(s) have not been fully identified, no more than 8 marks will be awarded.
9–10	There is clear understanding of the big anthropological question in different cultural contexts. The response presents detailed comparative ethnographic material and establishes its relevance to the question. There is clear reference to the passage. The analysis and interpretation of the ethnographic material and passage in relation to the big anthropological question support the development of a reasoned argument; any minor inconsistencies do not hinder the strength of the overall argument. The identification of ethnographic material is complete.

Section B

6. With reference to **either** stimulus A **or** stimulus B **and** your own knowledge, discuss the defining features of anthropological ethics.

[10]

This question requires candidates to develop a response in which they demonstrate an understanding of the anthropological ethical issues raised by the stimulus material, and an ability to engage in a critical discussion applying their own knowledge.

If stimulus A is used:

This extract is based on an academic paper in which anthropologists critique the use of anonymity in writing ethnography. While anonymity is often viewed as the standard way to present participants, critics of anonymity argue that the process can be disempowering, turning people into data and reproducing broader power dynamics. The stimulus allows for a wide range of responses.

Candidates may develop a discussion based on:

- when anonymity is and is not appropriate
- representation, voice, and the autonomy of participants
- power relations in research
- different interpretations of anonymity (e.g. deidentification).

Other possible relevant lines of thought should be credited.

If stimulus B is used:

In this case, it is likely that candidates will discuss anthropological ethics stressing the importance of representation and challenging anthropology's colonial roots, in particular.

Candidates may develop a discussion based on:

- repatriation of museum material, cultural rights
- tangible/intangible heritage
- representation and museum material
- colonialism and race
- decolonizing curriculum/museums
- collaborative approaches to curation/representation
- The colonial gaze.

Other possible relevant lines of thought should be credited.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response identifies one or more ethical concerns but their relevance to anthropology is not established. There is little or no reference to the stimulus.
3–4	The response identifies one or more ethical concerns and partially establishes their relevance to anthropology. There is an attempt to engage with the stimulus but understanding of the ethical issue presented is superficial or limited.
5–6	The response develops an analysis of one or more ethical concerns and establishes their relevance to anthropology. There is clear understanding of the ethical issues presented in the stimulus. An argument is presented that indicates the student’s perspective on the relative importance of the ethical issue(s) in relation to anthropological practice, but this is only partially developed.
7–8	The response discusses one or more ethical concerns, is anthropologically informed, and incorporates the student’s own knowledge of the defining features of anthropological ethics. There is clear and relevant engagement with the stimulus, and the ethical issues presented are explained demonstrating sound understanding. An argument is presented that indicates the student’s perspective on the relative importance of the ethical issue(s) in relation to anthropological practice; however, there are inconsistencies that hinder the overall strength of the argument.
9–10	The response critically discusses one or more ethical concerns, is anthropologically informed, and integrates the student’s own knowledge of the defining features of anthropological ethics. There is relevant and thorough engagement with the stimulus, and the ethical issue(s) presented are fully explained demonstrating excellent understanding. A reasoned argument is presented that indicates the student’s perspective on the relative importance of the ethical issue(s) in relation to anthropological practice; any minor inconsistencies do not hinder the overall strength of the argument.
