

© International Baccalaureate Organization 2023

All rights reserved. No part of this product may be reproduced in any form or by any electronic or mechanical means, including information storage and retrieval systems, without the prior written permission from the IB. Additionally, the license tied with this product prohibits use of any selected files or extracts from this product. Use by third parties, including but not limited to publishers, private teachers, tutoring or study services, preparatory schools, vendors operating curriculum mapping services or teacher resource digital platforms and app developers, whether fee-covered or not, is prohibited and is a criminal offense.

More information on how to request written permission in the form of a license can be obtained from <https://ibo.org/become-an-ib-school/ib-publishing/licensing/applying-for-a-license/>.

© Organisation du Baccalauréat International 2023

Tous droits réservés. Aucune partie de ce produit ne peut être reproduite sous quelque forme ni par quelque moyen que ce soit, électronique ou mécanique, y compris des systèmes de stockage et de récupération d'informations, sans l'autorisation écrite préalable de l'IB. De plus, la licence associée à ce produit interdit toute utilisation de tout fichier ou extrait sélectionné dans ce produit. L'utilisation par des tiers, y compris, sans toutefois s'y limiter, des éditeurs, des professeurs particuliers, des services de tutorat ou d'aide aux études, des établissements de préparation à l'enseignement supérieur, des fournisseurs de services de planification des programmes d'études, des gestionnaires de plateformes pédagogiques en ligne, et des développeurs d'applications, moyennant paiement ou non, est interdite et constitue une infraction pénale.

Pour plus d'informations sur la procédure à suivre pour obtenir une autorisation écrite sous la forme d'une licence, rendez-vous à l'adresse <https://ibo.org/become-an-ib-school/ib-publishing/licensing/applying-for-a-license/>.

© Organización del Bachillerato Internacional, 2023

Todos los derechos reservados. No se podrá reproducir ninguna parte de este producto de ninguna forma ni por ningún medio electrónico o mecánico, incluidos los sistemas de almacenamiento y recuperación de información, sin la previa autorización por escrito del IB. Además, la licencia vinculada a este producto prohíbe el uso de todo archivo o fragmento seleccionado de este producto. El uso por parte de terceros —lo que incluye, a título enunciativo, editoriales, profesores particulares, servicios de apoyo académico o ayuda para el estudio, colegios preparatorios, desarrolladores de aplicaciones y entidades que presten servicios de planificación curricular u ofrezcan recursos para docentes mediante plataformas digitales—, ya sea incluido en tasas o no, está prohibido y constituye un delito.

En este enlace encontrará más información sobre cómo solicitar una autorización por escrito en forma de licencia: <https://ibo.org/become-an-ib-school/ib-publishing/licensing/applying-for-a-license/>.

Social and cultural anthropology

Higher level

Paper 1

9 November 2023

Zone A afternoon | Zone B afternoon | Zone C afternoon

2 hours

Instructions to candidates

- Do not open this examination paper until instructed to do so.
- Section A: read the passage and answer questions 1 and 2. Choose either question 3 or 4. Answer question 5.
- Section B: answer the question.
- The maximum mark for this examination paper is **[40 marks]**.

Section A

Read the passage.

Passage adapted from Thibault, H. 2021. “Are You Married?": Gender and Faith in Political Ethnographic Research. *Journal of Contemporary Ethnography*, 50(3).

I conducted fieldwork in northern Tajikistan in 2010 and 2011. I was interested in the post-Soviet religious revival following the country’s independence in 1991 and the impact of the Soviet legacy on the place of religion in Tajik society and on conservative Muslims. I used participant observation and formal interviews with ordinary citizens, believers, nonbelievers and clerics.

5 I witnessed everyday violence that occurs outside formal institutions. On two occasions, Iskandar, a conservative Muslim whom I knew well, got into trouble with the police. The first time, his wife Mera called me because Iskandar was being detained by the police for allegedly performing the *nikoh*, a religious marriage that fulfils Islamic obligations but is not recognized officially. After being questioned for hours and “beaten with words,” they released him without charges. Iskandar was
10 not overly upset because he was used to police harassment. The second incident was in my apartment. I was hosting them for dinner when a policeman visited for the routine check of my papers. He was shocked to see me with them because of our conservative appearance. Mera wore a *hijab* [Islamic head scarf] and a long robe, and Iskandar had a long bushy beard. I usually dressed more conservatively when I met them, with a modest dress and a scarf that covered
15 my hair. The policeman asked for their papers too and an argument broke out because Iskandar had written something in Arabic in his passport. The conversation was tense but brief and the policeman left, still confused about the presence of such friends. After he left, we joked about how in Tajikistan the police are associated with trouble, not safety.

20 The policeman’s reaction highlighted the tensions between state and religion in Tajikistan. He was shocked that a foreigner like me was hanging around conservative Muslims like them. “How could I possibly be friends with such ‘fanatics?’” he asked me later, expressing a distrust of religious people. He was also upset that Iskandar had desecrated [disrespected] his passport with religious scripture, violating the secular character of the national identity.

25 In fieldwork terms, as a single foreign female in my thirties, it was easy to make contacts and get access to men and women, even within conservative circles. I was treated as an “honorary male”, making social conventions inapplicable toward me. However, I was also seen as a “gendered, embodied, sexualized and emotional being”, and in Tajikistan it was unusual for a woman my age to be unmarried. Furthermore, divorce and polygyny* were common, and being single facilitated interaction with men since they perceived me as “available” and as a potential partner.

30 One time I met Iskandar at the bazaar, and he proposed that I get married to his friend I had met a few days before. I was used to hiding my reaction to such remarks but this time my shock was obvious. “How can I possibly marry someone I have met only once?” I cried. He paused and then asked: “Is this really uncivilized for you?” I explained that in my culture, people do not normally marry someone they barely know. Iskandar’s persistent attempts to get me married were a way to
35 remedy my “unfortunate” celibacy, and also showed that he did not see cultural differences as an obstacle to marriage. He considered me as subject to the local habitus; he expected me to conform to local norms. Arranged marriages are the norm in Tajikistan and many young couples do not know each other well before the wedding.

40 This and similar anecdotes reveal something about the practice and conception of religion and its
priority over other identity markers. For strict Muslims, ethnicity was a social construct that did not
matter. For example, when I mentioned to them that I should learn Tajik, they replied that Russian
was enough for me to do research in Central Asia and that I should learn Arabic instead, “the
45 language of the Prophet”. On the other hand, religion was something far more significant for the
establishment of interpersonal relations and the fact that I was not Muslim did not seem to matter
because they *assumed* that I would convert to Islam.

* polygyny: marriage in which two or more women share a husband

Answer question 1 **and** question 2.

1. Define the term **cultural relativism** and describe how it can be understood and applied in the context of the passage. [4]
2. Explain how the key concept of **power** helps you understand the ethnographic data presented in the passage. [6]

Answer **either** question 3 **or** question 4.

3. Compare and contrast the way in which the key concept of **social relations** or **identity** is evident in this passage with how it is evident in **one** other ethnographic example you have studied. Make reference to theory in your answer. [10]

OR

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

Answer question 5.

5. To what extent is knowing others possible? Discuss with reference to **at least two** sources of ethnographic material and examples from the passage. [10]

Turn over

Section B

Answer question 6.

6. With reference to **either** stimulus A **or** stimulus B **and** your own knowledge, discuss the defining features of anthropological ethics. [10]

Stimulus A

By the end of 2017, approximately 31 million children were living in a country other than the one where they were born (UNICEF). Many migrant children arrive at destination countries as part of a diasporic family, entirely alone or travelling with persons other than their parents. What does informed consent mean in practice when researching migrant children who are separated from their parents in this way? This became an issue in my fieldwork as consent was explained through the gatekeepers involved, who were youth workers and social workers. Elements such as ideals, cultural values, personal and professional behaviour played a role in shaping all of the field relationships. I provided information about the project, upon which consent would be based, directly to gatekeepers. The children, however, only received the information about the project indirectly, raising questions about their voluntary participation. Nonetheless, it is important to acknowledge the positive role played by these gatekeepers, including their openness and honesty regarding whether the study would benefit these children.

[Source: Castillo Goncalves, D., 2020. Distinctive Ethical Challenges in Qualitative Research with Migrant Children. *Qualitative Research Journal* 20(3)]

Stimulus B

The Visible Voices project included workshops in the Rocinha favela (slum neighbourhood) in Rio de Janeiro, Brazil, where residents could learn to take photographs and make films about self-identified issues in relation to public health, as part of a collaborative ethnographic project.

The photo shows one of the local residents, a young woman, standing using a camera facing the photographer who took the photo of her. The photo was taken inside what seems to be a classroom in a school. It also includes a second young woman smiling (also one of the local residents) sitting in one of the school benches, next to the first woman and also facing the photographer.

Photo removed for copyright reasons

Disclaimer:

Content used in IB assessments is taken from authentic, third-party sources. The views expressed within them belong to their individual authors and/or publishers and do not necessarily reflect the views of the IB.

References:

Section A “Are You Married?": Gender and Faith in Political Ethnographic Research by Helene Thibault, *Journal of Contemporary Ethnography*, June 1, 2021, Volume 50, Issue 3, pp. 395-416, copyright © 2021 by SAGE Publications. Reprinted by Permission of SAGE Publications.

Stimulus A Reprinted from *Qualitative Research Journal*, 20(3), Distinctive Ethical Challenges in Qualitative Research with Migrant Children by Association for Qualitative Research, p. 298 Copyright 2000, with permission from Emerald Publishing Limited.

All other texts, graphics and illustrations © International Baccalaureate Organization 2023