

Markscheme

May 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 **ethnocentrism** 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 “ethnocentrism” 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:

- The tendency to view the world only from the perspective of one’s own culture; the inability to understand cultures different from one’s own.
- A cultural bias.
- As a perception, a judgment or an interpretation linked to socialization.

Other appropriate definitions should be credited.

Possible examples of description and application:

- Analysis of the quote by the Syrian man.
- No recognition of the asylum seekers’ cultural identity.
- The need for the asylum seekers to demonstrate their moral worth.
- The Swiss hosts’ expectation that refugees must behave as submissive and humble guests.
- Grouping as a form of hierarchical categorization based on the host nation’s perspective and interests.

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 **identity**. [6]

This question requires candidates to develop an analysis and explanation of this ethnographic text using the key concept of **identity** 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 individual’s private and personal view of the self
- How an individual is viewed from the perspective of a social group
- With reference to group identity (religious, ethnic, national, *etc*).

Other appropriate definitions should be credited.

Possible examples and ways of analysing:

- The stigmatized identity implicit in the quote from the Syrian man.
- The ambiguous identity of the people who remain in a liminal state.
- The state power to classify and create social identities within hierarchical categorizations.
- The processes of degradation of personal, professional and religious/ethnic identity.
- The reconfiguration of personal and social identity.
- Refugees seen as a threat to national identity.
- Essentialized views of identity as political strategy of the nation-state.

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 ways in which the key concept of **change** or **symbolism** 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]

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 **change** or **symbolism** 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 change, possible ways of defining the key concept include:

- The alteration or modification of cultural or social elements in a society.
- Change may be due to internal dynamics within a society, or the result of contact with another culture, or a consequence of globalization.

Other appropriate definitions should be credited.

Possible examples from the text about change may include:

- Society and structures as dynamic.
- Rite as integral to an understanding of the dynamics of the social transformations.
- A focus on a global and national crisis.
- Changes in personal and social statuses and experiences, or reconfiguration of personal and social identities.
- The relevance of ritual to understand other processes integral to human life not recognized as ritual.
- The notion of the liminal as a complex process of contradictory and internally negating properties, outside space and time.

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

Possible examples of theory in relation to change may include:

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

- Symbolic theories
- Globalization theories
- Any other relevant theory.

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

- The study of cultural symbols and their meanings.
- How social actors construct webs of meanings by which they understand social reality.
- The significance that people attach to objects, actions, *etc.*

Other appropriate definitions should be credited.

Possible examples from the text about symbolism may include:

- The asylum seekers' social experiences and status as liminal.
- Time and waiting as an aspect of liminality.
- The centre as a liminal space.
- The jobs of asylum seekers.
- The distinction refugee/economic immigrant.
- Forms of degradation as part of the reconfiguration of their new identity as refugees.
- Classifications, hierarchization and dichotomization.

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

Possible examples of theory in relation to symbolism may include:

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

- Symbolic theories
- 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:

- Participant observation: the description of the refugee processing centre.
- Informal/ethnographic interview: quotes from the informants' narratives.
- Interviews with employees (NGOs, *etc*).
- Secondary sources: statistics, official documents, *etc*.
- Other relevant methodological terms and discussions. For example: qualitative methods; life-history; insider/outsider; local categories/analytical categories; positionality; representation.
- The ethnographer's process-oriented approach in which the structuring of social relations and personal positioning are subject to shifts.

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

Possible examples of theory in relation to approaches may include:

- Interpretive or symbolic theories.
- Discussion of structure-centered theories or agency-focused 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	<p>Comparative ethnography or approaches are presented but in limited detail; relevance is only partially established.</p> <p>The response is not structured as a compare and contrast.</p> <p>The identification of ethnographic material is missing.</p>
3–4	<p>Comparative ethnography or approaches are presented and although this is in limited detail, its relevance is established.</p> <p>The response is structured as a compare and contrast, but this is not balanced and lacks detail.</p> <p>The identification of ethnographic material is partially complete.</p>
5–6	<p>Comparative ethnography or approaches are presented; relevance is established and explained.</p> <p>The response is clearly structured as a compare and contrast; however, either comparison (similarities) or contrasts (differences) are explained in detail, but not both.</p> <p>Anthropological theory has been identified although this may not be relevant or the application is limited.</p> <p>The identification of ethnographic material is mostly complete.</p>
7–8	<p>Comparative ethnography or approaches are presented; relevance is clearly established and explained in detail.</p> <p>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.</p> <p>Relevant anthropological theory has been identified and used as part of the analysis although there are some inconsistencies.</p> <p>The response demonstrates anthropological understanding.</p> <p>The identification of ethnographic material is mostly complete.</p>
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	<p>Comparative ethnography or approaches are presented; relevance is clearly established and discussed in detail.</p> <p>The response is clearly structured as a compare and contrast with comparisons (similarities) and contrasts (differences) discussed critically.</p> <p>Relevant anthropological theory has been identified and used as part of the analysis.</p> <p>The response demonstrates anthropological understanding.</p> <p>The identification of the ethnographic material is complete.</p>
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5. What does it mean to live in society? 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 live in society?** 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 strengths and limitations of anthropological endeavour 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:

- the constitution of political communities
- the relationship between order and conflict
- the association between power, authority, legitimacy and social control
- dominations and resistances
- human rights and citizenship
- processes of exclusion and integration
- production and reproduction of inequalities and marginalized groups
- the nation-state as the hegemonic type of society in the contemporary world
- the capitalist system and regulation of society
- other non-capitalist or non-state societies.

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	<p>There is limited understanding of the big anthropological question.</p> <p>The response refers to ethnographic material; relevance to the question is superficial or not established. There is no reference to the passage.</p> <p>The identification of ethnographic material is missing.</p>
3–4	<p>There is partial understanding of the big anthropological question.</p> <p>The response presents some of ethnographic material and establishes its relevance to the question, but this lacks detail. There is no or limited reference to the passage.</p> <p>There is an attempt to analyse and interpret the ethnographic material in relation to the big anthropological question, but this lacks clarity and coherence.</p> <p>The identification of ethnographic material is partially complete.</p>
5–6	<p>There is an understanding of the big anthropological question.</p> <p>The response presents a range of relevant ethnographic material and establishes its relevance to the question. There is some reference to the passage.</p> <p>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.</p> <p>The identification of ethnographic material is mostly complete.</p>
7–8	<p>There is clear understanding of the big anthropological question in different cultural contexts.</p> <p>The response presents detailed comparative ethnographic material and establishes its relevance to the question. There is clear reference to the passage.</p> <p>The analysis and interpretation of the ethnographic material and passage support the development of an argument; however minor inconsistencies hinder from the strength of the overall argument.</p> <p>The identification of ethnographic material is mostly complete.</p>
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	<p>There is clear understanding of the big anthropological question in different cultural contexts.</p> <p>The response presents detailed comparative ethnographic material and establishes its relevance to the question. There is clear reference to the passage.</p> <p>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 from the strength of the overall argument.</p> <p>The identification of ethnographic material is complete.</p>
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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 an anthropologist comments on ethical issues regarding fieldwork. More specifically, it relates to the nature of the interaction between fieldworkers and research participants. Candidates are expected to relate the stimulus to the ethical issues that may arise while doing participant observation as a research method. The stimulus allows for a wide range of responses.

Candidates may develop a discussion based on:

- the ethical issues related to the methodological decisions taken by the ethnographer; for example, the choice of questions asked or not asked, and her consequent interpretation of the knowledge gained
- the nature of interaction between fieldworkers and research participants, for example: empathy, honesty, informed consent, right to privacy, confidentiality, anonymity, credits/references and necessary permissions, power asymmetries, positionality
- any relevant principle of anthropological codes of ethics
- the dignity of the members of the group being studied
- the methodological and epistemological problems that stem from ethical decisions.

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 visual media in particular.

Candidates may develop a discussion based on:

- the nature of the participation and collaboration of research participants
- recording and issues of representation, translation and interpretation, positionality and reflexivity, epistemic violence, de-colonization of knowledge, selectivity of data
- informed consent, credit and necessary permissions, *etc*
- protection and storage of data and ownership, and access to records
- an analysis from any relevant principle of anthropological codes of ethics
- the presence of onlookers or third parties
- local cultural sensibilities, gender, age or other status differences between the researcher and participant
- the moral dilemmas associated with the tensions between the responsibility of the anthropologist and the subjects of study, to the discipline and the broader public good, the regulatory bodies governing research, or the ethical principles of the community studied.

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	<p>The response identifies one or more ethical concerns but their relevance to anthropology is not established.</p> <p>There is little or no reference to the stimulus.</p>
3–4	<p>The response identifies one or more ethical concerns and partially establishes their relevance to anthropology.</p> <p>There is an attempt to engage with the stimulus, but understanding of the ethical issue presented is superficial or limited.</p>
5–6	<p>The response develops an analysis of one or more ethical concerns and establishes their relevance to anthropology.</p> <p>There is clear understanding of the ethical issues presented in the stimulus.</p> <p>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.</p>
7–8	<p>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.</p> <p>There is clear and relevant engagement with the stimulus, and the ethical issues presented are explained demonstrating sound understanding.</p> <p>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.</p>
9–10	<p>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.</p> <p>There is relevant and thorough engagement with the stimulus, and the ethical issue(s) presented are fully explained demonstrating excellent understanding.</p> <p>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.</p>