

Markscheme

May 2022

Social and cultural anthropology

Standard 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.

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.

[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.

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.

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 and ethnographic material in your answer. **[10]**

Here, candidates are expected to show an ability to think about the text with emphasis on the methodological 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.

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.

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.

<p>3–4</p>	<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>
<p>5–6</p>	<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>The identification of ethnographic material is mostly complete.</p>
<p>7–8</p>	<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>The response demonstrates anthropological understanding.</p> <p>The identification of ethnographic material is mostly complete.</p>
<p>Capped marks</p>	<p>If fieldwork location(s), fieldwork context, group(s) studied and ethnographer(s) have not been fully identified, no more than 8 marks will be awarded.</p>
<p>9–10</p>	<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>The response demonstrates anthropological understanding.</p> <p>The identification of ethnographic material is complete.</p>