

# Markscheme

November 2021

**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 **agency** and describe how it can be understood and applied in the context of the passage.

**[4]**

This question requires candidates to demonstrate conceptual knowledge and understanding of the term “agency”, 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:**

- Agency is the capacity of social actors to act freely in relation to social constraints.
- Agency is the capacity of human beings to act in meaningful ways that affect their own lives and those of others.
- Agency may be constrained by class, gender, religion and social and cultural factors.
- Agency is the capacity to create, change and influence events.

Other appropriate definitions should be credited.

<b>Marks</b>	<b>Level descriptor</b>
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.

**Possible examples of description and application:**

- Artists and designers reinventing images and practices.
- The public sharing of material which was previously regarded as private.
- The way followers attribute agency to spirits.
- Some may identify how certain followers are opposed to such freedoms and wish to assert a normative way of practicing the cult.

Other appropriate applications should be credited.

2. Analyse the ethnographic data presented in the passage using the concept of **materiality**.

[6]

This question requires candidates to develop an analysis and explanation of this ethnographic text using the key concept of **materiality** 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:**

- Objects, resources and belongings have cultural meaning and are embedded in all kinds of social relations and practices.
- Some anthropologists think that human experience can be understood through the study of material objects.

Other appropriate definitions should be credited.

**Possible examples and ways of analysing:**

- The images on Maria Lionza herself as The Queen and The Indian.
- Other images on altars and how they convey a narrative of ongoing oppression.
- How digital technology and smartphones have become important for practitioners, and how they have triggered changes in religious practice.
- Controversy over use of chemicals in ritual.
- Photographs.

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 **change** or **culture** 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 **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 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:**

- The initial transformation from pre-colonial indigenous beliefs and practices via Catholic and African influences into a transnational cult
- Focus on how change has come about in the cult as a result of digital technology and pressure from other religious movements and the state
- The public sharing of private images
- The use of social media to facilitate practice by followers living abroad
- Contrasting views which try to assert an orthodoxy in the face of change.

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 marks.

- Globalization theories
- Agency-centred theories
- Practice theory
- Any other relevant theory

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

- Culture refers to organized systems of symbols, ideas, explanations, beliefs and material production that humans create and manipulate in the course of their daily lives.
- Culture includes the customs by which humans organize their physical world and maintain their social structure.
- More recent approaches to culture recognize that cultures are not static, homogenous or bounded but dynamic and fluid.
- Culture refers to the shared social construction of meanings, but simultaneously culture is often also a site of contested meanings.
- These recent formulations of the concept recognize that culture may be the subject of disagreement and conflict within and among societies, and this disagreement may include the definition of culture itself.

Other appropriate definitions should be credited.

**Possible examples from the text about culture may include:**

- Candidates may choose to focus on the cultural world in which the followers of Maria Lionza live and the way in which this is (re)created and manipulated.
- The use of altars to display a worldview which is then manipulated by ritual.
- The pre-colonial roots attributed to the cult and an ongoing narrative of oppression.
- The syncretic nature of the cult.
- Material culture.
- The contested meanings and practices of ritual.
- Questioning the concept of culture as “shared meanings and practices”.
- The shift from private to public.
- Openness to change and new technology.
- The transnational dimension of the cult.

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

**Possible examples of theory in relation to culture may include:**

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

- Globalization theories
- Agency-centred theories
- Practice theory
- Interpretivism
- Symbolic theories
- Perspectivism
- Phenomenology
- Actor-Network Theory
- 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:**

- the use of a range of visual media to both research and present his data
- that the anthropologist’s website produces collaborative material
- a strong emic voice
- the anthropologist’s identity as a practitioner may be discussed in terms of its impact on access, representation, and ethical issues.

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
- postmodernist approaches
- 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 <b>or</b> 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 <b>or</b> 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.

<p>5–6</p>	<p>Comparative ethnography <b>or</b> approaches are presented; relevance is established and explained.</p> <p>The response is clearly structured as a compare and contrast; however, <b>either</b> comparison (similarities) <b>or</b> 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>
<p>7–8</p>	<p>Comparative ethnography <b>or</b> 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>
<p>Capped marks</p>	<p>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.</p>
<p>9–10</p>	<p>Comparative ethnography <b>or</b> 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>



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]

This question requires candidates to develop an argument which is built on an understanding of the following “big anthropological question”: **To what extent is knowing others possible?** 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:

- cultural relativity in general
- the symbolic world of others and how this impacts behaviour
- how all cultures change (*eg* stimulated by technology) and that any putative knowledge and understanding should be open to revision
- the complexity of personal and collective narratives (e.g. of suffering or oppression)
- if there is disagreement about practices *within* a community, how definitive are any statements which can be made by “outsiders” about such practices?
- limitations of understanding “the believer’s perspective”.

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>

<p>3–4</p>	<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>
<p>5–6</p>	<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>
<p>7–8</p>	<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>
<p>Capped marks</p>	<p>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.</p>
<p>9–10</p>	<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>

### 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 conducting fieldwork. The stimulus allows for a wide range of responses.

#### **Candidates may develop a discussion based on:**

- The nature of interaction between fieldworkers and research participants.
- Personal safety when conducting ethnographic research.
- Professional ethics guidance relating to personal safety.
- Establishing rapport is important for successful fieldwork.
- Safeguards such as checking in with a supervisor or colleague before and after an interview.
- Alcoholics are a part of societies and that their voices/worldviews deserve representation, although not at the expense of researcher safety.
- Some may identify that confidentiality is typically in the ethical interest of an informant, but here it compromises the safety of the researcher.
- The issue of informed consent; for example, its validity may be questionable if the person is intoxicated.
- While “factual” statements provided by people under the influence of alcohol or drugs may be questionable, they may well have validity in their own context and should not be challenged during an interview.
- Ethnographic research is unpredictable and even with clear procedures in place, ethical issues can appear without warning and need to be handled professionally by researchers.
- The changing conditions of fieldwork.
- Anthropologists working with vulnerable groups.
- Some may notice the gender of the researcher and recognize that this may be taken into account.

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 advocacy.

#### **Candidates may develop a discussion based on:**

- the objectivity/critical distance of an ethnographer who is closely involved with a social/political issue
- the anthropologist as advocate for marginalised/oppressed groups/peoples
- ensuring informants cannot be identified by parties which may wish to persecute them (even in notes/unpublished material)
- consideration of acting within the law of a country.

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>