

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 written permission from the IB.

Additionally, the license tied with this product prohibits commercial 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, is not permitted and is subject to the IB's prior written consent via a license. More information on how to request a license can be obtained from <http://www.ibo.org/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

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 de l'IB.

De plus, la licence associée à ce produit interdit toute utilisation commerciale 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, n'est pas autorisée et est soumise au consentement écrit préalable de l'IB par l'intermédiaire d'une licence. Pour plus d'informations sur la procédure à suivre pour demander une licence, rendez-vous à l'adresse <http://www.ibo.org/fr/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

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 que medie la autorización escrita del IB.

Además, la licencia vinculada a este producto prohíbe el uso con fines comerciales 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— no está permitido y estará sujeto al otorgamiento previo de una licencia escrita por parte del IB. En este enlace encontrará más información sobre cómo solicitar una licencia: <http://www.ibo.org/es/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

Social and cultural anthropology
Higher level
Paper 1

Wednesday 6 November 2019 (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 Griffiths, M. (2012) “‘Vile liars and truth distorters’: Truth, trust and the asylum system” in *Anthropology Today* Vol 28 No 5.

Asylum seekers and refused refugees are some of the most mistrusted persons in British society, and are commonly assumed to be manipulating the immigration system. Most of the 300 asylum seekers I spoke to had been accused by the UK Border Agency (UKBA) of providing at least some untrue information. Such accusations are crucial, because the
5 notoriously difficult decisions about granting refugee status are often based on assessments of the applicant’s honesty.

[...] Deception, uncertainty and mistrust are as much characteristics of the asylum seekers’ perspective of the immigration system as the reverse. But whilst an asylum applicant’s inconsistency is routinely interpreted as evidence of lying, that of UKBA representatives is
10 considered indicative of inconsequential errors or even new versions of the “truth”. [...]

I conducted qualitative fieldwork from 2008–2010 with migrants who had claimed refugee protection in the UK. Some were detainees at a detention centre. There are considerable methodological challenges in conducting fieldwork in closed institutions and with such vulnerable individuals. Unable to perform “normal” participant observation, I used approaches
15 including working for a local politician and non-governmental organisations. [...]

Constructs of truth tellers and liars are subjective, relying on cultural assumptions and expectations about how people think, remember and behave. British decision makers tend to assume that truthful asylum seekers have a good recall of events and present their stories in a consistent and unhesitating manner. In contrast, narrative variations and anomalies are
20 associated with lying. [...]

However, people I spoke to admitted that occasionally they *had* been deceptive, generally in order to work illegally or to better their immigration chances. In some situations, “lies” may even be a rational response. For example, the rigid questions in the immigration paperwork may discourage full truthfulness. The UKBA assumes that people know “basic” information such as
25 one’s date of birth, inherit names in particular ways, and that spellings remain consistent despite translation from different languages. Consequently, people may guess or invent these details rather than admit not knowing them; they adapt their statements to fit the decision makers’ requirements. [...]

Not one of my informants trusted in the UKBA but rather gave comments such as: “I
30 don’t have any faith in the establishment. They deceive me”, or “I don’t trust immigration. Immigration are stupid”. [...] People also spoke of the UKBA as unfair and confusing. One could suddenly be released from detention and then promptly redetained, as happened to Sebastian from Cameroon: “They detain you, then they release you, then they detain you again. It is a matter of luck”. Sebastian lost his asylum appeal but was *released* from detention
35 instead of being deported.

[...] Sometimes informants thought the system was downright irrational. For example, Richard’s assertion that he was homosexual (the basis of his asylum claim) was refuted by the authorities. Yet he was refused legal aid because of the income of his *male* British partner. Another man was accused of running away although he was actually in prison. Chronic mistrust and
40 uncertainty may be a technology of power; one that encourages people to be hopeless and helpless. [...]

45 The irony is that a system that demands consistency from asylum seekers is itself inconsistent. As such, asylum seekers are held to a higher standard of truth telling than those making decisions about their claims. [...] I would go further and suggest that the “truth value” of UKBA representatives is considered far greater than that of asylum seekers, allowing the former to insist on particular versions of the “truth”. This is not only discriminatory but potentially dangerous, as it might involve life or death decisions. [...]

50 I do not suggest that asylum seekers do not “lie”, merely that an examination of the context in which they are embedded may help explain their statements. Lying can be a rational response to negotiating a complex and inconsistent immigration system. In any case, the terms “truth” and “lies” are too simplistic. Sometimes people give incorrect information because they do not know the “truth”, or because it conveys information that is more “truthful” than the strict “truth”, or because they anticipate a bias of mistrust. This might not necessarily be the same as lying.

[Source: Griffiths, M. (2012) “ ‘Vile liars and truth distorters’: Truth, trust and the asylum system,” *Anthropology Today*, Vol 28 No 5, © John Wiley and Sons 2012]

Answer question 1 **and** question 2.

1. Define the term **status** and explain how you would apply this term in the context of the asylum seekers and refused refugees in the passage. [4]
2. Explain how the key concept **belief and knowledge** 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 **power** 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.

OR

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

Answer question 5.

5. Why does anthropology matter? Discuss with reference to **at least two** sources of ethnographic material and examples from the passage. [10]

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

Australia's Stolen Generations

5 “I began to understand that each time a file was reopened, a letter reread, and the story of removal retold, my respondents were forced into the contradictory role of custodian of the traumatic nature of Aboriginal child removal... Whether the uncovering of such narratives then can be deemed ‘remedy or poison’ is a question which this article as a ‘self conscious ethnography’ of the archives will attempt to answer.”

10 From 1910 until the 1970s significant numbers of children of Aboriginal descent were removed from their families and raised in government or religious institutions. Murphy conducted ethnographic case studies with members of these “Stolen Generations”, using their personal archives of collections of letters, photographs and other documents to stimulate dialogue about the experience.

15 Ethnographic research can have unexpected consequences, positive or negative. These archives both enable trauma survivors to connect with their origins and to piece together their past worlds; in some cases, entering into a process of healing and reconciliation, but in other cases reliving past traumas.

[Source: Archives of Sorrow: An Exploration of Australia's Stolen Generations and their Journey into the Past, by F. Murphy, 2011. *History & Anthropology*, 22(4), pp.481–495, reprinted by permission of the publisher Taylor & Francis Ltd, <http://www.tandfonline.com>]

Stimulus B

A health worker administering a vaccine to a child during a yellow fever outbreak in Luanda, Angola in December 2015. Anthropologists work with vaccination programmes to help overcome cultural suspicions.



[Source: Public domain image, CDC Public Health Image Library, <https://phil.cdc.gov/>]
