



MARKSCHEME

May 2011

SOCIAL AND CULTURAL ANTHROPOLOGY

Higher Level

Paper 1

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1. Describe the link between hierarchy and gender that police recruits learn to make in police academies in Buenos Aires, Argentina. [6 marks]

This primarily descriptive question requires candidates to show how the recruits in the police academy, aspiring to be police officers are feminized in order to establish a hierarchical relationship between them, and their instructors. There are several examples in the text – especially explicit in the quotes – where the feminine is related or equated to the inferior. The inferior condition of the recruits is pointed out by identifying them with the feminine.

The text describes instruction at police academies as a liminal period, where the recruits are reduced to a powerless condition, through alluding to sexual and bodily comparisons. The text mentions how these procedures are characteristic of rituals of initiation. There are several descriptive examples to choose from the text where it is described, how, in order to establish a hierarchical relationship, recruits are treated as “girls” and called “stupid”, “worthless”, “girly”, as part of the process of subordination that takes place in this educational context.

It is clear from the example where the policemen talk about women that they classify women as inferior to men. This gendered hierarchy and morality is the reason for the working of the metaphor. In this sense, when the recruits are feminized, by equating them to women, the association achieves the submission wanted. The construction of male identity is in the basis of this educational process, thus identifying male identity with the police subjectivity.

It is also clear in the text, that the civilian world is associated with the feminine world that also needs to be rejected in order to become a policeman. The civilian world is considered a state to abandon, from where a new identity will be built by establishing clear boundaries between them. The better responses will be able to establish that this dichotomy relies on the assumption that between the civilian world and the police force there is a hierarchy too, mediated by the gender metaphor. Being a policeman means being a male, superior to women, able to dominate and conquer, while the past, civilian life is associated with the inferior female world.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	There is an attempt to organize the response and identify relevant points or examples, but the response relies too heavily on quotations from the text <i>and/or</i> limited generalizations are offered.
3–4	The response is organized, identifies and explains some relevant points or examples, and offers generalizations.
5–6	The response is organized, identifies and explains detailed relevant points or examples, and links them to generalizations, demonstrating good anthropological understanding.

2. Incorporating theoretical perspectives in your answer, explain how a civilian is transformed into a police officer. [6 marks]

There are several examples in the text which can be drawn on to answer this question, but stronger answers will incorporate concepts and knowledge from social and cultural anthropology that are relevant to the analysis and interpretation of the passage.

It can be drawn from the text that the process of becoming policemen is analysed in terms of a rite of passage; the author explicitly compares this educational context with rituals of initiations. Terms such as liminality and its symbolism are present in the text and candidates may discuss this educational process as a rite of passage where one status is left behind and another identity/status taken on. The text shows how this process involves new roles associated to the new statuses.

Candidates may write their answers incorporating anthropological discussions about the social and cultural processes involved in the construction of identity. These may be in the context of references to socialization processes that relate to becoming a police officer. Candidates may choose different ways of focusing their answers, some in terms of symbols, rituals, identity, and others in terms of power, structure and the body, or combining both lines.

It is clear from the text that becoming a member of the group depends on well delineated rituals and other social practices and interactions. The author also shows how the membership of one group means exclusion from membership of another. There are many elements that can be highlighted, for example, candidates may analyse how rituals work to create social solidarity and group identity. Sharing new meanings, transmitted through this process, implies the construction of new cultural categories that attribute new significance to persons and relations, that enable the recruits to make sense and give order to their experiences in the construction of their new identities.

The symbolic dimension of this educational process is shown in different ways and may be discussed by some candidates. For example in what can be interpreted as notions of purity and impurity or pollution beliefs: the civilian world, associated to the feminine, is conceptualized as a world that seems to “corrupt” the males, a world from which policemen should “preserve” themselves. These pollution beliefs add a further dimension to the policemen’s conceptualization of their position, as part of a moral and knowledge system that is socially constructed in the interactions and practices that take place in this training context.

Some candidates may focus on the social structures and power dynamics that shape individual identity. Institutional violence and the centrality of the body and its sexuality play a deciding role in the production of male personality as an inherent aspect of the police officer. Candidates may understand that these interactions between the Chief of Police and the recruits are not of an erotic nature but a political activity. By both enabling and constraining the recruits’ behaviour, those practices and narratives reveal the discourses that forge not only a male subject, but an institutional one. It is also possible to discuss the internalization of these practices and discourses in the light of how rituals contribute to social control and social reproduction. It is clear that for the author, gender is not an issue of just male bodies but of discourse. The production of masculinity is ingrained in this institutional context.

The relations of power and dominance can be analysed taking structure-centred perspectives, interpreting the part played in this training process by the institutional constraints. From cohesion-centred or idealist perspectives, symbolic theories can be drawn to explain ritual activity. Issues about the body and power can be read in the light of practice theory for example, focusing on the relationship between material and symbolic aspects of life.

Candidates may recognize that the author's viewpoint is drawn from gender theory, and that this theoretical orientation frames conceptualization and focus. It can also be noted that the analysis highlights symbolic aspects of the case in study, focusing on how meanings are constructed and transmitted. The author does not seem to be taking sides towards one or another of the actors involved in this social context. The use of quotations to present the viewpoints in the recruits' own words aids to show their own understandings, being also evidence to support the author's interpretation.

Strong answers will incorporate examples from the text in order to present coherent and well-argued discussions revealing some of the complexities of social identity.

This knowledge should clearly refer to relevant theoretical works or perspectives.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response is mainly descriptive and relies on quotations, but may demonstrate limited understanding of relevant anthropological issues and concepts.
3–4	The response demonstrates some understanding of relevant anthropological issues and concepts or theory, <i>or</i> the response recognizes the viewpoint of the anthropologist, <i>but</i> not all of these.
5–6	The response demonstrates a critical understanding of relevant anthropological issues, concepts and theory, <i>and</i> recognizes the viewpoint of the anthropologist.

3. **Compare and contrast how the police academies in Buenos Aires conceptualizes power with how power is understood in *one* group or society you have studied in detail.** **[8 marks]**

The target societies for this comparative question are varied and many. The question requires candidates to demonstrate an understanding of how power relations are conceptualized in all societies, groups, institutions or subdivisions within them, or between societies. These relations may take many forms and dynamics, allowing candidates to make comparisons. Whilst within this educational institution, police power is associated with male power and a hierarchy between recruits and Chief of Police (or trainers) and policemen and civilians are constructed in those terms, other social groups may have alternative ways of conceptualizing power relations. Other types of discourses and practices of inequality may be found in other social systems.

Candidates must situate their comparative case in terms of group, place, author and ethnographic context to gain more than **[4 marks]**. In order to obtain full marks, answers must be organized in a clear manner, highlighting similarities, differences and generalizations.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	Comparative ethnography is presented in limited detail and its relevance is only partly established. It is not identified in terms of place, author or historical context. The response may not be structured as a comparison.
3–4	Comparative ethnography is presented in limited detail but its relevance is established. The comparative ethnography is identified in terms of place, author and historical context, <i>or</i> the response is clearly structured as a comparison.
5–6	Comparative ethnography is presented and its relevance is successfully established. The comparative ethnography is identified in terms of place, author and historical context, <i>and</i> the response is clearly structured as a comparison. Either similarities <i>or</i> differences are discussed in detail, <i>but</i> not both.
7–8	Comparative ethnography is presented and its relevance is successfully established. The comparative ethnography is identified in terms of place, author and historical context, <i>and</i> the response is clearly structured as a comparison. Similarities <i>and</i> differences are discussed in detail. The response demonstrates good anthropological understanding.
