



MARKSCHEME

May 2013

SOCIAL AND CULTURAL ANTHROPOLOGY

Standard Level

Paper 1

*This markscheme is **confidential** and for the exclusive use of examiners in this examination session.*

*It is the property of the International Baccalaureate and must **not** be reproduced or distributed to any other person without the authorization of the IB Assessment Centre.*

1. Describe what fairtrade means to both Northern consumers and African producers. [6 marks]

This question requires a primarily descriptive answer and much of the material can be found in the text itself. Candidates are required to show that meanings are inscribed in the forms and uses of goods, and that different groups attribute different meanings to a particular form of action, in this case, a commodity exchange.

Northern consumers conceptualize and interpret their purchase of fairtrade commodities not only as an economic exchange, but as a moral act. Northern consumers understand their purchasing practices as a benevolent act that helps a distant other, an act that will “allow them to take control of their own destiny”. In another consumer’s statement one can identify a moral dimension. Individuals express, maintain and reproduce personal and social identity through consumption. The consumers see themselves, rather than institutions and states, as the agent of progress and transformation.

African producers have different understandings of fairtrade. Helen interprets the exchange as control and power, in which the fairtrade system can impose labour codes on these people. In this sense the agents of fairtrade are not dissimilar from colonial agents of yesteryear. Other African producers are perplexed by fairtrade, understanding it as a form of labour regulation. It is significant that Kenyan producers link fairtrade to the figure of the *Mzunguu*. For the African producers, the meaning of fairtrade is imbued with contradictory feelings. The charity that some fairtrade agents provide in addition to the economic transaction only aggravates the complexities of what fairtrade represents for the African producers.

Good answers will capture the different groups’ perceptions of fairtrade, and also the complexities of these perceptions.

| 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. Analyse the power relations found in fairtrade practices.

[6 marks]

This question requires candidates to develop answers that move towards a more analytical account. Most straightforwardly, fairtrade acquires the same characteristics as colonialism, which is by definition suffused with power. The agent of fairtrade is a “Fairtrade *Mzunguu*”, who inherits the patronizing image of the colonial agent. Producers see him as telling them how to do their work.

The Northern consumer sees fairtrade shopping as a gift whereby he or she pays more for a product in order to help the producer and places the consumer in a morally self-satisfying position. Fairtrade shopping absolves the consumer’s complicity in the continued economic inequalities between North and South. Yet this view obscures the fact that a gift places the recipient in an inherently subservient position, a power dynamic that escapes completely Northern consumers.

Candidates may note that the author adopts a critical viewpoint and questions the difference between the Northern consumers’ beliefs and the African producers’ understandings of fairtrade. The reference to colonialism and the concept of gift help the author to frame the analysis. Other approaches may also show awareness of the viewpoint of the anthropologist.

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* the response recognizes the viewpoint of the anthropologist, *but* not both of these.
- 5–6 The response demonstrates a critical understanding of relevant anthropological issues and concepts, *and* recognizes the viewpoint of the anthropologist.

3. Compare and contrast the exchange of fairtrade Kenyan flowers with *one* exchange system that 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 exchange systems as ways of interactions that take place within and between groups or societies. While this text describes an economic exchange, other types of exchange can be brought to the comparison. Different scales and social and economic systems other than transnational capitalism can also be compared.

| 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. |
