



MARKSCHEME

November 2008

SOCIAL AND CULTURAL ANTHROPOLOGY

Standard Level

Paper 1

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1. How are transnationally adopted children transformed into Norwegian children? [6 marks]

These processes are described in the text and revolve around bureaucratic procedures, social and familial practices and the use of language to deny the biological and national origins of the children themselves. The bureaucratic procedures involve dispensing with the child's birth name and nationality to provide it with legal Norwegian alternatives. The social and familial practices serve to accustom the child to a life lived as a Norwegian sharing in Norwegian ceremonies and taking part in Norwegian outdoor pursuits. The linguistic processes include the use of language to downplay or disguise the origin of the child by talking as if the child was somehow not where it should have been and through adoption has managed to "come home".

The quality of the answer for this question is dependent on candidates' abilities to select relevant descriptive elements from the text and their capacity to use this material to produce a reasoned and coherent discussion of the descriptive items selected. Better answers will not only select a wider range of examples they will also be able to discuss these in a manner which shows that they have been understood in an appropriate anthropological context and framework.

2. Why are attitudes towards “motherland” tours complex and varied? [6 marks]

This question requires candidates to consider the complex nature of social identity as presented in the text and understood by social and cultural anthropologists. Both the adoptive parents and their adopted children have to reach some understanding of their respective positions and identities which, if the adoptions are to be successful, establish the reality of the family that was created in the process of transnational adoption. Although the stated aim of the “motherland” tour is to acknowledge the dual identities of the adoptees, the parents who arrange for these tours have, as their unstated aim, the goal of strengthening their family as a firmly Norwegian one, despite the national and biological origins of some of its members.

Another significant point which is made in the text is that although the tour is designed for the benefit of the children it is the parents who seem to value it more and who are most involved in the various visits and stops during the tour. The parents are also those who both confirm and deny the “Koreanness” of their child by on the one hand buying expensive Korean clothing and commissioning calligraphers to write the Korean names of their children and, on the other hand, by their actions and words, continually reminding the children that they are in fact Norwegian.

The adopted children, for their part, are caught between being Norwegian yet not looking Norwegian and looking Korean but not being Korean. They lack the linguistic and cultural knowledge to engage with Koreans and have no capacity to feel empathy for the people who look like them in Korea itself.

The complicated outcome of a “motherland” tour to Korea is not to provide the adoptees with a dual identity but to reinforce their lack of a Korean identity and to all the more firmly establish their Norwegian one. This outcome raises questions about notions of identity, kinship and belonging which are based on beliefs in shared substance and nation.

Better answers will be able to discuss key issues concerning identity raised in the text in a manner which demonstrates an awareness of the complexities of identity embedded in an ideology of “blood” but produced in specific social and cultural contexts. They will be able to show how legal and social practices may serve to undermine or shift the values assumed to be inherent in shared bio-genetic substance. Good answers should justify examples chosen from the text in the context of a reasoned and coherent answer to the question.

- 3. Compare the ways in which transnationally adopted children become Norwegian with the ways in which individuals in a society you have studied in detail become members of a group. [8 marks]**

This question requires candidates to describe the processes and interactions that enable an individual to be incorporated or assimilated or accepted into a group with all the benefits and obligations that follow from such membership in a group. However, the incorporation or transformation of the individual into member of a group may not be entirely without contradictions or limitations. In the case of the Korean children adopted into Norwegian families the contradictions focus on identity mediated by a physical appearance that sets these children apart from those who look ethnically Norwegian. Despite their physical appearance, however, these children are not Korean and their visits to Korea reinforce their sense of not belonging to Korea and not empathising with Koreans. This situation is reinforced by a lack of linguistic and cultural knowledge and results in the confirmation of a Norwegian identity as the product of socialization which overrides and negates the bio-genetic component of identity.

Candidates may, but do not need to, select groups that directly compare with the adopted children and their parents of the passage, nor do they need to focus on kinship as an organizing frame for their answer.

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