

Social and cultural anthropology SL paper 1

CONFIDENTIAL MARKSCHEME **May 2003**

This markscheme is confidential and for the exclusive use of IBO examiners. It is the property of the International Baccalaureate Organization and must not be reproduced, shown or given to any other person without authorization from IBCA.

Essential reading:

Social and cultural anthropology guide (February 2000, reprinted June 2000)

Receiving and marking examination material

Writing reports

Instructions for marking scripts

Forms:

Sample materials record form (SMR) - one copy

Discrepancy report form (DRF1)

Problem report form (PRF)

Examiner report form (ER)

Examiner claim form (CF1)

1 The structure of the paper

Paper 1 consists of a text and three short-answer questions. Candidates are required to read the passage and then answer all the questions. The maximum mark available for the paper is 20.

2 Approach to marking

Mark positively and consistently, giving candidates credit for what they have achieved without being influenced too much by omissions. Use the full range of marks available. Do not subtract marks for material which is irrelevant or incorrect: you are looking for evidence of what candidates know and understand.

Refer to **Instructions for marking scripts: section 4.1** for additional guidance on marking scripts.

3 Comments on scripts

It is important that you write comments on every script so that it is possible to see how you arrived at the mark you gave the candidate. These comments should be in the left-hand margin or in the body of the script and should identify well-made points or significant weaknesses in the candidate's answer.

At the end of each answer write a comment which summarizes its general quality and explains the mark awarded, for example:

- an unusually well-sustained argument
- only half the question answered
- a novel and valid approach, well handled
- clearly a prepared answer to a rather different question on the same topic.

These comments are particularly helpful to the senior examiner reviewing your scripts for moderation and at the later stages, including the grade awarding and enquiry upon results.

As a general rule in group 3 examinations there will be a comment of some kind on each page. On those few occasions where you have made no comments you should indicate that you have read each page by writing your initials at the bottom of that page.

Candidates may now request the return of scripts. It is therefore essential that any comments you make are appropriate, constructive and professional.

4 Paper specific instructions

The questions on the unseen text in social and cultural anthropology cover a number of skills and can be classified into three main types, description and generalization, analysis and interpretation, and comparison, although some questions may overlap these categories. The wording of each question will indicate the kind of answer required.

Examiners may choose to allocate marks in such a way that some marks are reserved for the overall quality of the answers, rather than arriving at the total mark entirely by a mechanical adding up of the separate parts. The general qualities that are being looked for overall are: anthropological understanding, insight and imagination (an ability to imagine oneself in the situation described in the text).

The same text will be set for higher level and standard level. The questions at each level will be different, reflecting a requirement at higher level for greater anthropological understanding and theory.

Candidates must always provide evidence from the text in their own words.

5 Qualities for assessment

The following qualities are assessed and must be used in conjunction with the notes on individual questions.

- **Description and Generalization:** Candidates will be expected to represent in their own words (rather than quoting directly from the text) the points or examples required by the question and to link these to relevant generalizations. Where material from different parts of the text is required, such references will be assessed according to their relevance and the extent to which candidates summarize them succinctly. Material from outside the text is not required for this part of the exercise.
- **Analysis and Interpretation:** Candidates should demonstrate an understanding of the anthropological issues raised by the text, and an ability to apply anthropological terms and concepts to the material. They should be able to examine these terms and concepts critically.

Candidates are expected to recognize that the anthropologist who wrote the text has a viewpoint, and that this viewpoint can be agreed with, questioned, and located in perspective. Explicit, general concepts from anthropology should be employed as relevant to the kind of argument required.

- **Comparison:** Candidates are expected to show an ability to think about the text in relation to other contexts and to draw explicit comparisons. The principles on which such a comparison may be drawn should be made explicit and clearly linked to any anthropological issues raised by the text. Comparative material may have both similarities to and differences from the text.

Candidates need to identify the society in the text, make discussion relevant and identify that the text is not an independent account. Ethnographic materials used in comparison must be identified and situated in terms of ethnographic present, historical context, geographical location and author.

6 Notes on individual questions

It is essential to approach the task of assessing the candidates' responses to the questions on the unseen text with a flexible and open mind. The response to each question must be assessed on its own merits, bearing in mind the criteria of evaluation, the notes on individual questions and the special requirements of the particular question.

The notes on individual questions are for guidance only, except in those cases where a short factual answer is required. Candidates' answers may vary considerably, especially where comparison is necessary. It is possible to give a similar mark to different answers in such cases. Given the limited number of points allocated for each question it is probably not possible for all elements indicated in the markscheme to be included in each answer.

MARKSCHEME

May 2003

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 IBCA.*

1. **Explain why Herero women’s dress represents “a set of attitudes to the self and the world” (lines 2-3).** **[5 marks]**

This question seeks to elicit descriptive evidence that candidates understand how an anthropologist approaches “attitudes” either from prior acquaintance with relevant works or from an understanding of how the passage is framed, or both. The text offers candidates many possible avenues in answering this question, some straightforward, others more abstract and analytic. For example, Herero women wear the Herero dress in order to conform to, and thus display their favourable disposition to, standards of beauty that emphasize plumpness, which in turn symbolize reproductive potentials. They also wear the dress to help project an image of being in control of the household, dictating what others should be doing while remaining firmly planted at the centre of the action. These examples illustrate how candidates can provide, in answer to this question, a straightforward interpretation of the text with perfectly acceptable results.

More abstractly, candidates can read married Herero women’s assertions that they wear the Herero dress in order to please their husbands as an indication of their attachment to a traditional order that men, as well as women, contrast with a Western way of presenting oneself, which is less desirable. The same symbols are invoked in the particular conspicuousness of the Herero dress on occasions during which the society emphasizes social reproduction, such as weddings and funerals. The same attitudes are also represented in the hard work involved in washing and ironing the Herero dress by hand, which cannot be replicated by washing machines (a symbol of modernity) or by Western people: Herero women who wear the Herero dress may do so to emphasize the difference between themselves on the one hand and, on the other hand, modernity and the West.

Candidates may choose materials from a wide range of possibilities in answering this question, as long as they organize the information with explicit reference to the question, and do so in their own words.

2. **What are the implications of the fact that the Herero dress symbolizes *both* ideals of women’s self-presentation on the one hand, *and* the domestic sphere and reproduction on the other hand?** [7 marks]

This question requires candidates to switch to a more analytic or interpretive form of thinking than the first question. However, here again, a wide range of possibilities is open to candidates in answering the question.

The most predictably successful answer (which is by far not the only possible answer that will receive good marks) will briefly summarize how the Herero dress symbolizes ideals of women’s self-presentation and how it also symbolizes the domestic sphere and reproduction. A summary of the first point may invoke the way in which the Herero dress emphasizes women’s plumpness, control, maturity, slowness, and readiness to work, all of which receive approval from a local perspective. A summary of the second point may highlight the fact the women begin to wear the Herero dress when they reach marriage and child-bearing age, which grounds them firmly in the domestic sphere of the household.

Then the prototypical answer may comment on the link between the two sets of symbols, and on what this link might exclude. Ideals of womanhood exult power, but this power is centred on the household, and this limitation may contribute to a difference in scope between the power of women and the power of men, and therefore to gender inequality. Candidates may also infer that the practical consequence of the time that women spend washing and ironing the dress prevents them from attending to other business.

Successful answers may opt for other logical schemata. However, good answers will all demonstrate the candidate’s ability to adopt an analytic approach, to develop a logical and well-organized answer, and to do so in his or her own words.

3. **Compare the multiple symbolism of the Herero dress and its multiple consequences with a symbol found in another society that also carries multiple meanings, with varied and possibly contradictory consequences.** [8 marks]

A very wide range of case studies may form the target of comparison for this comparative question, and the comparative case need not focus on gender differences. However, candidates must demonstrate that the comparative case of their choice carries more than one meaning, and must show how the various meanings in question have different consequences for the people involved. However, the various meanings of the comparative case need not be as mutually contradictory as the various consequences that the Herero dress has for Herero women. Answers must be organized in a clear manner, and be presented as comparisons with the Herero material, highlighting similarities, differences and generalizations. Candidates must situate the comparative case in terms of group, place, author, and ethnographic present.
