

**Social and cultural anthropology**  
**Standard level**  
**Paper 1**

Thursday 3 May 2018 (afternoon)

1 hour

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**Instructions to candidates**

- Do not open this examination paper until instructed to do so.
- Read the passage carefully and then answer all the questions.
- The maximum mark for this examination paper is **[20 marks]**.

Texts in this examination paper have been edited: word additions or explanations are shown in square brackets [ ]; substantive deletions of text are indicated by ellipses in square brackets [...]; minor changes are not indicated.

Extract adapted from Haynes, N. (2016), “Introduction: Online and on the margins in Alto Hospicio, Chile”, *Social Media in Northern Chile (Why We Post)*.

On Chile’s national day, Nicole, in Alto Hospicio\*, grabbed her second-hand iPhone 4 to send her boyfriend a message and skim through Facebook. After reading posts wishing everyone a fun-filled holiday, she wrote her own: “First I am HOSPICEÑA [from the city of Alto Hospicio], next I am NORTHERN and finally I am Chilean... so Hooray Alto Hospicio! Hooray the North!!”

5 Social media is associated with global networks, free from nation-states, geographical differences or cultural variation. Yet Nicole used this medium to declare her local identity and her loyalties—first to her city, next to the region and only then to her country. This post established how she imagines her position in the world in relation to various larger communities to which she belongs.

10 The wealth and prestige of Chile depends on the northern region’s copper exports. However, most Hospiceños are low-paid manual labourers, who do not receive much economic benefit from the mines. They regard themselves as marginalized and exploited by the international companies and national government who extract most of the profits.

15 While the southern capital, Santiago, appears as a cosmopolitan city, Alto Hospicio looks and feels like another world. To Hospiceños, Santiago symbolizes the economic exploitation of the region, and the nation’s economic inequalities. Hospiceños identify themselves as peripheral, as representatives of the country’s inequalities.

20 Identification is an active process, which involves highlighting certain aspects of the self. In looking at Hospiceños’ use of online media, it is clear that rather than aiming to distinguish themselves, many individuals highlight their desire for conformity. This is to say, they seek to reduce the differences between themselves and other Hospiceños through shared assumptions, which they consider to be natural, determining what is considered appropriate or inappropriate, right or wrong.

25 Hospiceños know what their neighbours consider to be appropriate, and they generally follow those guidelines rather than challenge them. They reject attempts to distinguish themselves from others, identifying in ways that highlight local affiliation connected to family, work and community politics. Hospiceños express these identifications through social media, reinforcing their values of conformity.

30 Social media is used to suppress claims to individuality, as well as other identities such as ethnicity, in order to express communal solidarity. Class distinctions in Alto Hospicio are also downplayed to emphasize class homogeneity. Key to this sense of class uniformity is a group rejection of showing off what you have. One Hospiceño, Vicky, spoke about an acquaintance, “I see her Facebook posts and she’s always buying expensive clothing, wearing jewellery, new shoes. It seems like a waste of money to me, always posting pictures, always showing off.” Vicky thus clarified the boundaries of what was acceptable in terms of self-presentation. Behaviour that does not conform to shared values has social consequences as reflected in Vicky’s gossip.

Like many Hospiceños, Francisco does not post much original content on Facebook. However, he does share multiple messages on marginality and difference. One post he shared portrays Adam and Eve. Eve asks, “Adam, where do you think we are?” Adam responds, “We are in Chile, Eve. Don’t you see that we’re without clothing, without food, without a house, without education and without hospitals? And they still tell us we’re in paradise!”

Through actions that portray all Hospiceños as similar, and apart from Santiago, they construct a binary opposition between the good, hard-working but exploited and marginalized population of Alto Hospicio and the imagined superficial, consumerist, exploitative residents of Santiago. When Hospiceños make themselves different to their image of Santiago residents, they claim being marginalized as the norm, the condition of the “real” Chile. Hospiceños reverse the logic of power and link this to morality. They want to be seen as the “real” Chileans.

In Alto Hospicio most social media posts are connected to the performance, maintenance or examination of what it means to be a good Hospiceño.

[Source: Extract adapted from Haynes, N. (2016) *Social Media in Northern Chile (Why We Post)*. Used with permission of UCL Press and Nell Haynes. This book is free to download from UCL Press <http://discovery.ucl.ac.uk/1495966/1/Social-Media-in-Northern-Chile.pdf>. © 2016 Nell Haynes]

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\* Alto Hospicio: a city of 100,000 people in the north of Chile, South America, which produces almost one-third of the world’s copper

1. Describe how Hospiceños challenge power through their use of social media. [6]
  2. Explain how the author understands the relationship between Hospiceños’ use of social media and morality. [6]
  3. Compare and contrast the ways in which Hospiceños construct their collective identity through their use of social media with the ways in which any other group you have studied constructs its own identity. [8]
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