



MARKSCHEME

November 2000

SOCIAL ANTHROPOLOGY

Standard Level

Paper 1

Notes on Individual Questions

It is essential to approach the task of assessing the candidate's responses to the questions on the unseen passage 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 the elements indicated below to be included in each answer.

*Extract from **Vintages and Traditions: An Ethnohistory of Southwest French Wine Cooperatives**, Robert C Ulin (1996), (Smithsonian Series in Ethnographic Inquiry.) Washington, DC: Smithsonian Institution Press, Pages 142-146.*

1. How did Médoc wines come to be seen as elite products? [4 marks]

Answers will clearly show that the candidate has understood that wine 'quality' is neither the necessary nor sufficient condition for elite status for a wine, for the region in which it is produced, and for the people involved in its production. Rather, elite status derives from historical, social, and cultural factors which are potentially unrelated to product quality, and which come to have a self-perpetuating effect.

One such factor is a historical event, namely the 1855 Universal Exposition. At this event, the standards were set for what counted as an elite wine and what did not. But, at the same time the organisers only invited certain winegrowers to exhibit their products, and thus the choice of which wines would satisfy the standards had already been made, on the basis of an elite status based on long-established criteria, such as the ability of an estate to provide an image of France to the outside world that invokes an aristocratic past.

The wording of the question in the past tense favours an historical explanation, although answers that also include other types of dynamics are perfectly acceptable. Such answers may make reference to the presence of a château on an estate, the subjective perception of producers of both Médoc and neighbouring non-elite wines, and the labels used to describe wine production ('winegrower' versus 'farmer') as reinforcing the elite status of Médoc wines. These materials will need to be taken up again in answers to Question 2.

2. **Compare and contrast ways in which winegrowers in the Médoc and Dordogne regions describe both their work and themselves.** [6 marks]

This question is designed to elicit a description of the hierarchy between Médoc winegrowers' self-perception as producers of an elite product, and thus as an elite 'corps' themselves, and Dordogne winegrowers as producers of an everyday product with no claim to elite status. Ulin provides several examples of these differences, and candidates will use a subset of these examples as the body of their answer. For example, Médoc growers use the word 'winegrower' to describe themselves (even though they may be non-proprietor wage workers), while Dordogne producers describe themselves as 'agriculturalists' or 'farmers.' Médoc producers think of winegrowing as their primary activity, while Dordogne producers think of it as one of many activities they engage in, even though these perceptions may not be borne out by the objective evidence in each case. Médoc winegrowers talk primarily about improving the quality of their wines, while Dordogne winegrowers are concerned to increase their profit margin. Médoc winemakers see oenology as a useful tool but one which cannot be divorced from artisanal techniques traditionally tied to the region, while their colleagues in the Dordogne adopt a considerably more technical view.

Several details that the passage provides about either winegrowing group may also be used judiciously as comparative material, even though Ulin does not provide explicit contrastive information about the other group. For example, the fact that Médoc proprietors in the nineteenth century built small châteaux on their estates in emulation of the aristocratic estates can be assumed to contrast with the lack of such efforts in the Dordogne, and thus as a revealing detail about the differences in the perception in the two regions. Similarly, in contrast to winegrowers in the Dordogne who questioned the anthropologist's interest in them, Médoc winegrowers would undoubtedly think that an anthropologist would "naturally" be interested in studying their activities.

The question does not require candidates to provide a minimum number of pieces of evidence, although good answers will provide more than one and should include references to both work and identity. The best answers will present the description in an analytic frame that will suggest an analysis of the differences, although answers do not need to spell out such an analysis to receive full marks.

3. **What does it mean to say that winegrowing is 'culturally framed' (line 62)?** [5 marks]

This question requests a higher level of abstraction than the previous two questions. It also asks the candidate to focus specifically on the contrast between winegrowing as a science (oenology) and winegrowing as an artisanal activity, one in which methods, products and identities are shaped by the forces of 'tradition.' The very best answers will suggest that **both** views are examples of how winegrowing is a cultural artefact, in that both the 'scientific' (or pragmatic) and the 'artisanal' perspective are the consequence of structures that have little to do with technique.

Good answers will demonstrate a clear understanding of what 'culture' is (and by implication what 'culturally framed' means), *i.e.* symbolic dynamics that are reproduced through history and across contexts, and through which people understand their activities, their identities, and the commodities they generate. The passage takes a very 'structural' view of these dynamics (*i.e.* allowing for little room for change or variation), and answers which reproduce this narrow perspective are perfectly acceptable.

- 4. Winegrowers from Southwest France construct their identity in relation to place, to work, and to symbols. Compare this to ways in which people in a different society you have studied construct their own identity in relation to *one* of these elements.**

[5 marks]

Candidates should identify specific ways in which the situation they have chosen resembles or differs from the French case. They should organise their answers in a clear manner, and the best answers will utilise anthropological concepts (*e.g.* culture, identity, the nation-state) to capture similarities, differences, and generalisations. Candidates must situate the comparative case chosen in terms of group, place, author and ethnographic present.
