

Social and cultural anthropology HL paper 1

CONFIDENTIAL ***MARKSCHEME*** **May 2003**

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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 use decimals or fractions for individual answers. 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 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 mechanically adding up 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 taken 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.

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MARKSCHEME

May 2003

SOCIAL AND CULTURAL ANTHROPOLOGY

Higher Level

Paper 1

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1. How does the Herero dress symbolize various aspects of identity? [6 marks]

The passage offers a broad inventory of aspects of identity that candidates can discuss, some of which are explicit in the passage, while others require a little interpretive thinking. The dress first symbolizes gender amongst the Herero, since only women wear it. It also symbolizes maturity, which can be the maturity one can claim upon getting married, or upon reaching an age at which one is in charge of a household. It is indeed at this life-stage that many Herero women begin to wear the dress on a daily basis. The Herero dress can also be understood as a marker of ethnicity, since it is associated with the Herero, by definition. The Herero dress may signal work-related identity, since the only wage work that women engage in while wearing the dress is domestic work.

Other symbolic effects, which are perhaps the more interesting ones, can be interpreted without much effort from the passage. For example, Herero women may wear the dress to symbolize their own acquiescence to a gender order in which husbands' wishes dictate wives' self-presentation, as evidenced by women's statements in answer to Durham's questions about the motivation for wearing the dress. In turn, the dress indicates an identity that aligns itself with "tradition" in contrast to "modernity". Modernity here seems to be typified by washing machines and non-domestic work, for example, but also by the lesser moral qualities and practical skills that the Herero attribute to Europeans (*lines 45-46*).

Candidates may find it expedient to present some of the above points in a slightly different manner, by combining some points and breaking up others into their sub-components. The symbolically rich picture that the passage describes may also lend itself to other interpretations. Candidates are not expected to provide an exhaustive listing of all possible aspects of identity that one can infer from the passage to be relevant. A clear, well-organized and carefully explained discussion of a few aspects of identity will receive better marks than a long list of identity markers with little explanation. In all cases, candidates are expected to explain how the Herero dress symbolizes each aspect of identity that they discuss, instead of just stating that the dress symbolizes each aspect.

2. What does the passage tell us about the position of women of different ages in Herero society?

[6 marks]

The passage offers abundant material that candidates may use to answer this question, which is designed to encourage candidates to think more interpretively than the first question. Answers can be developed in a variety of ways, although all good answers must address gender hierarchy in Herero society, age hierarchy, and the relationship between the two.

Herero women are symbolically associated with domestic spheres in Herero society, as is the case of women in many other societies, and the dress is a strong symbol of this association. Domesticity, however, is particularly associated with married women or women of a mature age. Domesticity also invokes the reproductive potential of women, associated with the plumpness that the dress emphasizes, and with the local standards of beauty. A woman is therefore beautiful when she looks fertile. The domesticity that mature womanhood invokes is filled with positive connotations: a woman in her prime, in control of her surroundings and of the people around her, is viewed as dignified and mature, values that the Herero prize in a woman.

While the domesticity that mature women control is associated with positive values in Herero society, it is also materially constraining for those who are tied to it, namely mature women. The dress, a revealing symbol of this domesticity, requires a lot of attention, which monopolizes the time that women might devote to other, perhaps more rewarding activities (*e.g.*, seeking wage employment). Particularly astute candidates may speculate that older Herero women who insist on wearing the dress, either because it makes them feel socially fulfilled or because they feel the pressure to do so (or both), are disadvantaged when compared to younger women who do not feel particularly compelled to don the garment, and may therefore have more time on their hands.

Answers need not exhaust the full range of possible avenues relevant to the question. Better marks will be assigned to answers that focus on selected materials, but in which the logical link between the materials and the question is spelled out explicitly, than to answers in which candidates list a wide range of relevant materials but fail to make their relevance explicit.

3. Compare the ways in which the Herero dress is both empowering and constraining with similar dynamics surrounding an object or activity in another society that you have studied in detail.

[8 marks]

A very wide range of case studies may form the target of comparison for this comparative question. However, candidates must demonstrate that the comparative case of their choice has consequences for power dynamics in the society in question, and that these consequences clash with one another in ways that can be compared with the Herero situation. The comparative case need not focus on gender, and may showcase either concrete objects or abstract activities. 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.
