



**General Certificate of Education
June 2011**

Anthropology 1111

**ANTH2 Being a Person:
Identity and Belonging**

Unit 2

Mark Scheme

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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QUALITY OF WRITTEN COMMUNICATION

Where candidates are required to produce extended written material in English, the scheme assessment must make specific reference to the assessment of the quality of written communication. Candidates must be required to:

- ensure text is legible, and spelling, grammar and punctuation are accurate, so that meaning is clear
- select and use a form and style of writing appropriate to purpose and complex subject matter
- organise relevant information clearly and coherently, using specialist vocabulary when appropriate.

The assessment criteria for quality of written communication apply to the assessment of the 10, 20 and 30 mark questions. The following criteria should be applied in conjunction with the mark scheme.

The quality of written communication bands must be regarded as integral to the appropriate mark scheme band even though they are listed separately in the mark scheme. Examiners should note that, in the assessment of candidates' anthropological knowledge and skills, the assessment of the Quality of Written Communication will be judged through the assessment of the clarity and appropriateness of the anthropological material presented.

For 10 mark questions:

In the 1 – 3 band, candidates' answers are likely to be characterised by the poor logical expression of ideas and the use of a limited range of conceptual terms, perhaps often used imprecisely and/or inaccurately. Spelling, punctuation and grammar may show serious deficiencies and frequent errors, perhaps impairing the intelligibility of significant parts of the answer.

In the 4 – 7 band, candidates' answers are likely to be characterised by the fair to good logical expression of ideas and the competent use of a reasonable range of conceptual terms. Spelling, punctuation and grammar will be of a reasonable standard. Commonly used words and anthropological terms will generally be spelt correctly. There may be minor errors of punctuation and grammar, but these will not seriously impair the intelligibility of the answer.

In the 8 – 10 band, candidates' answers are likely to be characterised by the very good to excellent logical expression of ideas and the precise use of a broad range of conceptual terms. Spelling, punctuation and grammar will be of a very good to excellent standard. Commonly and less commonly used words and anthropological terms will almost always be spelt correctly. Punctuation and grammar will be used correctly throughout to facilitate the intelligibility of the answer.

For 20 mark questions:

In the 1 – 7 band, candidates' answers are likely to be characterised by the poor logical expression of ideas and the use of a limited range of conceptual terms, perhaps often used imprecisely and/or inaccurately. Spelling, punctuation and grammar may show serious deficiencies and frequent errors, perhaps impairing the intelligibility of significant parts of the answer.

In the 8 – 15 band, candidates' answers are likely to be characterised by the fair to good logical expression of ideas and the competent use of a reasonable range of conceptual terms. Spelling, punctuation and grammar will be of a reasonable standard. Commonly used words and anthropological terms will generally be spelt correctly. There may be minor errors of punctuation and grammar, but these will not seriously impair the intelligibility of the answer.

In the 16 – 20 band, candidates' answers are likely to be characterised by the very good to excellent logical expression of ideas and the precise use of a broad range of conceptual terms. Spelling, punctuation and grammar will be of a very good to excellent standard. Commonly and less commonly used words and anthropological terms will almost always be spelt correctly. Punctuation and grammar will be used correctly throughout to facilitate the intelligibility of the answer.

For 30 mark questions:

In the 1 – 10 band, candidates' answers are likely to be characterised by the poor logical expression of ideas and the use of a limited range of conceptual terms, perhaps often used imprecisely and/or inaccurately. Spelling, punctuation and grammar may show serious deficiencies and frequent errors, perhaps impairing the intelligibility of significant parts of the answer.

In the 11 – 20 band, candidates' answers are likely to be characterised by the fair to good logical expression of ideas and the competent use of a reasonable range of conceptual terms. Spelling, punctuation and grammar will be of a reasonable standard. Commonly used words and anthropological terms will generally be spelt correctly. There may be minor errors of punctuation and grammar, but these will not seriously impair the intelligibility of the answer.

In the 21 – 30 band, candidates' answers are likely to be characterised by the very good to excellent logical expression of ideas and the precise use of a broad range of conceptual terms. Spelling, punctuation and grammar will be of a very good to excellent standard. Commonly and less commonly used words and anthropological terms will almost always be spelt correctly. Punctuation and grammar will be used correctly throughout to facilitate the intelligibility of the answer.

INDICATIVE CONTENT AND RESEARCH IN THE MARK SCHEMES

Please note that any of the indicative content and research that is presented in the mark bands of the higher mark questions may be present in any of the mark bands, not solely the higher band.

Section A

Total for this section: 40 marks

0 1

Explain what is meant by 'rites of passage' and illustrate your explanation with an example (**Item A**, line 4). (4 marks)

Two marks for a satisfactory explanation or definition such as: a ceremony where an individual or group moves from one status to another, or one which marks stages in a person's development as a social being.

One mark for a partially satisfactory explanation or definition.

Two marks for a satisfactory example such as:

- initiation rites, eg from childhood to adulthood, for example the Kaguru (Beidelman) or the Ndembu (Turner)
- naming rites, from non-person to becoming a person, eg christening
- a suitable example from students' own experience, marriage, Bar Mitzvah, hen night or funeral.

One mark for a partially explained example.

0 2

Identify and briefly explain **two** differences between the philosophical and the relational concepts of personhood. (6 marks)

One mark for each of **two** appropriate differences identified, such as:

- philosophical concepts see the individual as egocentric; relational concepts stress the importance of the wider social group
- philosophical concepts regard the individual as autonomous; relational concepts regard the individual as having less autonomy
- philosophical concepts regard personhood as acquired immediately; relational concepts regard personhood as acquired over a period of time
- philosophical concepts regard the mind and body as separate; relational concepts may not.

Two marks for each of two satisfactory explanations, such as:

- philosophical concepts see the individual as egocentric, the individual as central; relational concepts stress the importance of the wider network of kin and social relations in shaping the person in a specific cultural context
- philosophical concepts regard the individual as autonomous, having free will to control decisions; relational concepts regard the individual as having less autonomy, decisions are shaped by some form of higher or external authority, and the consequences of these decisions may be predetermined to a varying degree eg caste in Hinduism
- philosophical concepts regard personhood as acquired immediately at birth; relational concepts regard personhood as acquired over time, for example, children/infants who die may be considered to be 'incomplete' persons
- philosophical concepts regard the mind and body as separate – reflecting the dualism where the mind and body are seen as 'separable'; relational concepts may see the body as linked to the person/sacred.

One mark for a partially satisfactory explanation.

0 | 3

Examine some of the different ways in which humans draw boundaries themselves and entities such as animals, spirits or cyborgs. (10 marks)

0 No relevant points.

1-3 Answers in this band will show only limited knowledge and understanding, and show limited interpretation, application, analysis or evaluation.

Lower in the band, this may be one or two insubstantial points about drawing boundaries in general, but these are likely to lack focus on the issue of non-human entities. There will be no interpretation, application, analysis and evaluation.

Higher in the band, answers will present one or two insubstantial points about drawing boundaries, but their relationship to the differences between humans and other entities will be very limited. Alternatively, more substantial accounts of other entities, at a tangent to the question, may be offered.

4-7 Answers in this band will show reasonable knowledge and understanding, and show limited interpretation, application, analysis and evaluation.

Lower in the band, material on one or more aspects of drawing boundaries will be presented and some limited description will be offered. Some reasonable knowledge and understanding will be shown, though interpretation, application, analysis and evaluation is likely to be very limited or non-existent.

Higher in the band, material on one or more different ways in which humans draw boundaries between themselves and other entities will be presented and some explanation offered. Reasonable knowledge and understanding will be shown, and interpretation and application will begin to meet the demands of the question. Candidates may begin to offer some analysis and/or evaluation, for example explaining different patterns of animal treatment.

8-10 Answers in this band will show sound, conceptually informed, knowledge and understanding of anthropological material on the different ways in which humans draw boundaries between themselves and other entities. This will be accurately and sensitively interpreted and applied to the demands of the question. Candidates will show the ability to organise material and to analyse and/or evaluate it explicitly, so as to produce a coherent and relevant answer.

Lower in the band, answers may examine a more limited range of material.

Higher in the band, answers will be more detailed and complete and/or may show a clear rationale in the organisation of material leading to a suitable and distinct conclusion.

Issues, concepts and theories such as the following may feature:

- the universality of the human/non-human distinction
- animal categories in language and elsewhere (Leach)
- the role of animals in rituals
- the domestic/wild distinction
- native American classification systems
- classification of animal categories in the Bible (Douglas)
- diversity in patterns/taboo/consumption of animals (Hendry)

- power associated with different animals in different cultures, eg dog breeds in the UK (Shanklin)
- changing boundaries, animal categories as insight to culture, eg animals (Mullin)
- social, cultural and economic values of animals in different cultures in relation to their classification (Cassidy)
- contrasting patterns of classification, domestic animals as subordinate/excessive treatment of pets, animal rights (Knight and Marvin)
- anthropomorphism
- information technology and the development of alternative identities
- cyborgs, avatars, Second Life, etc
- transhumanism
- the function of boundaries, structure vs action.

However, **not all** of these are necessary, even for full marks.

Candidates may show interpretation, application, analysis and evaluation by reference to issues such as:

- cross-cultural comparison
- analysis and 'unpacking' of concepts
- awareness of methodological issues
- application of ethnographic examples from a wide range of societies, including any that might be the result of candidates' research
- critique of any of the points put forward
- awareness of the relevant key debates in anthropology: eg biological vs cultural explanations; unity vs diversity; agency vs structure
- awareness of relevant theoretical perspectives: functionalism; Marxism; feminism; interpretivism; postmodernism.

Note: at all levels of response, candidates who make appropriate reference to anthropological theory, methodology, cross cultural comparison, and demonstrate an awareness of the debate between biology and culture should be rewarded.

0 4

Examine the reasons for conflicts between different ethnic groups (**Item B**).

(20 marks)

0 No relevant points.

1-7 Answers in this band will show only limited knowledge and understanding and some very limited interpretation, application, analysis or evaluation.

Lower in the band, this may be one or two very insubstantial points about ethnicity in general, or material ineffectually recycled from Item B, with little understanding of relevant issues.

Higher in the band, answers will show limited, undeveloped anthropological knowledge, for example two or three insubstantial points about ethnic conflict. Interpretation and application of material may be simplistic, or at a tangent to the question. Analysis and/or evaluation will be very limited or non-existent.

8-15 Answers in this band will show some reasonable knowledge and understanding and will show limited interpretation, application, analysis and/or evaluation.

Lower in the band, this may be confined to a competent, if basic, account, for example of one or more reasons why ethnicity can cause conflict. Interpretation may be limited and not applied explicitly to the demands of the question.

Higher in the band, knowledge and understanding of material will be broader and/or deeper. The answer will begin to deal explicitly with a wider range of ways in which ethnic differences can cause conflict and may make limited use of Item B, for example to discuss group identity, nationalism and conflict. Material will be accurate, though its relevance may not always be made explicit. There may be some limited analysis and/or evaluation, for example of the similarities and characteristics common to ethnic conflict. However this is **not** a requirement to reach the top band.

16-20 In this band, answers will show sound, conceptually detailed knowledge and understanding of anthropological material on ethnic conflict. This will be accurately and sensitively interpreted and applied to the demands of the question. The candidate will show the ability to organise and to analyse and/or evaluate it explicitly, so as to produce a coherent and relevant answer.

Lower in the band, answers may examine a more limited range of material.

Higher in the band, answers may be more detailed and complete, and/or may show a clear rationale in the organisation of material leading to a distinct conclusion.

Issues, concepts and theories such as the following may appear:

- territorial conflict, eg Cree Indians and Canadian state, deterritorialisation (Eriksen)
- ethnicity as relational and situational
- the role of the state in ethnic conflict, the role of the UN or NGOs (Eriksen)
- an awareness of the fact that ethnic conflict can take different forms, and can happen on an interpersonal level as well as on a large scale

- the maintenance of boundaries as social organisations; negotiable and changeable (Barth, Leach)
- ethnicity and ethnic conflict as a product of power asymmetry/historical reasons (Cormaroff)
- economic exploitation, competition for resources, access to political power
- ethnicity; ethnocentrism; nationalism; racism; war; feuds; genocide; ethnic cleansing; fundamentalism; discrimination; ethnic revitalisation; displacement; refugees
- the minority, contrasted with the majority, assimilation and multiculturalism; colonialism
- examples of ethnographic research on ethnic conflict, applied to the question, for example: Rwanda and Burundi - the conflict between the Hutu and the Tutsi (Malkki); Sri Lanka - Tamil myths used to legitimise violence (Kapferer)
- candidates may refer to the way in which they have witnessed assimilation/multicultural policies within education/elsewhere and their intended and unintended effects.

Candidates may show interpretation, application, analysis and evaluation by reference to issues such as:

- use of the item
- cross-cultural comparison
- analysis and 'unpacking' of concepts
- awareness of methodological issues
- application of ethnographic examples from a wide range of societies, including any that might be the result of candidates' research
- critique of any of the points put forward
- awareness of the relevant key debates in anthropology: eg biological vs cultural explanations; unity vs diversity; agency vs structure
- awareness of relevant theoretical perspectives: functionalism; Marxism; feminism; interpretivism; postmodernism.

Section B

Total for this section: 30 marks

0 5

'Symbols play an essential role in establishing and changing identity.'

Assess this view.

(30 marks)

AO1: Knowledge and Understanding**(12 marks)****0** No relevant points.**1-4** Answers in this band will show limited anthropological knowledge and understanding.**Lower in the band**, there will be one or two very insubstantial points about symbols in general, with little understanding of relevant issues.**Higher in the band**, answers will show limited, undeveloped anthropological knowledge, for example two or three insubstantial points about the role of symbols.**5-9** Answers in this band will show reasonable anthropological knowledge and understanding.**Lower in the band**, some potentially relevant material will be presented and a broadly accurate, if basic, account offered, for example of different ways symbols establish and change identity.**Higher in the band**, knowledge and understanding of material will be broader and/or deeper. The answer will begin to deal explicitly with a wider range of ethnographic material on symbols, for example in relation to the complexity of the role of symbols.**10-12** Answers in this band will show sound, conceptually detailed anthropological knowledge and understanding of anthropological interpretations of the role of symbols in creating and changing identity.**Lower in the band**, answers will show a limited range of material, or show a more conceptually detailed account of a narrow range of material.**Higher in the band**, answers may be more detailed and complete.

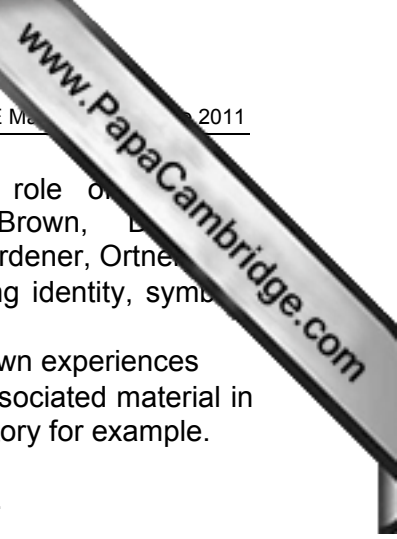
Issues, concepts and theories such as the following may be present:

- the body as a symbol; tattoos, piercing
- collective representations, totems, public symbols, eg flags, uniforms, sacred symbols
- status symbols, impression management, conspicuous consumption
- the ambiguity of symbols, multi-vocal symbols (Eriksen)
- symbols used in rituals, eg The Ndembu (Turner)
- symbols constructing identity in relation to gender/sexuality/age/status
- the use of symbols to reflect boundaries (Cohen)
- symbols as markers of selfhood, political and personal (Harrison)

- theoretical anthropological interpretations of the role of symbols
- structural functionalism (Malinowski, Radcliffe-Brown, Lévi-Strauss); critical/feminist theory (Ardener, Ortner);
- Structuralism (Lévi-Strauss); critical/feminist theory (Ardener, Ortner)
- materialism, ideology functions of symbols in creating identity, symbols as imposed (structure vs action)
- candidates may refer to symbols recognised in their own experiences
- candidates may discuss alternative resources and associated material in the creation of identity such as language, place or history for example.

However **not all** of these are necessary, even for full marks.

See General Mark Scheme For AO2 Marks



0 6

'In all societies, the ways in which gender is constructed mean that women have a lower status and power than men.'

Assess the evidence for and against this view. (30 marks)

AO1: Knowledge and Understanding (12 marks)

0 No relevant points.

1-4 Answers in this band will show limited anthropological knowledge and understanding.

Lower in the band, there may be one or two very insubstantial points about gender in general, with little understanding of the relevant issues.

Higher in the band, answers will show limited, undeveloped anthropological knowledge, for example two or three insubstantial points about gender roles.

5-9 Answers in this band will show reasonable anthropological knowledge and understanding.

Lower in the band, some potentially relevant material will be presented and a broadly accurate, if basic, account offered, for example of ways in which gender is constructed in different cultures.

Higher in the band, knowledge and understanding of material will be broader and/or deeper. The answer will begin to deal explicitly with a wider range of ways in which gender is socially constructed, in relation to status and/or power.

10-12 Answers in this band will show sound, conceptually detailed anthropological knowledge and understanding of material on the social construction of gender identity in relation to status and power.

Lower in the band, answers will show a somewhat limited range of material, or show a more conceptually detailed account of a narrow range of material.

Higher in the band, answers may be more detailed and complete.

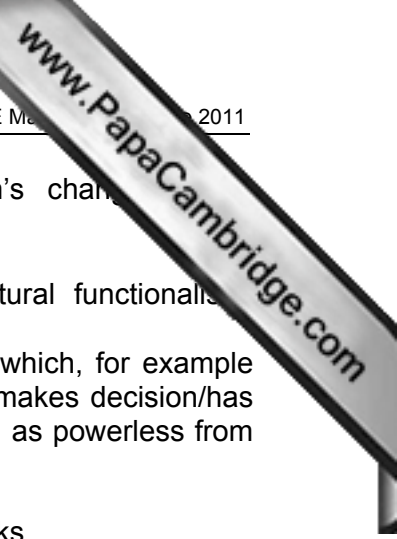
Issues, concepts and theories such as the following may be present:

- the socially constructed nature of being gendered (Ardener, Caplan)
- gender as the basis of categorization of appropriate behaviour (Hirshon)
- political domination by men; ideology, for example the Munduruçu (Murphy and Murphy)
- contrasting patterns of near equality, eg the Chewong (Howell)
- women's roles as centrally important, eg North American Indians such as the Hopi (Shlegel)
- patriarchy, kinship patterns, inheritance patterns, roles and relationships (Boserup)
- the private and public sphere (Ortner and Whitehead)
- discrimination and domination
- the relationship between knowledge and power, gendered discourse (Foucault)
- changing patterns of gender roles, feminism (De Beauvoir, Millet and Greer)

- changing masculinities in the context of women's change (Gullestad, Cornwall and Lindesfarne)
- gendered socialisation, representations of gender
- the absence of gender within anthropology, structural functionalism, structuralism, feminist/critical theory (Ortner, Ardener)
- recognition of the complexity of gender, the way in which, for example gender roles may not reflect the true nature of who makes decision/has power, eg women from the Middle East may be seen as powerless from a Western perspective, the problem of interpretation.

However **not all** of these are necessary, even for full marks.

See General Mark Scheme For AO2 Marks



General Mark Scheme

AO2 Application, Interpretation, Analysis and Evaluation (18 marks)

- 0** No interpretation, application, analysis or evaluation skills shown.
- 1-6** Answers in this band will show limited interpretation, application, analysis or evaluation. Interpretation of material may be simplistic or at a tangent to the question.

Lower in the band, interpretation and application of potentially relevant material will be basic, possibly with errors. Both analysis and evaluation will be very limited or non-existent.

Higher in the band, interpretation and application may be simplistic or at a tangent to the question. For example, it may take the form of an undeveloped example, or reference to a contemporary issue or personal experience. There may be some attempt to criticise a study or concept, or there may be some limited development.

- 7-12** Answers in this band will show some reasonable interpretation, application, analysis and/or evaluation. Material will be accurately interpreted, but its relevance may not always be made explicit.

Lower in the band, interpretation and application will be limited or generalised, or list-like. Analysis may be partial, and evaluation will be wholly or largely implicit or one-sided. For example, responses may juxtapose different perspectives.

Higher in the band, answers will show more accuracy in interpreting the question. Candidates will be partially successful in applying material to the question. However, significant parts of the answer may still be one-sided. There will be some limited explicit analysis and/or evaluation.

- 13-18** In this band, material will be accurately and sensitively interpreted and applied to the demands of the question. Analysis and/or evaluation will be relevant and mainly explicit. Material will be organised so as to produce a coherent and relevant answer.

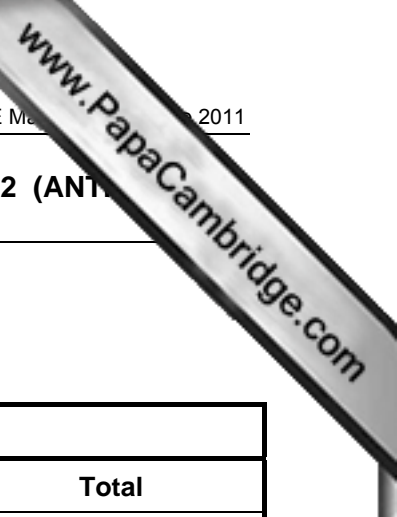
Lower in the band, interpretation and application may be less selective, and analysis and evaluation less developed and more list-like.

Higher in the band, interpretation and application of material will be more focused and answers will show greater sensitivity in interpretation of the question. Answers may show a clear rationale in the organisation of material leading to a distinct conclusion.

Candidates may show interpretation, application, analysis and evaluation by reference to issues such as:

- an overall position which largely agrees or disagrees with the statement in the question
- explicit cross-cultural comparison
- analysis and 'unpacking' of concepts

- awareness of methodological issues
- application of ethnographic examples from a wide range of societies, including any that might be the result of candidates' own research
- critique of any of the points put forward
- awareness of the relevant key debates in anthropology; eg biological vs cultural explanations; unity vs diversity; agency vs structure; functionalism vs conflict theories; feminist perspectives; interpretivist perspectives.



ASSESSMENT GRIDS FOR A LEVEL ANTHROPOLOGY UNIT 2 (ANTH2)

Examination Series: June 2011

Section A

				ASSESSMENT OBJECTIVES		
Questions				AO1	AO2	Total
	0	1		2	2	4
	0	2		2	4	6
	0	3		6	4	10
	0	4		13	7	20
Total				23	17	40

Section B

				ASSESSMENT OBJECTIVES		
Questions				AO1	AO2	Total
	0	5		12	18	30
	0	6		12	18	30
Total				12	18	30

Converting Marks into UMS marks

Convert raw marks into Uniform Mark Scale (UMS) marks by using the link below.

UMS conversion calculator www.aqa.org.uk/umsconversion