



**General Certificate of Education  
June 2012**

**Anthropology 1111**

**ANTH2      Becoming 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 students' 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 students' 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 students' 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 students are required to produce extended written material in English, the scheme of assessment must make specific reference to the assessment of the Quality of Written Communication. Students 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 students' 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**, students' 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**, students' 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**, students' 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**, students' 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**, students' 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**, students' 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**, students' 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**, students' 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**, students' 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 'identity' **and** illustrate your explanation with an example, **apart from** those referred to in **Item A**. (4 marks)

**Two** marks for a satisfactory explanation or definition such as: the way that we see ourselves and how we are seen by others (which can be chosen or given).

**One** mark for a partially satisfactory explanation or definition.

**Two** marks for a satisfactory example such as identity connected to:

- gender: indicating appropriate roles, rights and responsibilities of a particular gender at a particular time, eg the Masai or Kayapo where men's and women's roles are very clearly differentiated
- kinship: achieved or ascribed identity that informs roles, behaviour, status and relationships, eg being male in a patrilineal system
- ethnicity: shaping behaviour, beliefs and lifestyle, for example the Traveller-Gypsies who see themselves as having a separate identity from non-Gypsies (Okely)
- age: informing position, status and power as well as role and behaviour, eg older men in the Kayapo being perceived as having greater wisdom/status
- symbols of group membership: clothing, music.

**One** mark for a partially explained example.

**Note** **No** marks for an example of place, stories, social memory, experiences of exploitation.

0 2

Identify and briefly explain **two** ways in which humans become gendered persons. (6 marks)

**One** mark for each of **two** ways identified, such as through:

- socialisation
- rites of passage
- patriarchal society
- division of labour
- kinship patterns.

**Two** marks for each of **two** satisfactory explanations of how these resources are used in creating an identity, such as:

- socialisation: the internalisation of cultural norms and values, eg gender appropriate behaviour for boys or girls in the west, or alternatively the hwame/alyha in the Mohave in North America (Devereux)
- rites of passage: initiation ceremonies during adolescence, eg circumcision, the Kaguru (Biedelman)
- patriarchal society: society as inherently oppressive for women; women's subordinate roles are continually reinforced (Ardener)
- division of labour: women's work is distinguished from men's work, eg the Yanomami and the Fulani
- kinship patterns: marriage in the west confers different status/roles, the particularistic woman/universalistic man (Ortner & Whitehead).

**One** mark for a partially satisfactory explanation.

0 3

Examine some ways in which 'the existence of cyborgs may challenge people's ideas of what it means to be a person' (Item B, lines 3–4). (10)

**0** No relevant points.

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

**Lower in the band**, this may be one or two insubstantial points about cyborgs in general, but these are likely to lack focus on the issue of how cyborgs may challenge people's ideas of what it means to be a person. There will be minimal or no interpretation, application, analysis and evaluation.

**Higher in the band**, answers will present one or two insubstantial points about cyborgs, but their relevance to the question will be very limited. Alternatively, more substantial accounts of different perspectives on what it means to be a person, 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 the study of cyborgs and/or how cyborgs are challenging people's ideas of what it means to be a person 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 cyborgs and how cyborgs are challenging people's ideas of what it means to be a person 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. Students may begin to offer some analysis and/or evaluation, for example explaining differences and similarities between cyborgs and other types of personhood.

**8-10** Answers in this band will show sound, conceptually informed, knowledge and understanding of anthropological material on how the existence of cyborgs may challenge people's ideas of what it means to be a person. This will be accurately and sensitively interpreted and applied to the demands of the question. Students 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 appear:

- an awareness that personhood is a cultural construct (Morris)
- cyborg theory, cyborgs as a way to transcend gender (Haraway)
- access to technology/avatars
- postmodernity and fragmented identity, hybrid identity
- ethnography of online communities (Wilson & Peterson, Hine)

- contrasting concepts of personhood; philosophical concepts of personhood
- relational/sociocentric concepts of personhood
- African concepts of personhood; anthropomorphism, spiritual mediums (Morris, Lambeck & Strathern)
- rejection of the self, eg Buddhist concept of personhood
- contrasting boundaries of personhood, eg Ojibwa Indians.

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

Students 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 student's 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, eg functionalism; Marxism; feminism; interpretivism; postmodernism.

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

0	4
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Using material from **Item A** and elsewhere, examine how places play a role in creating identity. (20)

**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**, there may be one or two very insubstantial points about identity in general, or material ineffectually recycled from Item A, with little understanding of relevant issues.

**Higher in the band**, answers will show limited, undeveloped knowledge, for example two or three insubstantial points about identity. 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 ways in which places play a role in creating identity. 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 places play a role in creating identity and may make limited use of Item A, for example to discuss history as a resource. Material will be accurate, though its relevance may not always be made explicit. There may be some limited analysis and/or evaluation, for example, similarities and differences between different resources used in creating identity. However, this is **not** a requirement to reach the top of this band.

**16-20** Answers in this band will show sound, conceptually detailed knowledge and understanding of material on the role of places in creating identity, drawn from Item A and elsewhere. This will be accurately and sensitively interpreted and applied to the demands of the question. The student 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 will 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:

- examples of significant places in creating identity from the student's own experience or research (small scale or large)
- place as part of a symbolic boundary, eg the inner and outer circle of the trailer and campsite of Traveller-Gypsies (Okely)
- place as a defining characteristic of a culture, eg the Khoi San and their relationship with their ancestral land and resultant conflict
- pilgrimage to a sacred place, eg Anfield football ground in Liverpool or Medjugorje in Bosnia-Herzegovina (Bowie)
- significant places and borders, political, religious and geographic, eg Damascus Gate in Jerusalem, the Berlin Wall, remembered and imagined (Hannerz)
- how our notions of place have radically altered due to technology and the media
- globalisation, transforming the relationship between place, culture, society and history
- consideration of symbols, history, myth, social memory or language in relation to place.

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

Students 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 student's 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, eg functionalism; Marxism; feminism; interpretivism; postmodernism.

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**Section B**


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**Total for this section: 30 marks**

<b>0</b>	<b>5</b>
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'The existence of boundaries between groups inevitably leads to conflict.'

Assess this view.

(30 marks)

**AO1: Knowledge and Understanding**

(12 marks)

**0** No relevant points.

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

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

**Higher in the band**, answers will show limited, undeveloped knowledge, for example two or three insubstantial points about conflict between groups.

**5-9** Answers in this band will show reasonable 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 one or two cases of conflict.

**Higher in the band**, knowledge and understanding of material will be broader and/or deeper. The answer will begin to deal explicitly with the role of boundaries in relation to conflict.

**10-12** Answers in this band will show sound, conceptually detailed knowledge and understanding of material on the relationship between boundaries and conflict.

**Lower in the band**, answers will show a more 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 appear:

- the maintenance of boundaries as forms of social organisation; negotiated and changeable (Barth, Leach)
  - an awareness of the fact that conflict can take different forms, and can happen on an interpersonal level as well as on a large scale
  - the minority contrasted with the majority, assimilation and multiculturalism; colonialism
  - minority-majority relationships dependent on social relationships (Wallman)
  - economic exploitation, competition for resources, access to political power
  - territorial conflict, eg Cree Indians and Canadian state, deterritorialisation (Eriksen)
  - ethnicity; ethnocentrism; nationalism, racism, war, feuds, genocide, ethnic cleansing, fundamentalism, discrimination, ethnic revitalisation; displacement, refugees
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- boundaries that can be transcended, eg for economic reasons the Baggara Dafur (Haaland)
- examples of ethnographic research on conflict, within and between groups, applied to the question, for example:
  - Rwanda and Burundi, the conflict between the Hutu and the Tutsi (Malkki)
  - civil war in the former Yugoslavia and the creation of new Croat/Serb/Montenegrin states; relativity of ethnic boundaries, revitalisation/reification of ethnic boundaries (Bringa)
  - conflict in Northern Ireland, nationalism and the role of religious boundaries (Moore and Sanders, Harris).

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

**See General Mark Scheme for AO2 marks**



0 6

'Rites of passage are a feature of becoming a person in all cultures. However, the meaning of these rituals varies from culture to culture.'

Assess this view.

(30 marks)

**AO1: Knowledge and Understanding**

(12 marks)

**0** No relevant points.

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

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

**Higher in the band**, answers will show limited, undeveloped knowledge, for example two or three insubstantial points about different rites of passage.

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

**Lower in the band**, some potentially relevant material will be presented and a broadly accurate, if basic, account offered about the rites of passage in different groups.

**Higher in the band**, knowledge and understanding of material will be broader and/or deeper. The answer will begin to deal explicitly with the meaning of rites of passage in different cultures.

**10-12** Answers in this band will show sound, conceptually detailed knowledge and understanding of material on rites of passage and their meaning in different cultures.

**Lower in the band**, answers will show a more 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 appear:

- problems with defining rites of passage/rituals, performance and transformation, dynamic and ideological, multifaceted, a form of symbolic communication
- types of rites of passage (Bell)
- instrumental explanations of the role of rites of passage to help explain, predict and control the world (Durkheim, Eliade)
- symbolic approaches to rites of passage, making statements about society, circumcision rituals in Madagascar (Bloch)
- rites of passage as a means of reinforcing patriarchy in some cultures (Lincoln, Richards)
- rites of passage as a way of reinforcing patrilineal descent, women giving birth as polluting, eg Gypsy-Travellers (Okley)
- the threefold structure of rites of passage, separation, liminality, reintegration, to different degrees (Van Gennep)
- multivocality of rites of passage, eg Ndembu rituals (Turner)

- reintegration as a prelude to violence (Bloch)
- fear as a function of rituals as a way to inscribe meanings onto the world when the individuals are most receptive (Whitehouse)
- rites of passage as performance 'enacting'
- other examples of rites of passage from students' research or experience applied to the question; weddings, christenings, funerals
- an awareness of the role of the ethnographer in interpreting rites of passage *or*
- imposing the analytical category of 'rites of passage' on the ethnographic material.

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. Students 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.

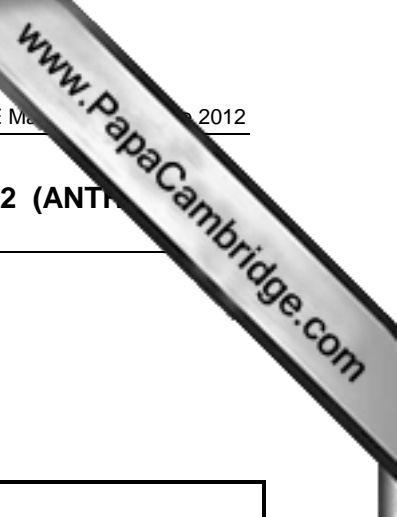
**Higher in the band**, interpretation and application of material will be more focused and answers will show greater sensitivity in interpretation of the question. Answers may show a clear rationale in the organisation of material leading to a distinct conclusion.

Students 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 students' 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.

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



**ASSESSMENT GRIDS FOR A LEVEL ANTHROPOLOGY UNIT 2 (ANTH2)**

**Examination Series: June 2012**

**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
<b>Total</b>				23	17	40

**Section B**

				ASSESSMENT OBJECTIVES		
Questions				AO1	AO2	Total
0	5			12	18	30
0	6			12	18	30
<b>Total</b>				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](http://www.aqa.org.uk/umsconversion)