

Markscheme

November 2015

Social and cultural anthropology

Higher level

Paper 1

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1. Describe the issues South Korean adoptees face when returning to South Korea. [6]

This primarily descriptive question requires candidates to give an account of the complex situation of returning South Korean adoptees. On the one hand, the South Korean state encourages them to return and, superficially at least, they appear to blend into South Korean society but, on the other hand, being raised in cultures different from South Korea makes them aliens.

Returning adoptees are acutely aware of this situation and reflect on the degree to which they are racially unremarkable but shortfalls in language and cultural knowledge frustrate their ability to engage fully with South Korean life. Craig’s experience with the aggressive man on the subway provides an example of this, and returning adoptees feel that such encounters are unfair because they themselves are not to blame for their lack of linguistic and cultural knowledge.

Some adoptees are given jobs as English-language teachers, in a context in which the ability to speak English is highly valued. However, prejudice amongst parents means that white (eg Caucasian American) teachers are perceived as more culturally authentic and hence desirable for this role. Other parents prefer their children to be taught by native South Koreans. Some of these adoptees recognize that while the forces of globalization have facilitated the return to their birth country, and configured them as a desirable asset in a vision of South Korea’s future, the promotion of the English language is potentially diluting “Koreanness” and reproducing class inequalities.

Better responses will refer to key concepts such as capital, ethnicity, race, social class and globalization.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	There is an attempt to organize the response and identify relevant points or examples, but the response relies too heavily on quotations from the text and/or limited generalizations are offered.
3–4	The response is organized, identifies and explains relevant points or examples, and offers generalizations.
5–6	The response is organized, identifies and explains detailed relevant points or examples, and links them to generalizations, demonstrating good anthropological understanding.

2. Using theoretical perspectives, explain what South Korean adoptees represent for the South Korean state and for South Korean society. [6]

South Korean state policy has constructed “Koreanness” as a biological entity and uses this construction to include the considerable number of overseas South Koreans in its vision of the country’s future. This transnational South Korean identity is intended to benefit South Korea and South Koreans in the global market, drawing on skills such as English-language competence and capitalizing on social networks for economic gain.

As a subset of the category “overseas Korean”, adoptees challenge this construction, as they are likely to identify more strongly with their adopted culture than with that of their birth country, where their cultural capital is found wanting. As Craig’s example illustrates, some members of South Korean society react negatively to fellow South Koreans who in their eyes are not South Korean enough.

Candidates may draw on a range of concepts, perspectives and theories, such as practice, globalization, identity, transnationalism, political economy and world systems.

Candidates may argue for a number of different valid anthropologist’s points of view, including structure-centred and conflict-centred approaches.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response is mainly descriptive and relies on quotations, but may demonstrate limited understanding of relevant anthropological issues and concepts.
3–4	The response demonstrates some understanding of relevant anthropological issues and concepts or theory, or the response recognizes the viewpoint of the anthropologist, but not all of these.
5–6	The response demonstrates a critical understanding of relevant anthropological issues, concepts and theory, and recognizes the viewpoint of the anthropologist.

3. Compare the South Korean adoptees' position in South Korean society with the position of *one* group in a society you have studied in detail. [8]

Many different target societies can be used for this comparative question. The question requires candidates to demonstrate an understanding of the complexities of such notions as race, ethnicity and identity in general, which the state, society and individuals can construct in different and possibly conflicting ways.

The success of this answer depends on how candidates compare and incorporate ethnographic knowledge, rather than it being a test of knowledge of a similar case study.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	Comparative ethnography is presented in limited detail and its relevance is only partly established. It is not identified in terms of place, author or historical context. The response may not be structured as a comparison.
3–4	Comparative ethnography is presented in limited detail but its relevance is established. The comparative ethnography is identified in terms of place, author and historical context, or the response is clearly structured as a comparison.
5–6	Comparative ethnography is presented and its relevance is successfully established. The comparative ethnography is identified in terms of place, author and historical context, and the response is clearly structured as a comparison. Either similarities or differences are discussed in detail, but not both.
7–8	Comparative ethnography is presented and its relevance is successfully established. The comparative ethnography is identified in terms of place, author and historical context, and the response is clearly structured as a comparison. Similarities and differences are discussed in detail. The response demonstrates good anthropological understanding.

Social and cultural anthropology
 Higher level
 Paper 2

Friday 20 November 2015 (morning)

2 hours

Instructions to candidates

- Do not turn over this examination paper until instructed to do so.
- Answer two questions.
- The maximum mark for this examination paper is **[44 marks]**.

Answer **two** questions. Candidates must use specific and clearly identified **ethnographic illustrations**. Each question is worth [19 marks]. Up to an additional [6 marks] are awarded across both answers.

1. Discuss the role of symbols in **one** of the following:
 - sexuality
 - authority
 - legal systems.

 2. Examine how modern media shape **one** of the following:
 - gender relations
 - political organization
 - systems of consumption.

 3. Discuss the interaction between societies in terms of **one** of the following:
 - colonialism
 - inequality
 - natural environments.

 4. Examine power relations in **either** religion **or** kinship.

 5. Examine how social relations are affected by **either** migration **or** tourism.

 6. Discuss **either** space **or** time in relation to **one** of the following:
 - class
 - ethnicity
 - ritual
 - authority.

 7. Examine the social **and** cultural consequences of globalization in **one** society or social group.

 8. To what extent is illness the consequence of social inequality?

 9. Discuss reciprocity in relation to **either** morality **or** family.

 10. Contrast **either** social conformity **or** nonconformity in **two** societies.
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Social and cultural anthropology

Higher level

Paper 3

Friday 20 November 2015 (morning)

1 hour

Instructions to candidates

- Do not turn over this examination paper until instructed to do so.
- Answer one question.
- The maximum mark for this examination paper is **[20 marks]**.

Answer **one** question. The answer must refer to **both theoretical perspectives and theory/schools of thought in anthropology** and their application to specific and clearly identified **ethnographic illustrations**. Each question is worth [20 marks].

1. Examine the relationship between idealist and materialist perspectives in the work of **one** anthropologist **or one** school of thought.

 2. Discuss the strengths and limitations of adopting **either** a conflict-centred **or** an agency-centred approach to ethnography.

 3. Evaluate how **either** a structure-centred **or** a cohesion-centred perspective has helped to better understand **one** of the following:
 - inequality
 - power
 - ritual.

 4. Discuss the contrast between universalistic and particularistic perspectives in **one** of the following schools of thought:
 - postmodernism
 - symbolic theory
 - cultural ecology.

 5. Examine **either** synchronic **or** diachronic perspectives in **one** school of thought.
-

Social and cultural anthropology Higher level Paper 1

Wednesday 16 November 2016 (morning)

1 hour

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 Gieser, T. (2014), "Enskilment Inhibited: 'industrial gardening' in Britain", *Journal of the Royal Anthropological Institute*, 20 (1): 131-149.

Horticulture plays a major part in the creation and maintenance of urban green spaces in Britain. These green spaces are said to be vital to the new urban design and the creation of sustainable communities. Since the 1980s, local authorities in Britain have increasingly handed over the maintenance of parks and green spaces to private companies as part of a policy to reduce public spending. These companies pay low wages to gardeners, making the job unattractive. A 2004 report found that the skilled gardening workforce is aging rapidly, resulting in a shortage of the number of skilled gardeners and a shortage of skilled trainers for future generations.

I worked full time as a gardener and groundskeeper for a large grounds maintenance contractor who worked in partnership with a local authority. Although there were more than 50 members of staff, only 10 were qualified gardeners. The company claimed on its website to employ only highly-skilled staff, which contradicted the facts.

Nevertheless, in competitions, our parks regularly received gold and silver awards. Many times we were complimented on our beautiful planting schemes. However, both the judging criteria and the visual emphasis of the judging itself have a negative impact on horticultural practice and the training of gardeners. In the important "In Bloom" award, "horticultural standards" only matter for 50% of the award criteria, the other 50% being for "environmental responsibility" and "community participation". It is possible to achieve silver or gold awards with excellent "environmental responsibility" and "community participation" but only satisfactory "horticultural standards". In one competition, the judges were late (as they often were), and so they just drove slowly past the display and looked at it through the car windows. These flower beds in particular had been expertly designed. However, a closer look would have revealed weeds that had now visibly colonized every bed. The award focuses on the visual aspect of the design, yet no plants were approached and scrutinized. The judges based their judgment on whole patches of plants (beds, borders and lawns), and not on individual specimens.

It is this rather detached practice of judging that paves the way for similarly detached gardening practices. These practices stress the visual and leave less room for the multi-sensory or even holistic knowledge that might turn an unskilled labourer into a true gardener.

There are many different tasks in horticultural practice, such as ground preparation, planting, weeding, watering and pruning*. Each of these tasks needs skill, and the results vary with the level of skill brought to the task. Contract gardeners do their work with some skill but not too much – they tend to generalize and group plants very loosely in broad categories; they pay less attention to individual variations or anything out of the ordinary which could interfere with the routine practices.

Of all gardening practices, pruning is amongst the most skilled and difficult. It requires good plant knowledge as different plants have to be pruned differently and at different times of the year. However, the "industrial pruning" as practised by groundskeepers is not complex and the task is simplified through standardization. Plants are divided into rough groups; at the most basic this would be roses and everything else. Roses should be cut halfway down, everything else at knee-height.

Pruning skills were held back by this standardization, for example by neglecting to acknowledge plant-specific pruning rules and needs. Practices were standardized because management had to produce satisfactory results with low-skilled staff who worked on their own without expert guidance most of the time.

It is in the context of planting seasonal beddings that I heard the term "industrial gardening" for the first time. I had started planting flowers carefully and according to good practice. While I did this the head gardener was watching me, shaking his head. He explained that whatever I was doing took far too long. We had to plant thousands of plants in a few weeks according to a strict time schedule, or the company would be fined. He showed me what he meant by "industrial gardening" by shaking a tray of plants out and planting them rapidly with little regard for the care of individual specimens.

In industrial gardening, parks have to be designed for maintenance by low-skilled gardeners. They know less and less about plants, soil, weather and climate. Their skills and knowledge are mainly geared towards tool use and turning plants into material objects rather than skills related to the environment. In other words, industrial gardening is losing touch with "the garden".

[Source: Extract adapted from Gieser, T. (2014), Enskilment inhibited: 'industrial gardening' in Britain. *Journal of the Royal Anthropological Institute*, 20: 131-149. doi:10.1111/1467-9655.12083]

* pruning: to cut away overgrown branches in order to encourage growth

1. Describe why "industrial gardening" companies employ low-skilled gardeners. [6]
 2. Using theoretical perspectives, explain why low-skilled gardeners are held back from developing their skills. [6]
 3. Compare and contrast the industrialization of horticulture in Britain with an example of economic change in **one** society you have studied in detail. [8]
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Social and cultural anthropology
Higher level
Paper 2

Thursday 17 November 2016 (morning)

2 hours

Instructions to candidates

- Do not turn over this examination paper until instructed to do so.
- Answer two questions.
- The maximum mark for this examination paper is **[44 marks]**.

Answer **two** questions. Candidates must use specific and clearly identified **ethnographic illustrations**. Each question is worth [19 marks]. Up to an additional [6 marks] are awarded across both answers.

1. Examine the economic issues connected to **either** post-colonialism **or** new technologies.
 2. Discuss gender with reference to **one** of the following:
 - political systems
 - economic systems
 - religion.
 3. Discuss how **one** of the following has led to changes in kinship practices:
 - syncretism
 - legal systems
 - industrialization.
 4. Discuss globalization with reference to **either** identity **or** equality.
 5. Discuss how anthropology approaches the study of **either** social movements **or** revitalization movements.
 6. Evaluate the role of symbols in **one** of the following:
 - resistance
 - purity
 - ethnicity.
 7. Examine the relationship between exchange and morality.
 8. Compare and contrast the social uses of the environment in **two** societies.
 9. Examine the social and cultural consequences of migration.
 10. Discuss **either** nation building **or** genocide in **one** society.
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Social and cultural anthropology
Higher level
Paper 3

Thursday 17 November 2016 (morning)

1 hour

Instructions to candidates

- Do not turn over this examination paper until instructed to do so.
- Answer one question.
- The maximum mark for this examination paper is **[20 marks]**.

Answer **one** question. The answer must refer to **both theoretical perspectives and theory/schools of thought in anthropology** and their application to specific and clearly identified **ethnographic illustrations**. Each question is worth [20 marks].

1. Compare and contrast **two** schools of thought.
 2. Evaluate how **either** a conflict-centred perspective **or** a diachronic perspective has contributed to the study of social change.
 3. Examine how **one** anthropologist has explored **one or more** social issues from **one** of the following perspectives:
 - idealist
 - materialist
 - cohesion-centred
 - agency-centred.
 4. Discuss the role of structure in **one** school of thought.
 5. Examine the advantages and limitations of a synchronic perspective.
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Social and cultural anthropology
Higher level
Paper 1

Wednesday 1 November 2017 (afternoon)

1 hour

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 Valentin, K. (2012), “The Role of Education in Mobile Livelihoods: Social and Geographical Routes of Young Nepalese Migrants in India”, *Anthropology and Education Quarterly*, **43** (4): 429–442.

- Migration from Nepal (a country bordering India) to India has been a common practice for young Nepalese men for generations, not just to seek employment but also as a rite of passage to adulthood. Recently, limited schooling opportunities, lack of employment and fears concerning political violence have motivated large numbers of young Nepalese men to go to India for a better education. Once there, some continue their studies, whereas others give up formal education to engage in paid employment. The education and skills acquired during the migration process are necessary for a livelihood and also become instrumental in young migrants’ plans and imaginings of further mobility beyond India.
- 5
- This mobility involves two processes: a physical movement from one geographical location to another and a change in social status. Nepalese migrants believe that this movement in geographical space will lead to upward social mobility, although it may not.
- 10
- For example, Kumar and Dinesh grew up in Nepal and got their master’s degrees in information technology (IT) in India. Kumar came to India at the age of 17 because his father was in the Indian army; a well-established route for Nepalese families to settle in India. Dinesh wanted to study accountancy but this was too expensive in Nepal. Instead he studied IT in India. Having finished their master’s degrees they went to Delhi, India, and worked in call centres, where they did not make use of their advanced IT skills.
- 15
- Asked about the reasons for leaving Nepal, they all agreed: poverty, unemployment and lack of educational opportunities. In addition, there is a Nepalese saying that: “A son who has not gone abroad and a daughter who has not gone to a husband’s house are considered abnormal”.
- 20
- “We are not here only to earn money, we are here to learn something, learn new technology, that’s why we are here. If we want we can earn the same money in Nepal, but we cannot develop ourselves personally like in India.”
- 25
- However, most had to give up their education and only a few continued their studies in India. Going to India was considered a necessity both in the present, in order to secure a livelihood for the extended family in Nepal by sending money home, and in the long term, as a means to skills acquisition and personal development. Such migration practices are embedded within a cultural framework, where the mobility of young men is encouraged as part of their transition to adulthood.
- 30
- When I inquired further, the armed conflict was also mentioned, but only some noted that it was a motivating factor for leaving. “That was one reason, but not the core reason. The situation was not good at the time, violence was going on. Families were scared of what would happen if they sent children to Kathmandu or other places in Nepal.”
- 35
- All the migrants described themselves as “*pravasi Nepali*”, a term referring to a “traveller, one who stays abroad; pilgrim”. When asked to explain the term, definitions included Nepalese people who migrate in search of work in order to sustain a livelihood but who maintain close links to Nepal, their home and family.

- 40 Many men noted how they had progressed in their career since leaving Nepal in terms of acquiring more technical skills, but they were also keen to venture further abroad, especially to the Middle East or South East Asia. These represented locations where they would be able to use these skills. In their imaginations of social mobility these places ranked higher than India. In interviews Kumar and Dinesh spoke passionately about Nepal and their emotional commitments to doing something for the country, but also talked about their desire to migrate to other countries. In fact, Dinesh had already applied for a visa to the United States.
- 45 Even those who were not looking for higher education had aspirations to migrate. For example, a man named Gopal had worked as a farmer in Nepal, but had migrated to India and trained as a chef in a top restaurant. Unable to find work back in Nepal, he returned to India and was looking for a job somewhere “outside”, referring to Japan, Malaysia and Saudi Arabia as potential destinations.
- 50 Considered together, these young men’s stories illustrate a perceived link between geographical movement in a wider transnational space, a progressive learning curve, and a shift in social positioning. That is, there was an expectation that migration to countries beyond India, itself an indication of social status, can be furthered by actively acquiring new skills.

1. Describe the reasons why young Nepalese men migrate to India. [6]
 2. Using theoretical perspectives, explain how young Nepalese men understand the connection between geographical mobility and social mobility. [6]
 3. Compare and contrast the experiences of young Nepalese men in India with rites of passage in **one** society you have studied. [8]
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Markscheme

November 2017

Social and cultural anthropology

Higher level

Paper 1

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1. Describe the reasons why young Nepalese men migrate to India. [6]

Most responses will include the explicit reasons given in the text regarding leaving Nepal: poverty, unemployment and lack of educational opportunities. Young Nepalese men travel to India to learn skills (with or without accompanying formal certification) and earn money. Other responses may include the armed conflict and threats of violence being a motivating factor. Some might mention that young men in military families might move if their father is posted to India.

More sophisticated responses should bring in the cultural expectation that young Nepalese men will spend part of their lives away from their homes and/or that India offers a place from which to reach other parts of the world that rank higher in their imaginings.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	There is an attempt to organize the response and identify relevant points or examples, but the response relies too heavily on quotations from the text and/or limited generalizations are offered.
3–4	The response is organized, identifies and explains relevant points or examples, and offers generalizations.
5–6	The response is organized, identifies and explains detailed relevant points or examples, and links them to generalizations, demonstrating good anthropological understanding.

2. Using theoretical perspectives, explain how young Nepalese men understand the connection between geographical mobility and social mobility. [6]

This response requires that candidates make the link that for young Nepalese men the change in location will bring about a change in status. However, this aspiration is not necessarily realized. Although they may be employed in jobs which do not make use of their skills (working in a call centre when having postgraduate level IT skills), they still perceive India to be a place where they can grow in ways that they would not be able to back in Nepal. India is also used as a stepping stone to places further away such as the Middle East or South East Asia, which are associated with even greater prestige by the Nepalese.

There are several theories which might be used by candidates, including world systems theory and others relating to economic and materialist approaches, but responses should acknowledge that there is a cultural dimension to the migration and it is not solely about wage-labour. Structure-centred, agency-structured and idealist approaches are all applicable, and some may pick up on the liminal character of the *pravasi Nepalis*.

Candidates may identify a diachronic approach in the extract. Some may tease out elements of kinship (in supporting family back in Nepal) and gender (in that it is only men who are expected to travel and study abroad).

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3–4	The response demonstrates some understanding of relevant anthropological issues and concepts or theory, or the response recognizes the viewpoint of the anthropologist, but not all of these.
5–6	The response demonstrates a critical understanding of relevant anthropological issues, concepts and theory, and recognizes the viewpoint of the anthropologist.

3. Compare and contrast the experiences of young Nepalese men in India with rites of passage in *one* society you have studied. [8]

The target societies for this comparative question are varied and many. The question requires candidates to demonstrate an understanding of rites of passage. What constitutes a rite of passage can be defined broadly, and need not be limited to “classic” examples such as funeral or wedding rites, as long as the candidate makes a satisfactory case for its relevance.

Some candidates may attempt a structural analysis of the two rites of passage and compare them in terms of pre-liminal, liminal and post-liminal rites and the associated changes in status, others may focus more on liminality and *communitas* as these are more evident in the extract. More sophisticated responses will take a more conceptual approach rather than comparing superficial details.

The success of this answer depends on how candidates compare and incorporate ethnographic knowledge, rather than it being a test of knowledge of a similar case study.

Marks	Level descriptor
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1–2	Comparative ethnography is presented in limited detail and its relevance is only partly established. It is not identified in terms of place, author or historical context. The response may not be structured as a comparison.
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Social and cultural anthropology
Higher level
Paper 2

Thursday 2 November 2017 (morning)

2 hours

Instructions to candidates

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Answer **two** questions. Candidates must use specific and clearly identified **ethnographic illustrations**. Each question is worth [19 marks]. Up to an additional [6 marks] are awarded across both answers.

1. Evaluate the view that the postmodern world is one of consumption rather than production.
 2. Examine the social and cultural consequences of **either** tourism **or** colonialism.
 3. Discuss economic systems in relation to **one** of the following:
 - kinship
 - labour
 - status and role.
 4. Examine the political uses of religion.
 5. Discuss ideology in relation to **one** of the following:
 - inequality
 - symbolism
 - power.
 6. Compare and contrast how gender relations have changed in **one** society.
 7. Examine identity in relation to **one** of the following:
 - age
 - caste
 - sexuality.
 8. Discuss globalization in relation to **either** moral systems **or** human rights.
 9. Evaluate how media and communication have contributed to social change.
 10. Examine the environment in relation to **either** social movements **or** indigenous peoples.
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Social and cultural anthropology
Higher level
Paper 3

Thursday 2 November 2017 (morning)

1 hour

Instructions to candidates

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Answer **one** question. The answer must refer to **both theoretical perspectives and theory/schools of thought in anthropology** and their application to specific and clearly identified **ethnographic illustrations**. Each question is worth [20 marks].

1. Examine the strengths and limitations of using a synchronic perspective in ethnography.
 2. Evaluate the contribution of **either** an idealist **or** a materialist perspective in terms of an understanding of social relations.
 3. Compare and contrast a particularistic **and** a universalistic perspective in relation to **one** of the following schools of thought:
 - Marxism
 - symbolic theory
 - feminism.
 4. Contrast the work of **two** anthropologists in relation to **one** of the following perspectives:
 - structure-centred
 - diachronic
 - agency-centred.
 5. Discuss why anthropologists might choose to use **either** a conflict-centred **or** a cohesion-centred perspective in their approach to ethnography.
-