



AS
ANTHROPOLOGY
ANTH2

Unit 2 Becoming a Person: Processes, Practices and Consequences

Mark scheme

1111

June 2016

Version 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

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.

Further copies of this mark scheme are available from aqa.org.uk

Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Section A

Total for this section: 40 marks

0 1	Explain what is meant by 'third gender' and illustrate your explanation with an example (Item A, line 3).	[4 marks]
-----	--	-----------

Two marks for a satisfactory explanation or definition such as:

- an alternative gender category that is neither male nor female
- a socially constructed concept of gender that does not conform to biologically shaped ideas about gender.

One mark for a partially satisfactory explanation or definition, eg alternative gender.

Two marks for a satisfactory example such as:

- Hijras in India, who are physically male yet dress and behave like women.
- 'Two spirit' individuals who identify with both male and female roles in indigenous North American societies (Roscoe 1991)
- the Mohave male role alyha, who adopts female dress and behaviour or a female role called hwame who are biologically women who adopt male behaviour.

One mark for a partially explained example, such as Hijras.

0 2	Identify and briefly explain two concepts of personhood.	[6 marks]
-----	---	-----------

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

- Western philosophical concepts of personhood
- Sociocentric concepts of personhood
- Relational concepts of personhood
- Buddhist concepts of personhood.

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

- Western philosophical concepts of personhood; where the individual is seen as separate and distinct from other individuals
- Sociocentric concepts of personhood; personhood is regarded as a process involving others, acquired through rituals for example
- Relational concepts of personhood; personhood is a process and based upon the processes and relationships that a person has throughout their life
- Buddhist concepts of personhood; a concept of personhood that rejects individualism and ideas connected to it.

One mark for a partially satisfactory explanation, such as 'seen as individual'.

0 3 Examine **two or more** ways in which boundaries between humans and animals are expressed in different societies (**Item A**).

[10 marks]

0 No relevant points.

1–3 Answers in this band will show limited knowledge and understanding and some very limited interpretation, application, analysis and/or evaluation.

Lower in the band, there may be one or two very insubstantial points about animals with little understanding of relevant issues. There will be minimal or no interpretation, application, analysis and/or evaluation.

Higher in the band, answers will show limited knowledge, for example one or two insubstantial points about boundaries. 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.

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

Lower in the band, material on the ways boundaries are expressed will be presented and some explanation offered, for example showing how animals are used to reinforce the idea that humans are superior to other species. Interpretation and application may not meet the demands of the question. Analysis and/or evaluation will be limited.

Higher in the band, knowledge and understanding will be broader and/or deeper, for example two or more examples of the ways animals are used to express boundaries. Interpretation and application will begin to meet the demands of the question and students may begin to offer some analysis and/or evaluation.

8–10 Answers in this band will show sound and detailed knowledge and understanding of material on two or more ways in which boundaries are expressed between animals and humans in different societies. The material will be accurately 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. Interpretation and application may be less focused and analysis and/or evaluation less developed.

Higher in the band, answers will be more detailed and complete with a wider range of material. Interpretation and application of material will be more focused and answers will show sensitivity in interpretation of the question. Analysis and/or evaluation will be relevant and more explicit.

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

- anthropocentric and biocentric views of animals, in terms of what form the boundaries take in different societies
- anthropomorphism, the extent to which animals are given human characteristics reflects the boundaries which exist
- animal rights reflecting changing and perhaps conflicting views of animals within the same society
- domestic animals, non-domestic animals and how the boundaries between humans and animals are based around the role of animals in a particular place
- which animals constitute food, for example religious ideas about what can and can not be eaten and how this reinforces boundaries (Douglas, Kunin)
- animals used symbolically, animals in performance, for example megazoos (Knight) and reinforcing particular boundaries reinforcing ideas about masculinity for example bullfighting (Marvin)
- animals reflecting changing boundaries eg Guinea pigs in Ecuador being eaten and resistance to them being mass produced (Archetti)
- the role of animal-human relationships and boundaries as providing insight for anthropologists eg Malawi (Morris).

In answering the question, the following may be included to demonstrate interpretation, application, analysis and evaluation:

- reference to Item A (if relevant), showing how boundaries between animals and humans can be expressed through hunting or contrasting views of animals as very similar to humans
- an argued position for and/or against biocentric views of the boundaries between animals and humans
- critique of any points made
- cross-cultural comparison, eg the boundaries expressed through food, what can and cannot be eaten in various societies
- cross-species comparison, eg boundaries between domestic animals and people and non-domestic animals
- application of concepts, such as biocentric, anthropocentric
- analysis and unpacking of concepts
- awareness of methodological issues, eg using people's relationship with animals to understand a society
- application of a range of ethnographic examples, including any that might be the result of students' research
- awareness of the relevant key debates in anthropology: eg biological vs cultural explanations; unity vs diversity (in animal/human boundaries)
- agency vs structure
- awareness of relevant theoretical perspectives: functionalism; Marxism; feminism; interpretivism; postmodernism.

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

0 4	Using material from Item B and elsewhere, examine the causes and consequences of ethnic conflict.	[20 marks]
------------	--	-------------------

0 No relevant points.

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

Lower in the band, there may be one or two very insubstantial points about conflict with little understanding of relevant issues. There will be minimal or no interpretation, application, analysis and/or evaluation.

Higher in the band, answers will show limited knowledge, for example two or three insubstantial points about ethnicity. 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 reasonable knowledge and understanding and show limited interpretation, application, analysis and/or evaluation.

Lower in the band, this may be confined to a competent, if basic account of ethnic conflict, for example in Rwanda. Interpretation and application may not meet the demands of the question and analysis and/or evaluation will be limited. The answer make little use of the Item.

Higher in the band, knowledge and understanding will be broader and/or deeper, for example exploring a range of causes. The answer will begin to deal with a wider range of ethnographic examples of ethnic conflict. Interpretation and application will begin to meet the demands of the question and students may begin to offer some analysis and/or evaluation. The answer may make limited use of the Item.

16–20 Answers in this band will show sound and detailed knowledge and understanding of anthropological material on the causes and consequences of ethnic conflict drawn from Item B and elsewhere. The material will be accurately interpreted and applied to the demands of the question. The student 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. Interpretation and application may be less focused and analysis and/or evaluation less developed.

Higher in the band, answers will be more detailed and complete, with a wider range of material. Interpretation and application of material will be more focused and answers will show sensitivity in interpretation of the question. Analysis and/or evaluation will be relevant and more explicit.

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

- ethnic cleansing and the role that it plays in ethnic conflict (Bringa)
- genocide and how this is used as an expression of ethnic conflict
- social memories and how these contribute to ethnic based conflict, how things are remembered and retold (Canessa, Maalki)
- ethnic revitalisation, in times of conflict and why this process might occur
- national identity and why this may contribute to ethnic conflict (Bringa)
- language as an expression of ethnic identity
- discrimination, oppression, marginalisation of minority groups in ethnic conflict (Chagnon)
- political instability and ethnic identity (Gluckman)
- colonialism and other historical factors
- competition over resources (Cohen)
- territorial conflict (eg the Canadian government and the Cree Indians).

In answering the question, the following may be included to demonstrate interpretation, application, analysis and evaluation:

- reference to Item B (if relevant), developing the example given using ethnographic evidence on the former Yugoslavia such as Bringa (*We are all neighbours now*)
- an argued position for/against a particular cause or causes for ethnic conflict
- critique of any points made
- cross-cultural comparison, eg using different examples of small or large scale ethnic conflict such as looking at the similarities and differences in the causes of the ethnic conflict in Rwanda and the former Yugoslavia
- application of concepts, such as ethnicity, identity, nationalism, ethnic cleansing, genocide, ethnic revitalisation
- analysis and unpacking of concepts
- awareness of methodological issues, eg understanding ethnic conflict in terms of the public and private sphere
- application of a range of ethnographic examples, including any that might be the result of students' research
- awareness of the relevant key debates in anthropology:
eg biological vs cultural explanations; unity vs diversity (the extent to which ethnic conflict is similar and different)
- agency vs structure (the role individuals and groups have in negotiating their ethnic identity)
- awareness of relevant theoretical perspectives: functionalism; Marxism; feminism; interpretivism; postmodernism.

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

Section B

Total for this section: 30 marks

0	5	Compare and contrast the different ways in which gendered identity is created.	[30 marks]
----------	----------	--	-------------------

AO1: Knowledge and Understanding**[12 marks]**

The knowledge and understanding will be similar to the knowledge for 'assess' questions. The student could get high marks for knowing many features of a society or culture but would gain limited AO2 marks for not making explicit the 'compare and contrast' part. This would be similar to marks for 'assess' questions because the student may have the knowledge but does not actually use the knowledge to present an argument.

0 No relevant points.

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

Lower in the band, there will be one or two very insubstantial points about gender 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 gender roles.

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

Lower in the band, this may be confined to a competent, if basic account of gendered identity for example, created through rituals.

Higher in the band, answers will be broader and/or deeper. The answer will begin to deal with a wider range of ethnographic examples of ways in which gendered identity is created.

10–12 Answers in this band will show sound and detailed knowledge and understanding of material on the different ways in which a gendered identity is created today.

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

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

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

- definitions of gender as opposed to sex
- a discussion about the extent to which gender is based on biological differences between men and women, different views on this, eg Butler, structural functionalism
- gendered identity as a process (Simone de Beauvoir)
- the extent to which gendered identity is shaped by the individual or society
- gendered identity created through rituals for example puberty rituals, eg the Ndembu (Turner), the Masai (Llewelyn-Davies)
- gendered identity created and maintained through kinship; marriage, eg The Na (Cai Hua) roles, (*Duka's Dilema* Jean Lydall) descent patterns (matrilineal and patrilineal)
- gendered identity as expressed and created through patriarchal gender roles, exploring the extent and form of patriarchy in different societies, eg amongst the !Kung (Lee), the Aymara (Canessa)
- changes in the way gendered identity is constructed today for example challenging existing patriarchal practices, eg India (*Pink Saris* Kim Longinotto)
- alternative gender; exploring the ways in which this is expressed, eg intersexuality (Shaw) and transgenderism (Bolin) as alternative expression of gendered identity.

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

Question specific AO2

In answering the question, the following may be included to demonstrate interpretation, application, analysis and evaluation:

- an overall position which either stresses the importance of differences or one which stresses similarities; arguments supporting the view that gender is created through symbols used in very similar ways or arguments that show that gendered identity is created through rituals
- explicit cross-cultural comparison, drawing out the similarities and/or differences eg comparing and contrasting of different views on gendered identity being constructed through roles, for example complementary gender roles in Bolivia (Canessa) compared with more segregated gendered roles among the Masai. Comparing and contrasting of different symbols used to create/affirm gendered identity in rituals, eg the milk tree in the Ndembu puberty rituals for women (Turner) or male initiation rituals among the Sambia tribe
- consideration of the reasons why groups/societies/cultures may have similarities/differences, eg analysis of the different (and similar) ways that clothing is used to express gendered identity such as the sari (Miller)
- consideration of changes to the process of creating a gendered identity over time, comparing and contrasting for example, the impact of western ideas about gender spreading and possibly influencing ideas about gender, sexuality and biology. Contrasting the old and the new, traditional ideas about gender for example, traditional ideas about gendered identity in the Indian caste system being challenged through the spread of contemporary/western ideas about women's rights. The FGC debate, comparing traditional ideas about women's identity with contemporary ideas (Prazac and Coffman)

- analysis and ‘unpacking’ of concepts such as gendered identity, social construction, ritual, patriarchy, social roles
- awareness of methodological issues such as the problems with understanding and interpreting the process of becoming a gendered person, for example, from a western feminist perspective
- application of ethnographic examples from a wide range of societies, including any that might be the result of candidates’ own research for example research carried out on the process of developing a gendered identity. Ethnographic examples might include *Pink Saris* or *Shinjuku Boys* (Kim Longinotto)
- critique of any of the points put forward for example a critical awareness of ideas about different aspects of a persons gendered identity for example, roles, sexuality, political or public roles or a critique of western feminist ideas about for example indigenous women
- awareness of the relevant key debates in anthropology: biological vs cultural; for example, the extent to which gendered identity is influenced by biology, explanations the fact that humans use symbols in a complex way unlike other primates in terms of differential gender roles; unity vs diversity; agency vs structure; functionalism vs conflict theories; feminist perspectives; interpretivist perspectives; a discussion of theoretical interpretations of gendered identity and the extent to which a person has agency in shaping their own gendered identity or not.

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

See General Mark Scheme for AO2 marks.

0 6 Compare and contrast the role of rituals in different societies.

[30 marks]

AO1: Knowledge and Understanding

[12 marks]

The knowledge and understanding will be similar to the knowledge for 'assess' questions. The student could get high marks for knowing many features of a society or culture but would gain limited AO2 marks for not making explicit the 'compare and contrast' part. This would be similar to marks for 'assess' questions because the student may have the knowledge but does not actually use the knowledge to present an argument.

0 No relevant points.

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

Lower in the band, there will be one or two very insubstantial points about rituals 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 the nature of rituals.

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

Lower in the band, this may be confined to a competent, if basic account of puberty rituals, for example in marking the transition from being a child to becoming an adult.

Higher in the band, answers will be broader and/or deeper. The answer will begin to deal with a wider range of ethnographic examples of the roles of rituals in different societies.

10–12 Answers in this band will show sound and detailed knowledge and understanding of material on the role of rituals in different societies today.

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

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

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

- rituals as contributing to social stability and value consensus (Durkheim)
- rituals as helping to reduce anxiety (Malinowski)
- ritual, rite of passage, different types of rituals, eg puberty, birth, marriage, rituals to mark the passage of time, death rituals, liminal stage
- issues with defining and understanding rituals
- the role of rituals to stabilise/destabilise society
- the role of rituals to reinforce gender roles and relationships, eg the Ndembu (Victor Turner)
- the role of rituals in mediating change, eg amongst the Baluan (*Ngat is Dead* Ton Otto)
- rituals as a way of expressing and/or maintaining identity, eg Antigua identity in America, (*Skerit Bwoy* Dan Bruun)
- rituals which reinforce roles and relationships, such as marriage as a way of creating and maintaining political alliances, eg The Kayapo (Terence Turner)
- rituals as changing and reflecting the importance of traditional ideas or beginning to reflect western ideas, eg witchcraft rituals amongst the Ihanzu of Tanzania as a way of maintaining traditional identity (Sanders)
- rituals as shaped by the individual or structurally imposed, eg marriage (*Every good marriage begins with tears* Simon Chambers).

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

Question specific AO2

In answering the question, the following may be included to demonstrate interpretation, application, analysis and evaluation:

- an overall position which either stresses the importance of differences or one which stresses similarities; arguments supporting the view that rituals play a very similar role in different societies or arguments that show rituals have different roles in different societies
- explicit cross-cultural comparison, drawing out the similarities and/or differences, eg the role of rituals to destabilize society among the Swazi, or alternatively, rituals to create social solidarity in the Trobriand Islands (Malinowski). Comparing and contrasting of different rituals used to create/affirm transition from one stage to another, eg the milk tree in the Ndembu puberty rituals (Turner) or exploring the ways that the same coming of age ritual might be used differently in various societies
- consideration of the reasons why groups/societies/cultures may have similarities/differences, eg analysis of the different (and similar) ways that the spread of capitalism is changing the ways that rituals are carried out. For example, rituals through which to discuss change, such as *Ngat is Dead* (Ton Otto) or the way that witchcraft rituals might be seen as a way to maintain traditional ideas (Cormaroff)
- analysis and ‘unpacking’ of concepts such as ritual, rites of passage, liminal
- awareness of methodological issues such as the problems with understanding and interpreting the role of rituals, emic vs etic knowledge
- application of ethnographic examples from a wide range of societies, including any that might be the result of candidates’ own research for example research carried out on the role of rituals in their experience such as a Bar/Bat mitzvah

- critique of any of the points put forward for example a critical awareness of different ideas about what role a ritual plays, for example, the fact that women often uphold the practice of FGC which is often criticized by western feminists, or different interpretations of the role of the same ritual
- awareness of the relevant key debates in anthropology: biological vs cultural; explanations the fact that humans have ritualistic behaviour while other animals may not; unity vs diversity; agency vs structure; the extent to which individuals can shape and adapt rituals; functionalism vs conflict theories; feminist perspectives; interpretivist perspectives; a discussion of theoretical interpretations of the role of rituals.

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]

‘Compare and contrast’ is both a form of analysis and of evaluation. The ‘analysis’ will consist of detailed explanation of similarities and differences rather than juxtaposition or implicit comparison and contrast. It could also consist for example of a discussion of **why** there are similarities or differences, their consequences, context or wider implications.

‘Evaluation’ will be present when some kind of conclusion is drawn as to the importance or significance of the similarities and differences. This could be arguing for example that the differences are so great that the social groups/ cultures/societies have little in common or it could be arguing that the differences are present but not significant, or it could evaluate different views as to the significance of the differences and/or similarities.

0 No interpretation, application, analysis or evaluation skills shown.

1–6 Answers in this band will show very limited interpretation, application, analysis and/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 identify a similarity or difference but this will be undeveloped and/or implicit.

7–12 Answers in this band will show reasonable interpretation, application, analysis and/or evaluation.

Lower in the band, interpretation and application to the demands of the question will remain implicit. The material applied may not be explicitly relevant and/or list-like. There may be some limited analysis and/or evaluation, for example responses may juxtapose similarities and/or differences rather than making explicit comparisons.

Higher in the band, interpretation and application to the demands of the question will be more explicit. Answers will be partially successful in applying material to the question. There will be more developed analysis and/or evaluation, for example more explicit similarities and differences may be identified. However, this will be partial and/or one-sided.

13–18 In this band, material will be accurately 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 focused, and analysis and/or evaluation less developed. Answers will show some organisation but the conclusion may be less developed or only partially supported by the body of the essay.

Higher in the band, interpretation and application of material will be more focused and answers will show sensitivity in interpretation of the question. Analysis and/or evaluation will be relevant and more explicit. Answers will show a clear rationale in the organisation of material leading to a distinct conclusion.

In answering the question, the following may be included to demonstrate interpretation, application, analysis and evaluation:

- an overall position which either stresses the importance of differences or one which stresses similarities
- explicit cross-cultural comparison, drawing out the similarities and/or differences
- consideration of the reasons why groups/societies/cultures may have similarities/differences
- 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: biological vs cultural explanations; unity vs diversity; agency vs structure; functionalism vs conflict theories; feminist perspectives; interpretivist perspectives.

ASSESSMENT GRIDS FOR AS ANTHROPOLOGY - UNIT 2 (ANTH2)

Examination Series: June 2016

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
Either						
0	5			12	18	30
or						
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