



**General Certificate of Education
January 2012**

Anthropology

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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 any 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 'ethnic group' and illustrate your explanation with an example, **apart from** those mentioned in **Item A**. *(4 marks)*

Two marks for a satisfactory explanation or definition such as: a collection of people who share a common history, language or value system, or other cultural characteristics.

One mark for a partially satisfactory explanation or definition.

Two marks for a satisfactory example such as:

- African-Caribbeans who share a common history as a result of their experience of colonialism/slavery
- Welsh language is used to share a common national identity
- Jewish practice of Kosher food as a way of expressing religiosity.

One mark for a partially explained example, eg African-Caribbean.

NB: No marks for clothing, decorating buildings, festivals.

0 2

Identify and briefly explain **two** ways in which rituals may reinforce gender inequalities. *(6 marks)*

One mark for each of **two** appropriate ways identified, such as rituals reinforce different:

- gendered roles
- sexual behaviour or expectations
- occupation of space/place
- forms of initiation (eg group versus individual)
- patterns of exclusion or participation.

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

- gendered roles: women's rituals may involve dressing and decoration/domesticity; men's rituals may involve nudity/new knowledge or skills, suggesting preparation for new/different positions
- sexual behaviour or expectations: rituals may control the sexuality of women, as opposed to men's rituals that may involve sexual experimentation
- occupation of space/place: women's rituals may take place in the 'private sphere'; no practical knowledge may be gained through rituals, women are often encouraged to take on mundane and repetitive tasks willingly, as opposed to men's occupation of the 'public sphere' where rituals serve to prepare for involvement in political life
- forms of initiation (eg group versus individual): women may be initiated separately, reinforcing their isolation/powerlessness; men tend to initiate in groups, which encourages bonding and solidarity
- patterns of exclusion or participation: due to perceptions about the polluting nature of women.

One mark for a partially satisfactory explanation.

0 3

Examine some of the ways in which rituals mark dying and death in different cultures.
(10 marks)

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, there may be one or two insubstantial points about dying and death in general, but these are likely to lack focus on the issue of rituals. There will be no interpretation, application, analysis and evaluation.

Higher in the band, answers will present one or two insubstantial points about dying and death in different cultures, but their relationship to different rituals will be very limited. Alternatively, more substantial accounts of other rituals, 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 ways in which rituals mark dying and/or death 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 two or more ways in which rituals mark dying and/or death in different cultures 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 dying/death rituals.

8-10 Answers in this band will show sound, conceptually informed, knowledge and understanding of anthropological material on two or more ways in which rituals mark dying and death in different cultures. 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:

- death as the last rite of passage, eg mortuary rituals among the Kaguru/Borneo (Hertz)
- death rituals as rites of passage, three stages (Van Gennep)
- liminality in death rituals
- dying/death rituals as performance, different behaviours expected at funerals, eg Anglican (Fox), 'Green' funerals, State funerals, Jazz funerals in New Orleans, different types of African death rituals
- significance of symbols in death rituals, Western wearing of black to symbolise death as opposed to cross-cultural alternatives

- alternative views on life after death, secular views/rituals
- the body as a symbol, linking physical change to social/cultural change
- theoretical interpretations of death rituals: as reaffirmation of the social structure
- alternative classifications of death eg Melanesia (W.H.R Rivers)
- taboos surrounding death and dying as a ritual, eg burial alive (Lienhardt).

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 students' 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 perspective.

0 4

Examine the view that identity is created by the individual (**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, there may be one or two very insubstantial points about identity in general, or material ineffectually recycled from Item B, 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, for example drifting into a weak account of material on Marxism. 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 views on identity formation. 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 views on the creation of identity and may make limited use of Item B, for example to discuss structure vs action. Material will be accurate, though its relevance may not always be made explicit. There may be some limited analysis and/or evaluation, for example, criticisms of structural and/or interpretivist perspectives. 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 identity creation, drawn from Item B 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:

- interpretivist perspectives (Geertz, Sahlins, Turner)
- using examples such as caste to demonstrate different degrees of control the individual may or may not have over aspects of their identity
- ascribed or achieved identity
- the relational and situational nature of identity
- alternative/opposing theoretical interpretations of identity formation: functionalist, Marxist, critical anthropology, postmodernism

- hybrid identities 'Every Good Marriage Begins With Tears' (Chambers)
- gender and sex (Butler)
- age, class and ethnicity as influencing identity formation (Barth, Hall)
- the ways in which place, history, language and symbols form or shape individual identity formation (Gordillo)
- tattooing (Demello)
- the influence of new technology on the individual's ability to form or change identity, avatars, transhumanism
- postmodern perspectives on identity (Erikson, Goffman, Foucault).

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 students' 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 perspective.

Section B

Total for this section: 30 marks

0 5

'Personhood is understood in the same way by all people in all cultures.'

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 personhood 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 how personhood is understood within one culture.

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 ways in which personhood is understood.

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 personhood is understood in two or more cultures, for example.

10-12 Answers in this band will show sound, conceptually detailed knowledge and understanding of material on understandings of personhood 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:

- an awareness of the different processes involved with developing personhood in different cultures
- personhood as a social construct (Morris)
- philosophical concepts of personhood; development (Mauss, naming), Cartesian Dualism, egocentric, materialistic, rational, detached (Descartes)
- sociocentric concepts of personhood; eg caste
- African concepts of personhood; anthropomorphism, spiritual mediums (Morris, Lambeck & Strathern)
- relational concepts of personhood, Melanesia, (Strathern 'dividuals')
- rejection of the self eg Buddhist concept of personhood
- contrasting boundaries of personhood, eg Ojibwa Indians

- contemporary alternatives to personhood through the use of IT, eg virtual personhood, such as avatars (Boellstorff).

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

See General Mark Scheme For AO2 Marks

0 6

'Boundaries today are less important than in the past, both between different human groups and also between humans and other entities.'

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 boundaries 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 boundaries 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, about boundaries between 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 changes to boundaries between different human groups and/or between humans and other entities.

10-12 Answers in this band will show sound conceptually detailed knowledge and understanding of material on the changing importance of boundaries both between different human groups and also between humans and other entities.

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:

- boundaries on a group level, the resurgence of certain types of boundaries eg ethnic identity (Hall, Malkki, Eller on Christian fundamentalism)
- boundaries as relational and situational, dynamic and changing, socially constructed (Barth, Leach)
- boundaries as a product of history
- ethnicity, religion and gender as some of the ways in which boundaries have been drawn (Hall), ways in which these may be changing; women and bullfighting (Pink)
- boundaries as increasingly relevant and important as a response to globalisation, discrimination, access to resources, conflict etc
- physical boundaries transcended by virtual technological advances, who has access to these (Bernal, Boellstorff)
- changing boundaries between animals and humans (Ingold, Cassidy, Robins, Mullins).

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)

January 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
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