



**General Certificate of Education
January 2013**

Anthropology 1111

**ANTH1 Being Human:
Unity and Diversity**

Unit 1

Final

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 20 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.

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.

Total: 70 marks

0 1

Explain what is meant by 'hierarchy' **and** illustrate your explanation with an example, **apart from** 'alpha' males among chimpanzees (**Item A**). (4 marks)

Two marks for a satisfactory explanation or definition such as:

- an organised social system in which groups are ranked
- vertical social differentiation
- groups and individuals being seen as 'above' or 'below' other groups and individuals.

One mark for a partially satisfactory explanation or definition, eg power differences or inequality.

Two marks for a satisfactorily explained example such as:

- British class divisions based on wealth and property
- clan and lineage hierarchy, eg Nuer (Evans-Pritchard)
- age hierarchies, eg the Kayapo
- gender hierarchies, eg the Masai.

One mark for a partially explained example, eg age hierarchies.

Note: **not** 'alpha' males among chimps.

0 2

Identify and briefly explain **two** reasons why some people believe in witchcraft. (6 marks)

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

- to explain misfortune
- to explain aspects of the world that cannot be explained by science
- to help overcome social tension
- to fit into their society or culture.

Two marks for each satisfactory explanation, such as:

- to explain misfortune: the way witchcraft is used to explain why bad things happen in the context of a culture
- to explain aspects of the world that cannot be explained by science: pagans in the West who believe science cannot explain the experience of the Otherworld (Greenwood)
- to help overcome social tension: the way witchcraft is used among the Azande to resolve problems between different families or within families
- to fit into their society or culture: Evans-Pritchard found himself practising witchcraft because it seemed to make sense in the context of the culture.

One mark for a partially satisfactory explanation, eg some development without providing an ethnographic example, eg in some cultures witchcraft is used to explain why some people become ill.

0 3

Examine **two or more** ways in which humans use the natural environment, such as animals and plants, as part of their classification systems. *(10 marks)*

0 No relevant points.

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

Lower in the band, there may be one or two insubstantial points about the human use of the environment or about classification. There will be minimal or no interpretation, application, analysis and evaluation.

Higher in the band, answers will present one or two insubstantial points about a way in which humans use the natural environment as part of their classification systems. Alternatively, more substantial accounts of how humans use the natural environment, at a tangent to the question, may be offered. There will be very limited interpretation, application, analysis and evaluation.

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 humans use the natural environment as part of their classification systems will be presented and some limited description will be offered, for example, what animals can or cannot be eaten, with no specific example from a culture, though interpretation, application, analysis and evaluation are likely to be very limited.

Higher in the band, material on two or more ways in which the natural environment is used as part of classification systems will be presented and some explanation offered, for example, how animals are classified as taboo, illustrated by an example from at least one culture. 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.

8-10 Answers in this band will show sound, conceptually informed knowledge and understanding of material on two or more ways humans use the natural environment in their classification systems. The material 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:

- animals/plants as part of classification systems (Douglas, Leach)
- food classification (Lévi-Strauss, Douglas)
- using totems as symbols to differentiate between different groups of people (Durkheim & Mauss)
- the way space and territory are used to mark off 'them' and 'us', eg Kayapo classifying their land as distinct from that of the Brazilians

- classifying aspects of the environment as sacred; those areas which can be developed and those that must remain untouched (eg the Dongria resisting attempts of mining companies to mine the sacred mountain)
- the way the environment may affect linguistic classification (Sapir-Whorf)
- distinctions between 'wild' and 'artificial' (eg National Parks).

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, in particular the fact that the concepts themselves are problematic
- 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

Analyse **two or more** ways in which humans and apes are similar in their social relations, **apart from** hierarchies and alliances (**Item A**). (10 marks)

0 No relevant points.

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

Lower in the band, there may be one or two insubstantial points about humans and apes, but these will be ineffectively used. There will be minimal or no interpretation, application, analysis and evaluation.

Higher in the band, answers will present one or two insubstantial points about the ways in which humans and apes are similar in their social relations. There will be very limited interpretation, application, analysis and evaluation.

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 possible ways in which humans and apes are similar in their social relations will be presented, for example, they both look after their young, but without any particular examples. Some reasonable knowledge and understanding will be shown, though interpretation, application, analysis and evaluation are likely to be limited.

Higher in the band, material on two or more ways in which apes and humans are similar in their social relations will be presented and some explanation offered, for example the fact that both use communication as a form of bonding. This will be explained in relation to one or more specific contexts or examples. 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.

8-10 Answers in this band will show sound, conceptually informed knowledge and understanding of two or more ways in which humans and apes are similar in their social relations, apart from hierarchies and alliances. The material 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 analyse a more limited range of material.

Higher in the band, answers may be more detailed and complete with a wider range of material. They 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:

- use of contrasting material from different types of apes, showing variation in social relations eg chimps and bonobos
- gender inequality
- socialisation of the young
- organisation of economic activity
- conflicts between different groups and use of violence
- communication as a form of bonding.

Note: not hierarchies or alliances.

The following may be included to demonstrate interpretation, application, analysis and evaluation:

- use of Item A
- cross-species comparison
- 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
- awareness of relevant theoretical perspectives: functionalism; Marxism;
feminism; interpretivism; postmodernism.

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

0 5

Examine the role of gift exchange and reciprocity in human society.

(20 marks)

0 No relevant points.

1-7 Answers in this band will show limited or no 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 with little understanding of relevant issues.

Higher in the band, answers will show limited knowledge, for example two or three insubstantial points about gift exchange in human society. 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 will show limited interpretation, application, analysis and/or evaluation.

Lower in the band, this may be confined to a competent if basic account of, for example, the role of gift exchange as obligation in human society, with either no example or an undeveloped one. 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 examine the role of gift exchange and reciprocity in human society in more depth, for example, discussion of gift exchange as a way of forming alliances, with a particular example. Material will be accurate, though its relevance may not always be made explicit. There may be some limited analysis and/or evaluation. 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 anthropological material on the role of gift exchange and reciprocity in human society. 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 may examine a more limited range of material.

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

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

- gift exchange as part of social relations and having social implications (Mauss)
- gifts as a way of building alliances between individuals and/or groups (eg the exchange of gifts between courting couples amongst the Na or cattle as a dowry amongst the Masai)
- the issue of obligation
- ethnographic examples (eg the Kula of Melanesia or Potlach in North America)
- different kinds of reciprocity, eg negative (Sahlins)
- gift exchange as a form of distribution

- gift exchange contrasted with commodity exchange in a monetary economy
- what can become a gift and object of exchange; objects, services (eg the film *Onka's Big Moka*)
- rules that govern the giving of gifts.

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

- an argued position concerning whether gift exchange and reciprocity is universal
- an argued position concerning whether monetary exchange can be compared to other forms of reciprocity
- 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 made
- awareness of the relevant key debates in anthropology: eg biological vs cultural explanations; unity vs diversity; agency vs structure
- awareness of relevant theoretical perspectives: functionalism; Marxism; feminism; interpretivism; postmodernism.

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

0 6

Using material from **Item B** and elsewhere, assess the extent to which the body is a cultural creation rather than a biological creation. (20 marks)

0 No relevant points.

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

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

Higher in the band, answers will show limited, undeveloped, generalised knowledge on the body, for example two or three insubstantial points about the body as either a cultural or biological creation. Interpretation of material may be simplistic or at a tangent to the question.

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

Lower in the band, some potentially relevant material will be presented and a broadly accurate if basic account offered of the ways in which the body may be a biological and/or cultural creation, for example, body modification with no specific example or a very partially developed one. Interpretation and application to the demands of the question may remain implicit.

Higher in the band, knowledge and understanding of material will be broader and/or deeper, for example, discussion of the body in the context of a specific example, and may make limited use of Item B. Material will be accurately interpreted but its relevance may not always be made explicit. There will be some limited explicit analysis and/or evaluation.

16-20 In this band, analysis and evaluation will be explicit and relevant, and answers will show sound, conceptually detailed knowledge and understanding of anthropological material on the way the body could be a biological and/or cultural creation, drawn from Item B and elsewhere. This will be accurately and sensitively interpreted and applied to the demands of the question.

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 distinct conclusion.

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

- knowledge of the effect biological evolution has had on the body (eg bi-pedalism)
- debates about the limitations that biology puts on the body (eg sex differences)
- discussion of the question of 'race'
- concept of 'techniques of the body' (Mauss)
- habitus (Bourdieu)
- modification of the body through diet or training (eg Wacquant's study of boxing)

- use of body decoration or alteration for establishing one's place in society (eg tattoos, circumcision, scarification)
- body as a symbol of society (Douglas)
- studies of Second Life and other computer worlds where the biological body is irrelevant (Boellstorff).
- transhumanism
- organ transplants.

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

- reference to Item B
- any position on the spectrum of the body being mainly a biological creation to the body being mainly a cultural creation
- 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 made
- awareness of the relevant key debates in anthropology: eg biological vs cultural explanations; unity vs diversity; agency vs structure
- awareness of relevant theoretical perspectives: functionalism; Marxism; feminism; interpretivism; postmodernism.

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

ASSESSMENT GRIDS FOR A LEVEL ANTHROPOLOGY UNIT 1 (ANTH1)

				ASSESSMENT OBJECTIVES		
Questions				AO1	AO2	Total
0	1			2	2	4
0	2			2	4	6
0	3			6	4	10
0	4			5	5	10
0	5			12	8	20
0	6			8	12	20
Total				35	35	70