

AS

Anthropology

ANTH1 Being Human: Unity and Diversity
Mark scheme

2110
June 2016

Version 1.0: Final Mark Scheme

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.

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 for this paper: 70 marks

0 1

Explain what is meant by 'witchcraft' **and** illustrate your explanation with an example.

[4 marks]

Two marks for a satisfactory explanation or definition such as:

- conscious or unconscious use of a psychic force to alter the world
- individual ability to create misfortune in spiritual ways.

One mark for a partially satisfactory explanation or definition: psychic force or magic that causes misfortune.

Two marks for a satisfactorily explained example such as:

- modern witches use witchcraft to bring about a change in consciousness (Greenwood)
- the Azande believe that some people unknowingly have a witchcraft substance in the body and that this is used unconsciously to cause harm such as the falling down of the granary.

One mark for a partially explained example such as: the Azande and the granary.

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Identify and briefly explain **two** divisions between people that may lead to inequality.

[6 marks]

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

- male and female/gender, including third gender
- age
- ownership/command of resources
- caste
- skin colour
- ethnicity
- religion.

Two marks for each satisfactory explanation, such as:

- male and female/gender: being born male or female will determine your place in society, eg in the Masai tribe, women are not allowed to own cows or decide who they marry
- age: in some societies the older you are the higher up you are in society, eg the Kayapo give most respect to older men and the younger men have to listen to them
- ownership/command of resources: in Britain, the social class you are born into will affect your life chances, eg if you are born into a family that has a lot of property you will be able to go to a private school and have a better education
- caste: the Hindu caste system means that each individual is born into a particular group of people with a specified occupation as a result of previous karma. A lower caste person will earn less money and have fewer opportunities than a higher caste person such as a Brahmin.

One mark for a partially satisfactory explanation, such as being born into a lower caste will affect your life chances.

0	3
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Examine **two or more** reasons for controlling the body (**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 the body 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 controlling the body. 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 one or more reason(s) for controlling the body will be presented and some explanation offered, for example sport training or dieting. Interpretation and application may not meet the demands of the question. Analysis and/or evaluation will be limited.

Higher in the band, material on two or more reasons for controlling the body will be presented. Knowledge and understanding will be broader and/or deeper, for example dieting in the context of a study such as Anne Becker of Fijian girls. 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 reasons for controlling the body. 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:

- techniques of the body (Mauss)
- concept of habitus (Bourdieu)
- social discipline/control of the body, eg Okely's study of a girls boarding school or Hertz's study of right and left-handedness
- to enhance one's status, eg Wacquant's study of boxing
- socialisation, eg Mauss's studies of squatting amongst soldiers in WWI and table manners
- conforming to social norms, eg Becker's study of Fijian girls
- reinforce power over another group, eg female circumcision
- religious reasons, eg Obeyesekere's study of religious ascetics
- achieve mastery over the body, eg Suspend your Beliefs.

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

- reference to Item A
- an argued position for and/or against, eg arguing that it might appear to be for reasons of socialisation but it could be instead the need to assert power
- critique of any points made
- cross-cultural comparison, eg comparing the role of the media in Fiji with the influence of ritual and cultural beliefs among the Masai
- cross-species comparison, eg how other primates need to control the sexuality of females
- application of concepts, eg habitus
- analysis and unpacking of concepts, eg discussing to what extent the reasons for controlling the body are conscious or the objects of the control aware of what is happening
- awareness of methodological issues, eg difficulties in knowing the reasons for a cultural practice
- application of a range of ethnographic examples, including any that might be the result of students' research, eg a class research project on training, fitness and diet
- awareness of the relevant key debates in anthropology, eg biological vs cultural explanations (the struggle over the female body and reproduction); unity vs diversity (are the reasons the same in all societies?); agency vs structure (to what extent can the individual control their own body?)
- awareness of relevant theoretical perspectives: functionalism (controlling the female body is a way of ensuring the stability of the group); Marxism (controlling the body as part of the class struggle at work); feminism (critique of the way in which male dominated societies control female bodies and the struggle for reproductive rights); interpretivism; postmodernism (Foucault's ideas on the body, such as the work on prisons).

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

0	4
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Analyse **two or more** ways in which the exchange of objects expresses social relations.

[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 the exchange of objects or social relations 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 the exchange of objects and/or social relations. 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 one or more ways in which the exchange of objects expresses social relations will be presented and some explanation offered, for example how the exchange of objects has a role in cementing marriage proposals or future kinship relations. Interpretation and application may not meet the demands of the question. Analysis and/or evaluation will be limited.

Higher in the band, material on two or more ways will be presented. Knowledge and understanding will be broader and/or deeper, for example the answer will be developed in the context of an ethnographic example such as the exchange of objects between two people to show that they are agreeing to a secret visit. 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 two or more kinds of social relations that are expressed by the exchange of objects. 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:

- concepts such as the gift, reciprocity, exchange, commodities, material culture
- exchange of objects: gifts or commodities, non-monetary or monetary
- exchange of gifts between courting couples in the Na to express their relationship as a couple
- gift exchange to build and/or reinforce relations of power between groups, eg the Big Moka or potlatch
- gift exchange to reinforce economic relations, eg the Kula ring
- giving of women as objects to reinforce alliances, eg Masia, Bangladeshi (Every Good Marriage Begins With Tears)
- gifts to create solidarity and bonds between different groups of people, eg the fiesta among the Mixtec
- selling of objects in order to make money (any example from Britain which involves selling a commodity such as the way food is sold).

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

- an argued position for and/or against, eg debate about what kind of social relations are being expressed
- critique of any points made
- cross-cultural comparison, eg contrast between the San/Kung!'s attitude towards gifts and the western concept (Christmas in the Kalahari)
- cross-species comparison, eg the way some animals offer gifts of food in courtship
- application of concepts, eg Mauss's concept of the gift
- analysis and unpacking of concepts, eg awareness that the exchange of objects expresses social relations by creating a sense of obligation
- awareness of methodological issues, eg not understanding the real reasons for the exchange of objects or Malinowski not being fully aware of the meaning behind the Kula Ring and the critique from Weiner about gender
- application of a range of ethnographic examples, including any that might be the result of students' research, eg a study of gift giving at Christmas
- awareness of the relevant key debates in anthropology, eg biological vs cultural explanations; unity vs diversity (differences between small-scale and large-scale capitalist society and the effect on social relations); agency vs structure
- awareness of relevant theoretical perspectives: functionalism (role of gift exchange in creating solidarity); Marxism (the role of commodity exchange as a way of creating alienating relationships); feminism (women used as objects for exchange, eg Masai); interpretivism (focus on the symbolic meaning of the exchange of objects and awareness that an exchange may not always affect the social relations in the same way for different groups); postmodernism.

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

0 5

Examine attitudes towards the environment held by different social groups (Item B).

[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 the environment 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 attitudes towards the environment. 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 attitudes towards the environment, for example of how small-scale societies live in harmony with the environment. Interpretation and application may not meet the demands of the question and analysis and/or evaluation will be limited. The answer may make little use of Item B.

Higher in the band, knowledge and understanding will be broader and/or deeper, for example the answer may explain more than one attitude towards the environment with some idea of why the groups hold these attitudes. The answer will begin to deal with a wider range of ethnographic examples of attitudes towards the environment. 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 Item B.

16–20 Answers in this band will show sound and detailed knowledge and understanding of material on attitudes towards the environment in different social groups. This will be accurately 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. 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:

- ethical attitudes, eg biocentric, anthropocentric
- debate between Rappaport and Harris about whether social groups have a practical or symbolic attitude towards the environment
- environment as sacred, eg animism (Dongria)
- scientific attitudes towards the environment, eg Berglund
- environment as the source of a culture's cosmology
- environment as a place to get needed economic and cultural resources, eg the Kayapo
- knowledge of particular environmental groups in the UK and other western countries, eg Greenpeace
- western pagans and the environment, eg Harvey
- knowledge of ethnographic studies to illustrate contrasts between biocentric and anthropocentric attitudes, eg Kayapo, Dongria, environmentalists in Oregon (Satterfield), national parks in Africa (eg Neumann)
- environment as the basis of cultural beliefs and practices, eg Cruikshank's study of indigenous people in British Columbia and Basso's study of the Apache in New Mexico
- environment as the source of social relations, eg Ortner and her study on gender and nature
- attitudes towards animals, eg Morris
- different ways of gaining food from the environment, eg hunter-gather, pastoral, may lead to different attitudes.

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

- reference to Item B
- an argued position for and/or against, eg whether there is a clear contrast between traditional and modern cultures
- critique of any points made
- cross-cultural comparison, eg contrast between different Amazonian tribes or between western environmental groups and business
- cross-species comparison, eg studies that show chimps seem to show awe in face of natural wonders
- application of concepts, such as culturally constructed, anthropocentric
- analysis and unpacking of concepts, eg questioning whether there is a clear division between anthropocentric social groups and biocentric ones
- awareness of methodological issues, eg problems of uncovering people's actual attitudes compared with what they say they believe
- 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 (do all humans fundamentally have an anthropocentric attitude or does it depend on the culture, and what aspects of the culture?); agency vs structure
- awareness of relevant theoretical perspectives: functionalism; Marxism (role of capitalism is creating an anthropocentric attitude and practice); feminism (debate about whether women are somehow closer to nature); interpretivism; postmodernism.

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

0 6

‘Culture is the key to understanding what it means to be human.’

Using material from **Item A** and elsewhere, assess this view.**[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 A, with little understanding of relevant issues.**Higher in the band**, answers will show limited, undeveloped, generalised knowledge, for example with two or three insubstantial points about culture. Interpretation of material may be simplistic or at a tangent to the question.**8–15** Answers in this band will show reasonable knowledge and understanding and show reasonable interpretation, application, analysis and/or evaluation.**Lower in the band**, this may be confined to a competent, if basic account of culture and what it means to be human for example, the role of language or art as distinctly human. 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 some discussion of what culture is or an awareness that there is also a biological side of being human. The answer may make some use of Item A.**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 culture and what it means to be human. 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 greater development of the biological aspect of what it means to be human and/or a range of ethnographic examples to illustrate the role of culture. However, this will be partial and/or one-sided. The answer will make some use of Item A.**16–20** Answers in this band will show sound and detailed knowledge and understanding of material on culture and what it means to be human drawn from Item A and elsewhere. This will be accurately interpreted and applied to the demands of the question. Students will show the ability to organise the 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. Answers will show some organisation but the conclusion may be less developed or partially supported by the body of the essay.**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. Answers will show a clear rationale in the organisation of material leading to a distinct conclusion.

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

- definitions of culture/cultural evolution
- knowledge of key aspects of cultural evolution, eg symbols, cooking, language
- definitions of biological evolution
- knowledge of how biological evolution has influenced what it means to be human, eg our brain size, bi-pedalism
- knowledge of how culture has a major role to play on how we deal with our physical bodies, eg Becker's study of Fiji, Kayapo and Suri lip plates, circumcision among the Masai
- knowledge of how culture affects the way we think and communicate, eg studies of witchcraft contrasted with scientific thinking
- knowledge of how culture affects social relations, eg differences in how women are treated
- knowledge of how religion as a cultural practice influences what it means to be human.

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

- reference to Item A
- an argued position for and/or against, eg arguing that culture is not the only factor but works together with biological evolution
- critique of any points made
- cross-cultural comparison, eg Na and Masai on gender relations
- cross-species comparison, eg how humans have evolved differently with features such as language
- application of concepts, such as classification, symbolic thinking, natural selection
- analysis and unpacking of concepts, eg discussion of what language actually is and how it differs from communicating
- awareness of methodological issues, eg how difficult it is to know exactly what is cultural and what is biological, the use of cross-cultural comparison as a method of finding out what might be universal and therefore not fully cultural
- 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; agency vs structure
- awareness of relevant theoretical perspectives: functionalism (view that human culture is based on what is functional for the group and therefore this is what it means to be human); Marxism; feminism (male-domination coming from culture rather than biology); interpretivism; postmodernism.

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

ASSESSMENT GRIDS FOR A-LEVEL ANTHROPOLOGY UNIT 1 (ANTH1)

Examination Series: June 2016

			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

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