



# **General Certificate of Education Specimen Paper**

## **Anthropology**

**ANTH2      Becoming a Person:  
Processes, Practices and  
Consequences**

### **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 candidates' 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 candidates' 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 candidates' 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 candidates 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. Candidates 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 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 candidates' 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 20 mark questions:

**In the 1 – 7 band**, candidates' 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**, candidates' 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**, candidates' 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**, candidates' 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**, candidates' 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**, candidates' 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**

<b>0</b>	<b>1</b>
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Explain what is meant by a 'totem' and illustrate your explanation with an example.  
*(4 marks)*

**Two** marks for a satisfactory explanation or definition such as: a sacred symbol, animal or plant which can represent a specific part of society or an object that has special meaning that relates to the wider social group.

**One** mark for a partially satisfactory explanation or definition.

**Two** marks for a satisfactory example such as an object:

- depicting animal and ancestral characters from folk tales, eg Northwest American Indian totem poles
- that is a symbolic representation of a group, eg flags (Lévi-Strauss, Evans-Pritchard)
- used to mark social status or a public statement of a person's position (Anderson)
- that represents animals or plants that relate to aspects of a culture, eg totems of the Algonquin in Quebec, which refer to the bear, fish and thunder.

**One** mark for a partially explained example.

<b>0</b>	<b>2</b>
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Identify and briefly explain **one** similarity and **one** difference between humans and cyborgs (**Item A**).  
*(6 marks)*

**One** mark for **one** appropriate similarity suggested, such as both humans and cyborgs:

- have socially constructed cultural traits
- are evolving and changing
- have their own set of norms and preconceptions that reflect specific cultural values

**Two** marks for a satisfactory development, such as both:

- humans and cyborgs have socially constructed cultural traits: for example almost all cyborgs have a definite gender and sex, reflecting the human need for oppositional definition/reflecting the culture in which they are created
- are evolving and changing: technological advances are enabling more sophisticated and advanced cyborgs, eg artificial intelligence, cloning.
- have their own set of norms and preconceptions that reflect specific cultural values: eg the way we may value individual autonomy or particular boundaries for example in relation to ethnicity.

**One** mark for a partially satisfactory explanation.

**One** mark for **one** appropriate difference suggested, such as cyborgs:

- are a fusion of human and machine
- have no 'natural' free will or morality
- may have capabilities that go above and beyond humans.

**Two** marks for a satisfactory development, such as cyborgs:

- are a fusion of human and machine: cyborgs may appear to look mechanical, for example avatars, whose existence is based purely on virtual technological design, unlike humans
- have no 'natural' free will or morality: despite fictional cyborgs with apparent free will, artificial intelligence remains in its infancy, particularly regarding emotions and the way they appear to affect human behaviour, unlike humans who possess free will and morality
- may have capabilities that go above and beyond humans, eg inhuman capacity for knowledge/memory, strength and speed in fictional accounts/avatars.

**One** mark for a partially satisfactory explanation.

0	3
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Examine some of the ways in which gender is socially constructed in different societies. (10 marks)
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**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 gender in general, but these are likely to lack focus on the issue of gender as a social construct. There will be no interpretation, application, analysis and evaluation.

**Higher in the band**, answers will present one or two insubstantial points about gender, but their relationship to the different ways in which gender is socially constructed will be very limited. Alternatively, more substantial accounts of gender patterns in general, 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 aspects of gender as a social construct 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 one or more different ways in which gender is socially constructed 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. Candidates may begin to offer some analysis and/or evaluation, for example explaining differences and similarities between different socially constructed gender patterns.

**8-10** Answers in this band will show sound, conceptually informed, knowledge and understanding of anthropological material on the ways in which gender is socially constructed in different cultures. This will be accurately and sensitively interpreted and applied to the demands of the question. Candidates will demonstrate 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 feature:**

- a distinction between sex and gender as a social construct
- understanding the processes of becoming gendered
- patterns of patriarchal gender relationships, in the West and beyond, discrimination against women, their powerlessness and/or forms of resistance
- examples which demonstrate more complex gender patterns, eg the Saloio district where men officially hold power yet in reality it is the women who are more politically powerful (Riegelhaupt)
- women who have an equal economic function yet have less political power and status, eg the Munduruçu (Murphy and Murphy)
- women perceived as limited to the 'private sphere' while men occupy the public sphere
- the role of rituals in reinforcing patriarchal ideology (Lincoln)
- critical anthropological views on the lack of recognition of gender within anthropology in early ethnographic work
- change, eg women and bullfighting (Pink), alternative identity via information technology, feminism and egalitarianism.

Candidates 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 candidates' 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.



0	4
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Examine the concept of the 'person' in different societies ( <b>Item A</b> ). (20 marks)
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**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**, this may be one or two very insubstantial points about personhood in general, or material ineffectually recycled from Item A, with little understanding of relevant issues.

**Higher in the band**, answers will show limited, undeveloped anthropological knowledge, for example two or three insubstantial points about the development of personhood. 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 identity. 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 concepts of personhood. 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 development of personhood and may make limited use of Item A, for example to discuss different conceptions of personhood. Material will be accurate, though its relevance may not always be made explicit. There may be some limited analysis and/or evaluation, for example, similarities and differences between concepts of personhood. However this is **not** a requirement to reach the top band.

**16-20** In this band, answers will show sound, conceptually detailed knowledge and understanding of anthropological material on personhood in different societies, drawn from Item A and elsewhere. This will be accurately and sensitively interpreted and applied to the demands of the question. The candidate 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.

**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:**

- an awareness of the different processes involved with developing personhood in different cultures, personhood as a social construct, eg Morris
- similarities and differences between different concepts of personhood
- philosophical concepts of personhood development, eg Mauss, naming, Cartesian Dualism, egocentric, materialistic, rational, detached
- sociocentric concepts of personhood; eg as may be found in caste societies practising endogamy, eg Dumont
- African concepts of personhood; anthropomorphism, spiritual mediums, eg Morris, Lambeck & Strathern
- relational concepts of personhood, eg Melanesia, Strathern, 'dividuals'
- negating/transcending 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

Candidates 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 candidates' 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.

## Section B

**Total for this section: 30 marks**

<b>0</b>	<b>5</b>	Assess the role of rituals in marking changes in a person's social position throughout life. <span style="float: right;"><i>(30 marks)</i></span>
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### AO1: Knowledge and Understanding

**AO1**

**(12 marks)**

**0** No relevant points.

**1-4** Answers in this band will show limited anthropological knowledge and understanding.

**Lower in the band**, there may 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 anthropological knowledge, for example two or three insubstantial points about how rituals mark changes in a person's social position throughout life.

**5-9** Answers in this band will show reasonable anthropological 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 the ways in which rituals mark important life stage events.

**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 rituals mark changes in a person's social position in two or more cultures, for example.

**10-12** Answers in this band will show sound, conceptually detailed anthropological knowledge and understanding of anthropological interpretations on the ways in which rituals mark changes in a person's social position.

**Lower in the band**, answers will show a 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 be present:

- definition/s of rituals, types of rituals, eg rites of passage as a sub-set of 'ritual'
- an awareness of a range of rituals and initiation rites that mark important stages in a person's position, from pregnancy through to death and the after life, for example, birth, childhood, adolescence, adulthood, marriage (Hendry)
- three stages in rituals, separation, liminality, reintegration (van Gennep)
- Ndembu, 'communitas' (Turner)
- rituals as performance, public, religious

- the body as a symbol in rituals
- the significance of different symbols in rituals, eg clothing at funerals
- views on the role of rituals, to mark change, ideological, succession of values from one generation to the next, age set (Whitehouse)
- gender and rituals (Lincoln, Richards)
- examples of rituals experienced/researched by the candidate (eg wedding, funeral, piercing) applied to the question
- alternative views on rituals to disrupt or destabilise, or views on the place of violence in ritual (Bloch).

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

**Note: see General Mark Scheme for AO2 marks**

0 6

'Social groups draw boundaries between themselves and others to reinforce their own identities'.

Assess this view.

(30 marks)

### AO1: Knowledge and Understanding

AO1

(12 marks)

0 No relevant points.

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

**Lower in the band**, there may be one or two very insubstantial points about boundaries or identity in general, with little understanding of relevant issues.

**Higher in the band**, answers will show limited, undeveloped anthropological knowledge, for example two or three insubstantial points about boundaries between groups.

5-9 Answers in this band will show reasonable anthropological 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 ways in which boundaries may reinforce identity.

**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 social groups draw boundaries between themselves and others to reinforce their own identities.

10-12 Answers in this band will show sound conceptually detailed anthropological knowledge and understanding of material on the ways in which social groups draw boundaries between themselves and others to reinforce their own identities.

**Lower in the band**, answers will show a somewhat 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 be present:

- boundaries as fluid and dynamic in relation to identity
- an understanding of boundaries as territorial and/or social
- boundaries as imposed, ascribed to varying degrees, eg caste
- the ideological role of boundaries, nationalism, political boundaries, eg Gellner
- boundaries as relational and situational, socially constructed (Barth, Leach)

- recent examples of the resurgence of boundaries between individuals and/or groups in relation to ethnic conflict, eg Rwanda, Malkki, the former Yugoslavia, Northern Ireland
- boundary formation as a result of history, access to resources, as a response to globalisation
- changing boundaries, eg in relation to gender, feminism, eg Pink women and bullfighting
- perspectives on the role of boundaries
- examples of boundaries found on the small scale, eg fences, work places, classrooms.

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

**Note: 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. Candidates 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.

Candidates 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 candidates' own research
- critique of any other 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.



## ASSESSMENT GRIDS FOR A LEVEL ANTHROPOLOGY UNIT 2 (ANTH2)

### 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
<b>Total</b>				23	17	40

### Section B

				ASSESSMENT OBJECTIVES		
Questions				AO1	AO2	Total
0	5			12	18	30
OR						
0	6			12	18	30
<b>Total</b>				12	18	30

<b>Paper Total</b>	<b>35</b>	<b>35</b>	<b>70</b>
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#### Explanatory Note:

- 1 In this specification, for all questions except 30-mark questions, examiners use integrated mark schemes which enable AO1 and AO2 to be marked holistically.
- 2 For the 30-mark questions, examiners use the AO1 question-specific mark scheme to award AO1 marks and the AO2 general mark scheme to award the AO2 marks.

In this unit – **ANTH2** – examiners should follow the instructions in point 1 above for questions 01, 02, 03 and 04, and follow the instructions in point 2 above for questions 05 and 06.