



# **MARKSCHEME**

**November 2013**

## **SOCIAL AND CULTURAL ANTHROPOLOGY**

**Higher Level**

**Paper 1**

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**1. Describe the different views of Welsh and English people on the extermination of badgers. [6 marks]**

This question calls for a primarily descriptive response. Candidates should be able to recognize that views on the extermination of badgers is a complex topic and not dependent on any single factor such as ethnic or linguistic identity.

The Welsh authorities have called for the extermination of badgers in Wales in order to stop the spread of Bovine Tuberculosis (bTB). bTB infected cattle must be slaughtered, causing distress to the farming community. Badgers, wild animals that share territory with domestic cattle, are understood to transmit bTB, although the evidence is not conclusive. Furthermore, many people in the UK feel affectionate towards badgers, in part because of their positive portrayal in children’s literature. A badger is also used as a symbol for a Wildlife Trust, and badgers attract tourists.

The farmers most vulnerable to bTB are predominantly locally-born Welsh, although the area is also home to many English who have settled there, some of whom also farm. There are tensions between the Welsh and English people.

At first glance it might appear that Welsh people are pro-extermination and English people are anti-. It was, after all, the Welsh authorities who called for the extermination and the largely Welsh farmers are most likely to benefit. For the English who have moved into the area, badgers are a powerful symbol of their rural dream, and exterminating them is insensitive and unenlightened.

However, there are Welsh townspeople who do not support the extermination but still understand the arguments for it, and Welsh farmers who are against the extermination but do not want to cause further tension in the community by voicing their opinions in public. Some English people who are trying to integrate also avoid discussing the issue in public.

The extermination of badgers is an issue that appears to divide communities, with people either for or against. This is commonly, although incorrectly, superimposed onto another clear divide in communities, that of being Welsh or English.

<b>Marks</b>	<b>Level descriptor</b>
0	The work does not reach a standard described by the descriptors below.
1–2	There is an attempt to organize the response and identify relevant points or examples, but the response relies too heavily on quotations from the text <i>and/or</i> limited generalizations are offered.
3–4	The response is organized, identifies and explains some relevant points or examples, and offers generalizations.
5–6	The response is organized, identifies and explains detailed relevant points or examples, and links them to generalizations, demonstrating good anthropological understanding.

**2. Using theoretical perspectives, analyse the role of language in the construction of identity in West Wales. [6 marks]**

This question calls for a more analytical approach. Good candidates should be able to identify that language is one amongst a number of factors contributing to identity construction in West Wales, others including ethnicity (English or Welsh) and residence (urban or rural).

Caplan states that the Welsh language is the most important manifestation of local culture in West Wales. Knowledge and use of the Welsh language gives a strong indication of Welsh identity, particularly in a community affected by a large influx of English people who are not native Welsh speakers. Use of Welsh is a convenient – although not necessarily accurate – test of a person’s likely origins, and is a way of singling out and alienating English settlers not willing to learn the language.

The recent resurgence of Welsh language, supported by the partly autonomous Welsh authority, emphasizes a self-conscious effort to link language with a distinct Welsh identity. Welsh television programmes and radio stations are supported, road signs are in Welsh and all children must learn Welsh in school. One further effect of this would be creating a sense of Welsh identity amongst the children of English settlers.

While there are English settlers who do not speak Welsh, some have made the effort to learn the language and this valuing of Welsh is understood by these English as a way of helping them to integrate with the local community. In a sense their identity becomes more Welsh and less English through the adoption of the Welsh language.

Candidates should identify themes of social reproduction, agency, culture and meaning in their responses, as well as ideas relating to syllabus themes 2.1 (Individuals, groups and society); 2.2 (Societies and cultures in contact) and 2.6 (Systems of knowledge).

Candidates could use agency-centred, structure-centred, cohesion-centred, conflict-centred, and/or even idealist theoretical approaches, as well as references to theorists who study identity, in order to frame their analysis.

<b>Marks</b>	<b>Level descriptor</b>
0	The work does not reach a standard described by the descriptors below.
1–2	The response is mainly descriptive and relies on quotations, but may demonstrate limited understanding of relevant anthropological issues and concepts.
3–4	The response demonstrates some understanding of relevant anthropological issues and concepts or theory, <i>or</i> the response recognizes the viewpoint of the anthropologist, <i>but</i> not all of these.
5–6	The response demonstrates a critical understanding of relevant anthropological issues, concepts and theory, and recognizes the viewpoint of the anthropologist.

3. **Compare and contrast the way in which the badger is the focus of conflict in West Wales, with the role played by an object *or* symbol, in *one* society that you have studied.** **[8 marks]**

Candidates may choose any social group in order to develop a comparison. The question requires candidates to demonstrate an understanding of how an object or symbol is used by different groups of people within a society. A direct comparison might compare variant understandings of such an object or symbol within a conflict situation, alternative responses might focus on the way an object or symbol is used to foster a sense of unity.

<b>Marks</b>	<b>Level descriptor</b>
0	The work does not reach a standard described by the descriptors below.
1–2	Comparative ethnography is presented in limited detail and its relevance is only partly established. It is not identified in terms of place, author or historical context. The response may not be structured as a comparison.
3–4	Comparative ethnography is presented in limited detail but its relevance is established. The comparative ethnography is identified in terms of place, author and historical context, <i>or</i> the response is clearly structured as a comparison.
5–6	Comparative ethnography is presented and its relevance is successfully established. The comparative ethnography is identified in terms of place, author and historical context, <i>and</i> the response is clearly structured as a comparison. Either similarities <i>or</i> differences are discussed in detail, <i>but</i> not both.
7–8	Comparative ethnography is presented and its relevance is successfully established. The comparative ethnography is identified in terms of place, author and historical context, <i>and</i> the response is clearly structured as a comparison. Similarities <i>and</i> differences are discussed in detail. The response demonstrates good anthropological understanding.

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