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**SOCIAL AND CULTURAL ANTHROPOLOGY
HIGHER LEVEL
PAPER 1**

Wednesday 20 November 2013 (afternoon)

1 hour

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Read the passage carefully and then answer all the questions.
- The maximum mark for this examination paper is *[20 marks]*.

Texts in this examination paper have been edited: word additions or explanations are shown in square brackets []; substantive deletions of text are indicated by ellipses in square brackets [...]; minor changes are not indicated.

*Extract adapted from Caplan, P. April 2010, “Death on the Farm”. **Anthropology Today** 26: 2, pages 14–18.*

Badgers are one of the larger mammals found in the wild in the United Kingdom. They are social animals who live in large burrows. They have achieved a curious status in popular perception, thanks to the classic British children’s novel *Wind in the Willows*, in which the Badger, represented as a wise character, plays a major role. One Wildlife Trust in Wales* uses a badger’s head as its symbol, some tourists come to the area specifically for “badger-viewings”, and badgers are currently a protected species. Such enthusiasm on the part of some contrasts with the illegal and violent killing of badgers in some rural areas of West Wales.

Badgers are carriers of Bovine Tuberculosis (bTB), a disease which affects cattle. If cows are found to have bTB they have to be slaughtered, with a devastating effect on farming communities. Badgers share fields and pastures with cattle and have been held responsible for bTB transmission. As a result, the Welsh authorities have called for the extermination of badgers in West Wales.

Here the issues are complex. In West Wales, the overall proportion of native Welsh speakers has diminished over the last generation with the arrival of large numbers of English people who have moved into the area. Some of the English have set up small farms and communities. Relations between locally-born Welsh and recently-arrived English have sometimes been tense, as the former argue that the latter have pushed up the price of housing, while also diluting the local culture and its most important expression, the Welsh language. Partly in response, the Welsh language has been officially sponsored and revitalized: there are now Welsh language television programmes and radio stations, road signs use Welsh, and all children learn Welsh in school.

Responses to the call for the extermination of badgers pertain not only to identity as farmer or non-farmer, but also to identity as English or Welsh. For example, a Welsh townswoman said that, while she did not like the idea of exterminating the badgers, she understood why many farmers were in favour. Similarly, some Welsh-speaking farmers who expressed opposition to exterminating badgers felt that joining a campaign to keep the badgers alive might be understood as failing to support neighbours who had lost cattle and were unwilling to criticize publicly the extermination of badgers. The same situation applied to some English people who were long-time residents of the area, especially those who had learnt Welsh and saw themselves as part of the local community.

30 Both sides of this debate use scientific arguments to support their position. Studies have been carried out on the extermination of animals conducted in other countries, but the evidence from these is not conclusive, and they are often cited by both sides. In other words, the use of scientific evidence is highly selective. But emotional arguments are equally important. Those supporting the extermination are concerned about the devastation that bTB causes to farming families.

35 For those who oppose the extermination of badgers, it is primarily the badgers who are the subject of emotional responses, even where these are tempered by recognition of the suffering of farmers. Paradoxically, each side accuses the other of using emotional arguments, while claiming that its own position is based on science, not emotion.

40 Badgers thus sit at a fault line in world views. For those who wish to put nature, the environment and sustainable farming first, and for English people who came to live in West Wales with “a dream”, badgers are its most powerful symbol, and killing them is symbolic of a lack of care for the environment. For those who see their farming livelihoods threatened, and thus their communities and culture, killing badgers is seen to be the only way out. Those who oppose the extermination of badgers are labelled as finding wildlife more important than people and not

45 understanding the situation. The opposing positions are made worse by the frequent perception that it is primarily the “Welsh” who support the extermination of badgers and the “English” who do not.

‘Death on the Farm: Culling badgers in North Pembrokeshire’, Pat Caplan,
Anthropology Today, 25 March 2010. © RAI 2010

* Wales (adjective: Welsh): one of the four countries (Scotland, England, Northern Ireland and Wales) of the United Kingdom. Welsh identity has undergone a resurgence in recent decades with the promotion of the Welsh language and increased political autonomy.

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

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

 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]*
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