

A-LEVEL **ANTHROPOLOGY**

ANTH1/Unit 1 Being Human: Unity and Diversity
Mark scheme

1111
June 2014

Version: 1.0 Final

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: 70 marks**0 1**

Explain what is meant by 'biocentric' **and** illustrate your explanation with an example (**Item A**, line 7). (4 marks)

Two marks for a satisfactory explanation or definition such as:

- an attitude or ethical stance which believes that humans are no more important than any other species
- the view that nature or natural things have value in and of themselves.

One mark for a partially satisfactory explanation or definition, such as:

- living in harmony with nature.

Two marks for a satisfactorily explained example such as:

- the Dongria's belief that the mountain they live on is sacred and therefore must be respected and protected regardless of the cost to themselves
- conservationists look upon other species as having value and strive to protect those species even if they have no benefit to humans, eg campaign to protect the northern spotted owl in Oregon (Satterfield)
- deep ecologists such as Earth First believe that humans have no special status among species.

One mark for a partially explained example, such as Dongria believing the mountain is sacred.

0 2

Identify and briefly explain **two** reasons why humans modify the body, **apart from** the reason given in **Item B**. (6 marks)

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

- express their identity as part of a subculture
- conform to the norms and values of society
- express religious or political beliefs
- gain status within society or social/economic group.

Two marks for each satisfactory explanation, such as:

- express identity as part of a subculture: piercings and suspension from hooks (Clifford-Jaeger's Suspend Your Beliefs)
- conform to norms and values of society: dieting to conform to media image (Becker's study of Fiji)
- express religious or political beliefs: tattoos that represent these beliefs such as a cross or a swastika
- gain status within society or social group: training in a sport or a gym in order to develop muscles (Wacquant's study of boxing).

One mark for a partially satisfactory explanation, such as piercings with no explanation of how piercings express identity as part of a subculture.

0	3
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Examine **two or more** effects of gift exchange on social relations.

(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 gift exchange. 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 effects of gift exchange. 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 effect of gift exchange for social relations will be presented and some limited description will be offered, for example, that gift exchange helps cement social ties, though interpretation, application, analysis and evaluation are likely to be very limited.

Higher in the band, material on two or more effects of gift exchange for social relations will be presented and some explanation offered, for example an ethnographic example to show how gift exchange leads to increased social ties. 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 and detailed knowledge and understanding of material on two or more effects of gift exchange for social relations. 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. 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 more relevant and explicit.

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

- gift exchange increases social ties between individuals and/or social

groups eg Kula Ring

- gift exchange increases the power or status of a leader or social group, eg moka, potlatch, kula
- gift exchange improves kinship relations eg cattle given as part of Masai dowry
- gift exchange cements marriage and courtship eg Na courtship
- concept of ‘the gift’ (Mauss)
- reciprocity: generalised, balanced and negative.

Students may show interpretation, application, analysis and evaluation by reference to issues such as:

- cross-cultural comparison
- analysis and ‘unpacking’ of concepts, eg problems of defining a ‘gift’
- awareness of methodological issues, eg etic vs emic understanding of gift exchange
- 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 (the need for gift exchange as a possible biological imperative which enhances survival or gift exchange as having no biological benefits); unity vs diversity (highlighting common aspects of gift exchange in a number of societies or stressing the differences); agency vs structure (awareness of how a mode of gift exchange may be imposed on individuals or showing how individuals may adapt/change the way gifts are given, thus causing the effects to change)
- awareness of relevant theoretical perspectives, eg functionalism (gift exchange maintains and enforces social solidarity); Marxism (gift exchange enhances the power of certain individuals); feminism (gift exchange as enhancing the power of males over females); interpretivism (gift exchange may have different meanings for different groups or individuals in the same society); postmodernism (the way gift exchange is changing and losing its connection with particular social structures).

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

0	4	Analyse two or more reasons why some social groups use magic. <i>(10 marks)</i>
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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 magic, 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 use of magic. 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 reasons why some social groups use magic will be presented, for example, means to obtain good fortune, but without any particular examples. Some students may refer to the use of witchcraft as a way of causing misfortune, though there may be some lack of focus on witchcraft as a form of magic. 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 reasons why some social groups use magic will be presented and some explanation offered, for example reference to how Trobriand Islanders use magic as a way of ensuring safety on the fishing expeditions. Witchcraft examples will be explicitly related to witchcraft as a form of magic, for example, pagan witchcraft rituals or the use of oracles in detecting witchcraft. 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 and detailed knowledge and understanding of two or more reasons why some social groups use magic. 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. 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 more relevant and explicit.

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

- definition of magic: the conscious, intentional use of supernatural or psychic powers to achieve an outcome
- as a way of controlling the world eg voodoo (MacCarthy)
- for finding out information eg oracles among the Azande
- as a way of ensuring positive outcomes eg the Trobriand Islanders (Malinowski)
- as symbolic, providing meaning in perplexing situations (Tambiah)
- as a way of bringing people together, easing tension and anxiety (Malinowski, Evans-Pritchard and the Azande)
- as a way of establishing hierarchy eg witches' covens (Greenwood)
- to transform consciousness eg wicca.

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

- cross-cultural comparison, eg contrast between western paganism and traditional uses of magic
- analysis and 'unpacking' of concepts, eg different kinds of magic
- awareness of methodological issues, eg the problem of understanding what magic may mean to the participants
- 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, eg critique of the view that people use magic to get an actual outcome
- awareness of the relevant key debates in anthropology:
eg biological vs cultural explanations (the way in which humans have developed practices that have symbolic rather than practical value);
unity vs diversity (what uses are the same in a variety of cultures);
agency vs structure (the way in which individuals may have a different use for magic than that prescribed by the society)
- awareness of relevant theoretical perspectives: functionalism (magic as maintaining social cohesion; Marxism (magic as used by dominant elites to ensure the outcome they want); feminism (magic used by women as a way of enhancing their power); interpretivism (different meanings for the uses of magic); postmodernism (the way magic has been used by western paganism in very different ways from the traditional uses or the way magic is used alongside science).

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

0 5

Examine the ways in which studies of the great apes can help anthropologists to understand what it means to be human (**Item B**). (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 studies of the great apes. 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 the ways in which studies of the great apes can help anthropologists understand what it means to be human, for example comparison of apes and humans but lack of focus on the uses of studies. 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 ways in which studies of the great apes can help anthropologists understand what it means to be human in more depth, for example discussion of studies of social relations among apes, with explicit reference to what these studies tell us about possible human behaviour. 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 and detailed knowledge and understanding of material on the ways in which studies of the great apes can help anthropologists understand what it means to be human. 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 more relevant and explicit.

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

- explanation of the relationship between humans and the great apes, eg how humans have evolved from apes
- significance of the comparison between humans and chimps and bonobos, eg that humans have characteristics of both
- specific reference to studies of the great ape (Goodall) which show characteristics which are similar to humans
- social organization: studies of apes show how primates are social creatures and only survive by co-operating in social groups
- relations between the sexes: studies show the complex nature of relations between the sexes and the role of the alpha male
- intelligence and development of the mind: studies of the great apes show the significance of problem-solving in the development of human beings, eg in the invention of tools
- kinship: studies of the great apes show the importance of family, especially in the rearing of children
- relationship with the environment, eg studies show that apes transform their environment through the use of basic tools
- the body: how humans evolved their body from the ape body structure
- beliefs and morality: evidence from studies of the great apes indicate that a sense of right and wrong is part of living in social groups
- reference to specific biological anthropologists (Underdown, Dunbar, Foley, Ridley).

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

- an argued position, stressing the importance of studies of the great apes to the understanding of what it means to be human, eg the fact that humans are closely related to the great apes and therefore there may be some genetic factors that affect our behaviour
- an argued position, stressing the limitations of such studies, eg culture has become much more important in defining what it means to be human
- reference to Item B, relations between male and females
- cross-species comparison, eg reasons why the studies can be used, such as the close genetic link or reasons why the studies cannot be used, such as the fact that we have cultural evolution and are now so different from our cousins
- analysis and ‘unpacking’ of concepts, eg issues surrounding definitions of ‘culture’
- awareness of methodological issues, eg problems of making connections between studies of primates and humans
- application of a range of primate studies to different 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 (discussion of whether biological

- explanations are still relevant, therefore arguing that studies of primates have little relevance); unity vs diversity (finding commonality between apes and humans or finding differences within apes and/or humans); agency vs structure
- awareness of relevant theoretical perspectives: functionalism (using evidence from primate studies to support a functionalist perspective eg Dunbar's findings on the important role of the family and kinship among primates); Marxism (using evidence from primate studies to support a Marxist perspective); feminism (using evidence from primate studies to support a feminist perspective eg. the key role of the alpha male in chimp social relations as opposed to the more equalitarian relations between the sexes in bonobo groups, showing that male dominance is not inevitable); interpretivism; postmodernism

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

0 6

'Relations between humans are based mainly on competition and inequality'.
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 relations between humans being unequal. 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 whether human relations are mainly based on on competition and inequality, for example a simplistic account of how social groups need inequality in order to function, with no ethnographic example. 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 relations between humans being mainly based on competition and inequality, in the context of a specific ethnographic example, and may make limited use of the Item. 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 and detailed knowledge and understanding of anthropological material on whether or not relations between humans are mainly based on competition and inequality, 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 more relevant and 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:

- reference to competition and inequality in terms of resources, and/or gender or age
- awareness of the potential biological origins of competition and inequality, such as studies of chimps show that males fight to be the alpha male
- awareness of the potential biological origins of co-operation and equality, such as studies of bonobos
- theoretical views, including Marx and Engels, Rousseau and Hobbes
- ethnographic studies to show competition, eg studies of gangs (Ward, Bourgois), studies of Amazonian tribes (Chagnon)
- ethnographic studies to show co-operation rather than competition, eg the San/Kung!, Hadza of Tanzania and the Mbuti of the Congo (Lee, Woodburn, Turnbull)
- ethnographic studies to show that gender inequality is a key part of social relations (Ortner), or not (Lepowsky)
- ethnographic studies to show that competition may be the result of outside influences on a culture rather than an inherent part of that culture, eg Brian Ferguson's reply to Chagnon arguing that warfare in the Yanomani was the result of contact with westerners
- view that all contracts, such as the gift, have their origin in communism, understood as an unconditional commitment to fulfilling another's need (Mauss)
- anthropology of anarchism (Graeber).

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

- reference to Item A
- any position on the spectrum: arguing that relations between humans are mainly based on competition and inequality to arguing that they are mainly based on co-operation and equality
- cross-cultural comparison
- cross-species comparison
- analysis and 'unpacking' of concepts, eg the meaning of equality
- awareness of methodological issues, eg the problem of interpretation of the meaning of practices so that it is hard to identify if there is competition or inequality
- 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 (discussion of whether competition and inequality have biological origins); unity vs diversity (the extent to which all societies have competition and inequality); agency vs structure (the extent to which some individuals may choose to have different ideas and practices compared to the rest of their society)

- awareness of relevant theoretical perspectives: functionalism (competition and inequality as functional or dysfunctional); Marxism (competition and inequality as a result of unequal property ownership); feminism (competition and inequality as stemming from male domination); interpretivism; postmodernism.

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

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

Examination Series: June 2014

				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