

A-LEVEL

# Anthropology

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

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2110  
June 2015

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Version 1.0: Final

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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](http://aqa.org.uk)

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## 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.

0 1

Explain what is meant by a 'social norm' (**Item A**, line 6) **and** illustrate your explanation with an example, **apart from** that mentioned in **Item A**.

**[4 marks]**

**Two** marks for a satisfactory explanation or definition such as:

- behaviour that is expected by society
- practices which conform to the rules of society
- behaviour that is considered normal by society.

**One** mark for a partially satisfactory explanation or definition, such as: something that is normal.

**Two** marks for a satisfactorily explained example such as:

- following rules of etiquette such as saying please and thank you.

**One** mark for a partially explained example such as: saying please and thank you

**No marks** are available for not eating forbidden food.

0 2

Identify and briefly explain **two** effects of the natural environment on the culture of social groups.

**[6 marks]**

**One** mark for each of **two** appropriate effects identified, such as the environment:

- determines what kind of objects people can use for their survival
- provides material for cultural practices
- influences the kind of cultural practices people think are necessary
- influences people's ways of thinking about nature
- influences the words of the language.

**Two** marks for each satisfactory explanation, such as:

- objects for survival: the way the grasslands are home to animals such as cattle which are then used as the basis for food, clothes etc in the Masai
- material for cultural practices: the use of the milk tree in Ndembu puberty rituals (Turner) or the use of the turtle in the Kayapo naming ceremony
- influences cultural practices: the way in which the ecology of the pigs means that the Tsembaga people of New Guinea develop rituals to deal with the excess of pigs (Rappaport)
- ways of thinking about nature: adopt a biocentric ethic such as the Donga
- influences the words of the language: eg the Hanunoo language in the Philippines has 92 words for rice.

**One** mark for a partially satisfactory explanation, such as something to use in a ritual with no mention of the environmental effect.

0	3
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Examine **two or more** ways in which the human body has adapted to the environment.

[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 the human body. 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 human body and the environment. 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 ways the human body has adapted to the environment will be presented and some limited description will be offered, for example bi-pedalism, though interpretation, application, analysis and evaluation are likely to be very limited.

**Higher in the band**, material on two or more ways the human body has adapted to the environment will be presented and some explanation offered, for example an explanation of why and/or how bi-pedalism developed. 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 ways the human body has adapted to the environment. 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 to explain the process of adaptation:

- natural selection
- evolution.

Ways of adapting:

- bi-pedalism
- opposable thumbs
- no fur, leading to sweating
- skin colour
- smaller teeth and jaw size
- height and build in different environments (Allen's rule).
  
- Adapting the body to the social/cultural environment, eg dieting, body modification

Explanation for reasons and impact:

- bi-pedalism: may have emerged as a result of the changes in the environment, eg thinning out of forests
- opposable thumbs: has the impact of making it easier to survive through making of tools
- no fur: adaptation to the heat of the savannah
- skin colour: skin colour changed when human moved out of the hot climates
- smaller teeth and jaw: may have emerged when human started using tools to eat with and didn't need to have large canines.

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

- cross-environment comparison, eg different skin colours in northern Europe compared to southern climates
- cross-species comparison, eg contrast between how humans differ from their chimp cousins and reasons why
- application of concepts eg use of the concept of natural selection to explain the process of adaptation
- awareness of methodological issues, eg problem of knowing exactly why a feature developed, eg lack of detailed knowledge about the past environment
- analysis of the different adaptations which would include examining why, how and the consequences of the adaptations
- reference to theories of anthropologists, eg the way that bi-pedalism allowed humans to withstand the heat better and therefore forage for longer in the thinning forests (Wheeler).

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

0	4
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Analyse **two or more** explanations for the origin of language in humans.

[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 language, 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 origin of language. 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 explanations for the origin of language in human beings will be presented, for example, as a way to communicate during a hunt, but with little development. 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 explanations for the origin of language in humans will be presented and some explanation offered, for example the hunt was based on the need to exchange information about the physical environment. 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 explanations for the origin of language in humans. 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.



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

- definition of language as opposed to communication
- timing of the origin, eg 250 000 years ago as a part of more complex social interaction
- may have evolved from hand gestures
- language and the use of symbols: emergence of language with symbolic thinking and mental imagery
- link to biological evolution, eg opposable thumbs and the use of hands for tool making meant that humans needed to find other ways of communicating, larger brain, vocal chords
- the complex nature of human interaction with the environment which required advanced communication, eg hunting
- social grooming theory (Dunbar) and the link to social relations in large groups
- singing leading to the development of language (Mithen)
- views on how language is hard-wired into the brain at birth, eg Chomsky
- views on how the language peoples speak are caused/influenced by the culture and environment in which the languages are developed, eg Sapir-Whorf hypothesis.

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

- cross-species comparison, eg how human language and language acquisition compares to chimps and birds (Mithen)
- analysis and 'unpacking' of concepts, eg difference between language and communication
- awareness of methodological issues, eg no visible evidence in the fossil record (Lewin and Foley) so therefore much of the discussion is theoretical and not based on hard evidence
- analysis and evaluation of the various theories put forward, eg critique of Dunbar's social grooming theory
- awareness of the relevant key debates in anthropology, eg debates about whether language emerged early on in the development of the genus Homo (Dunbar) or whether it only emerged with symbolic thinking and art (Davidson and Noble)
- an argued position for one of the theories put forward about the origin of language.

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

0	5
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Examine the role of classification in human culture (**Item A**).

[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 about differences between things with little understanding of relevant issues.

**Higher in the band**, answers will show limited knowledge, for example two or three insubstantial points about classification. 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 role of classification in human culture, for example as a way of organising information about the natural environment. 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 role of classification in more depth, for example with an ethnographic example. 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 role of classification in human culture. 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:

- definition of classification
- Lévi-Strauss's theory of classification and the human brain
- classification as a product of social organisation (Mauss), eg Linnaeus's system is a product of western scientific thinking but other cultures may classify nature differently depending on what fits with their society
- way of marking boundaries between what is taboo and what is permissible (Douglas)
- need to assert culture over nature, eg anomalies such as the pangolin in the Lele culture is seen as a danger to society and therefore has been given a place in the cosmology of the Lele and seen as a mediator
- practical use for the group, eg classification of the cow as sacred because it has practical uses (Harris)
- use of totems as a way of distinguishing between different social groups (Durkheim, Lévi-Strauss)
- use of classification to create and reinforce hierarchy and inequality, eg Hindu caste system, classification of women.

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

- reference to Item A, development of Douglas's views on pollution and food
- cross-cultural comparison, eg western scientific thinking with other cultures
- application of concepts, such as pollution and taboo
- awareness of methodological issues, eg problems interpreting the symbolic meaning of classification systems, including the problem of translation
- 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 (discussion of whether biology has any basis for classification, eg in theories of pollution and taboo, or whether it is all social); unity vs diversity (discussion of whether classification systems are the same (Lévi-Strauss) or whether there are differences because of socio-cultural differences); agency vs structure (to what extent do people modify, change or invent classification systems that may be currently dominant, eg the role of animal rights movements)
- awareness of relevant theoretical perspectives: functionalism (classification and its role in social solidarity); Marxism (classification as a means of dividing people, eg classifying people into different social classes); feminism (classification as a way of discriminating against women, eg menstruation as pollution); interpretivism; postmodernism.

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

0 6

'Kinship is really the same in all societies.'

Using material from **Item B** 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 B, 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 kinship and/or marriage. 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 kinship is really the same in all societies, for example a simplistic account of how kinship systems may be matrilineal or patrilineal, 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 diverse types of kinship systems, eg patrilineal and matrilineal descent systems, 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** Answers in this band will show sound and detailed knowledge and understanding of material on whether kinship is really the same in all societies, drawn from Item B 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 kinship and marriage
- key concepts: matrilineal, patrilineal, matrilineal, patrilineal, polyandry, polygamy, polygyny, exogamy, endogamy, consanguinity, affinity and fictive kinship and relatedness
- kinship as a primary relation, with marriage an important part of kinship networks
- biological and evolutionary factors such as sexual selection and the selective advantages of monogamous relationships as a basis for universality
- Lévi-Strauss's theory of a universal structure to kinship
- different bases of defining who is kin, eg blood, biological sex, processual
- role of kinship and marriage in society: kinship and marriage as a way of organizing descent, kinship and marriage as a way of making alliances
- varieties of marriage, eg monogamy and polygamy, homosexual
- ethnographic studies of kinship and marriage in a variety of cultures and societies, eg the film *Every Good Marriage Begins with Tears* and among the Masai, the Na of China, study of kinship among the Malays (Carsten).

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

- reference to Item B
- an argued position for kinship being the same in all societies
- an argued position for kinship being different between societies
- analysis: reasons given for why there might be similarities and/or differences
- cross-cultural comparison, eg comparison of the Masai and the Na
- cross-species comparison, eg reference to chimp studies as an argument for universality in kinship in human culture as a result of evolution.
- 'unpacking' of concepts, eg the meaning of kinship and marriage, does it have different meanings in different societies or how homosexual couples and families are challenging the traditional definitions
- use of concepts to analyse the issues, eg consanguinity, affinity and fictive kinship and relatedness (Carsten) to discuss issues such as how kinship is defined or constructed
- awareness of methodological issues, eg the problem of interpretation of the meaning of kinship and marriage, the issue of bias by anthropologists when they assumed non-western kinship systems were 'primitive' (Morgan, critiqued by Schneider)
- application of ethnographic examples from a wide range of societies, including any that might be the result of students' research
- awareness of the relevant key debates in anthropology: eg biological vs cultural explanations (eg discussion of whether kinship and marriage are really the same in all societies because of biological imperatives); unity vs diversity (eg highlighting ethnographic examples that show major differences between societies); agency vs structure (the extent to which some individuals are defining marriage and kinship differently from their society, eg homosexual marriages, the refusal to have arranged marriages)

- awareness of relevant theoretical perspectives: functionalism (key role marriage and kinship play in maintaining stability in society); Marxism (marriage and kinship as related to private property); feminism (kinship and marriage as fundamental to women's oppression or the view that kinship studies are flawed because of the assumptions they make about male and female: Collier and Yanagisako); interpretivism; postmodernism.

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

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


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**Examination Series: June 2015**

			<b>ASSESSMENT OBJECTIVES</b>		
<b>Questions</b>			<b>AO1</b>	<b>AO2</b>	<b>Total</b>
<b>0</b>	<b>1</b>		2	2	4
<b>0</b>	<b>2</b>		2	4	6
<b>0</b>	<b>3</b>		6	4	10
<b>0</b>	<b>4</b>		5	5	10
<b>0</b>	<b>5</b>		12	8	20
<b>0</b>	<b>6</b>		8	12	20
<b>Total</b>			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](http://www.aqa.org.uk/umsconversion)