

# Markscheme

November 2017

**Social and cultural anthropology**

**Higher level**

**Paper 1**

5 pages

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**1. Describe the reasons why young Nepalese men migrate to India. [6]**

Most responses will include the explicit reasons given in the text regarding leaving Nepal: poverty, unemployment and lack of educational opportunities. Young Nepalese men travel to India to learn skills (with or without accompanying formal certification) and earn money. Other responses may include the armed conflict and threats of violence being a motivating factor. Some might mention that young men in military families might move if their father is posted to India.

More sophisticated responses should bring in the cultural expectation that young Nepalese men will spend part of their lives away from their homes and/or that India offers a place from which to reach other parts of the world that rank higher in their imaginings.

Marks	Level descriptor
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 <b>and/or</b> limited generalizations are offered.
3–4	The response is organized, identifies and explains 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, explain how young Nepalese men understand the connection between geographical mobility and social mobility.

[6]

This response requires that candidates make the link that for young Nepalese men the change in location will bring about a change in status. However, this aspiration is not necessarily realized. Although they may be employed in jobs which do not make use of their skills (working in a call centre when having postgraduate level IT skills), they still perceive India to be a place where they can grow in ways that they would not be able to back in Nepal. India is also used as a stepping stone to places further away such as the Middle East or South East Asia, which are associated with even greater prestige by the Nepalese.

There are several theories which might be used by candidates, including world systems theory and others relating to economic and materialist approaches, but responses should acknowledge that there is a cultural dimension to the migration and it is not solely about wage-labour. Structure-centred, agency-structured and idealist approaches are all applicable, and some may pick up on the liminal character of the *pravasi Nepalis*.

Candidates may identify a diachronic approach in the extract. Some may tease out elements of kinship (in supporting family back in Nepal) and gender (in that it is only men who are expected to travel and study abroad).

Marks	Level descriptor
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, <b>or</b> the response recognizes the viewpoint of the anthropologist, <b>but</b> not all of these.
5–6	The response demonstrates a critical understanding of relevant anthropological issues, concepts and theory, <b>and</b> recognizes the viewpoint of the anthropologist.

**3. Compare and contrast the experiences of young Nepalese men in India with rites of passage in *one* society you have studied. [8]**

The target societies for this comparative question are varied and many. The question requires candidates to demonstrate an understanding of rites of passage. What constitutes a rite of passage can be defined broadly, and need not be limited to “classic” examples such as funeral or wedding rites, as long as the candidate makes a satisfactory case for its relevance.

Some candidates may attempt a structural analysis of the two rites of passage and compare them in terms of pre-liminal, liminal and post-liminal rites and the associated changes in status, others may focus more on liminality and communitas as these are more evident in the extract. More sophisticated responses will take a more conceptual approach rather than comparing superficial details.

The success of this answer depends on how candidates compare and incorporate ethnographic knowledge, rather than it being a test of knowledge of a similar case study.

Marks	Level descriptor
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, <b>or</b> 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, <b>and</b> the response is clearly structured as a comparison. Either similarities <b>or</b> differences are discussed in detail, <b>but</b> 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, <b>and</b> the response is clearly structured as a comparison. Similarities <b>and</b> differences are discussed in detail. The response demonstrates good anthropological understanding.