Markscheme

May 2018

Social and cultural anthropology

Standard level

Paper 1
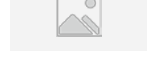
7 pages

This markscheme is **confidential** and for the exclusive use of examiners in this examination session.

It is the property of the International Baccalaureate and must **not** be reproduced or distributed to any other person without the authorization of the IB Global Centre, Cardiff.

The following are the annotations available to use when marking responses.

Annotation	Explanation	Associated shortcut
	Caret - Omission	
	CKS - Clear knowledge shown	
	DES - Descriptive	
	diff - Difference	
	EE - Effective evaluation	
	GA - Good analysis	
	GD - Good definition	
GEN	GEN – Generalisation	
	GEXA - Good example	
	GEXP - Good explanation	
GP	GP - Good point	
	Highlight - Highlight tool	
	IR - Irrelevant	
	IU - Inappropriate use	
	ND - No definition	
NEX	NEX - No explanation given	

	NExa - No examples	
	On Page Comment - On page comment tool	
	SEEN_Small - Seen	
	sim - Similarity	
	Good Response/Good Point	
	U - Understanding	
	WARG - Well argued	

You **must** make sure you have looked at all pages. Please put the SEEN annotation on any blank page, to indicate that you have seen it.

1.   **Describe how Hospiceños challenge power through their use of social media.**   **[6]**

Candidates should show an understanding of how social media becomes for the Hospiceños a mechanism for challenging larger power issues. Their responses should describe how social media, as a cultural practice, is an instrument by which the residents of Alto Hospicio make visible their cultural, political and ideological stances.

The peripheral location of Alto Hospicio within the nation serves as a context for the ways in which Hospiceños curate self-representations. In doing so, they imagine their marginalization to be the quality that makes them authentically Chilean. Being working class and economically disenfranchised marks the "true" national identity, thus reversing the logic of power, contesting hegemonic representations. They contrast their perceived homogeneity and class solidarity with the cosmopolitanism and political power they associate with the Chilean government and residents of more central metropolitan areas, specifically the national capital of Santiago.

Candidates may refer to Nicole's post or Francisco's humorous post to express views critical of the political and economic situation in Chile. Both examples illustrate and describe Hospiceños' political use of social media. Some answers will take notice of how Hospiceños use a global means to serve their local interests.

High achieving responses do not need to be fully comprehensive but do need to justify the selections made from the text and develop these into a reasoned, coherent and focused response to the question. References to concepts related to power, such as hegemony or resistance may indicate relevant generalizations.

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 **and/or** 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. **Explain how the author understands the relationship between Hospiceños' use of social media and morality.** **[6]**

There are several points in the text which can be drawn on to answer this question, but higher achieving responses will incorporate concepts and knowledge from social and cultural anthropology that are relevant to the analysis and interpretation of the passage.

In Alto Hospicio the kinds of identifications that are made visible on social media correspond to community values which guide behaviour. Candidates should show an awareness of how the author focuses on social media in order to make visible broader local cultural expectations and norms, as a window for understanding the Hospiceño's world view: what is expected and what is not. Social media acts as an arena in which conforming modes of citizenship are not only performed, but also reinforced as important social values. Hospiceños use social media to express solidarity and maintain conformity. This concept is key to the author's understanding of the residents' practices.

The author understands that this use of social media reinforces group morality – as a conservative force – by enabling and constraining behaviour, regulating the lives of the Hospiceños, policing individual practices – as in the example of Vicky's comments. According to the author, Hospiceños' use of social media tends to reinforce ways of identifying that are highlighted in other arenas of social life, for instance family connections or regional affiliation and to erase those that are less important to the community, including ethnicity. The concept of marginality also includes a moral dimension, closely associated with their identification as workers. Rather than consumption, it is labour, that provides a foundation for their core self-representations, values and their sense of solidarity.

Candidates may approach this question from general anthropological concepts and terms related to different themes (such as 2.1 individuals, groups and society; 2.4 political organization; 2.8 moral systems). Topics and concepts such as social and group identity, classification systems, conformity and social control, inequality, community, ideology, interaction, media and communication, agency, culture, social reproduction and ethics can be explored.

The author highlights local categories, and understands them not as a separate domain but in their relation to the larger social structure. The author's use of residents' quotations demonstrates how the author makes sense of online social practices from the local point of view. Global media is always appropriated to local understandings and needs.

(HL) The question can be approached from different theoretical perspectives. Answers can focus on agency-centred and structure-centred perspectives. Particularistic, cohesion-centred, conflict-centred or idealist perspectives are also possible choices of explanation.

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, **or** the response recognizes the viewpoint of the anthropologist, **but** 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 ways in which Hospiceños construct their collective identity through their use of social media with the ways in which any other group you have studied constructs its own identity.** **[8]**

The target societies for this comparative question are varied and many. The question requires candidates to compare how another group constructs its own identity: while this text focuses on social media as a way through which identity is constructed, other means of constructing identity may focus on clothing, shared morality or religious belief and practices, gender performances, consumption practices and other indicators of group membership.

As an active process, Hospiceños' local identity is constructed by contrasting their own lived experiences with those of their image of populations in the nation's capital. Candidates should show an understanding of the ways in which people use social media in order to identify as a particular kind of people, claim certain kinds of affiliation and place themselves locally within the nation.

(HL) Students may choose to use theoretical perspectives, (ideally introduced in their question 2 response) to help frame their comparison.

(All) In order to obtain full marks, answers must be organized in a clear manner, highlighting similarities, differences and generalizations. Candidates must situate the comparative case in terms of group, place, author and historical context to gain more than 4 marks.

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, **or** 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, **and** the response is clearly structured as a comparison. Either similarities **or** differences are discussed in detail, **but** 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, **and** the response is clearly structured as a comparison. Similarities **and** differences are discussed in detail. The response demonstrates good anthropological understanding.