Social and cultural anthropology guide

First examinations 2010

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Diploma Programme
Social and cultural anthropology guide

IB mission statement

The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment.

These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right.

IB learner profile

The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.

IB learners strive to be:

Inquirers   They develop their natural curiosity. They acquire the skills necessary to conduct inquiry and research and show independence in learning. They actively enjoy learning and this love of learning will be sustained throughout their lives.

Knowledgeable   They explore concepts, ideas and issues that have local and global significance. In so doing, they acquire in-depth knowledge and develop understanding across a broad and balanced range of disciplines.

Thinkers   They exercise initiative in applying thinking skills critically and creatively to recognize and approach complex problems, and make reasoned, ethical decisions.

Communicators   They understand and express ideas and information confidently and creatively in more than one language and in a variety of modes of communication. They work effectively and willingly in collaboration with others.

Principled   They act with integrity and honesty, with a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities. They take responsibility for their own actions and the consequences that accompany them.

Open-minded   They understand and appreciate their own cultures and personal histories, and are open to the perspectives, values and traditions of other individuals and communities. They are accustomed to seeking and evaluating a range of points of view, and are willing to grow from the experience.

Caring   They show empathy, compassion and respect towards the needs and feelings of others. They have a personal commitment to service, and act to make a positive difference to the lives of others and to the environment.

Risk-takers   They approach unfamiliar situations and uncertainty with courage and forethought, and have the independence of spirit to explore new roles, ideas and strategies. They are brave and articulate in defending their beliefs.

Balanced   They understand the importance of intellectual, physical and emotional balance to achieve personal well-being for themselves and others.

Reflective   They give thoughtful consideration to their own learning and experience. They are able to assess and understand their strengths and limitations in order to support their learning and personal development.

Contents

Purpose of this document

This publication is intended to guide the planning, teaching and assessment of the subject in schools. Subject teachers are the primary audience, although it is expected that teachers will use the guide to inform students and parents about the subject.

This guide can be found on the subject page of the online curriculum centre (OCC) at http://occ.ibo.org, a password-protected IB website designed to support IB teachers. It can also be purchased from the IB store at http://store.ibo.org.

Additional resources

Additional publications such as teacher support materials, subject reports, internal assessment guidance and grade descriptors can also be found on the OCC. Specimen and past examination papers as well as markschemes can be purchased from the IB store.

Teachers are encouraged to check the OCC for additional resources created or used by other teachers. Teachers can provide details of useful resources, for example: websites, books, videos, journals or teaching ideas.

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The Diploma Programme

The Diploma Programme is a rigorous pre-university course of study designed for students in the 16 to 19 age range. It is a broad-based two-year course that aims to encourage students to be knowledgeable and inquiring, but also caring and compassionate. There is a strong emphasis on encouraging students to develop intercultural understanding, open-mindedness, and the attitudes necessary for them to respect and evaluate a range of points of view.

The Diploma Programme hexagon

The course is presented as six academic areas enclosing a central core. It encourages the concurrent study of a broad range of academic areas. Students study: two modern languages (or a modern language and a classical language); a humanities or social science subject; an experimental science; mathematics; one of the creative arts. It is this comprehensive range of subjects that makes the Diploma Programme a demanding course of study designed to prepare students effectively for university entrance. In each of the academic areas students have flexibility in making their choices, which means they can choose subjects that particularly interest them and that they may wish to study further at university.

group 1
language A1

group 2
second
language

group 3
individuals
and societies

extended essay

theory of knowledge

creativity, action,
service

group 4
experimental
sciences

group 5
mathematics and
computer science
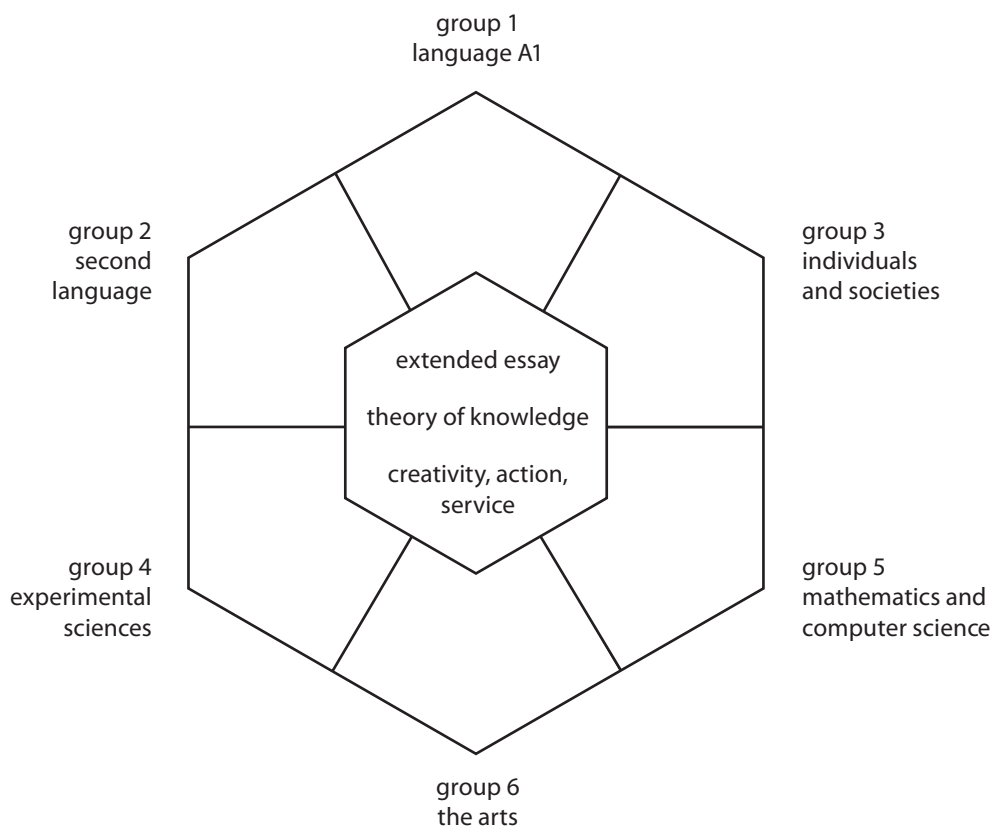
group 6
the arts

Choosing the right combination

Students are required to choose one subject from each of the six academic areas, although they can choose a second subject from groups 1 to 5 instead of a group 6 subject. Normally, three subjects (and not more than four) are taken at higher level (HL), and the others are taken at standard level (SL). The IB recommends 240 teaching hours for HL subjects and 150 hours for SL. Subjects at HL are studied in greater depth and breadth than at SL.

At both levels, many skills are developed, especially those of critical thinking and analysis. At the end of the course, students' abilities are measured by means of external assessment. Many subjects contain some element of coursework assessed by teachers. The course is available for examinations in English, French and Spanish.

The core of the hexagon

All Diploma Programme students participate in the three course requirements that make up the core of the hexagon. Reflection on all these activities is a principle that lies at the heart of the thinking behind the Diploma Programme.

The theory of knowledge course encourages students to think about the nature of knowledge, to reflect on the process of learning in all the subjects they study as part of their Diploma Programme course, and to make connections across the academic areas. The extended essay, a substantial piece of writing of up to 4,000 words, enables students to investigate a topic of special interest that they have chosen themselves. It also encourages them to develop the skills of independent research that will be expected at university. Creativity, action, service involves students in experiential learning through a range of artistic, sporting, physical and service activities.

The IB mission statement and the IB learner profile

The Diploma Programme aims to develop in students the knowledge, skills and attitudes they will need to fulfill the aims of the IB, as expressed in the organization's mission statement and the learner profile. Teaching and learning in the Diploma Programme represent the reality in daily practice of the organization's educational philosophy.

Nature of the subject

Social and cultural anthropology is the comparative study of culture and human societies. Anthropologists seek an understanding of humankind in all its diversity. This understanding is reached through the study of societies and cultures and the exploration of the general principles of social and cultural life. Social and cultural anthropology places special emphasis on comparative perspectives that challenge cultural assumptions. Many anthropologists explore problems and issues associated with the complexity of modern societies in local, regional and global contexts.

Although social and cultural anthropology shares much of its theory with other social sciences, it is distinct in a number of ways. These distinctions include a tradition of participant observation, and an in-depth empirical study of social groups. Topics of anthropological inquiry include social change, kinship, symbolism, exchange, belief systems, ethnicity and power relations. Social and cultural anthropology examines urban as well as rural society and modern nation states. Anthropology contributes to an understanding of contemporary issues such as war and conflict, the environment, poverty, injustice, inequality, and human and cultural rights. The study of anthropology offers critical insight into the continuities as well as the dynamics of social change and the development of societies, and challenges cultural assumptions.

The IB social and cultural anthropology course offers an opportunity for students to become acquainted with anthropological perspectives and ways of thinking, and to develop critical, reflexive knowledge. Social and cultural anthropology contributes a distinctive approach to intercultural awareness and understanding, which embodies the essence of an IB education. Anthropology fosters the development of citizens who are globally aware and ethically sensitive. The social and cultural anthropology course for both SL and HL students is designed to introduce the principles, practices and materials of the discipline.

Distinction between SL and HL

SL students are expected to demonstrate understanding of anthropological concepts, apply them to ethnographic data, and produce sound analysis and anthropological insight into cultural behaviour. HL students study an additional part of the syllabus, theoretical perspectives in anthropology. HL students are expected to incorporate a theoretical framework in their responses to paper 1 (questions 2 and 3), paper 2 and paper 3 questions.

HL students conduct and report a field study, whereas SL students conduct, report and critique an observation.

Prior learning

No prior study of social and cultural anthropology is expected. No particular background in terms of specific subjects studied for national or international qualifications is expected or required of students. The specific skills required by the social and cultural anthropology course are developed during the course.

Links to the Middle Years Programme

The concepts of Middle Years Programme (MYP) humanities can provide a useful foundation for students who go on to study Diploma Programme social and cultural anthropology. An understanding, developed through the MYP humanities course, of the concepts of time, place and space, change, systems and global awareness is developed further within the social and cultural anthropology course. Analytical and investigative skills developed in the MYP humanities course are augmented and expanded through the social and cultural anthropology course.

Social and cultural anthropology and theory of knowledge

Group 3 subjects study individuals and societies. More commonly, these subjects are collectively known as the human sciences or social sciences. In essence, group 3 subjects explore the interactions between humans and their environment in time, space and place.

As with other areas of knowledge, there are a variety of ways of gaining knowledge in group 3 subjects. Archival evidence, data collection, experimentation and observation, inductive and deductive reasoning, for example, can all be used to help explain patterns of behaviour and lead to knowledge claims. Students in group 3 subjects are required to evaluate these knowledge claims by exploring knowledge issues such as validity, reliability, credibility, certainty, and individual as well as cultural perspectives.

The relationship between group 3 subjects and theory of knowledge is of crucial importance and fundamental to the Diploma Programme. Having followed a course of study in group 3, students should be able to reflect critically on the various ways of knowing and on the methods used in human sciences, and in so doing become "inquiring, knowledgeable and caring young people" (IB mission statement).

Some of the questions that could be considered during the course are outlined below.

- Are the findings of the natural sciences as reliable as those of the human sciences?

- Can particular knowledge be used to make generalizations across time and space?

- To what extent can anthropology engage the public in questioning common assumptions about the world?

- How do we reconcile our knowledge that we can never be objective with the assumptions of some disciplines that objectivity is taken for granted?

- To what extent does society empower expert knowledge?

- Who validates knowledge?

- What is the role of power in the production of knowledge?

- What is the relationship between technology and the production of knowledge?

- Do cultural differences limit mutual understanding?

- Is there any necessary relationship between understanding and moral endorsement?

Aims

Group 3 aims

The aims of all subjects in **group 3, individuals and societies** are to:

1. encourage the systematic and critical study of: human experience and behaviour; physical, economic and social environments; and the history and development of social and cultural institutions

2. develop in the student the capacity to identify, to analyse critically and to evaluate theories, concepts and arguments about the nature and activities of the individual and society

3. enable the student to collect, describe and analyse data used in studies of society, to test hypotheses, and to interpret complex data and source material

4. promote the appreciation of the way in which learning is relevant to both the culture in which the student lives, and the culture of other societies

5. develop an awareness in the student that human attitudes and opinions are widely diverse and that a study of society requires an appreciation of such diversity

6. enable the student to recognize that the content and methodologies of the subjects in group 3 are contestable and that their study requires the toleration of uncertainty.

Social and cultural anthropology aims

The aims of the **social and cultural anthropology** course at SL and HL are to enable students to:

7. explore principles of social and cultural life and characteristics of societies and cultures

8. develop an awareness of historical, scientific and social contexts within which social and cultural anthropology has developed

9. develop in the student a capacity to recognize preconceptions and assumptions of their own social and cultural environments

10. develop an awareness of relationships between local, regional and global processes and issues.

Assessment objectives

Having followed the social and cultural anthropology course at SL or at HL, students will be expected to demonstrate the following.

1. Knowledge and understanding

    For example:

    –   demonstrate knowledge and understanding of key terms and ideas/concepts in anthropology

    –   demonstrate knowledge and understanding of a range of appropriately identified ethnographic materials

    –   demonstrate knowledge and understanding of specified themes in social and cultural organization

    –   demonstrate knowledge and understanding of patterns and processes of change in society and culture

    –   at HL only, demonstrate knowledge and understanding of theoretical perspectives in anthropology and theory related to these theoretical perspectives.

2. Application and interpretation

    For example:

    –   recognize key anthropological concepts in unfamiliar anthropological materials

    –   recognize and analyse the viewpoint of the anthropologist/position of the observer in anthropological materials

    –   use ethnographic examples and anthropological concepts to formulate an argument

    –   analyse anthropological materials in terms of methodological, reflexive and ethical issues involved in anthropological research

    –   at HL only, use anthropological theory or theoretical perspectives to formulate an argument.

3. Synthesis and evaluation

    For example:

    –   compare and contrast characteristics of specific societies and cultures

    –   demonstrate anthropological insight and imagination

    –   at HL only, recognize theoretical perspectives or theories in anthropological materials and use these to evaluate the materials.

4. Selection and use of a variety of skills appropriate to social and cultural anthropology

    For example:

    –   identify an appropriate context, anthropological issue or question for investigation

    –   select and use techniques and skills, appropriate to a specific anthropological research question or issue, to gather, present, analyse and interpret ethnographic data.

Assessment objectives in practice

Objectives	Paper 1	Paper 2	Paper 3	Internal assessment	Overall
1. Knowledge and understanding	30%	30%	20% (HL)		25% (SL) 20% (HL)
2. Application and interpretation	30%	40%	40% (HL)	50% (SL) 35% (HL)	40%
3. Synthesis and evaluation	40%	30%	40% (HL)	15% (HL)	25% (SL) 30% (HL)
4. Selection and use of a variety of skills appropriate to social and cultural anthropology				50%	10%

Syllabus outline

Specific teaching times are not allocated to each part of the syllabus. Teachers are expected to divide their time across the syllabus as appropriate.

Syllabus component	Teaching hours	
	SL	HL
Part 1: What is anthropology?		
1.1 Core terms and ideas in anthropology		
1.2 The construction and use of ethnographic accounts		
1.3 Methods and data collection		
Part 2: Social and cultural organization		
2.1 Individuals, groups and society		
2.2 Societies and cultures in contact		
2.3 Kinship as an organizing principle		
2.4 Political organization		
2.5 Economic organization and the environment		
2.6 Systems of knowledge		
2.7 Belief systems and practices		
2.8 Moral systems		
Part 3: Observation and critique exercise (SL only)		
Part 4: Theoretical perspectives in anthropology (HL only)		
Part 5: Fieldwork (HL only)		
Total teaching hours	150	240

Approaches to the teaching of social and cultural anthropology

A carefully designed scheme of work will explore the relationships between topics for study and themes. Each ethnography chosen for study will cover multiple themes and topics. Social and cultural anthropology emphasizes the interdependence of social, economic and political institutions and processes, and their dynamic interrelations to beliefs, values and practices. While society and culture are structured, they are also the site of conflict, challenge, and change.

Teachers are encouraged to discuss and compare their views on ethnography on the OCC.

Examples of possible approaches

The following two examples are intended to be suggestions for approaching these relationships. Examples of topics and theories for study appear in bold.

Example 1

The study of **migration** as a socially embedded complex process can be approached as a topic for study in theme 2.3 (kinship as an organizing principle), addressing the ongoing changes in **gender relations** and in **family and household**. For example, migration may alter gender relations if women enter into the monetary sphere by working in factories. This would change their position within the economy and be linked to economic restructuring within the household. These transformations can be examined in the context of the **transnational system** and **division of labour**, as listed in theme 2.5 (economic organization and the environment). In addition, issues related to **social and group identity**, listed in theme 2.1 (individuals, groups and society), may also be explored. With reference to social and group identity, processes of cultural **revitalization**, sometimes linked to **colonialism and post-colonialism**, may also be covered, as listed in theme 2.2 (societies and cultures in contact).

Students at HL will also explore ethnography on a theoretical level. An ethnographic account may address the issue of migration from both agency-centred and structure-centred perspectives. For example, the ethnographer may draw on **feminist theories** that discuss women as important actors in shaping their position in the economic arena. Conversely, the ethnographer may also look at how national economic restructuring forces individuals to migrate, taking a structure-centred perspective. The example of a structure-centred perspective may also link to theories that integrate **world systems** and **political economy**. In understanding these processes and relating them to theory, the ethnographer would normally take a diachronic perspective.

Example 2

The study of **social movements**, listed in theme 2.1 (individuals, groups and society), can be approached through studying the convergence of **environmental and indigenous movements**. For example, the restoration of a particular ecological system may provoke indigenous movements while at the same time stimulating discussion of environmental issues among local communities. The construction of social and group identity can be linked to theme 2.6 (systems of knowledge) and their relations with the environment. These perceptions raise issues of morality and notions of **justice**, as listed in theme 2.8 (moral systems), as in questions of environmental justice among segments of the population. These ways of organizing and

comprehending social and natural environments may connect with issues of **conflict and resistance**, particularly the **social organization of space and place** in theme 2.4 (political organization). For instance, local governments may reallocate land according to the needs of developers rather than those of indigenous peoples. This might create conflict between indigenous peoples and local authorities and also evoke various forms of resistance. Furthermore, **development** policies and the role of **applied anthropology** can be explored in relation to these themes, as listed in theme 2.5 (economic organization and the environment).

Students at HL may understand an account of social movements as being written from a conflict-centred perspective, as the ethnographer may choose to emphasize the competing interests of various groups. Furthermore, the ethnographer may take a structure-centred perspective that would emphasize institutional factors in the allocation of land resources. Teachers may highlight the materialist perspective of the ethnographer who emphasizes land tenure and economic change as key to understanding the dynamics of the given society. In this context the materialist perspective may be drawn out with **political economy** and **environmental** anthropology. Additionally, the ethnographer may draw from **symbolic** theory to show how differing world views contribute to the development and changing nature of movements.

Syllabus content

Part 1: What is anthropology? (SL and HL)

All students of social and cultural anthropology should be familiar with the set of core terms, the methods used by anthropologists and issues associated with the construction of ethnographic accounts. The teaching of part 1 should be integrated with the study of ethnography throughout the entire course. Part 1 will help students to better understand part 2. Students should have an understanding of how the terms, methods and different approaches to the construction of ethnographic accounts are connected with the historical context of the discipline.

1.1 Core terms and ideas in anthropology

While reading anthropological material, students will encounter core terms and ideas. These terms and ideas are used to describe and analyse individuals and groups in their social contexts. Students should be taught that these terms have theoretical and historical contexts. The meanings of these terms change over time, and new terms and ideas are constantly emerging. The following list of core terms and ideas is not exhaustive. They should not be presented and studied as isolated entities.

Agency

Agency is the capacity of human beings to act in meaningful ways that affect their own lives and those of others. Agency may be constrained by class, gender, religion and other social and cultural factors. This term implies that individuals have the capacity to create, change and influence events.

Community

Community is one of the oldest concepts used in anthropological studies. Traditionally, it referred to a geographically bounded group of people in face-to-face contact, with a shared system of beliefs and norms operating as a socially functioning whole. Communities existed within a common social structure and government. More recently, communities have also been defined as interest groups accessed through space, as in "Internet communities" or "communities of taste". With the advent of globalism and global studies that often question the stability of territories, space and place, community is now a highly contested concept.

Comparative

Anthropologists strive to capture the diversity of social action and its predictability by focusing on the way in which particular aspects of society and culture are organized similarly and differently across groups. While social action is frequently innovative, there are limits to its diversity, and patterns identified in one group resemble patterns identified in another.

Cultural relativism

For anthropologists, cultural relativism is a methodological principle that emphasizes the importance of searching for meaning within the local context. Non-anthropologists often interpret cultural relativism as a moral doctrine, which asserts that the practices of one society cannot be judged according to the moral precepts and evaluative criteria of another society. In its extreme form, this version of cultural relativism can lead to a non-analytical position that is contrary to the critical commitments of the discipline.

For anthropologists, cultural relativism attempts to recognize and address the problem of ethnocentrism. Ethnocentrism is the tendency to evaluate the practices of others in terms of one's own criteria. Generally, ethnocentrism has the effect of giving greater worth to the social or cultural context of the evaluator than to the context being evaluated, and hinders understanding across social boundaries.

Culture

Culture refers to organized systems of symbols, ideas, explanations, beliefs and material production that humans create and manipulate in the course of their daily lives. Culture includes the customs by which humans organize their physical world and maintain their social structure. While many anthropologists have thought of culture simply as shared systems of experiences and meanings, more recent formulations of the concept recognize that culture may be the subject of disagreement and conflict within and among societies.

Human awareness of culture may be only partly conscious, and humans learn to manipulate cultural categories throughout their lives. It is this ability to manipulate and transform culture that distinguishes humans from other animals.

Ethnographic

Anthropology places considerable emphasis on its empirical foundation based on a direct engagement with particular people and their social and cultural context. Ethnographic materials are usually gathered through participant observation.

Ethnographically grounded anthropology can be contrasted with 19th century "armchair" anthropology conducted by scholars with no first-hand acquaintance with the societies they analysed, and with "common sense" or journalistic accounts of a particular society.

Meaning

Meaning is both constructed and transmitted through cultural categories. These attribute particular significance to persons, relations, objects, places and events. This enables people to make sense of, and give order to, their experiences, which may in turn reinforce or change meaning. The analysis of meaning is a principal focus of contemporary anthropological thinking.

Process

Social process is what humans actually do, including human action that may work against social structure. Social process is the dynamic counterpoint of social structure. Anthropologists who focus on processes emphasize the possibility of change over time and the importance of human agency, that is, the ability to challenge existing structures and create new structures.

Process is linked to role, the dynamic counterpart of status, consisting of the behaviour associated with a person's status (for example, a doctor is entitled to prescribe medicine and does not divulge information about the health of the patient).

Qualitative

The data that anthropologists gather during fieldwork comes in many forms because anthropologists are trying to capture the complexity and diversity of social life. This data may be textual (oral or written), observational, or impressionistic, or may take the form of images or sounds. Much of the data cannot be reduced usefully to quantitative forms without losing the essence of the material as perceived from an anthropological viewpoint.

Social reproduction

Social reproduction is the concept that, over time, groups of people reproduce their social structure and patterns of behaviour. This includes not only the enculturation of individual human beings but also the reproduction of cultural institutions, and material means of production and consumption. Social reproduction may be contested, leading to social change.

Society

Society refers to the way in which humans organize themselves in groups and networks. Society is created and sustained by social relationships among persons and groups. The term "society" can also be used to refer to a human group that exhibits some internal coherence and distinguishes itself from other such groups.

1.2 The construction and use of ethnographic accounts

Ethnography is the basic raw material for a course in social and cultural anthropology. Students must therefore be able to understand and evaluate ethnographic materials. The data in ethnographic accounts was not collected for the specific purpose for which the student is using it. The student can only work with the available data presented in the ethnography. Thus the student must learn how to use such materials to answer anthropological questions. This requires the development of skills for the thoughtful and critical understanding of how ethnography is constructed: the research question, the theoretical orientation and the processes used to decide what data is included.

Selection of ethnographies

Whatever ethnographies are selected must take into account the requirements indicated in the syllabus outline. It is advisable to select a range of ethnographies to cover different core terms, themes and, in addition for HL students, different theoretical perspectives. In practice, two or more ethnographies may cover the same as well as different terms, themes and perspectives. These should include some more contemporary ethnographies. Ethnographic films and other visual or virtual media may be used in the teaching of ethnography, but these must be treated in the same critical and reflective manner as the written ethnographies. Students need to identify ethnographic materials in terms of place, author, time, ethnographic present, ethical considerations, methodology and theoretical perspective.

Using various ethnographic materials students are required to study **four** societies at HL and **three** societies at SL.

Representation in ethnographic accounts

Understanding the relationship between fieldwork data and ethnographic accounts is central to the syllabus. The transformation of fieldwork data into ethnographic accounts presents a variety of challenges that are commonly discussed as problems of representation. The anthropologist aims to reproduce the reality of the people studied but recognizes differences between their own accounts and those of the people studied. The anthropologist has the task of connecting local perceptions to their analytical framework.

Contemporary anthropologists recognize that the distinctions they capture should be examined critically. Ethnographic materials reflect the specific perspective of an observer and are open to interpretation. Any ethnographic writing or reading should be examined with the following observations in mind:

- social groups are internally diverse and have a variable sense of identity

- different anthropologists may see and represent the same group differently

- actors and observers always operate within a social context

- anthropologists make decisions about what is studied and how it is studied

- all anthropological accounts are produced for a particular audience.

Decisions

Ethnographic accounts are often the product of many years of work, from the initial observation to field notes, analysis and the written report. Today, most contemporary ethnographic accounts focus on a specific set of questions but necessarily link their particular focus to broader patterns at play in the society in question and beyond. At all stages, what is recorded or what is not recorded is the product of decisions. Anthropologists differ in the extent to which they allow these decisions to be stated in the ethnographic accounts they produce. Decisions are influenced by the anthropologists' theoretical orientation, the audience served by the research and the goals of the research.

Reading ethnography

Each ethnography presents a point of view, which may be explicit or implicit. When reading ethnography, the student needs to identify the claims, examine the evidence and evaluate whether the data supports the claims and conclusions. Evaluation of evidence requires clear definitions of concepts and variables to support claims and theories. Ethnographic findings can be validated by comparison within a society, within a region or by cross-cultural comparison.

1.3 Methods and data collection

The ethnographic method is one of the distinguishing features of social and cultural anthropology. The methods selected by an anthropologist for collecting data in the field relate to the theoretical perspective of the anthropologist and the production of the final ethnographic text.

There are a number of methods and issues of data collection that anthropologists commonly need to consider in their preparation for fieldwork and during the data gathering phase of their work. These include the following.

- Fieldwork

- Participant observation

- Collection of data

- Qualitative and quantitative data

- Analysis and interpretation

- Ethical issues

Fieldwork

Anthropological accounts are based on detailed and wide-ranging data collected over a substantial period of time. The time that an ethnographer spends studying a group is a process called "fieldwork". Fieldwork with a particular group often takes place more than once and involves a long-term personal engagement between the ethnographer and the group. However, in many contemporary fieldwork settings ethnographers cannot have direct face-to-face contact over a prolonged period with any group. For example, work in densely populated urban settings or in a virtual environment requires a rethinking and reconceptualizing of the relations between ethnographer and the group being studied.

Participant observation

In the course of fieldwork, many ethnographers become involved as fully as possible in the activities that they study, rather than acting as detached bystanders. At the same time they must seek to preserve some analytical distance. The extent of their participation and its effect on the activity depend on a variety of factors, including the nature of the activity, the rapport between observers and the particular members of the group being studied or "actors", and the goals of the research. Participant observation has traditionally been the main method in anthropological fieldwork.

Ethnographers and the actors develop social ties in the course of fieldwork. All parties involved must constantly negotiate the nature of these ties. Social relations in fieldwork are as complex as other social relations that human beings form in the course of their lives.

Collection of data

Ethnographers use a broad variety of techniques in collecting data, including interviewing, observation, note-taking, audio and visual recording, discussing recordings with members of the group being studied, keeping journals, collecting censuses, life histories, questionnaires, archival materials, material culture and genealogies. Data may also be collected in a variety of forms that illustrate different aspects of a given society and culture at a given time and place. These may include expressive forms and internal accounts such as music, lyrics, literature, letters, stories and films/movies. The nature of the data and the techniques used to collect it depend on the goals of the research. Each technique provides a partial view and therefore cannot stand alone, nor be used uncritically. It is essential that any such material should be examined from an anthropological perspective. The body of data collected during fieldwork is often substantial, and is used selectively in analysis and in writing up the results of the fieldwork. Fieldwork data is often supplemented with the materials gathered in libraries and museums.

Qualitative and quantitative data

Qualitative data consists of texts, lists and recordings, which do not lend themselves to numerical representation, while quantitative data can be expressed in numbers. For most anthropologists, qualitative data is more crucial than quantitative data, although the quantitative often provides useful support for the qualitative.

Analysis and interpretation

The analysis of anthropological data consists of discovering consistencies and other recurrent patterns in the data. This discovery process often relies heavily on the anthropologist's theoretical framework and on the relevant works of other anthropologists. Anthropologists recognize that description and analysis are never free of theoretical and personal biases but always involve selection and interpretation. See part 1.2.

Ethical issues

Ethnographers are bound by ethical principles governing their conduct as fieldworkers and as professional practitioners. Among other things, these principles dictate that the ethnographer respects the dignity of the members of the group being studied, gives attention to the possibility that any disseminated information may be used against the best interests of those being studied, and recognizes any power differentials between the parties involved in fieldwork. Ethics is also concerned with the relationship between ethnographers and their colleagues, students and audiences. What constitutes ethical conduct is often the subject of debate and is best understood in context.

Part 2: Social and cultural organization (SL and HL)

Both SL and HL students must have an understanding of all **eight** themes listed below as 2.1 to 2.8. When designing a course of study, each theme must be given equal importance. Themes can be treated in any order. The themes are closely interconnected and should not be taught in isolation from each other. They should be taught in relation to ethnographic material. Teaching of the themes should emphasize patterns and processes of change in society and culture and that anthropological knowledge changes over time.

Examples of topics for detailed study are given for each theme. Teachers should not attempt to cover all of the examples given; rather these should emerge from the ethnographies chosen for study. The lists are not exhaustive, and teachers may explore other possibilities. Examples of topics for detailed study are often relevant to more than one theme.

2.1 Individuals, groups and society

Description	Examples
The person is embedded in social structures and cultural dynamics that shape individual identity and actions. The individual is committed to different groups simultaneously. Both the nature of the group and the individual's commitment to it are dynamic and context-dependent. The person's actions may either reinforce or undermine these structures and dynamics. Anthropologists seek to understand these actions with reference to the structures in which the individual is embedded, even though the individual's own understanding may make no reference to these structures. This is often described as a tension between structure and agency.	• Socialization • Status and role • Gender and sexuality • Personhood • Conformity and nonconformity • Public and private • Social and group identity (for example, ethnicity and race, nationality, class, age, religious identity) • Ritual (for example, rites of passage, rites of revitalization) • Social movements (for example, environmental movements, human and cultural rights, indigenous movements) • Modernity • Globalization

2.2 Societies and cultures in contact

Description	Examples
Societies have always interacted with one another and they define themselves, in significant ways, through these interactions.	• Population movement (for example, migration, forced removal, refugees) • Ethnocide and genocide • Indigenous movements • Modernity • Revitalization • Tourism and travel • Colonialism and post-colonialism • Resistance • Globalization

2.3 Kinship as an organizing principle

Description	Examples
Kinship can be seen as a basic unit of human social relations. It is structured in many different ways to define groups and the differences between them. Kinship groups are not static units but define fields of relationship and meaning through which economic and political processes occur.	• Family and household • Marriage • Rights and property • Rules of descent and residence • Corporate descent groups • Gender relations • Migration • Globalization

2.4 Political organization

Description	Examples
Political organization takes many forms, but all have the common element of ordering internal and external relations.	• Power, authority and leadership • Formal and informal political systems (for example, egalitarian, rank, stratified, state, global) • Social control and legal systems • Inequality (for example, class, caste, ethnicity, age, gender, health and illness) • Social organization of space and place • Status and role • Conflict and resistance • Ideology • Nation building • Colonialism and post-colonialism • Social movements • Globalization

2.5 Economic organization and the environment

Description	Examples
Societies interact with and transform the environment in the production, allocation and consumption of material and symbolic goods.	• Division of labour • Space and place • Systems of production and consumption (for example, subsistence, peasant, industrial, transnational) • Exchange systems (for example, reciprocity, redistribution, market) • Scale (for example, local, global) • Environmentalist movements • Social views of the environment • Development (applied anthropology, for example, advocacy, medical) • Industrialization and proletarianization • Urbanization • Commodification • Colonialism and post-colonialism • Globalization

2.6 Systems of knowledge

Description	Examples
Systems of knowledge are ways of organizing and comprehending social and natural environments.	• Symbolism • Arts and expression • Classification systems • Relationships with the environment • Interaction, media and communication

2.7 Belief systems and practices

Description	Examples
This element focuses on beliefs and ideologies both sacred and secular.	• Religion • Religious movements • Myths • Rituals • Witchcraft, magic, sorcery and divination • Conversion and syncretism

2.8 Moral systems

Description	Examples
By enabling and constraining behaviour, moral systems regulate the life of the individual in society.	• Ethics • Justice • Taboos • Suffering • Good and evil • Purity and impurity • Honour and shame • Globalization

Part 3: Observation and critique exercise (SL only)

In the first six weeks of the course, students are required to undertake an observation and to produce a written report from their field notes. Teachers should advise students about appropriate settings for the observation and on the writing of the report. About six months later students are required to produce a critique of their written report.

Part 4: Theoretical perspectives in anthropology (HL only)

The teaching and learning of theory at HL should be based on theoretical perspectives in anthropology, their application to ethnographic materials and their manifestation in particular historical contexts. The course of study should include contemporary theoretical perspectives in anthropology.

In anthropology, a theory is an abstract framework that systematically organizes facts in order to make sense of the world. Theoretical perspectives need to be linked to, and grounded in, the study of ethnographic accounts to help students to:

- recognize how theory frames analysis

- appreciate the ways in which theory influences the selection, presentation and interpretation of ethnographic materials

- appreciate how ethnography influences theory and its development

- identify and compare alternative theoretical interpretations of the same ethnographic materials

- recognize that anthropologists incorporate multiple perspectives to ethnographic material in their analyses and explanations.

Students need to be familiar with theoretical perspectives in anthropology and their historical context, and be able to use them to evaluate ethnographic material.

Guidance for teaching

A minimum of six theoretical perspectives in anthropology should be discussed.

The selection and treatment of theoretical perspectives will depend on the ethnographic materials used and the interests of teacher and students. The goal is to help students develop anthropological insight and give them appropriate tools for critical analysis. Theoretical perspectives in anthropology should be related to their historical context and can be studied in various ways. Examples include:

- the study of the way in which a particular concept has been addressed in different historical periods or by different authors

- the study of specific schools or individual authors

- the perspectives themselves, for example, materialism

- their contrasts, for example, particularistic and universalistic perspectives

- their connections, for example, conflict and diachronic perspectives.

Students should make links between different theoretical perspectives and different schools of thought, and how these relate to ethnography. Students should understand why dominant perspectives have changed throughout the history of anthropology. It is recommended that teachers begin introducing theoretical perspectives early in the course and then revisit these periodically as students' abilities to analyse theory and ethnography grow.

Suggested perspectives and theories for study

Examples are given for each perspective described, but the lists are not exhaustive, and teachers should explore other options. Examples are often relevant to more than one perspective. Both ethnography and theories should be discussed in relation to each perspective.

Description	Examples of theories
Agency-centred	
Agency is the capacity of human beings to act in meaningful ways that affect their own lives and those of others. Agency may be constrained by class, gender, religion and social and cultural factors. This term implies that individuals have the capacity to create, change and influence events. Anthropological research that emphasizes agency focuses on humans acting to promote their interests and the interests of the groups to which they belong (although what constitutes "interest" may be subject to debate).	• Feminist theories • Marxist theories • Political economy • Resistance • Transactionalism • World systems
Cohesion-centred	
Some anthropologists see cohesion and consensus as central to the proper functioning of society and culture. Many anthropologists were influenced by Emile Durkheim who claimed that society could only function properly if its members experienced "solidarity", that is, a moral duty to work for the maintenance of society.	• Functionalism • Structural functionalism

Description	Examples of theories
Conflict-centred	
Anthropologists who take conflict-centred perspectives focus on social relations as being based on competing interests of groups and individuals.	• Global theories • Marxist theories • Resistance
Diachronic	
A diachronic perspective in anthropology seeks to understand society and culture as the product of development through time, shaped by many different forces, both internal and external. A diachronic perspective is generally historical, as illustrated by recent efforts to use historical methods and findings in anthropology.	• Ethnohistory • Global theories • Marxist theories • Political economy • World systems
Idealist	
Idealist perspectives focus primarily on the activities and categories of the human mind (for example, beliefs, symbols and rationality), and seek explanations for the human condition in terms of them.	• Cognitive theories • Environmentalist theories • Interpretivism • Postmodernism • Structuralism • Symbolic theories
Materialist	
Materialist perspectives in anthropology and other social sciences explain aspects of human existence in terms of their most tangible features (for example, technology, adaptation to the environment, and the production and management of resources).	• Cultural ecology • Cultural materialism • Environmentalist theories
Particularistic	
Anthropologists taking a particularistic perspective stress that aspects of society and culture must be understood in terms of their specific social and historical context.	• Functionalism • Historical particularism • Postmodernism
Structure-centred	
Structure-centred perspectives view social action as determined by social and material context, such as physical environment, access to resources, community organization, social institutions, and the state.	• Cultural ecology • Cultural materialism • Functionalism • Marxist theories • Structural functionalism • World systems

Description	Examples of theories
Synchronic	
"Synchrony" refers to the occurrence of events at the same time, seeking to uncover the relationships between aspects of society and culture in the present or at a specific point in time.	• Functionalism • Postmodernism • Structural functionalism
Universalistic	
Universalistic anthropological perspectives seek to discover underlying laws and principles common to all societies and cultures.	• Marxist theories • Structuralism • Structural functionalism • World systems

Part 5: Fieldwork (HL only)

Students are required to plan and undertake limited fieldwork and to produce a report of their research. Teachers should prepare students for the fieldwork and the writing of the report.

Assessment in the Diploma Programme

General

Assessment is an integral part of teaching and learning. The most important aims of assessment in the Diploma Programme are that it should support curricular goals and encourage appropriate student learning. Both external and internal assessment are used in the Diploma Programme. IB examiners mark work produced for external assessment, while work produced for internal assessment is marked by teachers and externally moderated by the IB.

There are two types of assessment identified by the IB.

- Formative assessment informs both teaching and learning. It is concerned with providing accurate and helpful feedback to students and teachers on the kind of learning taking place and the nature of students' strengths and weaknesses in order to help develop students' understanding and capabilities. Formative assessment can also help to improve teaching quality, as it can provide information to monitor progress towards meeting the course aims and objectives.

- Summative assessment gives an overview of previous learning and is concerned with measuring student achievement.

The Diploma Programme primarily focuses on summative assessment designed to record student achievement at, or towards the end of, the course of study. However, many of the assessment instruments can also be used formatively during the course of teaching and learning, and teachers are encouraged to do this. A comprehensive assessment plan is viewed as being integral with teaching, learning and course organization. For further information, see the IB *Programme standards and practices* document.

The approach to assessment used by the IB is criterion-related, not norm-referenced. This approach to assessment judges students' work by their performance in relation to identified levels of attainment, and not in relation to the work of other students. For further information on assessment within the Diploma Programme please refer to the publication *Diploma Programme assessment: Principles and practice*.

To support teachers in the planning, delivery and assessment of the Diploma Programme courses a variety of resources can be found on the OCC or purchased from the IB store (http://store.ibo.org). Teacher support materials, subject reports, internal assessment guidance, grade descriptors, as well as resources from other teachers, can be found on the OCC. Specimen and past examination papers as well as markschemes can be purchased from the IB store.

Methods of assessment

The IB uses several methods to assess work produced by students.

Assessment criteria

Assessment criteria are used when the assessment task is open-ended. Each criterion concentrates on a particular skill that students are expected to demonstrate. An assessment objective describes what students should be able to do and assessment criteria describe how well they should be able to do it. Using assessment criteria allows discrimination between different answers and encourages a variety of responses.

Each criterion comprises a set of hierarchically ordered level descriptors. Each level descriptor is worth one or more marks. Each criterion is applied independently using a best-fit model. The maximum marks for each criterion may differ according to the criterion's importance. The marks awarded for each criterion are added together to give the total mark for the piece of work.

Markbands

Markbands are a comprehensive statement of expected performance against which responses are judged. They represent a single holistic criterion divided into level descriptors. Each level descriptor corresponds to a range of marks to differentiate student performance. A best-fit approach is used to ascertain which particular mark to use from the possible range for each level descriptor.

Markschemes

This generic term is used to describe analytic markschemes that are prepared for specific examination papers. Analytic markschemes are prepared for those examination questions that expect a particular kind of response and/or a given final answer from the students. They give detailed instructions to examiners on how to break down the total mark for each question for different parts of the response. A markscheme may include the content expected in the responses to questions or may be a series of marking notes giving guidance on how to apply assessment criteria.

Assessment outline—SL

First examinations 2010

Assessment component	Weighting
External assessment (3 hours)	**80%**
Paper 1 (1 hour) **Three** compulsory questions based on an unseen text, covering aspects drawn from the whole syllabus. (20 marks)	30%
Paper 2 (2 hours) **Ten** questions based on part 2 of the syllabus. Students choose **two** questions to be answered in essay form. (44 marks)	50%
Internal assessment **Two** compulsory activities to be internally assessed by the teacher and externally moderated by the IB. (20 marks) • A one-hour observation followed by a written report of 600–700 words. • A critique of the initial report of 700–800 words.	**20%**

Assessment outline—HL

First examinations 2010

Assessment component	Weighting
External assessment (4 hours)	**75%**
Paper 1 (1 hour) **Three** compulsory questions based on an unseen text, covering aspects drawn from the whole syllabus. (20 marks)	**20%**
Paper 2 (2 hours) **Ten** questions based on part 2 of the syllabus. Students choose **two** questions to be answered in essay form. (44 marks)	**35%**
Paper 3 (1 hour) **Five** questions based on theoretical perspectives in anthropology. Students choose **one** question to be answered in essay form. (20 marks)	**20%**
Internal assessment A report of fieldwork conducted by the student to be internally assessed by the teacher and externally moderated by the IB. Maximum 2,000 words (20 marks)	**25%**

External assessment

Two different methods are used to assess students.

- Detailed markschemes specific to each examination paper
- Assessment criteria

The assessment criteria are published in this guide.

For paper 1, there are assessment criteria and markschemes.

For paper 2, and for paper 3 at HL, there are assessment criteria only.

The assessment criteria are related to the assessment objectives established for the social and cultural anthropology course and the group 3 grade descriptors. The markschemes are specific to each examination.

External assessment details—SL

The external assessment consists of two written examination papers at SL, which are externally set and externally marked and are designed to allow students to demonstrate what they know and can do. The external components contribute 80% of the marks at SL.

Paper 1

Duration: 1 hour
Weighting: 30%
Paper 1 is based on an unseen text (500–700 words) that is the same for SL and HL. **Three** compulsory questions, which may be different for each level, are set on the text.

Critical reading
- The purpose of the unseen text is to assess the students' ability to undertake critical reading of ethnographic materials in relation to their general anthropological knowledge.
- The critical reading requires an ability to recognize the conceptual framework guiding the presentation and analysis, and some degree of anthropological imagination. It also requires careful reading of the precise wording of each question to identify what is required and to recognize where ethnographic material and/or personal experience are appropriate.
- Students must always provide evidence from the text itself in their own words.

Qualities assessed
The general qualities being assessed are anthropological understanding, insight and imagination.

Imagination may refer to an ability to imagine oneself in the situation described in the text. It may also involve the recognition of possible connections and/or different implications of different kinds of data and different levels of analysis.

Questions

Questions cover a number of skills: description, generalization, analysis, interpretation and comparison. The questions on the unseen text can be classified into three types: description and generalization, analysis and interpretation, and comparison. The wording of each question indicates the kind of answer required.

- Description and generalization: Students are expected to represent in their own words (rather than quoting directly from the text) the points or examples required by the question and to link these to relevant generalizations. Where material from different parts of the text is required, such references are assessed according to their relevance and the extent to which students summarize them succinctly. Material from outside the text is not required for this part of the exercise.

- Analysis and interpretation: Students should demonstrate an understanding of the anthropological issues raised by the text, and an ability to apply anthropological terms and concepts to the material. They should be able to examine these terms and concepts critically.

  Students are expected to recognize that the anthropologist who wrote the text has a viewpoint, and that this viewpoint can be agreed with, questioned, and located in perspective. Explicit, general concepts from anthropology should be employed as relevant to the kind of argument required.

- Comparison: Students are expected to show an ability to think about the text in relation to other contexts and to draw explicit comparisons. The principles on which such a comparison may be drawn should be made explicit and clearly linked to any anthropological issues raised by the text. Comparative material may have both similarities to and differences from the text.

  Ethnographic materials used in comparison must be identified and situated in terms of ethnographic present, historical context, geographical location and author.

Mark allocation

The allocation of marks for each question is indicated on the paper. The maximum number of marks for this paper is 20.

Paper 2

Duration: 2 hours
Weighting: 50%

Paper 2 is based on the eight themes in part 2 of the syllabus, social and cultural organization. There are **ten** essay questions. The same questions are set for SL and HL, but the assessment criteria are different. Students are required to answer **two** questions.

Knowledge

The purpose of this paper is to assess students' knowledge and understanding across the breadth of the syllabus through questions based on part 2, social and cultural organization.

Questions

Each question may include a combination of themes, for example, kinship and economics. In order for students to be sure of being prepared to answer two questions, they must have studied all eight themes. Students will need to plan and to decide on the appropriate balance between description, generalization and specific examples. Whatever form the question takes, students must recognize that any ethnographic description is historically and geographically specific, constructed by a particular person under particular circumstances, and answers should reflect these considerations.

Mark allocation

The maximum number of marks available for each question is 19. A further 6 marks are awarded across both responses. The maximum number of marks available for this paper is 44.

External assessment criteria—SL

Paper 1 SL

A   Description and generalization (question 1)

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 some 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.

B   Analysis and interpretation (question 2)

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** the response recognizes the viewpoint of the anthropologist, **but** not both of these.
5–6	The response demonstrates a critical understanding of relevant anthropological issues and concepts, **and** recognizes the viewpoint of the anthropologist.

C   Comparison (question 3)

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.

Paper 2 SL

A   Conceptual knowledge and analysis

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response contains limited reference to relevant core terms and ideas but has not linked these explicitly to other materials.
3–4	The response demonstrates knowledge of relevant core terms and ideas and has linked this knowledge to other materials presented.
5–6	The response demonstrates detailed knowledge and understanding of relevant core terms and ideas, and uses these to evaluate and question anthropological materials.

B   Use of ethnographic materials

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response presents ethnographic material that is mostly irrelevant.
3–4	The response presents ethnographic material that is generally relevant, but insufficient and misrepresented. The material is not identified in terms of place, author or historical context.
5–6	The response presents ethnographic material and successfully establishes its relevance to the question. Identification of the material in terms of place, author and historical context is incomplete. Knowledge of the societies studied is detailed, **but** the presentation lacks either balance or organization.
7–8	The response presents ethnographic material and successfully establishes its relevance to the question. The material is identified in terms of place, author and historical context. Knowledge of the societies studied is detailed **and** the presentation is organized and clearly focused.

C   Comparisons (of different societies or different groups within a given society or across societies or approaches)

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The response attempts to provide comparisons, but the material is irrelevant or the discussion is incoherent.
2	The response provides relevant comparisons but they are either superficial or unconvincing.
3	The response provides relevant comparisons but they are not well detailed.
4	The response provides relevant, detailed comparisons.
5	The response provides relevant, detailed comparisons and comments on them thoughtfully.

Assessed across both essays:

D   Processes of change and transformation within and across cultures and societies

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	At least one essay shows some understanding of change and social transformation **or** some awareness of how anthropological knowledge and understanding change over time.
3–4	At least one essay shows a good understanding of patterns and processes of change and social transformation **or** a good awareness of how anthropological knowledge and understanding change over time.

E   Breadth of knowledge of societies

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The work demonstrates detailed knowledge of two societies **or** some knowledge of more than two societies.
2	The work demonstrates detailed knowledge of at least three societies.

External assessment details—HL

The external assessment details for HL students are mostly the same as for SL students. This section highlights the differences.

There are three examination papers at HL contributing 75% of the marks.

Paper 1

Duration: 1 hour
Weighting: 20%
HL students are expected to demonstrate knowledge of theoretical perspectives in anthropology.

Paper 2

Duration: 2 hours
Weighting: 35%
HL students are expected to demonstrate knowledge of theoretical perspectives or theory in anthropology.

Paper 3

Duration: 1 hour
Weighting: 20%
The **five** essay questions on this paper are based on the theoretical perspectives in anthropology. Students are required to answer **one** question.

Knowledge

The purpose of this paper is to assess the student's knowledge and understanding of the theoretical perspectives in anthropology and their application to ethnographic materials.

The theoretical perspectives in anthropology that the student chooses to highlight in response to a particular question will depend on the ethnographic illustrations employed in his/her response.

Mark allocation

The maximum number of marks available for this paper is 20.

External assessment criteria—HL

Paper 1 HL

A   Description and generalization (question 1)

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 some 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.

B   Analysis and interpretation (question 2)

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.

C   Comparison (question 3)

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.

Paper 2 HL

A   Theoretical knowledge and analysis

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response contains limited reference to relevant core terms and ideas or theoretical perspectives or theory but has not linked these explicitly to other materials.
3–4	The response demonstrates knowledge of relevant core terms and ideas or theoretical perspectives or theory, and has linked this knowledge to other materials presented.
5–6	The response demonstrates detailed knowledge and understanding of relevant core terms and ideas and theoretical perspectives or theory, and uses these to evaluate and question anthropological materials.

B   Use of ethnographic materials

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response presents ethnographic material that is mostly irrelevant.
3–4	The response presents ethnographic material that is generally relevant, but insufficient and misrepresented. The material is not identified in terms of place, author or historical context.
5–6	The response presents ethnographic material and successfully establishes its relevance to the question. Identification of the material in terms of place, author and historical context is incomplete. Knowledge of the societies studied is detailed, **but** the presentation lacks either balance or organization.
7–8	The response presents ethnographic material and successfully establishes its relevance to the question. The material is identified in terms of place, author and historical context. Knowledge of the societies studied is detailed **and** the presentation is organized and clearly focused.

C   Comparisons (of different societies or different groups within a given society or across societies, or different anthropological perspectives or approaches)

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The response attempts to provide comparisons, but the material is irrelevant or the discussion is incoherent.
2	The response provides relevant comparisons but they are either superficial or unconvincing.
3	The response provides relevant comparisons but they are not well detailed.
4	The response provides relevant, detailed comparisons.
5	The response provides relevant, detailed comparisons and comments on them thoughtfully.

Assessed across both essays:

D   Processes of change and transformation within and across cultures and societies

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	At least one essay shows some understanding of change and social transformation **or** some awareness of how anthropological knowledge and understanding change over time.
3–4	At least one essay shows a good understanding of patterns and processes of change and social transformation **or** a good awareness of how anthropological knowledge and understanding change over time.

E   Breadth of knowledge of societies

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The work demonstrates detailed knowledge of two societies **or** some knowledge of more than two societies.
2	The work demonstrates detailed knowledge of at least three societies.

Paper 3 HL

A   Theoretical perspectives in anthropology

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The response demonstrates limited descriptive knowledge of theoretical perspectives of marginal relevance.
2	The response demonstrates descriptive knowledge of theoretical perspectives and some success in establishing their relevance to the question.
3	The response demonstrates sound knowledge and understanding of relevant theoretical perspectives.
4	The response demonstrates detailed knowledge and critical understanding of relevant theoretical perspectives.

B   Theory

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The response demonstrates limited descriptive knowledge of theory of marginal relevance.
2	The response demonstrates descriptive knowledge of theory and limited success in establishing its relevance to the question.
3	The response demonstrates sound knowledge of theory and establishes its relevance to the question.
4	The response demonstrates detailed knowledge of relevant theory and uses it critically.

C Ethnography

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The response refers to ethnographic material of marginal relevance.
2	The response presents ethnographic material and demonstrates some success in establishing its relevance to the question.
3	The response presents detailed ethnographic material and successfully establishes its relevance to the question. Identification of the material in terms of place, author and historical context is incomplete.
4	The response presents detailed ethnographic material and successfully establishes its relevance to the question. The material is identified in terms of place, author and historical context.

D Connections and comparisons

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response identifies some relevant comparisons or connections between theoretical perspectives and theory.
3–4	The response discusses relevant comparisons and connections between theoretical perspectives **and/or** theory **and/or** ethnographic material.

E Anthropological insight

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response is not always clearly focused but demonstrates some anthropological insight.
3–4	The response is clearly focused and demonstrates good anthropological insight.

Internal assessment

Purpose of internal assessment

Internal assessment is an integral part of the course and is compulsory for both SL and HL students. It enables students to demonstrate the application of their skills and knowledge, and to pursue their personal interests, without the time limitations and other constraints that are associated with written examinations. The internal assessment should, as far as possible, be woven into normal classroom teaching and not be a separate activity conducted after a course has been taught.

The internal assessment requirements at SL and at HL are different. At SL students submit an observation and critique exercise. HL students conduct fieldwork.

Guidance and authenticity

The observation and critique exercise (SL) and fieldwork (HL) submitted for internal assessment must be the student's own work. However, it is not the intention that students should decide upon a title or topic and be left to work on the internal assessment component without any further support from the teacher. The teacher should play an important role during both the planning stage and the period when the student is working on the internally assessed work. It is the responsibility of the teacher to ensure that students are familiar with:

- the requirements of the type of work to be internally assessed

- the social and cultural anthropology course ethical guidelines

- the assessment criteria; students must understand that the work submitted for assessment must address these criteria effectively.

Teachers and students must discuss the internally assessed work. Students should be encouraged to initiate discussions with the teacher to obtain advice and information, and students must not be penalized for seeking guidance. However, if a student could not have completed the work without substantial support from the teacher, this should be recorded on the appropriate form from the *Handbook of procedures for the Diploma Programme*.

It is the responsibility of teachers to ensure that all students understand the basic meaning and significance of concepts that relate to academic honesty, especially authenticity and intellectual property. Teachers must ensure that all student work for assessment is prepared according to the requirements and must explain clearly to students that the internally assessed work must be entirely their own.

As part of the learning process, teachers can give advice to students on a first draft of the internally assessed work. This advice should be in terms of the way the work could be improved, but this first draft must not be heavily annotated or edited by the teacher. The next version handed to the teacher after the first draft must be the final one.

All work submitted to the IB for moderation or assessment must be authenticated by a teacher, and must not include any known instances of suspected or confirmed malpractice. Each student must sign the coversheet for internal assessment to confirm that the work is his or her authentic work and constitutes the

final version of that work. Once a student has officially submitted the final version of the work to a teacher (or the coordinator) for internal assessment, together with the signed coversheet, it cannot be retracted.

Authenticity may be checked by discussion with the student on the content of the work, and scrutiny of one or more of the following:

- the student's initial proposal

- the first draft of the written work

- the references cited

- the style of writing compared with work known to be that of the student

- the analysis of the work by a web-based plagiarism detection service such as turnitin.com.

The requirement for teachers and students to sign the coversheet for internal assessment applies to the work of all students, not just the sample work that will be submitted to an examiner for the purpose of moderation. If the teacher and student sign a coversheet, but there is a comment to the effect that the work may not be authentic, the student will not be eligible for a mark in that component and no grade will be awarded. For further details refer to the IB publication *Academic honesty* and the relevant articles in the *General regulations: Diploma Programme*.

The same piece of work cannot be submitted to meet the requirements of both the internal assessment and the extended essay.

Group work

For students at SL, the observation may be conducted as a group exercise, but each student must undertake individual observations. The written report and critique must also be the student's own work.

At HL, students are allowed to undertake fieldwork together. They may choose a common topic and produce a body of data to which they have common access. However, the written report must be entirely the student's own individual work, based on their own interpretation and analysis.

Time allocation

Internal assessment is an integral part of the social and cultural anthropology course, contributing 20% to the final assessment at SL and 25% at HL. This weighting should be reflected in the time that is allocated to teaching the knowledge, skills and understanding required to undertake the work as well as the total time allocated to carry out the work.

The hours allocated to internal assessment work should include:

- time for the teacher to explain to students the requirements of the internal assessment

- the course ethical guidelines

- class time for students to work on the internal assessment component

- time for consultation between the teacher and each student

- time to review and monitor progress, and to check authenticity.

Further information about this is available in the "Internal assessment details" section for each level.

Requirements and recommendations

Teachers and students will need to discuss the fieldwork at HL and some aspects of the observation and critique at SL. Students should be encouraged to initiate discussions with the teacher to obtain advice and information, and will not be penalized for seeking advice.

Given the nature of the research, students must take into account ethical questions and implications for undertaking research with people, by seeking informed consent and ensuring confidentiality, for example. Teachers are advised to refer to the ethical guidelines for internal assessment for IB social and cultural anthropology students published in this section and to the ethical issues discussed in part 1.3 (methods and data collection).

Ethical guidelines for internal assessment

Social and cultural anthropology students should consider these ethical guidelines before beginning their fieldwork and throughout the whole project.

The following guidelines should be applied to all fieldwork. These apply to students preparing for internal assessment from 2010 onwards.

- **Do no harm** to the people who participate in fieldwork.

- **Respect** the well-being of humans and the environment.

- **Obtain informed consent** from the people who are the subjects of the fieldwork in a form appropriate to the context before you begin, providing sufficient information about the aims and procedures of the research.

- **Fieldwork involving children needs the written consent of parent(s) or guardian(s).** Students must ensure that parents are fully informed about the implications for children who take part in such research. Where fieldwork is conducted with children in a school, the written consent of the school administration must also be obtained.

- **Maintain the anonymity** of the people participating in fieldwork, unless participants have given explicit permission to the contrary.

- Store all data collected securely in order to maintain **confidentiality**.

- **Be honest** about the limits of your training.

- **Do not falsify or make up fieldwork data.** Report on research findings accurately and completely.

- **Report your research findings** to the people involved in your fieldwork.

- **Do not use data for any purpose** other than the fieldwork for which it was collected.

- **Develop and maintain a working relationship** with the people that you study so that other researchers can continue to work with them.

- **Check with your teacher** when the right way to behave is not clear.

- **Participate in reviews** of the ethical considerations in the fieldwork proposals of your peers.

Fieldwork that is conducted online is subject to the same guidelines. More detailed ethical guidance can be obtained from professional anthropological organizations.

Health and safety guidelines

Schools are advised to follow best practice in health and safety for social and cultural anthropology fieldwork. Each school is ultimately responsible for the health and safety of students.

Using assessment criteria for internal assessment

For internal assessment, a number of assessment criteria have been identified. Each assessment criterion has level descriptors describing specific levels of achievement together with an appropriate range of marks. The level descriptors concentrate on positive achievement, although for the lower levels failure to achieve may be included in the description.

Teachers must judge the internally assessed work at SL and at HL against the criteria using the level descriptors.

- Different assessment criteria are provided for SL and HL.

- The aim is to find, for each criterion, the descriptor that conveys most accurately the level attained by the student, using the best-fit model. A best-fit approach means that compensation should be made when a piece of work matches different aspects of a criterion at different levels. The mark awarded should be one that most fairly reflects the balance of achievement against the criterion. It is not necessary for every single aspect of a level descriptor to be met for that mark to be awarded.

- When assessing a student's work, teachers should read the level descriptors for each criterion until they reach a descriptor that most appropriately describes the level of the work being assessed. If a piece of work seems to fall between two descriptors, both descriptors should be read again and the one that more appropriately describes the student's work should be chosen.

- Where there are two or more marks available within a level, teachers should award the upper marks if the student's work demonstrates the qualities described to a great extent. Teachers should award the lower marks if the student's work demonstrates the qualities described to a lesser extent.

- Only whole numbers should be recorded; partial marks, such as fractions and decimals, are not acceptable.

- Teachers should not think in terms of a pass or fail boundary, but should concentrate on identifying the appropriate descriptor for each assessment criterion.

- The highest level descriptors do not imply faultless performance but should be achievable by a student. Teachers should not hesitate to use the extremes if they are appropriate descriptions of the work being assessed.

- A student who attains a high level of achievement in relation to one criterion will not necessarily attain high levels of achievement in relation to the other criteria. Similarly, a student who attains a low level of achievement for one criterion will not necessarily attain low achievement levels for the other criteria. Teachers should not assume that the overall assessment of the students will produce any particular distribution of marks.

- It is recommended that the assessment criteria and their descriptors be available to HL students at all times. SL students should not be provided with SL internal assessment criteria B–D before they have completed the written report of their observation.

Internal assessment details—SL

Observation and critique exercise

Weighting: 20%

Introduction

The internally assessed observation and critique exercise is designed to give students a direct, personal introduction to anthropological methods and understanding. It helps students to gain an appreciation of

both the problems and possibilities of data collection and to reflect on these critically. Data collection and the evaluation of the data is an essential complement to classroom work.

The purpose of the exercise is to allow students to reflect on the processes of observing and reporting. In particular, it should highlight the inevitably selective nature of the activities, and the advantages and disadvantages of specific anthropological methods.

Requirements

In the **first year**, the student is required to:

- observe, for one hour, an activity in a context or setting without being given assessment criteria B–D for this exercise; students should be given criterion A before writing the written report

- produce a written report of no more than 700 words of the one-hour observation

- undertake this observation and complete the written report in the first six weeks, and hand it in to the teacher, who will retain it until the student undertakes the second piece of work

- produce a second piece of work, the critique, of no more than 800 words. This includes an analysis and evaluation of the initial written report on the observation, produced approximately **six months** after writing the report.

The observation may be conducted as a group exercise, but each student must undertake individual observations. The written report and the critique must also be the student's own work.

If the word limit for the written report is exceeded, the teacher's assessment must be based on the first 700 words. If the word limit for the critique is exceeded, the teacher's assessment must be based on the first 800 words.

Teacher guidance

Teachers should provide guidance on the student's choice of context or setting for the observation, and the following examples are suggestions.

For their observation, a student may first focus on either a context (such as the school itself, a church, a restaurant, or a club, all of which are the focus of specific activities for defined groups, or more open public spaces with specific functions, for example, a train station, a shopping mall, a playground) or an issue (such as gender roles or differences, race, ethnicity, or rites of passage). However, issue-based observations must be grounded in concrete settings. Both context-based and issue-based observations must be sharply focused. Teachers and students will need to consider ease of access and opportunity in deciding the context or setting for the research.

- Teachers must provide guidance on the ethical problems relevant to the context or setting chosen by each student.

- Teachers should provide criterion A and guidance on writing field notes for the observation.

- Teachers must **not** provide guidance on any draft of the written report of the observation.

- Teachers must **not** provide guidance on the methodology of the observation beyond the choice of site.

The critique

The critique provides an opportunity for students to apply their newly acquired knowledge of anthropology to interpret the data in the written report. The critique should include an analysis and evaluation of the written report. The student should address the problems of observing and recording, and should draw on knowledge that has been acquired during the course to explain their data. The format of the critique is not prescribed, as it depends on the way in which the observation was conducted and the way the report was written, but reference must be made to assessment criteria B–D.

Time allocation

The fact that internal assessment is an integral component of the SL course, contributing 20% to the final assessment, should be reflected in the total time allocated to the observation and critique exercise, which should include some time for observations, classwork and homework.

It is recommended that the time allocated to the observation and critique exercise should include time for:

- the teacher to explain to students the requirements of the internally assessed work, and to give suggestions for observations (criterion A should be provided)
- consultation between teacher and student on the choice of context or setting for the observation and on ethical issues
- students to undertake the observation
- students to analyse the observation and to produce the written report
- the teacher to explain to students the requirements of the critique (assessment criteria B–D should be provided)
- students to complete the critique
- monitoring progress
- the teacher to check authenticity
- student and teacher to sign the authenticity declaration.

Internal assessment criteria—SL

Observation and critique exercise

Criterion A should be used to assess the written report and criteria B–D used to assess the critique.

A   Completion of the written report

Criterion A should be used to assess the written report only.

Marks	Level descriptor
0–1	The written report is disorganized and lacks detail.
2–3	The written report is either organized **or** detailed, **but** not both.
4–5	The written report is organized and detailed.

B   Description and analysis

Marks	Level descriptor
0	The critique does not reach a standard described by the descriptors below.
1	The critique recognizes the distinction between description and analysis but there is no relevant discussion.
2	The critique recognizes the distinction between description and analysis and has provided at least one example, **but** the discussion is limited.
3	The critique recognizes the distinction between description and analysis and has provided relevant examples, **but** the discussion is only partially developed.
4	The critique clearly recognizes and discusses the distinction between descriptive inference and sound analysis, **and** has provided examples in support of a fully developed discussion.

C Focus, assumptions and bias

Marks	Level descriptor
0	The critique does not reach a standard described by the descriptors below.
1–2	The critique provides a limited discussion of the nature of the observation and the position of the observer. No examples have been presented. There is no awareness of subjective or ideological bias.
3–4	The critique provides a limited discussion of the nature of the observation and the position of the observer. There is some awareness of subjective or ideological biases that are social or personal in nature. Some examples have been presented.
5–6	The critique provides a detailed discussion of the nature of the observation and the position of the observer. There is clear demonstration of an awareness of the subjective or ideological biases that influence the analysis. Well-chosen examples are presented.

D Critical reflection

Marks	Level descriptor
0–1	The critique provides limited evidence of an anthropological understanding.
2–3	The critique provides evidence of an anthropological understanding of the initial written report and has provided some anthropological concepts or methodological issues **but** has not adequately connected these to the data.
4–5	The critique shows sound anthropological understanding of the initial written report, making reference to related anthropological concepts or methodological issues.

Internal assessment details—HL

Fieldwork

Weighting: 25%

Introduction

The internally assessed fieldwork component enables students to gain personal experience of anthropological fieldwork and the methodology used. Going into the field, and collecting and evaluating data, are essential complements to classroom work. Fieldwork gives students an opportunity to:

- use techniques and strategies in the generation of anthropological data

- appreciate methodological and ethical issues involved in fieldwork

- discover how to collect data and present data as an anthropological description

- derive conclusions from the fieldwork.

Requirements

Students are required to undertake limited fieldwork, employing **one or more** data collection techniques.

Students must produce a written report, maximum 2,000 words. If the word limit is exceeded, the teacher's assessment of the report must be based on the first 2,000 words.

Students are allowed to undertake fieldwork together. That is, they may choose a common topic and produce a body of data to which they have common access. However, the written report must be entirely the student's **own** individual work, interpretation and analysis.

Choice of fieldwork

Students should, with the teacher's guidance, choose their own research topic. The student should find this interesting and motivating.

The teacher should approve each topic before the work is started, and should ensure that it complies with the requirements of and meets the criteria for internal assessment.

In planning limited fieldwork, both teachers and students need to think initially in terms of context or setting, and possible anthropological issues or questions.

A student may begin his or her research process by first focusing on either a context (such as the school itself, a church, a restaurant, or a club, all of which are the focus of specific activities for defined groups, or more open public spaces with specific functions, for example, a train station, a shopping mall, a playground) or an issue (such as gender roles or differences, race, ethnicity, or rites of passage). However, following the initial choice of a context or an issue, it should be recognized that these starting points should be developed. Context-based fieldwork projects must reflect anthropological issues or they will remain superficial. Issue-based fieldwork projects must be grounded in concrete settings. Teachers and students will need to consider ease of access and opportunity in deciding the context or setting for the research. Ultimately, both must be sharply focused.

Students must be aware of the ethical guidelines and the necessity for sensitivity when undertaking any research.

Data collection

Once issue and context have been decided, methods and techniques of data collection need to be explored. These need to be selected in terms of specific goals and in relation to the kinds of data, qualitative and/or quantitative.

Ethnographers use a broad variety of techniques in collecting data, including interviewing, observation, note-taking, audio and visual recording, discussing recordings with members of the group being studied, keeping journals, collecting censuses, life histories, questionnaires, archival materials, material culture and genealogies. Data may also be collected in a variety of forms that illustrate different aspects of a given society and culture at a given time and place. These may include expressive forms and internal accounts such as music, lyrics, literature, letters, stories and films/movies. The nature of the data and the techniques used to collect them depend on the goals of the research. Each technique provides a partial view and therefore cannot stand alone, nor be used uncritically. It is essential that any such material should be examined from an anthropological perspective. The body of data collected during fieldwork is often substantial, and is used selectively in analysis and in writing up the results of the fieldwork. Fieldwork data is often supplemented with materials gathered in libraries and museums.

Research report

Students must emphasize issues related to methodology, that is, the selection of research topics and techniques and how these topics were researched or the techniques were applied and evaluated. A purely descriptive or narrative report should be avoided.

The IB does not specify the format for the research report. It is recommended that teachers review the internal assessment criteria with students to provide a guide in organizing the final report. The criteria emphasize:

- critical comparison and evaluation of the methods and techniques chosen in terms of the kinds of data provided

- some reflection on the fieldwork experience, including consideration of both practical and ethical issues

- appropriate presentation and analysis of the data.

The word limit of 2,000 words does not include supplementary information such as:

- a title page

- contents page

- references

- captions

- appendices

- bibliography.

An abstract is **not** required.

Time allocation

The fact that internal assessment is an integral component of the HL course, contributing 25% to the final assessment, should be reflected in the total time allocated to the fieldwork, which should include some time for fieldwork, classwork and homework.

It is recommended that the time given to the fieldwork should include time for:

- the teacher to explain to students the requirements of the internally assessed work, and to give suggestions for research

- consultation between teacher and student on the choice of context and issue for the research

- guidance on ethical issues

- students to work on their topic in class

- students to collect data

- students to complete the research report

- reviewing and monitoring progress

- the teacher to check authenticity

- student and teacher to sign the authenticity declaration.

Internal assessment criteria—HL

Fieldwork

A   Identification of an issue or question

Marks	Level descriptor
0	The report does not reach a standard described by the descriptors below.
1	The report identifies an anthropological issue or question but it is insufficiently focused for a limited fieldwork setting.
2	The report identifies an anthropological issue or question appropriate for a limited fieldwork setting.

B   Research techniques

Marks	Level descriptor
0	The report does not reach a standard described by the descriptors below.
1	Research techniques are appropriate for the research question or issue **but** the techniques and their application are not clearly described.
2	Research techniques are appropriate for the research question or issue and justified, **or** the techniques and their application are clearly described, **but** not both.
3	Research techniques are appropriate for the research question or issue, clearly justified and described.
4	Research techniques are appropriate for the research question or issue, clearly justified, and described and discussed in detail.

C   Presentation of data

Marks	Level descriptor
0	The report does not reach a standard described by the descriptors below.
1	Some data is presented but the presentation is inappropriate.
2	The presentation of data is appropriate but limited in detail and organization.
3	The presentation of data is appropriate. The detail **or** organization of the presentation is adequate **but** not both.
4	The presentation of data is appropriate, detailed and organized.

D   Interpretation and analysis of data

Marks	Level descriptor
0	The report does not reach a standard described by the descriptors below.
1	The report attempts to interpret the data in relation to the question or issue identified but there is no analytical framework.
2	The report provides limited interpretation of the data in relation to the question or issue identified within an appropriate analytical framework.
3	The report provides an adequate interpretation of the data in relation to the question or issue within an appropriate analytical framework, but lacks detail.
4	The report provides a detailed interpretation of the data in relation to the question or issue within an appropriate analytical framework.

E   Ethical issues

Marks	Level descriptor
0	The report does not reach a standard described by the descriptors below.
1	The report refers to ethical issues.
2	The report describes relevant ethical issues but discussion is limited.
3	The report critically discusses relevant ethical issues.

F   Anthropological insight and imagination

Marks	Level descriptor
0	The report does not reach a standard described by the descriptors below.
1	The report demonstrates some anthropological insight and imagination.
2	The report demonstrates good anthropological insight and imagination.
3	The report demonstrates excellent anthropological insight and imagination.

Glossary of command terms

Command terms with definitions

Students should be familiar with the following key terms and phrases used in examination questions, which are to be understood as described below. Although these terms will be used frequently in examination questions, other terms may be used to direct students to present an argument in a specific way.

Analyse	Break down in order to bring out the essential elements or structure.
Compare	Give an account of the similarities between two (or more) items or situations, referring to both (all) of them throughout.
Compare and contrast	Give an account of similarities and differences between two (or more) items or situations, referring to both (all) of them throughout.
Contrast	Give an account of the differences between two (or more) items or situations, referring to both (all) of them throughout.
Define	Give the precise meaning of a word, phrase, concept or physical quantity.
Describe	Give a detailed account.
Discuss	Offer a considered and balanced review that includes a range of arguments, factors or hypotheses. Opinions or conclusions should be presented clearly and supported by appropriate evidence.
Distinguish	Make clear the differences between two or more concepts or items.
Evaluate	Make an appraisal by weighing up the strengths and limitations.
Examine	Consider an argument or concept in a way that uncovers the assumptions and interrelationships of the issue.
Explain	Give a detailed account including reasons or causes.
Identify	Provide an answer from a number of possibilities.
Justify	Give valid reasons or evidence to support an answer or conclusion.
To what extent	Consider the merits or otherwise of an argument or concept. Opinions and conclusions should be presented clearly and supported with appropriate evidence and sound argument.