Diploma Programme

# Social and cultural anthropology guide

First examinations 2019

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**Diploma Programme**
**Social and cultural anthropology guide**

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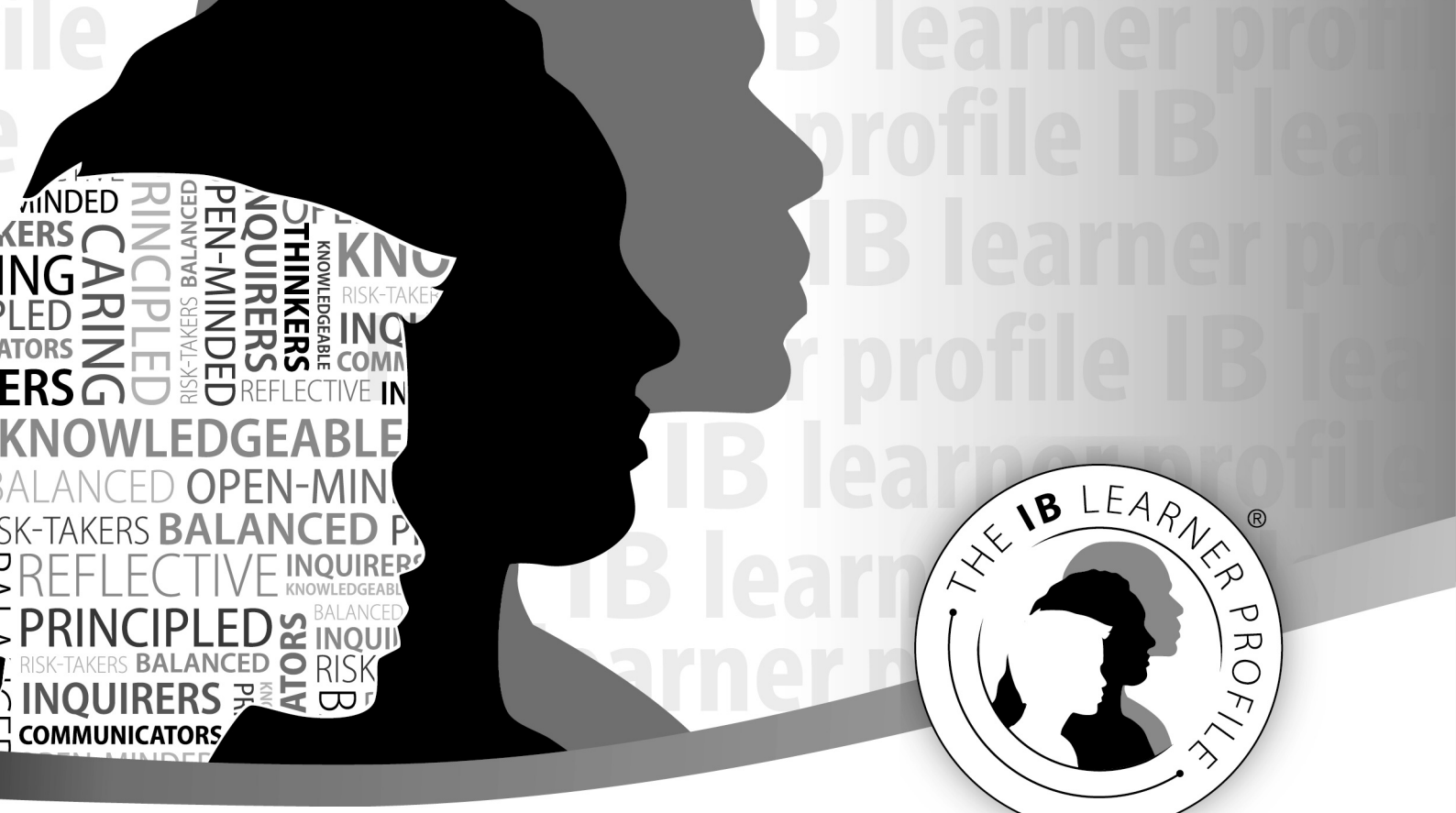
# IB mission statement

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.**

## As IB learners we strive to be:

### INQUIRERS
We nurture our curiosity, developing skills for inquiry and research. We know how to learn independently and with others. We learn with enthusiasm and sustain our love of learning throughout life.

### KNOWLEDGEABLE
We develop and use conceptual understanding, exploring knowledge across a range of disciplines. We engage with issues and ideas that have local and global significance.

### THINKERS
We use critical and creative thinking skills to analyse and take responsible action on complex problems. We exercise initiative in making reasoned, ethical decisions.

### COMMUNICATORS
We express ourselves confidently and creatively in more than one language and in many ways. We collaborate effectively, listening carefully to the perspectives of other individuals and groups.

### PRINCIPLED
We act with integrity and honesty, with a strong sense of fairness and justice, and with respect for the dignity and rights of people everywhere. We take responsibility for our actions and their consequences.

### OPEN-MINDED
We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view, and we are willing to grow from the experience.

### CARING
We show empathy, compassion and respect. We have a commitment to service, and we act to make a positive difference in the lives of others and in the world around us.

### RISK-TAKERS
We approach uncertainty with forethought and determination; we work independently and cooperatively to explore new ideas and innovative strategies. We are resourceful and resilient in the face of challenges and change.

### BALANCED
We understand the importance of balancing different aspects of our lives—intellectual, physical, and emotional—to achieve well-being for ourselves and others. We recognize our interdependence with other people and with the world in which we live.

### REFLECTIVE
We thoughtfully consider the world and our own ideas and experience. We work to understand our strengths and weaknesses in order to support our learning and personal development.

**The IB learner profile represents 10 attributes valued by IB World Schools. We believe these attributes, and others like them, can help individuals and groups become responsible members of local, national and global communities.**

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# Contents


## Introduction 1

Purpose of this document 1
The Diploma Programme 2
Nature of the subject 7
Aims 15
Assessment objectives 16
Assessment objectives in practice 17

## Syllabus 18

Syllabus outline 18
Syllabus content 19
Syllabus content—Part 1: Engaging with anthropology 21
Syllabus content—Part 2: Engaging with ethnography 31
Syllabus content—Part 3: Engaging in anthropological practice 49

## Assessment 50

Assessment in the Diploma Programme 50
Assessment outline—SL 52
Assessment outline—HL 53
External assessment 54
Internal assessment 77

## Appendices 96

Glossary of command terms 96
Glossary of subject-specific terms 98
Bibliography 99
Teaching units 104

# 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 specimen papers and markschemes, teacher support materials, subject reports and grade descriptors can also be found on the OCC. 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.

# Acknowledgment

The IB wishes to thank the educators and associated schools for generously contributing time and resources to the production of this guide.

First assessment 2019

# 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 model

The course is presented as six academic areas enclosing a central core (see figure 1). 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 and 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.

**Figure 1**

*Diploma Programme model*

## Choosing the right combination

**Students are required to choose one subject from each of the six academic areas, although they can, instead of an arts subject, choose two subjects from another area.** 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 core of the Diploma Programme model

All Diploma Programme students participate in the three course elements that make up the core of the model.

Theory of knowledge (TOK) is a course that is fundamentally about critical thinking and inquiry into the process of knowing rather than about learning a specific body of knowledge. The TOK course examines the nature of knowledge and how we know what we claim to know. It does this by encouraging students to analyse knowledge claims and explore questions about the construction of knowledge. The task of TOK is to emphasize connections between areas of shared knowledge and link them to personal knowledge in such a way that an individual becomes more aware of his or her own perspectives and how they might differ from others.

Creativity, activity, service (CAS) is at the heart of the Diploma Programme. CAS enables students to live out the IB learner profile in real and practical ways, to grow as unique individuals and to recognize their role in relation to others. Students develop skills, attitudes and dispositions through a variety of individual and group experiences that provide students with opportunities to explore their interests and express their passions, personalities and perspectives. CAS complements a challenging academic programme in a holistic way, providing opportunities for self-determination, collaboration, accomplishment and enjoyment.

The three strands of CAS are:

- creativity—exploring and extending ideas leading to an original or interpretive product or performance
- activity—physical exertion contributing to a healthy lifestyle
- service—collaborative and reciprocal engagement with the community in response to an authentic need.

The extended essay, including the world studies extended essay, offers the opportunity for IB students to investigate a topic of special interest, in the form of a 4,000-word piece of independent research. The area of research undertaken is chosen from one of the students' six Diploma Programme subjects, or in the case of the interdisciplinary world studies essay, two subjects, and acquaints them with the independent research and writing skills expected at university. This leads to a major piece of formally presented, structured writing, in which ideas and findings are communicated in a reasoned and coherent manner, appropriate to the subject or subjects chosen. It is intended to promote high-level research and writing skills, intellectual discovery and creativity. An authentic learning experience, it provides students with an opportunity to engage in personal research on a topic of choice, under the guidance of a supervisor.

# Approaches to teaching and approaches to learning

Approaches to teaching and learning across the Diploma Programme refers to deliberate strategies, skills and attitudes which permeate the teaching and learning environment. These approaches and tools, intrinsically linked with the learner profile attributes, enhance student learning and assist student preparation for the Diploma Programme assessment and beyond. The aims of approaches to teaching and learning in the Diploma Programme are to:

- empower teachers as teachers of learners as well as teachers of content
- empower teachers to create clearer strategies for facilitating learning experiences in which students are more meaningfully engaged in structured inquiry and greater critical and creative thinking
- promote both the aims of individual subjects (making them more than course aspirations) and linking previously isolated knowledge (concurrency of learning)

- encourage students to develop an explicit variety of skills that will equip them to continue to be actively engaged in learning after they leave school, and to help them not only obtain university admission through better grades but also prepare for success during tertiary education and beyond
- enhance further the coherence and relevance of the students' Diploma Programme experience
- allow schools to identify the distinctive nature of an IB Diploma Programme education, with its blend of idealism and practicality.

The five approaches to learning (developing thinking skills, social skills, communication skills, self-management skills and research skills) along with the six approaches to teaching (teaching that is inquiry-based, conceptually focused, contextualized, collaborative, differentiated and informed by assessment) encompass the key values and principles that underpin IB pedagogy.

For further guidance on approaches to teaching and approaches to learning in social and cultural anthropology, please see the *Social and cultural anthropology teacher support material* that complements this guide.

# 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.

The social and cultural anthropology syllabus is closely linked to this, striving to develop internationally minded people who recognize their common humanity and shared guardianship of the planet, and who help create a better and more peaceful world. DP social and cultural anthropology facilitates the development of the attributes of the learner profile.

| Learner profile attribute | Connection to social and cultural anthropology |
|---|---|
| **Inquirers** | Through the reading of ethnographic material and undertaking their own fieldwork, students demonstrate both the skills needed for inquiry and their interest in learning about others. |
| **Knowledgeable** | Students acquire in-depth knowledge and understanding of other peoples' worlds through the study of a wide range of ethnographic material. They explore anthropological concepts, ideas and issues that have local and global significance. |
| **Thinkers** | Applying an anthropological lens, students consider the world around them, analysing, interpreting and evaluating ethnographic material critically. They develop their ability to think *with* and *through* anthropological concepts, ideas, theories and material, and apply this to real-world situations. In undertaking anthropological fieldwork, students also develop their ability to consider the ethical questions related to the collection of data. |
| **Communicators** | Students express and share their ideas in a wide range of ways, including presentations, critical reflections and essays. |
| **Principled** | In applying anthropological skills to research and the reading of ethnographic material, students learn to act with integrity and honesty and a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities. In undertaking their own fieldwork, students take responsibility for their methodological choices, their interactions with members of their community and the representation of their research participants. |
| **Open-minded** | Using cross-cultural ethnographic material, students gain an insight into humankind in all its diversity. They explore different perspectives and experiences of everyday practices, how societies work, and why people believe what they believe. They learn to value and respect the traditions of others and use an anthropological lens to better understand contemporary real-world issues. |

| Learner profile attribute | Connection to social and cultural anthropology |
|---|---|
| **Caring** | Contributing to an understanding of contemporary real-world issues, students of anthropology come to empathize with, show compassion towards and respect for others. Through this engagement, students develop critical, reflexive knowledge in relation to their own positions as global actors. |
| **Balanced** | Students' understanding of the importance of intellectual development is reinforced by the internal assessment component of the course, which balances the acquisition of knowledge and critical-thinking skills with their application in a real-world setting. |
| **Risk-takers** | Anthropology engages students in an intellectual endeavour that challenges them to question their own values and attitudes. It seeks to engage them in an exploration of how the strange can become familiar and the familiar can become strange. |
| **Reflective** | Reflexivity—the ability to reflect on how one's own knowledge, beliefs and perspectives may influence the researching and writing process—is an important concept and skill that anthropology students explore.<br><br>Throughout the course, and especially in the internal assessment task, students are asked to critically reflect on their engagement with the discipline. |

# Academic honesty

The Diploma Programme prides itself on promoting high standards of academic honesty.

Academic honesty in the Diploma Programme is a set of values and behaviours informed by the attributes of the learner profile. In teaching, learning and assessment, academic honesty serves to promote personal integrity, engender respect for the integrity of others and their work, and ensure that all students have an equal opportunity to demonstrate the knowledge and skills they acquire during their studies.

All coursework—including work submitted for assessment—is to be authentic, based on the student's individual and original ideas with the ideas and work of others fully acknowledged. Assessment tasks that require teachers to provide guidance to students or that require students to work collaboratively must be completed in full compliance with the detailed guidelines provided by the IB for the relevant subjects.

For further information on academic honesty in the IB and the Diploma Programme, please consult the IB publications:

- *Academic honesty in the IB educational context*
- *Effective citing and referencing*
- *Diploma Programme: From principles into practice*
- *General regulations: Diploma Programme.*

Specific information regarding academic honesty as it pertains to external and internal assessment components of this Diploma Programme subject can be found in this guide.

# Acknowledging the ideas or work of another person

Coordinators and teachers are reminded that candidates must acknowledge all sources used in work submitted for assessment. The following is intended as a clarification of this requirement.

Diploma Programme candidates submit work for assessment in a variety of media that may include audio-visual material, text, graphs, images and/or data published in print or electronic sources. If a candidate uses the work or ideas of another person, the candidate must acknowledge the source using a standard style of referencing in a consistent manner. A candidate's failure to acknowledge a source will be investigated by the IB as a potential breach of regulations that may result in a penalty imposed by the IB final award committee.

The IB does not prescribe which style(s) of referencing or in-text citation should be used by candidates; this is left to the discretion of appropriate faculty/staff in the candidate's school. The wide range of subjects, three response languages and the diversity of referencing styles make it impractical and restrictive to insist on particular styles. In practice, certain styles may prove most commonly used, but schools are free to choose a style that is appropriate for the subject concerned and the language in which candidates' work is written. Regardless of the reference style adopted by the school for a given subject, it is expected that the minimum information given includes: name of author, date of publication, title of source, and page numbers as applicable.

The following criteria must be applied.

- Students are expected to use a standard style and use it consistently so that credit is given to all sources used, including sources that have been paraphrased or summarized.
- When writing, students must clearly distinguish (in the body of the text) between their words and those of others by the use of quotation marks (or other method like indentation) followed by an appropriate citation that denotes an entry in the bibliography.
- Students are not expected to show faultless expertise in referencing, but are expected to demonstrate that all sources have been acknowledged.
- Students must be advised that any audio-visual material, text, graphs, images and/or data that is crucial to their work and that is not their own must also attribute the source. Again, an appropriate style of referencing/citation must be used.
- Regardless of the reference style adopted by the school for a given subject, it is expected that the minimum information given includes:
  - name of author
  - date of publication
  - title of source
  - page numbers as applicable
  - date of access (electronic sources)
  - URL.

# Learning diversity and learning support requirements

Schools must ensure that equal access arrangements and reasonable adjustments are provided to candidates with learning support requirements that are in line with the IB documents:

- *Candidates with assessment access requirements*
- *Learning diversity and inclusion in IB programmes*.

# Social and cultural anthropology

Imagine you could have lived a thousand different kinds of lives, but you end up having lived only one (Geertz paraphrased in Eriksen, 2009: 11). Anthropology is about finding out about the thousand other lives you could have lived if you had been born in a different time or place. It is about "making sense of other people's worlds, translating their experiences and explaining what they are up to, how their societies work and why they believe in whatever it is that they believe in" (Eriksen, 2006: ix). More than this, in an increasingly interconnected world, anthropology seeks to unravel the complexities of what makes us human by exploring what makes people as social beings in different cultures different from each other.

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 make explicit our own cultural assumptions and those of others. Anthropologists explore problems and issues associated with the complexity of societies in local, regional and global contexts, and as such, it is a dynamic, exciting and highly relevant subject.

The social and cultural anthropology course for both SL and HL students is designed to engage students with the concepts, methods, language and theories of the discipline. At the heart of the course is the practice of anthropologists, and the insights they produce as a result of this in the form of ethnographic material. Students are given the opportunity through their own experiential internal assessment activity to engage in authentic anthropological practice. This provides an opportunity for students to explore how the strange can become familiar and the familiar strange.

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 research tradition of participant observation and an in-depth, empirical study of social groups. Areas of anthropological inquiry in this course are: belonging; classifying the world; communication, expression and technology; conflict; development; health, illness and healing; movement, time and space; production, exchange and consumption; and the body. These areas are explored through the key anthropological concepts of belief and knowledge, change, culture, identity, materiality, power, social relations, society, and symbolism.

Moreover, anthropology contributes to an understanding of contemporary real-world issues such as war and conflict, the environment, poverty, injustice, inequality, and human and cultural rights, providing a uniquely rich context in which to explore them. The study of anthropology offers critical insights into the continuities and dynamics of social change, the development of societies and what it means to live with differences.

Social and cultural anthropology contributes a distinctive approach to intercultural awareness and understanding, which embodies the essence of an IB education. As a course, it offers an opportunity for students to become engaged with anthropological approaches and to develop critical, reflexive knowledge in relation to their own positions as global actors. Additionally, it fosters the development of citizens who are globally aware, internationally minded, and ethically sensitive. In other words, it is transformative: transforming the way students see others, the way they view themselves, and ultimately how they act in the world.

# Distinction between SL and HL

The following represents how the SL and HL course will differ in terms of breadth and depth.

- Different internal assessment activities
- Part 1: Engaging with anthropology

  There are HL extension topics for students. In terms of assessment, there is an extension question on anthropological ethics.

- Anthropological thinking: theories

  SL students will be expected to demonstrate an understanding of anthropological theories as they relate to the ethnographic material they study to AO2 level. At HL, more range and depth is expected, including specific theories in greater detail than at SL; HL students will be assessed to AO3 level. Theories will not be prescribed for either SL or HL but will depend on the ethnographic material studied. Theory is assessed on paper 2 for SL students and on papers 1 and 2 for HL students.

- Engaging with ethnography

  SL students study three areas of inquiry, reading one complete monograph for each area, plus a range of supplementary material. HL students study four areas of inquiry, reading one complete monograph for each area, plus a range of supplementary material. In terms of assessment, HL students will complete an additional essay question.

# Social and cultural anthropology and the core

As with all Diploma Programme courses, social and cultural anthropology should both support and be supported by the three elements of the Diploma Programme core.

## Theory of knowledge

Students in this subject group explore the interactions between humans and their environment in time and place. As a result, these subjects are often known collectively as the humanities or social sciences.

As with other subject areas, knowledge in individuals and societies subjects can be gained in a variety of ways. For example, archival evidence, data collection, experimentation, observation, and inductive and deductive reasoning can all be used to help explain patterns of behaviour that lead to *knowledge claims*. Students in individuals and societies subjects are required to evaluate these knowledge claims by exploring concepts such as validity, reliability, credibility, certainty and individual as well as cultural perspectives through *knowledge questions*.

In TOK, there are two types of **knowledge claims**.

- Claims that are made within particular areas of knowledge or by individual knowers **about the world** (it is the job of TOK to examine the basis for these first-order claims)
- Claims that are made **about knowledge**

**Knowledge questions** are questions about knowledge, and contain the following features.

- Knowledge questions are questions **about** knowledge. Instead of focusing on specific content, they focus on how knowledge is constructed and evaluated.
- Knowledge questions are **open** in the sense that there are a number of plausible answers to them. The questions are contestable.
- Knowledge questions should be expressed in **general** terms, rather than using subject-specific terms.

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

A knowledge question in social and cultural anthropology challenges a statement, assertion or assumption about the subject that students believe to be true or take for granted. From a TOK perspective, students need to question these claims and how they are justified. Knowledge questions are not about social and cultural anthropology *per se* but about how knowledge in social and cultural anthropology—and more widely, in social sciences—is constructed.

Some knowledge questions that could be considered during the course are identified below. These are presented in relation to the concepts of belief and knowledge, change, culture, identity, materiality, power, social relations, society and symbolism that underpin the course and so reflect more overarching questions. Suggested links to TOK are also identified for each area of inquiry in part 2 of the course, engaging with ethnography.

| Anthropological key concept | Examples of knowledge questions | Examples of subject-specific questions |
|---|---|---|
| **Belief and knowledge** | • To what extent does power play a role in determining what is considered knowledge?<br>• Who validates knowledge?<br>• Do we believe what we know or do we know what we believe?<br>• What is the difference between knowledge and belief?<br>• Can particular knowledge be used to make generalizations across time and space?<br>• How do we reconcile the claim that knowledge can never be objective with the assumptions of some disciplines that objectivity is taken for granted? | • How do anthropologists validate the ethnographic data they collect?<br>• To what extent is it possible to compare cultures across time and space?<br>• To what extent is it possible to know the other?<br>• To what extent is knowledge implicated in social control?<br>• To what extent can it be argued that anthropology is the most scientific of the humanities and the most humanist of the sciences? |
| **Change** | • How do changes in the world bring about changes in knowledge?<br>• How do scientists decide between competing knowledge claims?<br>• Are some ways of knowing better suited to understanding? | • To what extent can change be imposed rather than be chosen as an act of autonomous agency?<br>• Can change be measured in terms of absolute criteria?<br>• To what extent are anthropologists focused on synchronic rather than diachronic processes?<br>• Are the changing approaches of anthropologists a response to the changing social world or changes in the discipline itself?<br>• Are certain anthropological theories better equipped to explain change than others? |
| **Culture** | • To what extent does our culture determine or shape what we believe or know?<br>• To what extent are we aware of the impact of culture on what we believe or know?<br>• Is it possible objectively to evaluate how a culture affects our beliefs and knowledge? | • Is it possible for an anthropologist to describe a culture without judging it?<br>• To what extent is an anthropologist a cultural translator?<br>• Is cultural relativism a moral or methodological imperative?<br>• Is it possible to compare cultures in a valid and meaningful way? |
| **Identity** | • Is it possible to know yourself and also to know others?<br>• Does gender identity influence the ways of knowing we depend on? | • To what extent does anthropology allow us to know ourselves and others?<br>• To what extent is knowledge based on cultural identity? |

| Anthropological key concept | Examples of knowledge questions | Examples of subject-specific questions |
|---|---|---|
| **Materiality** | • Does knowledge depend on the material conditions of production?<br>• To what extent does the material world determine what it is possible to know? | • To what extent can anthropology help us understand the role of material technology on the production of persons?<br>• Do material objects have biographies we can study? |
| **Power** | • What is the relationship between power and knowledge?<br>• How do powerful groups maintain and control access to knowledge?<br>• How do classification systems determine what is and is not knowledge? | • With reference to healing practices, how powerful is biomedicine in relation to alternative approaches?<br>• Is there an implicit power differential between ethnographers and their subjects of study? How does this affect what we can know about a culture? |
| **Social relations** | • Do social differences limit mutual understanding? | • Can a culture really be understood without understanding the social differences within that culture?<br>• Is knowledge a matter of social context? |
| **Society** | • Who determines what is considered legitimate knowledge within a society?<br>• Can knowledge be context free? | • Does the ethnographic method produce valid knowledge about societies?<br>• What mechanisms do societies have to reproduce knowledge?<br>• Does it make any difference if we compare cultures rather than societies? |
| **Symbolism** | • Is reality just a matter of interpretation?<br>• Are symbols always signifiers and vice versa? | • Are symbolic systems modelled from reality or models of reality? |

## CAS: Creativity, activity and service

CAS experiences can be associated with each of the subject groups of the Diploma Programme.

CAS and social and cultural anthropology can complement each other in a number of ways. Learning about the connections between human experience of social and cultural life, and how this may connect to global issues that manifest themselves at a local level, may give students ideas for CAS experiences.

An important characteristic of the social and cultural anthropology course is that students examine contemporary human experience in different societies and cultures in a contextual way. Due to the interconnectedness of the 21st-century world, many global challenges manifest themselves in students' local or otherwise significant communities as powerfully as at national and international levels. The ethos of the CAS programme is to engage students in experiential learning in a similarly contextual way.

As a result of the knowledge and understanding students develop about an issue as seen through an anthropological lens, they might be able to investigate, plan, act, reflect on and demonstrate CAS experiences in a more informed and meaningful way. Similarly, CAS experiences can ignite students' passion for addressing a particular issue in social and cultural anthropology.

The challenge and enjoyment of CAS experiences can often have a profound effect on social and cultural anthropology students, who might choose to engage with CAS in a number of different ways. The CAS experience can be a single event or may be an extended series of events. However, CAS experiences must be distinct from, and may not be included or used in, the student's Diploma Programme course requirements.

Additional suggestions on the links between Diploma Programme subjects and CAS can be found in the *Creativity, activity and service teacher support material*.

# The extended essay

An extended essay in social and cultural anthropology provides students with an opportunity to learn what constitutes a distinctively anthropological approach to the organization of human life and society. Students explore anthropological perspectives and ways of thinking, and develop critical, reflexive knowledge in an in-depth manner through their chosen topic of inquiry.

Students are able to demonstrate their knowledge, research and critical-thinking skills in a substantial piece of writing that utilizes anthropological concepts and theories, and ethnographic material. The outcome of the research should be a coherent and structured essay, effectively answering a specific research question that is anthropological in nature.

There are clear differences between the internal assessment tasks for social and cultural anthropology and an extended essay in the subject. These are outlined in the table below:

| Internal assessment | Extended essay |
|---|---|
| The aim of the internal assessment is for students of anthropology to understand and explore the **practice** of anthropology, in terms of the specific research methodologies that anthropologists engage with when **doing** anthropology. | The aim of the extended essay is to allow students to explore an area of interest and to produce an academic piece of writing modelled on those produced for journals. It is not an extension of the internal assessment. |
| **Distinguishing features** | **Distinguishing features** |
| • Focus is on the use of primary sources.<br>• Internal assessment may or may not be supported by secondary sources (depending on whether SL or HL).<br>• Focus is on methodological issues—the **practice** of anthropology.<br>• There is some assessment of conceptual and/or theoretical understanding. | • Focus is on constructing a conceptual and/or theoretical framework for exploring an anthropological topic.<br>• There is a clear conceptual and/or theoretical context for the area of research undertaken.<br>• Focus is on the use of secondary sources, which may or may not be supported by primary data. |

Please refer to the "Social and cultural anthropology: Subject-specific guidance" section of the *Extended essay guide* for more detailed guidance.

# Social and cultural anthropology and indigenous knowledge systems

For social and cultural anthropology knowledge is socially and culturally produced and grounded in particular fieldwork contexts. Thus, from an anthropological perspective all knowledge is local; in other words, indigenous. For students following the social and cultural anthropology course, the area of knowledge in TOK, *indigenous knowledge systems*, should be approached critically. Applying an anthropological lens, students must understand the power relations that exist in the hierarchical classification of knowledge. From an anthropological perspective, the notion of indigenous knowledge systems is itself problematic and should be contested. It assumes that certain understandings of knowledge are outside an unexamined "us", and therefore a process of *othering* or *exoticizing* occurs when considering various understandings of the world. In this process of othering or exoticizing, indigenous knowledge is reified and analysed as being static, one-way and ahistorical. This does not acknowledge the mutual interaction, dynamism and historicism within all knowledge systems—which are ultimately all indigenous.

Students of anthropology can explore these issues by considering some of the following questions.

- Within TOK why are indigenous knowledge systems posited as an "other" way of knowing?
- Why are indigenous knowledge systems considered so closely in connection with cosmology?
- To what extent is the system of classification within TOK, such as ways of knowing and areas of knowledge, based on what anthropologists consider to be an example of "the great divide"?

**Great divide:** The term refers to the theoretical proposition of a qualitative division in human history between the modern and the traditional (or civilized and primitive, or "us"/"them"), a division usually associated with different modes of thought (Barnard, A and Spencer, J. 1996. *Encyclopedia of social and cultural anthropology*. London and New York. Taylor & Francis).

- To what extent does the analytical category of indigenous knowledge systems reduce cultural diversity?
- How are value judgments expressed in terms of indigenous knowledge systems*?*
- How can a student of anthropology challenge this system of classification? Why would it be important to do so from an anthropological perspective?
- Is this system of classification a reflection of western hegemonic thought?

# Social and cultural anthropology and international-mindedness

International mindedness is a specific way of thinking central to teaching and learning in the IB Diploma Programme and is very much at the heart of social and cultural anthropology. Students' emotional intelligence is enhanced as they build cultural understanding, consider cultural relativism, and gain skills in cross-cultural communication.

Understanding of "self" and "other" is central to anthropology, a discipline that explores the diversity and dynamism of culture, exploring different ways of thinking and a rich variety of social constructs. Ever-intensifying physical and virtual global interconnectedness creates a myriad of opportunities for interaction of cultures and pertinently emphasizes the crucial need to nurture international-mindedness in students. Never before has it been more vital that we understand the "Other"; the study of social and cultural anthropology is a most suitable way to achieve this end.

Embracing cultural understanding gives meaning to the variety of ways that people interpret what it means to be human, raising awareness of commonalities and differences, homogeneity and pluralism. Anthropology encourages an understanding of cultures "in context", eschewing stereotypes; a truly international perception that fosters willing, effective communication.

The internationally minded anthropology student feels a responsibility to be actively engaged with his or her wider, global world and operates from a platform of understanding of, and engagement with his or her own society and culture.

# Engaging with sensitive topics

Studying social and cultural anthropology allows the opportunity for students to engage with exciting, stimulating and personally relevant topics and issues. However, it should be noted that often such topics and issues can also be sensitive and personally or culturally challenging (for example, when exploring notions of belonging and the formation of identity, especially in relation to sexuality and gender; or exploring topics that examine violence and conflict; or topics on health and illness that may examine death and dying). Teachers should be aware of this and provide guidance to students on how to approach and engage with such topics in a responsible manner, providing due consideration to questions and issues that may arise. Teachers should also read carefully the ethical guidelines for the internal assessment tasks for further information.

# Prior learning

The social and cultural anthropology course requires no specific prior learning. No particular background in terms of specific subjects studied for national or international qualifications is expected or required. The skills needed for the social and cultural anthropology course are developed within the context of the course itself.

# Links to the Middle Years Programme

The IB Middle Years Programme (MYP) individuals and societies subject group involves inquiry into historical, contemporary, geographical, political, social, economic, religious, technological and cultural contexts that influence and impact on the lives and environments of people and communities. The MYP individuals and societies subject group therefore provides a very useful foundation for students who go on to study the Diploma Programme social and cultural anthropology course.

The concept-based approach to teaching adopted in the MYP is also a prominent part of the Diploma Programme social and cultural anthropology course, with many of the same concepts explored in more sophisticated and in-depth ways than in the MYP. These include, for example:

- agency
- community
- culture
- identity
- meaning
- structure
- subjectivity.

Inquiry-based learning is also central to the way in which students in the MYP study individuals and societies and the approach taken in the Diploma Programme social and cultural anthropology course, where students develop their critical-thinking skills in the exploration of a wide range of contextualized ethnographic material. The course also provides opportunities for students to apply an anthropological lens to real-world contemporary issues.

MYP students in individuals and societies are required to practise and develop their investigation skills, one of the MYP's four assessment objectives. This lays an important foundation for the internal assessment component of Diploma Programme social and cultural anthropology, where students are expected to undertake independent research that allows them to engage in the practice of anthropologists.

Thus, studying social and cultural anthropology naturally extends the skills developed in MYP individuals and societies subjects. Equally, students' organization, collaboration, research and presentation strategies that began in MYP individuals and societies will become more sophisticated while undertaking the Diploma Programme social and cultural anthropology course.

# Social and cultural anthropology as part of the Career-related Programme

In the IB Career-related Programme (CP), students study at least two Diploma Programme subjects, a core consisting of four components and a career-related study, which is determined by the local context and aligned with student needs. The CP has been designed to add value to the student's career-related studies. This provides the context for the choice of Diploma Programme courses. Courses can be chosen from any group of the Diploma Programme. It is also possible to study more than one course from the same group (for example, visual arts and film).

Social and cultural anthropology may be a beneficial choice for CP students considering careers in, for example, the hospitality industry, the technology industry, or international business. Social and cultural anthropology helps students to understand the interconnections of cultures and societies in the 21st century world and to engage with similarity and difference in human experience. Students explore different social and cultural structures and practices leading to a greater understanding of the world around them.

Social and cultural anthropology encourages the development of strong communication skills, critical thinking, and ethical approaches that will assist students in preparing for the future global workplace. This in-turn fosters the IB learner profile attributes that are transferable to the entire CP, providing relevance and support for the student's learning.

For the CP students, Diploma Programme courses can be studied at SL or HL. Schools can explore opportunities to integrate CP student with Diploma Programme students.

# Aims

## Individuals and societies aims

The aims of all subjects in individuals and societies subject group 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 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 and 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 individuals and societies 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:

1. explore the characteristics and complexities of social and cultural life

2. develop new ways of thinking about the world that demonstrate the interconnectedness of local, regional and global processes and issues

3. foster an awareness of how cultural and social contexts inform the production of anthropological knowledge

4. develop as critical thinkers who are open-minded, reflective and ethically sensitive

5. apply anthropological understanding in order to reflect on their own lives and experiences, as well as those of others, transforming their actions in the world.

# Assessment objectives

There are four assessment objectives (AOs) for the SL and HL Diploma Programme social and cultural anthropology course.

Having followed the course at SL or at HL, students will be expected to do the following.

1. **Knowledge and understanding (AO1)**

   Demonstrate knowledge and understanding of:

   – anthropological concepts and theories

   – anthropological research methods and ethics

   – a range of appropriately identified ethnographic materials

   – specified areas of inquiry

2. **Application and analysis (AO2)**

   – Recognize anthropological concepts in ethnographic materials

   – Use ethnographic examples and anthropological concepts to formulate an argument

   – Apply anthropological knowledge and understanding to reflect on the "big" anthropological questions

   – Analyse ethnographic materials in terms of the viewpoint of the anthropologist, research methods, concepts and ethics

   – Use anthropological theories to formulate an argument

   – In the **internal assessment** task, engage in the practice of anthropology, including recognition of the position of the observer; select appropriate methods; interpret methods; interpret data; consider ethical issues

3. **Synthesis and evaluation (AO3)**

   – Compare and contrast characteristics of specific cultures and societies

   – Discuss a range of ethnographic materials and critically evaluate them utilizing appropriate conceptual frameworks

   – In the **internal assessment** task, justify methodological choices and critically reflect on the practice of anthropology

   – At **HL only**, to demonstrate understanding and use of anthropological theories to evaluate ethnographic materials.

4. **Selection and use of a variety of skills (AO4)**

   – Identify an appropriate context, anthropological concept and research question for investigation

   – Select and demonstrate the use of methods and skills, appropriate to a specific anthropological research question, to gather, present, analyse, interpret and reflect on ethnographic data

# Assessment objectives in practice

| Assessment objective | Paper 1—SL and HL | | | | | | Paper 2—SL and HL | | Internal assessment—SL and HL |
|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 HL | Section A | Section B | |
| Knowledge and understanding (AO1) | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| Application and analysis (AO2) | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| Synthesis and evaluation (AO3) | | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| Selection and use of a variety of skills (AO4) | | | | | | | | | ✓ |

# Syllabus outline

| Syllabus component | Suggested teaching hours | |
|---|---|---|
| | SL | HL |
| **External assessment** | **120** | **180** |
| **Part 1: Engaging with anthropology**<br>• The language of anthropology<br>• The practice of anthropology<br>• Anthropological thinking<br>Plus HL extension areas. | **30** | **45** |
| **Part 2: Engaging with ethnography**<br>SL students must complete **three** areas of inquiry from the following nine—one from each group.<br>HL students must complete **four** areas of inquiry from the following nine—one from each group and the fourth chosen from any of the three groups.<br>1. **Group 1**<br>– Classifying the world<br>– Health, illness and healing<br>– The body<br>2. **Group 2**<br>– Belonging<br>– Communication, expression and technology<br>– Movement, time and space<br>3. **Group 3**<br>– Conflict<br>– Development<br>– Production, exchange and consumption | **90** | **135** |
| **Internal assessment** | **30** | **60** |
| **Part 3: Engaging in anthropological practice**<br>**Doing anthropology at SL:** Limited fieldwork (observation, second data collection and critical reflection)<br>**Doing anthropology at HL:** Fieldwork | | |
| **Total teaching hours** | **150** | **240** |

The recommended teaching time is 240 hours to complete HL courses and 150 hours to complete SL courses as stated in the document *General regulations: Diploma Programme* (September 2016) (page 6, Article 8.2).

# Introduction to the social and cultural anthropology syllabus

This section of the guide is intended to provide guidance and support for both experienced and less experienced teachers. The social and cultural anthropology course is organized in three parts.

- Part 1: Engaging with anthropology
- Part 2: Engaging with ethnography
- Part 3: Engaging in anthropological practice

The following tables will help teachers navigate the guide in relation to each part of the course. Teachers are advised to read the guidance for each part of the course as this provides the context and rationale, as well as suggestions for approaches to teaching. The teaching units provide information on the syllabus content.

# Part 1: Engaging with anthropology

| Guidance | Teaching units | Assessment |
|---|---|---|
| Introduction<br>The language of anthropology<br>The practice of anthropology<br>Anthropological thinking - theories<br>Anthropological questions to think *with* and *through* | Engaging with anthropology | External assessment: Paper 1<br>SL and HL |

# Part 2: Engaging with ethnography

| Guidance | Teaching units | Assessment |
|---|---|---|
| Introduction<br>Areas of inquiry – an overview<br>Making meaningful connections<br>Ethnography<br>Use of ethnographic film | Engaging with ethnography – units of inquiry:<br>Belonging<br>Classifying the world<br>Communication, expression and technology<br>Conflict<br>Development<br>Health, illness and healing<br>Movement, time and space<br>Production, exchange and consumption<br>The body | External assessment: Paper 2<br>SL and HL |

# Part 3: Engaging in anthropological practice

| Guidance | Teaching units | Assessment |
|---|---|---|
| The practice of anthropology—please refer to the relevant sections in part 1 of the syllabus.<br>Internal assessment | SL: Doing anthropology<br>HL: Doing anthropology | SL and HL internal assessment |

# Introduction

This unit of study introduces some of the key areas of anthropology and forms the basis on which the areas of inquiry should be explored. It introduces students to the discipline of anthropology as well as its practice. **Engaging with anthropology** provides a framework for how students will engage with the course; they are introduced to some of the questions and issues that will be explored within the areas of inquiry.

The three areas of engaging with anthropology are as follows.

- **The language of anthropology**: key concepts and inquiry-specific concepts
- **The practice of anthropology**: doing anthropology—the ethnographic method and ethical considerations
- **Anthropological thinking**: anthropological theories

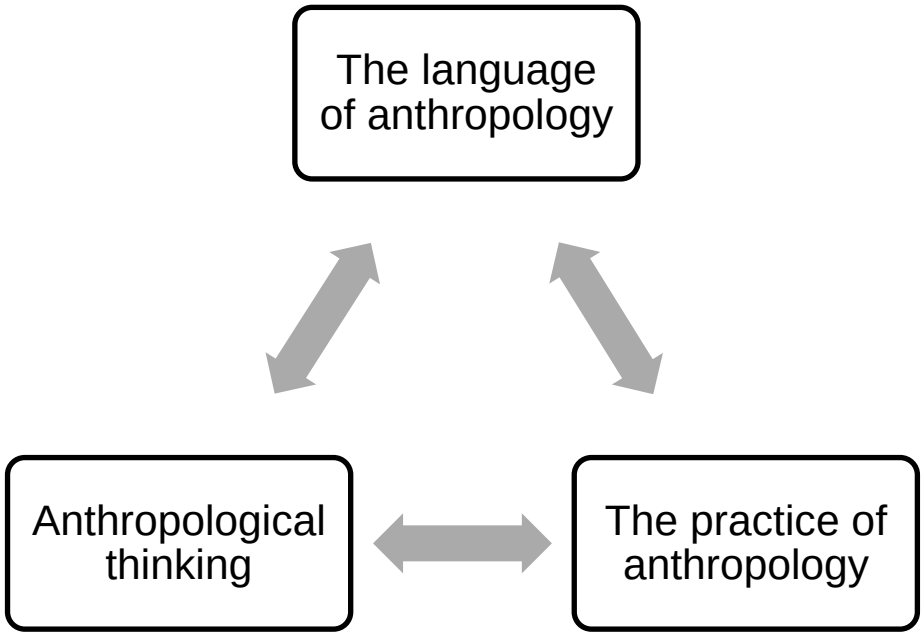



**Figure 2**

*Engaging with anthropology*

All students of social and cultural anthropology should be familiar with the set of key concepts, the methods used by anthropologists, and the issues associated with the construction of ethnographic accounts. While engaging with anthropology should be introduced as a discrete unit of study, the questions and issues raised should also be integrated into the study of the areas of inquiry. In other words, the questions and issues from this unit of study should be returned to throughout the teaching of the course as students become more familiar with anthropology and the work of anthropologists. The material in this unit here will help to inform student understanding of the ethnographic material studied in later units.

# The language of anthropology

Becoming familiar and confident with the language of anthropology is an important part of the course. Students' ability to read and engage with ethnographic materials and to communicate and express their own ideas in relation to these will require them to understand and use anthropological terms and concepts appropriately. Developing these skills necessitates examining the language of anthropology, its terms and concepts, in the context of anthropology as a discipline.

Concepts provide a framework by which aspects of social and cultural life can be explored, and make it possible to understand social and cultural life in a reasoned, analytical anthropological fashion. However, it is important to remember that how concepts within anthropology have been understood and applied has changed over time and place, and can be expected to change in the future. Context is thus extremely important when applying a conceptual framework of understanding to any ethnographic material used.

The social and cultural anthropology course must be approached through an understanding of the following nine key concepts.

- Belief and knowledge
- Change
- Culture
- Identity
- Materiality
- Power
- Social relations
- Society
- Symbolism

The definitions and relationship of each of the key concepts to the discipline of social and cultural anthropology are the subject of debate and should be treated as contestable. However, in the context of this course the following guidance is given as to how they might initially be understood.

| Key concept | Definition |
|---|---|
| Belief and knowledge | Belief and knowledge is a set of convictions, values and viewpoints regarded as “the truth” and shared by members of a social group. These are underpinned and supported by known cultural experience. |
| Change | Change refers to the alteration or modification of cultural or social elements in a society. Change may be due to internal dynamics within a society, or the result of contact with another culture, or a consequence of globalization. |
| 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. More recent approaches to culture recognize that cultures are not static, homogenous or bounded but dynamic and fluid. Culture refers to the shared social construction of meanings, but simultaneously culture is often also a site of contested meanings. These recent formulations of the concept recognize that culture may be the subject of disagreement and conflict within and among societies and this disagreement may include the definition of culture itself. |
| Identity | Identity can refer either to the individual’s private and personal view of the self or to how an individual is viewed from the perspective of a social group. In addition, identity may also refer to group identity, which may take the form of religious identity, ethnic identity or national identity, for example. |
| Materiality | Objects, resources and belongings have cultural meaning, described by Arjun Appadurai as “the social life of things” (Appadurai 1986). They are embedded in all kinds of social relations and practices. Some anthropologists seek to understand human experience through the study of material objects. This occurs, for example, in contemporary approaches that focus on the materiality of the body. |

| Key concept | Definition |
|---|---|
| Power | Power is an essential feature of social relations and can be considered as a person's or group's capacity to influence, manipulate or control others and resources. In its broadest sense, power can be understood as involving distinctions and inequalities between members of a social group. Some approaches to power focus on structural power and understand power to be everywhere and to contribute in the production of reality. |
| Social relations | Social relations refer to any relationship between two or more individuals in a network of relationships. Social relations involve an element of individual agency as well as group expectations, and form the basis of social organization and social structure. They pervade every aspect of human life and are extensive, complex, and diverse. |
| Society | Society refers to the way in which humans organize themselves in groups and networks. Society is created and sustained by social relationships and institutions. 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. |
| Symbolism | Symbolism is the study of the significance that people attach to objects, actions, and processes, creating networks of symbols through which they construct a culture’s web of meaning. |

These introductory definitions should be used as a starting place for exploring the key concepts through the ethnographic material studied. It is expected and encouraged that students will engage with the key concepts and demonstrate an understanding of how they are used to describe and analyse individuals and groups in their cultural and social contexts.

Students should understand that these concepts are dynamic and change over time, and that they are influenced by theoretical and fieldwork contexts. While the nine key concepts provide a framework for the teaching of the areas of inquiry, each area of inquiry will also provide opportunities for students to become familiar with concepts related to those specific areas of study. These are not exhaustive and by no means discrete to those areas in which they are identified as throughout the course students will become aware of how the same key or inquiry-specific concept may be used and understood in different areas of anthropology. These concepts—both key and inquiry-specific—will be used to form the basis of the assessment of students’ understanding of the course.

The nine key concepts weave a conceptual thread throughout the course, both within and between the areas of inquiry. They will equip students with a conceptual framework with which to access and understand areas of anthropological study and ethnographic material. They can, and should, be considered at a number of different levels—global, regional, national, local, community and individual.

**Example 1**

**Identity:** The individual’s perception of himself or herself can be modified by the view held by the local community depending on class, ethnicity, gender, and nationality. These in turn can be modified by both regional and global influences. For example, gender may be understood and experienced differently at a national, international or individual cultural level.

**Example 2**

**Symbolism:** People ascribe different meanings to the same thing depending on their cultural context. For example, tattoos are a widespread phenomenon, but have different symbolic significance for individuals according to their gender, sexual orientation, social group, ethnicity and nationality.

Please note that although the course is designed to study anthropology with the help of the nine key concepts outlined here, there are many other related terms and concepts to encounter within the discipline that will help students to understand the key concepts. These are indicated in part 1 of the syllabus, engaging with anthropology, where there are a wide range of anthropological related terms and concepts that students must become familiar with and confident in using. Those identified in engaging with anthropology are not an exhaustive list, but rather provide a basis for the development and understanding of anthropological language that will emerge from the ethnographic material studied in later units. Additionally, in each area of inquiry studied students are introduced to inquiry-specific concepts.

# The practice of anthropology

## Research 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.

- Participant observation (which may include a range of data-gathering methods and techniques)
- Collection of data techniques(for example, visual methods)
- Use of 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 may not have direct face-to-face contact over a prolonged period with a single and delimited group of people. For example, work in densely populated urban settings, in multi-sited 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 act 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 depends 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 techniques

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, using archival materials, material culture and producing 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. 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 can it 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.

### Use of 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.

### 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.

## Anthropology in practice for Diploma Programme students

Engaging with anthropological practice is best demonstrated and appreciated through the internal assessment components, which are designed to encourage students actively to engage with the practice of anthropology—fieldwork.

The nature of these components at SL and HL is to engage in what is at the heart of what anthropologists do. The internal assessment tasks allow students to understand how anthropologists *do* anthropology by envisioning how they themselves would ethnographically investigate an aspect of their own culture, or, in many cases, that of another.

Whether at SL or HL, all students of the Diploma Programme social and cultural anthropology course must appreciate and understand the key elements of undertaking fieldwork, particularly in relation to methodological issues, ethical considerations and the presentation and representation of data.

Students may choose to use a variety of technologies to assist their data collection, but they must consider the implications of this, particularly with regard to ethical considerations. Students are **not** permitted to submit any digital materials with their internal assessment, except for photographs that are embedded in the body of their reports. The relevance of these photographs must be explained.

Additionally, in the teaching of both part 1 of the syllabus (engaging with anthropology), and part 2 (engaging with ethnography), students must explore questions and issues related to the practice of anthropology. In teaching engaging with anthropology as an introductory unit, teachers should explore the basic tenets of anthropological practice, and then revisit these through the ethnographic materials studied in engaging with ethnography.

The following graphic illustrates the basic tenets of anthropological practice. These should be considered both in relation to the reading of ethnography and students' own engagement in the practice of fieldwork.

**Figure 3**

*The practice of anthropology—illustrating the basic tenets of anthropological practice*

# Anthropological thinking *theories*

Anthropology can be viewed as a discipline that offers two primary kinds of insights:

- an insight into the cultural variation that exists in the world
- an insight into the methods and theories that enable exploration, comparison and understanding of these cultural variations.

In other words, it is a subject that offers both **things to think about** (areas of inquiry) and **things to think with** (theories and concepts).

In developing anthropological thinking, students are expected to reflect on how a particular set of ideas might be used to think about the world around them in specific ways. Ethnography may be considered as the practice of writing about other groups of people as a way of making sense of their "worlds" by presenting their world as they view it. Theory then is how anthropologists shape and order the ethnographic data they collect (the view of the world from the perspective of the subjects studied) to frame the way in which the

readers of ethnographies are helped to see other people's worlds as valid and viable ways of living. These understandings are inevitably formed at the nexus of ethnography and theory.

For the purposes of this course both SL and HL students need to become familiar with the anthropological theories that relate to the ethnographic material they are studying. Reading ethnographic material naturally exposes students to different anthropological theories as no ethnography exists in a theoretical vacuum. The difference between what is expected in terms of theory is the level of depth of knowledge and understanding that SL and HL students must demonstrate, and the level to which they will be assessed.

The teaching and learning of theories should be based on the ethnographic material studied and their manifestation in particular fieldwork contexts. Students, through the ethnographic materials studied, should develop an understanding of both classic and contemporary anthropological theories.

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

This will help students to:

- recognize how theory frames analysis
- appreciate 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 may incorporate multiple perspectives on ethnographic material in their analyses and explanations.

SL students need to be familiar with the theories that relate to the ethnographies they read, and be able to identify and explain them in this context.

HL students need to be familiar with, and confident in, the use of theories in anthropology in their reading and evaluation of ethnographic material, as well as their comparison of ethnographic studies. This may be in terms of how different theories are applied to the same culture, yielding different interpretations of that culture, or in terms of how the same theory is applied to different cultures allowing for points of comparison.

## Guidance for teaching

While there is no stipulated requirement for the number of anthropological theories studied, students are expected to be able to demonstrate knowledge and understanding of the theories that pertain to the ethnographic material they have studied. It is important to note that students are not expected to cultivate an in-depth knowledge of all the theories presented, but should have (at least) secure knowledge of some of them and an awareness of others. In choosing ethnographic material, teachers should be mindful of providing access to sources that allow for the exploration of a number of anthropological theories. The aim is to help students develop anthropological insight and give them the appropriate tools for critical analysis. It is possible to study anthropological theories in a number of ways, although all should be related to the fieldwork context in which the theories were formulated.

**Example 1**

A study of the way in which a particular concept has been addressed in different historical periods and by different writers

For example, female gender roles have been analysed differently across time according to the theoretical approach of the anthropologist. A structuralist viewpoint may focus on the actions of men while women are apparently "passive" and "lacking voice", while a feminist anthropologist will concentrate on social life incorporating the actions and ideas of women as agents.

**Example 2**

The study of a specific school of theory and the particular anthropologists within it

For example, in cultural materialism the works of Marvin Harris, Maxine Margolis, Jerald Milanich and Conrad Kottak may be explored in relation to the application of a cultural materialist approach to different societies.

**Example 3**

A comparison of different theories applied to ethnographic studies of the same culture

For example, social life in the Highlands of New Guinea may be viewed from a transactional perspective using the work of Andrew Strathern, a feminist perspective using the work of Marilyn Strathern, and a practice theory perspective referring to the work of Holly Wardlow.

It is recommended that theories be introduced early on in the course, ideally as soon as students begin engaging with ethnographic material.

The following are some of the theories that students may become acquainted with depending on their interests and the ethnographic material studied. This list is not exhaustive but rather illustrative of the different theories that can be utilized and applied to ethnographic material. Part 1 of the course, engaging with anthropology**,** gives further guidance on how to approach the teaching of theory. Additionally, the *Social and cultural anthropology teacher support material* includes specific information on some of the theories listed here.

Potential theories:

- Cultural materialism
- Diffusionism
- Evolutionism
- Feminist theories
- Functionalism
- Globalization theories
- Historical particularism
- Marxism
- Neo-Marxism
- Post-colonial theories
- Postmodernism
- Post-structuralism
- Practice theory
- Structuralism
- Symbolic theories

## Differentiation between standard level and higher level

| Standard level | Higher level |
|---|---|
| Students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a simple theoretical lens to ethnographic data. | Students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |

## Assessing theory

Students will be assessed on their knowledge and understanding, and application of theory in the following ways.

| Standard level | Higher level |
|---|---|
| • Paper 2: all questions in section B (AO2 level: only in the highest markbands) | • Paper 1: question 3 (AO3 level: scaffolded throughout the markbands)<br>• Paper 2: all questions in section B (AO3 level: scaffolded throughout the markbands)<br>• Internal assessment: optional in terms of either a conceptual or theoretical framework for investigation |

# Anthropological questions to think *with* and *through*

## Big anthropological questions

The following "big" anthropological questions underpin an understanding of the course. The students' exploration of **particular** cultures and societies should allow them to consider these **universal** questions. An understanding of these big anthropological questions should inform and be informed by the ethnographic material studied, and students should have the opportunity to reflect on these throughout the course. Their understanding of these big anthropological questions will be assessed in paper 1, at both SL and HL.

- What is culture?
- What does it mean to be a person?
- What does it mean to live in society?
- How are we the same and different from each other?
- Why does anthropology matter?
- To what extent is knowing others possible?

## Ethnography is not anthropology

Although no anthropologist should underestimate the value of ethnographic study, ethnography is not anthropology. There should not be a conflation of anthropology and ethnography, as if they are one and the same. Students will spend a lot of time getting into ethnography, but they also need to consider how the data and insights provided by these ethnographies allow them to reflect on what is of central concern to the discipline of anthropology—that is, **what makes us human?**

Ethnography is not an end in itself, but should rather be seen as a means to understanding what it means to be human. Tim Ingold argues that students need to "proceed beyond the awareness of cultural diversity to a more fundamental grasp of our common humanity" (Ingold 1985). He further argues that in order to make this jump, from the **particular** (what makes humans of different kinds) to the **universal** (what makes us human) we need anthropological thinking, which is to say, anthropological theories. In the design and organization of the course, due consideration is given to this.

The course (re)defines the boundary between anthropology and ethnography in two parts:

1. engaging with anthropology

2. engaging with ethnography.

The central issues of the language of anthropology, the practice of anthropology, and anthropological thinking addressed in part 1, engaging with anthropology, are designed to provide a common thread throughout part 2 of the syllabus, engaging with ethnography (in the study of the areas of inquiry). The aim of this approach is to allow students to move "from questions of what makes humans of different kinds to the question of what makes us human" (Ingold 1985).

Additionally, the course is strengthened in terms of developing anthropological thinking as a result of explaining the ways in which ethnographies embody the aims and assumptions of the discipline in a clearer way, through these big anthropological questions. This is because students will be able to contextualize the ethnographic material they engage with by considering these broader anthropological questions.

The big anthropological questions that connect how society, for example, relates to human difference, and how this difference in turn relates to our common humanity allow for the explorations of ethnographic material and the concepts related to them to be examined in a more anthropological way. In other words, the same question can be asked (and answered) in terms of kinship, politics, economics and so on. More than this, whatever the context (kinship, politics, economics, belief systems), the possible answers can be developed in ways that place the emphasis on a central concept, such as identity or materiality. The use of concepts such as these give students a sense of how the discipline has developed and the recursive nature of anthropological preoccupations—that is, the significance of the discipline's continuous engagement with the question of humankind(s).

In these ways a more interesting and meaningful engagement with anthropological thinking can occur and theoretical understanding can develop, since they will emerge in relation to the ethnographic material that students study.

**For example: Interpreting the Kula ring**

The Kula ring is an interesting case that can illuminate the ways in which social and cultural anthropologists make sense of other people's worlds by applying different theoretical lenses to the same practice. Thinking of theories as lenses used to frame data, we can see how the Kula ring—a well-known ethnographic case—can, for example, provide us with different understandings of the Trobriand people and insights into the concepts of reciprocity and exchange. This helps us to realize how different theories shape the representations of the cultures or societies anthropologists write about. Through this case we can appreciate the rich dialogues that took place between theoretical approaches in the history of anthropology. Teachers can undertake a similar exercise with other ethnographic examples.

See the works of:

Malinowski, B. 2002 [1922]. *Argonauts of the Western Pacific*. London, UK. Routledge.

Weiner, A. 1988. *The Trobrianders of Papua New Guinea*. New York, NY, USA. Holt, Rinehart and Winston.

Engaging with anthropology—Teaching unit (see "Teaching units" in the appendices)

# Introduction

The IB Diploma Programme in social and cultural anthropology is underpinned by a number of pedagogical principles. In particular, the teaching of social and cultural anthropology is conceptually focused and ethnographically grounded.

The relationship between concepts, ethnographic material, and theories and methods can be illustrated in the following graphic.

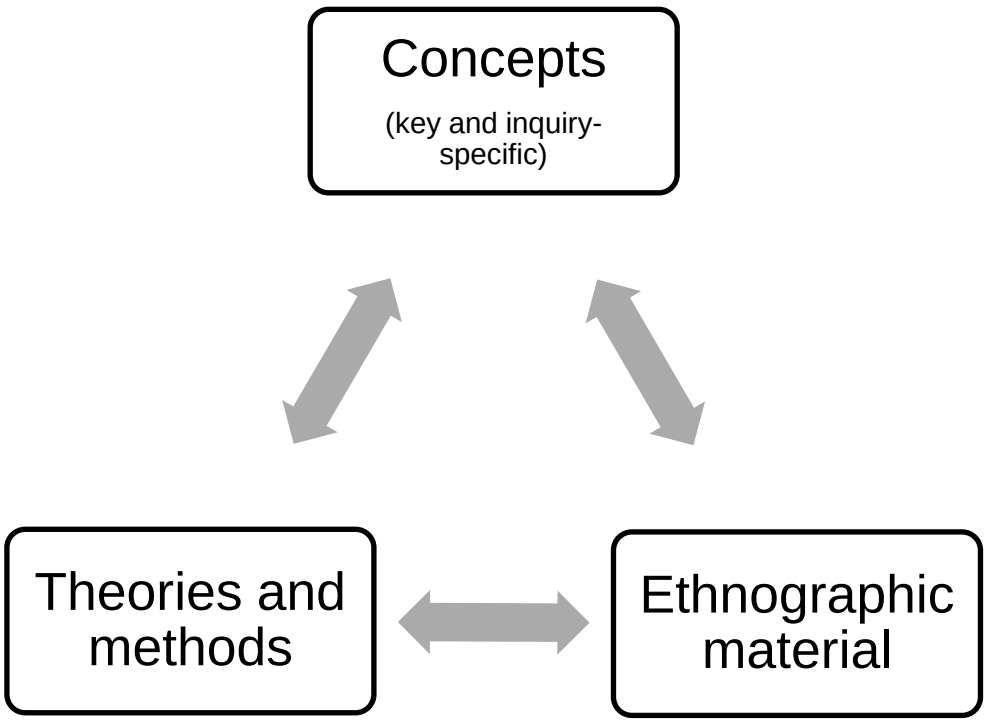



**Figure 4**

*The relationship between concepts, ethnographic material, and theories and methods*

As the graphic indicates, the three components are equally relevant and teachers may choose any one as a starting point for their teaching. Concepts are anchored in the content of anthropology—its language, practice and theories—and come alive through the study of ethnography. Together these help students to acquire a holistic and integrated understanding of social and cultural anthropology as a discipline.

## Examples

**Focus on concepts**

A teacher may choose to explore a particular concept and select short ethnographic pieces that help to illustrate this concept in different cultures and societies, and across different periods in time.

**Focus on ethnographic material**

When teaching ethnography, the concepts that are studied in class are those that the ethnographer focuses on in the text. It is also the ethnography in this case that determines the content that is learned, in terms of the specific anthropological concepts, methodological issues and relevant theories.

**Focus on theories and methods**

Alternatively, teachers may want to explore a particular anthropological theory, and choose ethnographic material that utilizes this theory in its application to and interpretation of ethnographic data. This approach demonstrates that anthropologists who use a specific theoretical framework may be concerned with exploring a particular concept—for example, the use of feminist or Marxist theories when examining issues of power.

Or, teachers may want to explore a particular methodological or ethical issue, and choose ethnographic material that demonstrates or illustrates this issue. The focus may be on how different anthropologists approach the same issue in different contexts.

# Areas of inquiry: An overview

Part 2 of the course is taught through nine areas of inquiry.

- Belonging
- Classifying the world
- Communication, expression and technology
- Conflict
- Development
- Health, illness and healing
- Movement, time and space
- Production, exchange and consumption
- The body

## Grouping of the areas of inquiry

| Group 1 | Group 2 | Group 3 |
|---|---|---|
| Classifying the world | Belonging | Conflict |
| Health, illness and healing | Communication, expression and technology | Development |
| The body | Movement, time and space | Production, exchange and consumption |

**SL** students study **three** areas of inquiry—one from each group.

**HL** students study **four** areas—one from each group and the fourth chosen from any of the three groups.

The areas of inquiry must be explored using a range of ethnographic materials, including reading at least **one** full-length ethnography per area, supplemented by shorter ethnographic pieces from anthropological journals, edited books or chapters from additional monographs.

The nine key concepts—belief and knowledge, change, culture, identity, materiality, power, social relations, society, and symbolism—must be explored across the areas of inquiry studied. In addition, each area of inquiry has inquiry-specific concepts. Students will be assessed through these key and inquiry-specific concepts.

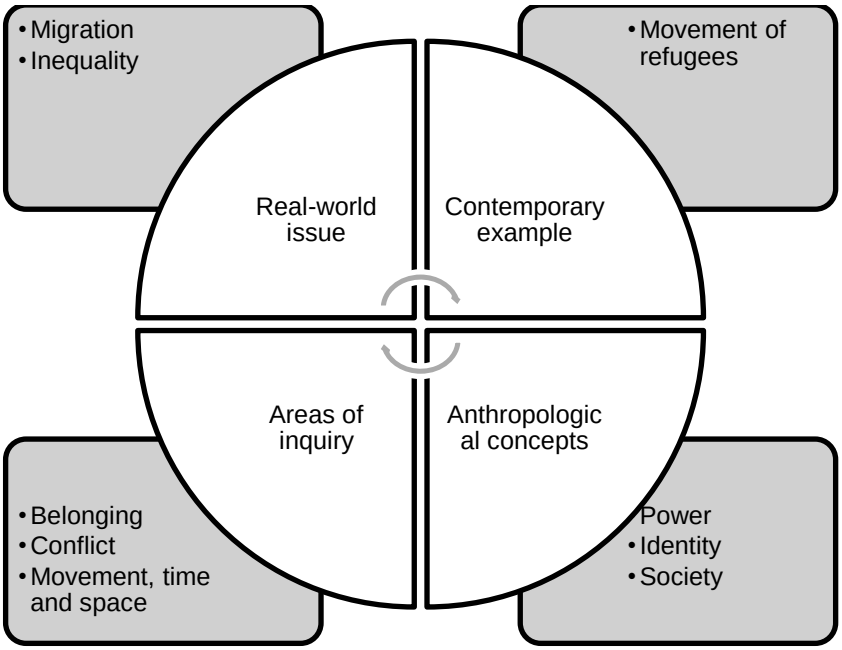
In choosing the areas of inquiry and the accompanying ethnographic material, teachers need to ensure that across the areas of inquiry chosen, all key concepts and inquiry-specific concepts are explored.

# Making meaningful connections

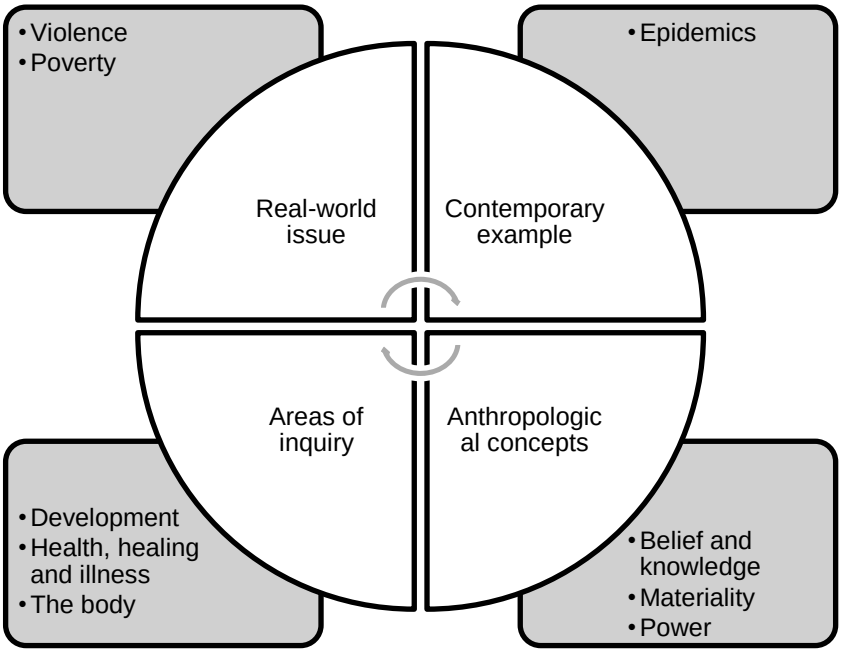
## Applying an anthropological lens to contemporary issues

As stated in the "Nature of the subject" section, social and cultural anthropology is about "making sense of other people's worlds" (Eriksen 2006: ix) and exploring problems and issues associated with the complexity of societies in a number of different contexts (for example, local, national, regional and global). To this end, being able to apply an anthropological lens to contemporary issues as they happen makes this a highly relevant and engaging course. Throughout the course, in the study of part 1, engaging with anthropology, and more explicitly in part 2, engaging with ethnography, teachers should encourage students to make connections between what they are hearing and reading about in the news and the concepts, issues, and topics they are exploring in class. While all ethnographies deal with real-world issues related to, for example, equality, the environment, identity, development, and conflict, being able to take a topical issue in the news and apply an anthropological lens to it gives students the opportunity to think anthropologically about a current matter of general interest. The following models demonstrate how a real-world issue, which is grounded in a contemporary example, connects to anthropological concepts and areas of inquiry.

### Example 1



**Example 2**




Teachers should provide opportunities for students to be able to make these connections using contemporary examples. Important questions to ask include the following.

- How does anthropology help us to understand real-world issues?
- What kinds of questions would anthropologists be interested in asking when examining real-world issues?
- To what extent does applying an anthropological lens to real-world issues provide a different insight or perspective on these issues?

The ability to make these connections links explicitly to one of the big anthropological questions in part 1, engaging with anthropology: why does anthropology matter?

Students are assessed on this skill in paper 2, section A.

Further examples can be found in the "Making meaningful connections" section in the *Social and cultural anthropology teacher support material*.

# Ethnography

Ethnography is the basic raw material for a course in social and cultural anthropology, and literally means "writing about peoples". In anthropology, it is often used in two ways: first, to refer to the practice and process of doing fieldwork and taking notes, and secondly, to the practice and product of writing. Students learn to understand and evaluate ethnographic materials so they can use them to answer anthropological questions. This requires the development of skills for the thoughtful and critical understanding of how ethnography is constructed: formulating the research question, the theoretical orientation, the research methods chosen, ethical decisions made and the processes used to decide what data to include.

## Selection of ethnographies

When selecting ethnographies, both contemporary and classic, teachers must take into account the requirements of the course and more specifically the areas of inquiry. It is advisable to select a full-length ethnography and also a range of shorter ethnographic pieces that allow for the chosen areas of inquiry to be fully explored. This choice must be informed by the key concepts relevant to the area of inquiry being studied, as well as the inquiry-specific concepts. It is possible for one ethnographic source to cover a range of different concepts, areas of inquiry and theories.

Ethnographic films and other visual or virtual media may be used as supplementary teaching materials to explore the areas of inquiry, but these must not replace written ethnographic material. However, if used, they must be treated in the same critical and reflective manner as written ethnographies.

When using ethnographic material, students should consider:

- the ethnographic present
- methodological issues
- ethics
- anthropological theories and concepts.

They must be able to identify ethnographic material in terms of:

- fieldwork location(s)
- fieldwork context(s)—this refers to when the fieldwork was carried out regardless of the publication date of the material
- group(s) studied
- ethnographer(s).

Students are required to study **three** full-length ethnographies at SL and **four** at HL—one for each area of inquiry. In addition, teachers should also use supplementary ethnographic material in the form of articles from anthropological journals, edited books or chapters from additional ethnographies in teaching.

Annotated bibliographies for some ethnographies can be found in the *Social and cultural anthropology teacher support material*. These are for illustrative purposes and their inclusion does not imply that the IB prescribes the teaching of these particular ethnographies. Teachers are free to choose appropriate and relevant material. The examples provided here simply demonstrate how links can be made between ethnographic material, the areas of inquiry and the nine key concepts. This will help in making informed choices.

## Representation in ethnographic accounts

Understanding the relationship between fieldwork data and ethnographic accounts is central to the syllabus, and important in the analysis and evaluation students are expected to make of the ethnographic material they read. 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 provide a descriptive account and interpretation of the reality of the people studied. The ethnography includes the representation of local practices, beliefs and worldviews and interprets these through the analytical framework of the anthropologist.

Contemporary anthropologists recognize that the descriptions and interpretations of culture they produce should be examined critically. Ethnographic materials reflect the perspective of an observer and are open to interpretation and critique. All ethnographic materials should be examined with the following points in mind.

- Social groups are internally diverse; for example, groups that may appear homogeneous at one level may be heterogeneous at another, and different anthropologists may see and represent the same group differently.
- Fieldwork participants and ethnographers always operate within a social context and this necessarily requires an explicit awareness of the ethical decisions required before, during and after fieldwork.
- Anthropologists make decisions about what is studied, how it is studied and what is included in the published ethnographic account.
- All anthropological accounts are produced for a particular audience and in a particular fieldwork context.

Ethnographic accounts are the product of years of work, from the initial observation to field notes, analysis and the written report. Most contemporary ethnographic accounts focus on a specific set of questions, but necessarily link these to broader patterns at play in the society in question and beyond. At all stages, what is recorded and what is not recorded is the product of decisions made by the anthropologist. The ethnography is the outcome of the anthropologist's theoretical orientation, and the purposes and goals of the research.

For further guidance, please refer to the "Anthropology and issues of representation" section in the *Social and cultural anthropology teacher support material*.

## Reading ethnography critically

Ethnographies present multiple points of view, some of which may be explicit and others implicit. When reading an ethnography, the student needs to identify the claims, examine the evidence and evaluate whether the data supports the claims and conclusions made in the ethnography. Ethnographic findings can be validated by comparison within a society, within a region or by cross-cultural comparison.

However, when engaging with ethnographic texts, it is not always evident what or where the questions, data or conclusions come from. Thus, the reading of ethnographic material can present a challenge in the classroom as students are expected to develop the skills that will allow them to discern and analyse the author's intentions, and in a sense "deconstruct" the text in order to use it to "(re)construct" an argument in relation to a particular question asked (Rivière 2014). According to Gay y Blasco and Wardle, "To learn to read ethnography is to understand the way ethnographic arguments are constructed within a context of anthropological debate" (2007: 98).

This guidance focuses on the expectations for how students should use ethnographic materials to begin to think anthropologically. In this regard, and drawing on ideas of ethnography from Barnard and Spencer (1996), Gay y Blasco and Wardle (2007) and Jacobson (1991), ethnography can be seen as simultaneously a product, a perspective and a process/method. The first refers to ethnography as a product of knowledge; the second understands it as a practice of knowledge, a practice that aims to understand social and cultural phenomena from the perspective of those in the society who share culture or from the theoretical perspective of the anthropologist; the third as a process/method that recognizes the ethnographer as the main instrument of knowledge; the medium through which knowledge is acquired and shared.

> Reading ethnography involves more than being able to glean information about a particular group, an activity, or a theory: it entails taking an anthropological approach to ethnographic texts. […] being able to elucidate how a text embodies the aims and cultural assumptions that support anthropology as a discipline; how an ethnography adheres to, or attempts to challenge, the shared codes and conventions of the ethnographic genre; and how it evidences the social and cultural conditions under which it was produced.
>
> Gay y Blasco and Wardle 2007: 2

Ethnographies may be written in a variety of different styles (including those that read more like novels), are themed on life cycles, or are centred on one key aspect of social or cultural life. This "style" is something that teachers can discuss with students to show how the ethnographic form itself is multiple and may depend not only on when an ethnography was written, but also on the preferences and/or perspectives of the anthropologist.

It is important to note that many contemporary ethnographies have a specific focus or theme—such as death, migration or consumption—that is explored, and they do not aim to cover all aspects of a culture or society.

There are some questions that students should consider when reading ethnographies that will provide clues about the type of ethnographer/anthropologist the author is. These questions may point to the particular theoretical orientation of the ethnographer, and his or her level of reflexivity. For example:

- Is the ethnographer mainly interested with showing how things work cohesively in society or with the conflicts that arise?
- Is the ethnographer interested in how individuals experience their culture, or are individuals not really "visible" in the writing?
- Is the anthropologist present in the ethnography or is his or her subjectivity limited?

# Use of ethnographic film

There are many ethnographic films and other visual and virtual media that may be used to support the teaching of social and cultural anthropology. However, these must be treated in the same critical and reflective manner as the written ethnographies.

Ethnographic film can bring culture to life, and given the prevalence of visual images in the lives of students, it can offer an alternative way to engage students in the study of the subject. Bird and Godwin (2006) argue however that we cannot assume that films speak for themselves, and thus they need to be contextualized and this includes considering how they relate to anthropological concepts. They further state that although visual media are powerful, teachers need to make explicit how they are connected to the wider context of anthropological knowledge: they must offer opportunities to compare, contrast and arrive at reasoned interpretations.

In other words, using ethnographic films to support and complement the ethnographic material students are reading can be a useful exercise, but it should not replace the use of written ethnography. Nor should film be used without a consideration of questions to think *with* and *through*.

To put this another way, "how can the (visual capability of) film complement the (lexical capability of) ethnography?" (Heider 2006: 2–3). Heider states that an ethnographic film cannot stand by itself, and it certainly should not replace the written ethnography. While an ethnographic film "can present much at which the words of a written ethnography can only hint", it cannot "communicate all the information that we can legitimately ask of ethnography" (2006: 116). The use of ethnographic films must thus be supported with written ethnographic material or better yet, films should only be used to support written ethnographic material.

## Questions to consider before using ethnographic films

- What constitutes an "ethnographic film"?
- If ethnographic films are to be used in the classroom, how can they be effectively used?
- To what extent can ethnographic films achieve the same objectives and standards of written ethnography?
- How can films present information that written ethnographies cannot?
- What ethical considerations arise in the production of ethnographic films?

In supporting the use of ethnographic films in the teaching of the course, the following guidance is offered.

## Guidance for teachers in the use of ethnographic films

- Teachers must choose films that are clearly ethnographic, that is, have been produced by an anthropologist or have been filmed using clearly ethnographic methods and approaches.
- Teachers must be mindful of why and how they are going to use an ethnographic film to ensure that the purpose and usefulness of the film is explicit in terms of developing anthropological understandings.
- There must be a connection between the film and the areas of inquiry and/or the ethnographic material being studied.
- It may be more appropriate to use carefully selected excerpts from films to highlight particular questions, issues or points of comparison rather than using whole films, which can be lengthy.
- Teachers must ensure that students are clear about why they are watching the film so that they can critically engage with it. The following types of questions might be a useful starting point when using ethnographic films.
  - What or who is missing from the film?
  - What choices have the film-makers made and how does this affect the content and imagery of the film?

- Does the use of music on the soundtrack, narrators versus direct address or observational realism make a difference?

- How reliable and valid are ethnographic films as a means of ethnographic description?

- How does the "portrayal" of a group compare and contrast between written and visual ethnographies?

Ethnographic films must be viewed critically. As Paul Henley argues in his paper "The promise of ethnographic film" (1996), "in order for ethnographic film to become of central importance to anthropology, its theoretical status has to be articulated in terms that relate to the current theoretical and methodological concerns of anthropology more generally" (1996: 6). Furthermore, he continues, "[...W]e [must] consider ... [ethnographic films] as a means of representation that may be used in conjunction with written texts to provide more rounded and comprehensive ethnographic accounts, [rather than] as a direct alternative to ethnographic texts" (1996: 20). If promoted in this way, we will ensure that anthropological knowledge is not reduced to just more or less interesting images, since this is what poor use of ethnographic material results in. In other words, ethnographic film should add value to the reading of monographs and other ethnographic material and not be seen as a stand-alone resource or substitute for written ethnography.

# Engaging with ethnography—Areas of inquiry

The following template outlines how each area of inquiry is organized and set out. The aim of the template is to provide teachers with some structure while still providing enough scope for flexibility and choice of topics within areas of inquiry. Teachers are expected to cover all inquiry-specific concepts, but are not expected to cover all suggested topics within the area of inquiry. The template also demonstrates how links can be made back to the 'big' anthropological questions, the language of anthropology (concepts), the practice of anthropology, and anthropological thinking (theories), which were covered in part 1 of the syllabus, engaging with anthropology.

# Belonging

## Overview of area of inquiry

The anthropology of belonging encompasses both the more traditional and also very contemporary fields of research, including studies of kinship, ethnicity, personhood and how individuals come together to form communities. Individuals, as social beings, are born into and belong to particular social groups defined in a multitude of ways. These may include belonging to a defined social class and religion, as well official bureaucratic forms of belonging such as citizenship. Individuals may also produce forms of relatedness where they self-fashion and perform identities that are meaningful for them in their particular social context. They may express aspects of selfhood that are chosen, for example, membership of political groups. Belonging includes economic and political dimensions, and is relevant at the micro level of the individual as well as at the meso level of subcultural groups, and the macro level of national and global organizations and institutions.

From the beginning of the discipline, anthropologists have been interested in how societies organize to reproduce themselves, and the ideologies and institutions that make this possible. Older studies of non-state societies emphasized the formal organizational principles of kinship as an institution for the transmission of status, political and religious office, economic goods and access to land (for example, Evans-Pritchard 1969 [1940], Radcliffe-Brown, 1965). More recent work in the field has incorporated understandings of globalization and new technologies. Such work engages with how contemporary individuals experience and enact belonging to a social group, or to several overlapping and intersecting groups simultaneously. This work has also documented how migration and forms of discrimination based on ideas of personhood, ethnicity, race, sexuality or faith may result in social dislocation, marginalization and exclusion. In contrast, the ethnographic study of the impact of new reproductive technologies, friendship as influenced by social networking websites, virtual/online communities and imagined communities has also shown how individuals make and negotiate choices to become members of social groups and thus forge links to others with whom they share aspects of their identity.

Ethnographies now often focus on how individuals experience belonging and how their choices shape and even create the social world in which they live, thus forming the identities they embrace, recognizing the complex interplay between social institutions and individual agency as explained by Bourdieu's (1977) practice theory. This represented a significant shift in ethnographic perspective, and while social institutions are still understood as constraining agency to some extent, there is a greater appreciation of the

resourcefulness and initiative shown by individuals in the pursuit of their social and personal goals. The desires and goals of individuals are, however, informed by the social values and shared ideologies of the society they belong to. More contemporary work in the field of belonging has discussed forces that distance and separate, or alternatively encourage, individuals to produce new and creative expressions of belonging, linking those who may be physically distant or socially and culturally very different, utilizing, for example, the concepts of disjuncture and dislocation in Appadurai (1996).

In this area of inquiry, the centrality of belonging in anthropology can be explored in a number of contexts and through a range of inquiry-specific concepts. Individual experiences of belonging, desire, or even violence as constitutive of group membership are historically contingent. Our ideas of what it means to belong, what we desire, and seek to achieve change as we go through life, and as the societies in which we live change. Belonging is socially produced and can be approached through the everyday practices, and reflections on these practices, of anthropological subjects. The consequences of processes associated with globalization on belonging may be studied through work on migration, the creation of transnational communities that have been made possible by technological developments, and the impacts such large-scale processes have had at the interpersonal level and in local contexts.

In teaching this area of inquiry, the following questions may be useful for framing discussions.

- How are new reproductive technologies changing the ways in which people understand belonging?
- How may choosing to belong to a social group be an expression of resistance?
- To what extent are desires and emotions culturally produced and historically contingent?
- Why do we need to belong to social groups and communities?
- Why do some groups remain marginal or excluded from society?
- How do nation states deal with internal diversity?
- How is identity shaped by the experiences of migration and mobility?
- What kind of belonging is possible in transnational or virtual spaces?
- Is the exclusion of some people necessary in order to create a bounded group?
- How does the social construction and delimitation of groups change over time?

This area of inquiry requires a balance between conceptual understandings, which serve as analytical frameworks, and topic-based exploration. One approach to the teaching of this might be to examine classic works on kinship systems and ideas of “family”. This may then be rethought and re-conceptualized as more recent ethnographic work is introduced, which incorporates notions of complexity in identity formation and the work of social memory for understanding belonging.

Area of inquiry—Belonging (see “Teaching units” in the appendices)

# Classifying the world

## Overview of area of inquiry

Classifying or categorizing the world is a meaning-making activity. Individuals understand the world and their place in it through compartmentalizing and ordering everything in the natural and transcendent world in symbolic systems where some things are placed at the centre and others at the margins or boundaries. Inevitably, some things defy straightforward classification and are then often considered either particularly polluting or sacred. For example, in the case of blood, a culture may consider human menstrual blood to be polluting, yet consider the blood of sacrificed animals to be sacred.

Historically, this topic has been known as the anthropology of classification. The study of how people classify themselves, each other, and the physical and non-physical world has been central to anthropology since its inception. Indeed, 19th century unilineal evolutionists such as Tylor (1871) and Morgan (1877) proposed

ideas of cultural hierarchies and superior and inferior civilizations, as well as notions of progress. These legacies of the early days of the discipline continue to inform and misinform popular notions of development and difference. The work of early and mid-20th century anthropological theorists such as Durkheim and Mauss (1963 [1903]), Van Gennep (1960 [1909]), Evans-Pritchard (1983 [1937]), and Lévi-Strauss (1962) sought to understand the classification systems of the "Other". Evans-Pritchard's work tackled notions of the limits of rationality within cultures from a structural functionalist perspective. Developing a structuralist perspective, Lévi-Strauss sought to explain the different classification systems as based on the same human cognitive capacity to order the world in which we live with the key differences between societies accounted for by different approaches to myth and history. By suggesting that "man is an animal suspended in webs of significance he himself has spun", Clifford Geertz (1973) invited anthropologists to consider what symbols and categories reveal about a culture.

The anthropology of classification in the 21st century is a rich area of study that both builds upon and departs from its forebears. Mary Douglas' seminal work on notions of purity and pollution (1966) are today used to analyse topics as diverse as mental health, disease, organic and fast foods, and pregnancy and child-rearing; while Victor Turner's work on liminality (1969), which develops the pioneering work of Van Gennep, is applied to many topics beyond the ritual process and rites of passage, such as studies on third and fourth genders, airport terminals, refugee camps, and the conceptualization of **social death** (for example, Malkki 1995; Thomassen 2014). Some anthropologists study the senses to reveal the complex classification systems of other cultures, which may be based on classifying time and space through smell (osmology) or sound (acoustemology) (Classen, Howes and Synnott 1994). This area of inquiry extends to a diverse range of possible topics.

**Social death** often refers to when individuals are "excluded" from social life due to, for example conditions such as dementia, or those in a coma. They are biologically alive but have been forgotten, excluded or ignored by society, or are not able to engage in social relations resulting in a social death.

In teaching this area of inquiry, the following questions may provide helpful frames for exploring ethnographic data and anthropological thinking.

- What do the Diploma Programme subject groups and the areas of inquiry within social and cultural anthropology reveal about the culture of the IB education?
- How do categories reveal ontological assumptions?
- How are categories contested and subverted?
- In what ways is the act of categorization an expression of power?
- How might the categorization of groups as "other" lead to ethnocide?
- How does categorizing foodstuffs lead to food being edible or taboo?
- How does the categorization of people result in discrimination?

This area of inquiry requires a balance between conceptual understandings, which serve as analytical frameworks, and topic-based exploration. One approach to the teaching of this might be to examine classic works on classification, which may then be rethought and re-conceptualized as more recent ethnographic work is introduced, incorporating examples of how classification systems are used to understand contemporary issues.

Area of inquiry—Classifying the world (see "Teaching units" in the appendices)

# Communication, expression and technology

## Overview of area of inquiry

Anthropologists understand communication as a cultural practice and explore how the different means of communication have significant roles in the social construction of reality. Anthropology has reflected on the role of communication in the processes of social and cultural differentiation, focusing on the study of writing, orality, ritual, performance and, more recently, mass media.

Interest in communication and expression began early in anthropological inquiry and focused on the importance of understanding meaning as being grounded in specific contexts. This contextual setting for the understanding of communication was necessary in order to fully understand "the native's perspective" and to be able to translate this meaningfully (Malinowski 1922). According to this view, language is primarily associated with the performance of "social tasks".

As the notion of cultural relativism emerged, anthropologists sought to explain the strong interrelationship between language and culture—that is, how language mediates our perceptions (Sapir 1921). Some anthropologists have studied the impact of writing on culture (Goody 1977, 1986) and others have reflected on the method of ethnography as the study of a society as though it were a text to be read and interpreted by the anthropologist (Geertz 1973).

Anthropologists explore communication not only focusing on the semantic content of language, but also on the social hierarchies and power present in communicative processes. The access to and control of the tools of communication enable groups to legitimate their practices and establish consensus in society. For example, Bourdieu's (1991) *Rites of Institution* focuses on language as symbolic power. He also reflects on the importance of language as cultural capital to create social and cultural distinctions. Within interdisciplinary research, Raymond Williams (1985) focused on popular culture, reflecting on mass media and the relationship between communication, hegemony and culture to understand contemporary sociocultural dynamics. Also James Scott's (1990) concept of "public and hidden transcripts" focused on language and resistance. Post-colonial studies are interested in transcultural communication, in decolonizing writing and knowledge, and in the dynamics of self-representation in the context of colonial subordination. Today, contemporary approaches focus on theoretical and empirical studies of global media, exploring varied local uses of media technologies and the ways in which media messages are localized and incorporated into diverse cultural contexts. The ethnography of audiences is also a subject of study in the field of culture and communication. Some current research focuses on means of communication within particular scapes (Appadurai 1996) in a globalized world. Tensions between the global and the local, local forms of appropriation, problems of representations and conflict in intercultural communication are significant issues to explore.

Performance studies also constitute an interesting methodological and theoretical lens to analyse practices in their communicative dimension, ranging from Victor Turner's (1969) interest in performance to Butler's (1999) emphasis on the artificiality and constructed character of gender identity as performance. Ritual, political or artistic practices are studied in a new light as a result of this theoretical approach.

Another area of recent interest is ethnography that focuses on areas of social media and virtual worlds. Miller's ethnography *Tales from Facebook* (2011) explores both the negative and positive effects of Facebook in Trinidad, particularly in terms of the cultivation and destruction of relationships. Tom Boellstorff's ethnography, *Coming of Age in Second Life* (2008) provides an engaging insight into how virtual worlds share the rich complexity of the real world when it comes to culture, but also offers a new perspective on ethnographic fieldwork.

In teaching this area of inquiry, the following questions may be helpful frames for exploring ethnographic data and anthropological thinking.

- How have changes in communication and expression impacted globalization?
- How are social hierarchies expressed and communicated?
- Does the global spread of media technologies entail cultural homogenization?
- Is it only older generations that make a clear differentiation between virtual and real?
- How have youth cultures appropriated media technologies for their own uses?
- To what extent can language relate to power differentials in gender, class or ethnicity?
- What role do modern technologies of communication play in political mobilization?

This area of inquiry requires a balance between conceptual understandings, which serve as analytical frameworks, and topic-based exploration. One approach to the teaching of this might be to examine classic works on expression and communication that focus on orality, writing and other types of cultural expression and older technologies of communication. These older technologies may then be rethought and re-conceptualized as more recent ethnographic work is introduced, which incorporates research on new technologies and their effects on the complexities of global communication.

Area of inquiry—Communication, expression and technology (see “Teaching units” in the appendices)

# Conflict

## Overview of area of inquiry

The anthropology of conflict offers a thought-provoking tool for students who aim to explore and understand the complexity of power relations from an anthropological and ethnographic viewpoint. One very important angle on conflict is the tension between the state and those under the power of the state. This is a sub-section of political anthropology. It is a core and ongoing field of research that has taken the discipline from the study of the origin of the state in remote and “simple” or “exotic” societies (Beattie 1960) at the turn of the 19th century to contemporary ethnographies on the current configuration of power relations in a globalized and transnational world (Eller 1999). Another possible angle on conflict focuses on tensions emerging from everyday social relations between individuals, groups and institutions, in public and private spaces and in rituals of resistance or exaltation (Varzi 2006). Power is expressed practically and symbolically in ideas, values, emotions and actions of individuals and groups. The interweaving of the cultural, both symbolic and moral, with determinations of social position (class, age, gender) and the forms in which power relations are expressed (institutions, ideologies, dominations, resistances) make for complex and diverse levels of analysis.

A new and productive topic in political anthropology is the study of the modern state. Studying “us” is a challenging anthropological endeavour; that is, to study the state is usually complicated by the tendency to essentialize or reify culture and society. The state appears as “natural” or “given”. To combat these cultural assumptions, contemporary anthropologists are studying modern nation-states ethnographically, in terms of their social and historical character. They focus on the actors’ perspectives, which reveal multiple levels of meanings. These studies frequently shed light on the micro-level, less obvious relations of power and domination within our current political orders.

Possible topics of study in this area of inquiry include: the constitution of political communities; the relationship between order and conflict; the association between power, authority and legitimacy; the role of social and indigenous movements; questions of inequality; perceptions and modes of violence; and concerns about human rights and citizenship. Anthropologists reflect on these topics drawing from classic readings such as Marxist understandings of exploitation and domination; Weberian concepts of state and bureaucracies; the concept of hegemony in the works of Gramsci; and the more recent work of Foucault including his concepts of governmentality, discipline and biopolitics, as well as other contributions from feminist and post-colonial studies.

In teaching this area of inquiry, the following questions may be helpful frames for exploring ethnographic data and anthropological thinking.

- What are different sources of conflict?
- Why is the same issue a source of conflict in one setting, but not in another setting?
- What does it mean to resolve conflict?
- Is the state the solution to, or the cause of, conflict?
- Is conflict a natural result of our tendency to “other”?
- What are the different ways in which conflict is manifest in one’s life and in society?

This area of inquiry requires a balance between conceptual understandings, which serve as analytical frameworks, and topic-based exploration. One approach to the teaching of this might be to explore, for example, the issue of domestic violence in society, beginning with analysis of news stories, documentaries

and print/electronic media articles (particularly prevalent during the global annual White Ribbon Day campaign). Discussion and debate can then be informed and supported by more sophisticated reading and analysis of anthropological text and ethnography, especially feminist writings.

Area of inquiry—Conflict (see “Teaching units” in the appendices)

# Development

## Overview of area of inquiry

Tradition and change collide as power relations play out in the fascinating, often contentious, interface between developed and developing societies and segments of societies. The concept of development refers to more economically developed societies providing assistance and resources to less economically developed societies, either directly through bilateral aid or indirectly via other agencies. Development also refers to self-directed industrial, technological and economic improvement. Anthropologists are active in this field as advisers to governments or agencies (such as non-government organizations (NGOs), United Nations agencies, or the World Bank) that wish to include knowledge and understanding of local cultures in their decision-making process. In particular, valuable understanding of indigenous knowledge systems can be shared with providers. Anthropologists may also conduct fieldwork, analysing the social impact of development on specific communities.

Of particular interest to anthropologists is the western assumption by providers that development means improvement in people’s lives when in reality this may not be the case. Neo-colonialism emerges as a topic in the discourse on development; has the hegemony previously associated with colonial rule merely taken on a different form? Development anthropologists are not only committed to making a positive contribution to the lives of the recipients of aid, often through involving marginalized people in the decision-making process, but are also obliged to evaluate the effectiveness of aid projects. In some cases it may be clear that the negative social impact of development programmes, projects and policies outweighs the perceived benefits.

The topic of development is contentious, as it may seem that the philosophy and aims of anthropology are somewhat at odds with the realities of providing aid to communities in developing societies. An ethnocentric evaluation of what “progress” means may dominate. Some of the first critical reactions to the dialogue about development came during the 1970s from dependence theorists such as Immanuel Wallerstein (1979), whose ideas drew from neo-Marxist thinking and who argued that the world was divided into core and peripheral regions where inequality was perpetuated through unequal exchange within the international world order. To follow the debate on development anthropology it is worthwhile exploring the work of anthropologists such as Katy Gardner and David Lewis (1996), whose work includes a consideration of the role of multinationals and the competing narratives of “development” and “un-development”; Arturo Escobar (1995), who compares development and colonialism as mechanisms of control and governmentality; David Mosse (2005), whose emphasis on the importance of a relational approach questions the dominant and normative role of economists in development policy and practice; and other current anthropological writings that may be pertinent.

In teaching this area of inquiry, the following questions may be useful in framing discussions.

- When does development become “non-development”?
- To what extent is development the other side of the coin to “under-development”?
- How might development anthropologists resolve ethical issues?
- Who decides whose “needs” are to be provided for?
- Is development the new colonialism?
- To what extent is indigenous knowledge relevant to development policymaking?

This area of inquiry requires a balance between conceptual understandings, which serve as analytical frameworks, and topic-based exploration. One approach to the teaching of this might be to explore, for example, the relationship between a developed nation and a developing nation that were formerly connected as the colonizer and the colonized. To begin with, the nature of the relationship can be analysed through

investigating data available on government and NGOs' websites and also examining contrasting viewpoints expressed in print/electronic media. An anthropological framework can then be applied to evaluate the current relationship in terms of development and the notion of neo-colonialism, using specific ethnography and other writings. Also of interest will be the critical evaluation of the role of an anthropologist (particularly any ethical considerations) in advising a government or an NGO regarding a development project that affects a specific community in the developing nation being studied.

Area of inquiry—Development (see "Teaching units" in the appendices)

# Health, illness and healing

## Overview of area of inquiry

The anthropology concerned with health, illness and healing is a fascinating area with enormous implications for all of us as individuals and as members of culture groups who understand health, illness and healing in complex and diverse ways. Although most westernized societies have adopted a biomedical model of health that defines health, illness and healing in terms of the biochemistry of the body, the nature of viral and bacterial infection, and the response of the body to medication and/or surgery, there are many other ways of viewing the subject. In westernized societies there is a growing belief in what is usually called the biopsychosocial model of health. This way of thinking acknowledges that human health is strongly influenced by psychological factors such as the relationship between the doctor and the patient, as well as, of course, the relationships the patient has with family, friends and work colleagues (Kleinman 1988, 1995). This leads onto the wider area of social factors related to health and healing, which include an even wider range of relationships and can encompass religious beliefs. Although the biopsychosocial model has been criticized, most westernized cultures no longer practise a purely biomedical type of medicine but acknowledge that humans are embedded in an enormous web of psychological and social complexity.

Few societies in the world today are untouched by the biomedical model but most societies have a parallel model of some type of biopsychosocial approach. A major area in health, illness and healing where there are enormous variations is the aetiology of diseases, the study of the causes of illness. Many cultures may accept a biological cause but see that cause as embedded within a variety of other factors such as environmental, social, cultural and supernatural. Some societies do not subscribe to a concept of chance and link infection with, for example, witchcraft (Mavhungu 2012). Other societies see illness as an infection but one that clearly indicates divine displeasure (Frankel 1986; Jennings 1995). One of the intriguing aspects of considering these societies is to try to disentangle the extent to which such beliefs are a combination of religious faith and social control.

In some societies there are two parallel systems of health, illness and healing running alongside each other with a greater or lesser degree of integration. Where members of a society have migrated from a non-westernized to a westernized society, there are intriguing examples of cases where they maintain their traditional healing customs in parallel with the biomedical model of the host country. An excellent example of this is found in the combination of American biomedicine and traditional Hmong shamanic practices (Conquergood and Paja Thao 1989; Hickman 2007; Siegel and Conquergood 1984; Siegel 2001).

While discussions about the biomedical model might seem to dominate perceptions on health, illness and healing in both anthropological and non-anthropological discourse, there are a range of very interesting departures from this that explore different cultural and social experiences of it. These include an exploration of the different ways in which illness, for example, is experienced through pain, suffering, and abandonment (Biehl and Eskerod 2005) and is caused by structural violence (Farmer 2003).

In this area of inquiry, health, illness and healing can be explored in a number of contexts and through a range of inquiry-specific concepts. An examination of health, illness and healing both historically and culturally can, for example, give rise to questions that contest understandings of the mind and the body, or how pain and suffering are caused and experienced, as well as the political and economic nature of health and illness.

In teaching this area of inquiry, the following questions may be useful in framing discussions.

- How do biomedical, social or cultural understandings of the body affect the understanding of health and illness?
- How does religious belief influence healing practices?

- How do structural forces create or shape health and illness?
- To what extent is illness a socially constructed phenomenon?
- How do some understandings of the body facilitate the commodification of body parts?
- To what extent has the curing of illness become largely a political and economic pursuit rather than the relief of suffering and pain?
- What differences in the aetiology of illnesses exist in the various systems of healing?
- How does the use of healing substances vary across cultures?

This area of inquiry requires a balance between conceptual understandings, which serve as analytical frameworks, and topic-based exploration. One approach to the teaching of this might be to explore the language and main ideas in medical anthropology and then to apply these in the reading of one full-length ethnography and several shorter case studies of health, illness and healing systems in different cultural settings.

Area of inquiry—Health, illness and healing (see “Teaching units” in the appendices)

# Movement, time and space

## Overview of area of inquiry

The anthropology of movement, time and space is both a classic anthropological area of research and a broad and lively contemporary field of study incorporating recent developments in the study of social memory, virtual communities and the politics of identity. What is clear within this area of research is the centrality of these concepts to understanding how people experience and make sense of their worlds.

Durkheim and Mauss (1963 [1903]) pioneered the study of time and space in the early 20th century, demonstrating that time and space were collective representations reflecting the social structure of particular societies. Hence, time and space were always mediated by society and the individual’s experience of time and space had its origins in collective social life. Movement in space or through time was experienced in the encounters with boundaries (space) or intervals (time), marking a change of time or space. Time and space themselves are not neutral, rather they are associated with different values, meaning and emotions often linked to rituals marking socially relevant transitions as in rites of passage.

Evans-Pritchard (1969 [1940]) went on to show how both time and space are relative concepts with the quality of time and space varying depending on the context and social connection. For example, if there are two equidistant villages, the village one can reach without having to cross a river is experienced as closer, and by the same token, a village in which more closely related people live is felt as closer in time than a village in which only distant relatives live. In the latter example, the closer two people are to sharing the same ascendant kinsperson, the closer in time they experience their relatedness, meaning two men who share a grandfather are closer in time to each other than two men who share a great-great-grandfather.

Anthropologists such as Bourdieu (1991) were interested in the intersections of time and space while other anthropologists have been interested in social memory and forgetting. These studies then inform understandings of identity, the construction of virtual communities, and the politics of difference. Not only does it matter **what** is remembered and **how** this is remembered, but so, too, does what is forgotten. Studies of social memory may include ethnographies on recently re-formulated social memories of colonialism, ethnic identity in the diaspora, nostalgia for what is thought to have been lost, and concomitant heritage projects to reinvent and preserve particular pasts for consumption in the present. The remembering, as well as the forgetting, of the past is always inextricably linked to the perceived needs of the present and hence, the interplay between the past and the present is complex and nuanced (Cole 2001).

The anthropological study of movement, time and space has also led to innovative work in urban anthropology, incorporating both social class and gendered understandings of space and, in particular, public space (Low and Lawrence-Zuniga 2003; Patel 2010). Contemporary anthropologists are producing exciting and relevant work on the global flows of migrants, with the poor at one extreme and professional expatriates at the other, and the forced movements of refugees fleeing environmental and political crises and the non-places traversed by tourists as they journey in time and space for recreation (Malkki 1995; Appadurai 1990,

2006; Gmelch 2010; Augé 1992; Fechter 2007). The study of the experience of ruptures as well as continuities in time, space and movement, and the impacts of these on family, community and society, are essential for an anthropology of the 21st century (Kuchler 1993; Stoller 1995).

In this area of inquiry, the centrality of movement, time and space in anthropology can be explored in a number of contexts and through a range of inquiry-specific concepts. Movement, time and space may be explored as culturally contingent categories, which are imbued with value and give meaning to everyday activities and practices (Basso 1996; Basso and Feld 1996). These categories also have value and give meaning to activities and practices that are, in some way, conceptualized and experienced as extraordinary, and these too can be studied.

In teaching this area of inquiry, the following questions may be useful in framing discussions.

- How do time and space shape social practice in a particular society?
- How are time and space produced through social activity, for example, in ritual?
- How is space constructed to include some persons and exclude others?
- How do some individuals and groups find ways to resist exclusion from particular times and spaces?
- How is social movement understood and incorporated into social memory?
- In what ways can movement or time be understood as forms of resistance?
- What happens to time and space in a virtual community?

This area of inquiry requires a balance between conceptual understandings, which serve as analytical frameworks, and topic based exploration. In approaching the teaching of this area of inquiry, it would be useful to begin with examining how time and space and the movement of people through time and across space (which could also be in spaces of dreaming or other altered states of consciousness) are understood in specific cultures at particular historical moments. Movement, time and space should be explored critically, drawing on both classical and contemporary theoretical work in anthropology.

Area of inquiry—Movement, time and space (see “Teaching units” in the appendices)

# Production, exchange and consumption

## Overview of area of inquiry

The capitalist system is global in our world today. Under its hegemony, economies are tightly interwoven in a complex interrelated world. In this global arena, there are tensions and conflicts, inclusions and exclusions, and economic inequalities that affect many different groups in dramatic ways. Can the complexities of these phenomena be fully explained by economics? Or should these processes be understood using a wider anthropological framework?

This area of inquiry aims to address these exciting issues. The field of economic anthropology involves both the comparative study of economic systems, and the social and cultural nature of economic activity. It explores the ways in which societies construct, interact with, and transform the social and cultural environment in the production, distribution, and consumption of material and symbolic goods.

This field has a long tradition in anthropology and constitutes one of its core areas of research. Using the concept of “habitus” in their study of non-capitalist societies, anthropologists began to challenge economists’ assumptions about human behaviour by disputing the universality of economic laws. That is, they discovered that not all people behave according to the same canons of economic rationality (Sahlins 1972; Bourdieu 2005). Economic anthropologists maintain that the economy has to be understood within its social and cultural contexts.

The problem of exchange was one of the earliest topics of anthropological reflection. At the turn of the 20th century, Malinowski (1922) and Boas (1888) began to question and reject evolutionist abstractions. From well-known ethnographic cases like the Kula system or the potlatch as examples of alternative forms of the circulation and distribution of goods, anthropologists started to think about the place of social reciprocity in the allocation of resources. Continuing in the tradition of Mauss's seminal work *The Gift* (1925), reflections on commodity and gift exchange remain an ongoing area of research engaging many anthropologists from different theoretical perspectives and approaches.

The focus on production entered the academic debate in the 1970s. As Wolf pointed out in his classic work *Europe and the People Without History* (1982), it was difficult for the social sciences, and anthropology in particular, to understand an interconnected world. Mintz (1985) demonstrated the multiple connections that accounted for the emergence of modern capitalism. In line with this, anthropologists have researched the interactions between large processes of capitalist expansion and local cultural responses. Work and labour have been studied at length, particularly focusing on proletarianization, poverty, gender roles, peasantry, and migration.

Studies on consumption enrich the debate from multiple approaches. Douglas and Isherwood (1979) and Sahlins (1976) represent turning points in the study of material culture, discussing how the essence of consumption is communication and the exchange of meanings through goods. More recently, Miller (1995) has reflected on the impact of consumer goods on cultural values, while Bourdieu (1984) has analysed how consumption expresses power relations and introduced the concept of "habitus"—the embodiment of the material conditions of existence.

In teaching this area of inquiry, the following questions may be useful in framing discussions.

- How do anthropologists understand the relationship between culture and economy?
- Is there one universal form of economic behaviour and rationality?
- How do anthropologists explain poverty and inequality?
- What do anthropologists say about work and labour?
- What is reciprocity and how is it relevant in a capitalist society?
- In what ways is capitalism considered a global phenomenon?
- How does the capitalist system expand and relate to other economic systems?
- Why do people want goods?
- What is the process of commodification?

This area of inquiry can be explored in a number of contexts and through a range of inquiry-specific concepts and varied analytical frameworks, considering a balance between classic and more contemporary readings. For example, a full-length ethnography focusing on one topic within studies of capitalism and shorter articles dealing with other related issues may be included in the area of inquiry. Some of these articles may lead to more theoretical discussions that will deepen the students' understandings of the problems posed in this area.

Area of inquiry—Production, exchange and consumption (see "Teaching units" in the appendices)

# The body

## Overview of area of inquiry

The anthropology of the body is an exciting and diverse area of research, which provides a balance between more classic areas of anthropological study (such as the ritualized body or localized bodies) and new emerging areas (such as experiential bodies or mechanized bodies). What is clear within this area of research is the centrality of the body to understanding how people experience and make sense of their worlds.

While it was Marcel Mauss in 1936 who argued that “body techniques” should be the focus of anthropological study, it was not until much later that the body as an area of research began to emerge with any dominance in social and cultural anthropology. This area of research has sought to explore the body as more than a “natural object” but rather as a constitutive dimension of everyday cultural and social practices. In other words, how meanings and values are produced on and about the body.

Theorizing about the body within anthropology has been prolific in recent years and, more recently, has been closely linked to the rise in questions about the biopolitics, suffering, and commodification. Mauss (1936) discusses the enculturation of people through their bodies; Douglas (1966 [2002]) refers to the role of the body as a metaphor for making sense of the world; Foucault (1973 [1963], 1977) argues that we are trained through our bodies to be modern subjects; Csordas (1990, 1994) seeks to understand human participation in the cultural world through embodied experience; Turner (1996) points out that projects of the self are also projects of the body; even Bourdieu (1977) offers the concept of “habitus” to explore the relationship between social structure and embodied experience; and Comaroff (1985) has highlighted the role of corporeality in the practices of opposition and resistance.

In this area of inquiry, the centrality of the body in anthropology can be explored in a number of contexts and through a range of inquiry-specific concepts. An examination of the body as a historically and culturally contingent category can be seen, for example, as the material focus of everyday practices—whether as an object of self-identification or the subject of social control.

In teaching this area of inquiry, the following questions may be useful in framing discussions.

- How is culture inscribed on the body?
- How do persons inhabit bodies?
- How are mechanized and medical technologies changing the ways in which people think about and experience the body?
- Can we have persons without bodies and bodies without persons? In other words, what is the relationship between the body and the self?
- How is the body used as a form of resistance to the mechanisms of power?
- In what ways is the human body shaped by sociocultural, historical and political processes? How, in turn, does it shape them?

This area of inquiry requires a balance between conceptual understandings, which serve as analytical frameworks, and topic based exploration. In approaching the teaching of this area of inquiry, it would be useful to begin with examining how human bodies are the product of both biology and culture, and compare the relationship between the body, mind and society across time and place. The body should be explored critically, questioning the notion of it as a natural, universal object. It should be explored in terms of how bodies are perceived, understood, and experienced in a number of contexts. In other words, in choosing the topics to study and ethnographies to read, attention should be given to the body as a lived experience encompassing all its social and symbolic relationships.

Area of inquiry—The body (see “Teaching units” in the appendices)

# Syllabus content—Part 3: Engaging in anthropological practice

Please refer to the section "The practice of anthropology" in part 1 of the syllabus and to the "Internal assessment" section of the guide for more information.

# 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 is 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.

## Marking notes

For some assessment components marked using assessment criteria, marking notes are provided. Marking notes give guidance on how to apply assessment criteria to the particular requirements of a question.

# Inclusive assessment arrangements

Inclusive assessment arrangements are available for candidates with assessment access requirements. These arrangements enable candidates with diverse needs to access the examinations and demonstrate their knowledge and understanding of the constructs being assessed.

The IB document *Candidates with assessment access requirements* provides details on all the inclusive assessment arrangements available to candidates with learning support requirements. The IB document *Learning diversity and inclusion in IB programmes* (January 2016) outlines the position of the IB with regard to candidates with diverse learning needs in the IB programmes. For candidates affected by adverse circumstances, the IB documents *General regulations: Diploma Programme* and the *Handbook of procedures for the Diploma Programme* provide details on access consideration.

# Responsibilities of the school

The school is required to ensure that that equal access arrangements and reasonable adjustments are provided to candidates with learning support requirements that are in line with the IB documents *Candidates with assessment access requirements* and *Learning diversity and inclusion in IB programmes.*

# Assessment outline—SL

First assessment 2019

| Assessment component | Weighting |
|---|---|
| **External assessment (3 hours)** | **80%** |
| **Paper 1 (1 hour 30 minutes)**<br>**Three** compulsory questions based on an unseen text, covering part 1 of the syllabus, engaging with anthropology.<br>**One** compulsory question. This question will be one of the six "big" anthropological questions from part 1 of the syllabus engaging with anthropology.<br>Total marks: 30 | **40%** |
| **Paper 2 (1 hour 30 minutes)**<br>**Section A: one** compulsory question based on part 2 of the syllabus, engaging with ethnography. This question requires students to make meaningful connections between a key concept, ethnographic material (within the context of an area of inquiry) and a specific contemporary example of a real-world issue.<br>**Section B: nine** areas of inquiry, each containing two questions; students choose **one** question from **one** of the areas of inquiry they have studied. The questions are based on part 2 of the syllabus, engaging with ethnography.<br>Total marks: 30 | **40%** |
| **Internal assessment (30 hours)**<br>This component is internally assessed by the teacher and externally moderated by the IB at the end of the course.<br>**Four** compulsory activities based on part 3 of the syllabus, engaging in anthropological practice.<br>1. Observation report<br>2. Methodological and conceptual extension of initial fieldwork<br>3. Second fieldwork data collection and analysis<br>4. Critical reflection | **20%** |

# Assessment outline—HL

First assessment 2019

| Assessment component | Weighting |
|---|---|
| **External assessment (4 hours 30 minutes)** | **75%** |
| **Paper 1 (2 hours)**<br>**Section A:**<br>**Three** compulsory questions based on an unseen text, covering part 1 of the syllabus, engaging with anthropology.<br>**One** compulsory question. This question will be one of the six "big" anthropological questions from part 1 of the course, engaging with anthropology.<br>**Section B:**<br>**HL extension**—anthropological ethics<br>**One** compulsory question based on one of two stimuli (visual and written).<br>Total marks: 40 | **30%** |
| **Paper 2 (2 hours 30 minutes)**<br>**Section A: one** compulsory question based on part 2 of the syllabus, engaging with ethnography. This question requires students to make meaningful connections between a key concept, ethnographic material (within the context of an area of inquiry) and a specific contemporary example of a real-world issue.<br>**Section B: nine** areas of inquiry, each containing two questions; students choose **two** questions from **two different** areas of inquiry they have studied. The questions are based on part 2 of the syllabus, engaging with ethnography.<br>Total marks: 45 | **45%** |
| **Internal assessment (60 hours)**<br>This component is internally assessed by the teacher and externally moderated by the IB at the end of the course.<br>**Three** compulsory activities based on part 3 of the syllabus, engaging in anthropological practice.<br>1. Fieldwork proposal form<br>2. Critical reflection<br>3. Research report and evaluation | **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, there are assessment criteria only.

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

# External assessment details—SL

## Paper 1

**Duration: 1 hour 30 minutes**

**Weighting: 40%**

Paper 1 is based on part 1 of the syllabus, engaging with anthropology. It consists of an unseen text (500–700 words) and f**our** compulsory questions set on the text.

### Qualities assessed

- 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 and anthropological approaches evident in the unseen text. It also requires students to analyse and interpret the text and compare it with other ethnographic material, applying their own conceptual knowledge and understanding of anthropology.
- Students must use evidence from the text, phrasing this in their own words, and also be able to refer to a range of ethnographic material in order to formulate a discussion.

### Questions

The questions on the unseen text require: description and application of concepts, analysis and interpretation, and comparison.

The wording of each question indicates the level of response required.

**Question 1: Description and application of concepts**
Students are expected to demonstrate their knowledge and understanding of a given concept and be able to apply this to the provided ethnographic text. They are required to present information from the text in their own words rather than quote directly.

**Question 2: Analysis and interpretation**
Students are required to demonstrate an understanding of the key concept and use it to illuminate certain issues evident in the text. Further to this, they must analyse and interpret the ethnographic text provided aided by their understanding of the key concept.

**Questions 3 and 4: Comparison**
Students must choose one of two possible options, 3 or 4. In both options, 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 the anthropological issues raised by the text.

Comparative material must allow for both comparison (similarities) and contrast (differences) from the text. Ethnographic materials used in comparison must be identified and situated in terms of the ethnographic present, the fieldwork context*, the fieldwork location and the ethnographer.

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

In the **first option** (3), students must choose one of two **key concepts** and use it as a basis of comparison with any other group or society they have studied.

In the **second option** (4)**,** students are expected to think about the **approaches to research** used by the anthropologist in the text as the starting point for a comparison with the approach(es) used by one other anthropologist, whose work they have studied.

**Question 5: Understanding of a "big" anthropological question**
Students must refer to the text and their own knowledge of a range of ethnographic materials to construct a well-developed argument that explores one of the following "big" anthropological questions.

- What is culture?
- What does it mean to be a person?
- What does it mean to live in society?
- How are we the same and different from each other?
- Why does anthropology matter?
- To what extent is knowing others possible?

Students should think *with* and *through* ethnographic material analytically and creatively.

### Mark allocation

The allocation of marks for each question is indicated on the paper. The maximum number of marks for this paper is 30.

## Paper 2

**Duration: 1 hour 30 minutes**

**Weighting: 40%**

Paper 2 is based on part 2 of the syllabus, engaging with ethnography. There are two sections to paper 2 and students are required to answer **two** questions: **one** compulsory question in **section A** and **one** question from **section B**.

The same questions are set for SL and HL, but the assessment criteria are different with regard to the use of theory.

### Section A

Students must choose **one** of three **key concepts** and **one** of five **real-world issues** (grounded in a specific contemporary example) and apply and connect them to the **ethnographic material** studied within the context of **one** of the **areas of inquiry**.

## Section B

Students must choose **one** area of inquiry and answer one question. All questions refer to either a key concept or an inquiry-specific concept.

## Questions

### Section A

The question in section A is compulsory. To answer this question, a student is required to select **one** key concept and **one** real-world issue (specified as a contemporary example) and use ethnographic material studied within the context of an area of inquiry. Identifying the area of inquiry will help set the anthropological context of the response and frame their discussion. For every session, the question format will remain the same but the key concepts and real-world issues will vary, and these will be specified in the question. The student is free to choose the ethnographic material from within any area of inquiry studied in class (not specified in the question).

In order for students to be prepared to answer the question in section A, they must have studied all nine key concepts and **three** areas of inquiry. When formulating their arguments, students will need to demonstrate their ability to apply and connect their anthropological knowledge to a specific contemporary example of a real-world issue. Whatever form the response takes, students must recognize that any ethnographic description is historically and geographically specific, and constructed by a particular person under particular circumstances; answers should reflect these considerations.

### Section B

To answer section B, a student is required to choose **one** question from **one** area of inquiry they have studied.

In order for students to be prepared to answer one question in section B, they must have studied all nine key concepts and **three** areas of inquiry with their inquiry-specific concepts. When formulating their arguments, students will need to decide on the appropriate balance between description, generalization and specific examples. Whatever form the response takes, students must recognize that any ethnographic description is historically and geographically specific, and constructed by a particular person under particular circumstances; answers should reflect these considerations.

## Mark allocation

The maximum number of marks available for each question is 15. The maximum number of marks available for this paper is 30.

# External assessment criteria—SL

The external assessment consists of two written examination papers at SL, which are externally set and externally marked. These 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

**AO1: Knowledge and understanding**

**AO2: Application and analysis**

**AO3: Synthesis and evaluation**

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

### Engaging with anthropology

**Question 1**

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | The response demonstrates a basic knowledge and understanding of the concept.<br>There is a partial application of the concept in relation to the text. |
| 3–4 | The response demonstrates sound knowledge and understanding of the concept: the concept is described in detail.<br>The concept is clearly applied in relation to the text. |

**Question 2**

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | The response offers a common-sense or superficial understanding of the key concept.<br>There is an attempt to relate the key concept to the text, and some ethnographic examples are presented but these are only partially relevant. |
| 3–4 | The response demonstrates an understanding of the key concept and establishes its relevance to the text.<br>There is an analysis of the text using the key concept, although there are some inconsistencies.<br>Relevant ethnographic examples from the text are presented to support the analysis. |

| Marks | Level descriptor |
|---|---|
| 5–6 | The response demonstrates a clear understanding of the key concept, explaining this in the context of the text.<br>There is a clearly explained analysis of the text using the key concept and a detailed interpretation of the ethnographic data.<br>Clear and explicit ethnographic examples from the text support the analysis. |

### Questions 3 and 4

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | Comparative ethnography **or** approaches are presented but in limited detail; relevance is only partially established.<br>The response is not structured as a compare and contrast.<br>The identification of ethnographic material is missing. |
| 3–4 | Comparative ethnography **or** approaches are presented and although this is in limited detail, its relevance is established.<br>The response is structured as a compare and contrast, but this is not balanced and lacks detail.<br>The identification of ethnographic material is partially complete. |
| 5–6 | Comparative ethnography **or** approaches are presented; relevance is established and explained.<br>The response is clearly structured as a compare and contrast; however, **either** comparison (similarities) **or** contrasts (differences) are explained in detail, but not both.<br>The identification of ethnographic material is mostly complete. |
| 7–8 | Comparative ethnography or approaches are presented; relevance is clearly established and explained in detail.<br>The response is clearly structured as a compare and contrast with comparisons (similarities) and contrasts (differences) being discussed in detail, although this is not balanced.<br>The response demonstrates anthropological understanding.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If fieldwork location(s), fieldwork context, group(s) studied and ethnographer(s) have not been fully identified, no more than 8 marks will be awarded. |

| Marks | Level descriptor |
|---|---|
| 9–10 | Comparative ethnography or approaches are presented; relevance is clearly established and discussed in detail.<br>The response is clearly structured as a compare and contrast with comparisons (similarities) and contrasts (differences) discussed critically.<br>The response demonstrates anthropological understanding.<br>The identification of ethnographic material is complete. |

### Question 5

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | There is limited understanding of the big anthropological question.<br>The response refers to ethnographic material; relevance to the question is superficial or not established. There is no reference to the passage.<br>The identification of ethnographic material is missing. |
| 3–4 | There is partial understanding of the big anthropological question.<br>The response presents some ethnographic material and establishes its relevance to the question, but this lacks detail. There is no or limited reference to the passage.<br>There is an attempt to analyse and interpret the ethnographic material in relation to the big anthropological question, but this lacks clarity and coherence.<br>The identification of ethnographic material is partially complete. |
| 5–6 | There is an understanding of the big anthropological question.<br>The response presents a range of ethnographic material and establishes its relevance to the question. There is some reference to the passage.<br>There is some analysis and interpretation of the ethnographic material and passage in relation to the big anthropological question but there is a limited or undeveloped argument.<br>The identification of ethnographic material is mostly complete. |

| Marks | Level descriptor |
|---|---|
| 7–8 | There is clear understanding of the big anthropological question in different cultural contexts.<br>The response presents detailed comparative ethnographic material and establishes its relevance to the question. There is clear reference to the passage.<br>Analysis and interpretation supports the development of an argument; however minor inconsistencies hinder the strength of the overall argument.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If fieldwork location(s), fieldwork context, group(s) studied and ethnographer(s) have not been fully identified, no more than 8 marks will be awarded. |
| 9–10 | There is a clear understanding of the big anthropological question in different cultural contexts.<br>The response presents detailed comparative ethnographic material and establishes its relevance to the question. There is clear reference to the passage.<br>Analysis and interpretation supports the development of a reasoned argument; any minor inconsistencies do not hinder the strength of the overall argument.<br>The identification of ethnographic material is complete. |

# Paper 2

## Engaging with ethnography

### Section A

**AO1: Knowledge and understanding**

**AO2: Application and analysis**

**AO3: Synthesis and evaluation**

**Assessing: conceptual knowledge and understanding and critical thinking**—analysis, interpretation and evaluation of ethnographic material and a contemporary example of a real-world issue (RWI) within the context of an area of inquiry

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–3 | RWI identified (possibly with a contemporary example) but limited descriptive response, with superficial or partial relevance to the question and ethnographic material.<br>• Limited knowledge and understanding of a relevant concept; this is either not explored or only partially explored throughout the essay. Ethnographic material and contemporary example/real-world issue are either missing or of limited or partial relevance.<br>• There are limited or superficial connections between the ethnographic material and contemporary example/real-world issue which are only partially supported by examples.<br>• Analysis is limited. The response is more descriptive than analytical. Any conclusions presented are superficial, anecdotal or common-sense in nature.<br>The identification of the ethnographic material is incomplete. |
| 4–6 | RWI identified (possibly with a contemporary example); some connections are made to ethnographic material using a relevant concept; analysis and interpretation is partially developed.<br>• There is some knowledge and understanding of a relevant concept, which is explored throughout the essay. Ethnographic material and information presented on the contemporary example/real-world issue is mostly relevant and partially explained.<br>• Connections between the ethnographic material and contemporary example/real-world issue are explained and generally relevant; some examples support these connections.<br>• There is an attempt at analysis and interpretation which is partially consistent with the connections identified but the argument is limited. Inconsistencies detract from the overall strength of the argument.<br>The identification of ethnographic material is partially complete. |
| 7–9 | RWI identified (possibly with a contemporary example); there are connections to ethnographic material using a relevant concept; an argument is developed but evaluation is limited.<br>• Good knowledge and understanding of a relevant concept is developed throughout the essay. The presented ethnographic material and contemporary example of a real-world issue is relevant and explained.<br>• Connections between the ethnographic material and contemporary example/real-world issue are explained and supported by relevant examples.<br>• There is some analysis and interpretation which is generally consistent with the connections identified but this is not developed.<br>• The argument is clear and supported by examples from the ethnographic material and contemporary example/real-world issue but with some inconsistencies. There is an attempt at evaluation but this is limited.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If the candidate has discussed the real-world issue in only general terms and with no specific reference/connection to a contemporary example, no more than 9 marks will be awarded. |

| Marks | Level descriptor |
|---|---|
| 10–12 | RWI is identified explicitly with reference/connection to a specific contemporary example; this is discussed in relation to ethnographic material and a relevant concept within the context of an area of inquiry; an analytical argument with some evaluation is developed.<br>• Very good knowledge and understanding of a relevant concept which is discussed throughout the essay.<br>• Relevant connections between the ethnographic material and contemporary example are explained with some discussion in the context of an area of inquiry and supported by examples.<br>• The analysis and interpretation are consistent with the connections identified.<br>• There is a reasoned argument supported by examples from the ethnographic material and contemporary example; minor inconsistencies do not detract from the overall strength of the argument. There is some evaluation which is generally effective.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If fieldwork location(s), fieldwork context(s), group(s) studied and ethnographer(s) have not been fully identified, no more than 12 marks will be awarded. |
| 13–15 | RWI is identified explicitly with reference/connection to a specific contemporary example; this is discussed in relation to ethnographic material and relevant concept within the context of an area of inquiry; an analytical argument with effective evaluation is developed.<br>• The response demonstrates excellent knowledge and understanding of a relevant concept which is discussed throughout the essay. Relevant connections and comparisons between the ethnographic material and contemporary example are discussed in the context of an area of inquiry and supported by examples.<br>• The analysis and interpretation is effective and consistent with the connections identified.<br>• There is a reasoned argument supported by comparative ethnographic material and contemporary example; minor inconsistencies do not detract from the overall strength of the argument.<br>• Evaluation is developed and effective; any minor inconsistencies do not detract from the strength of the overall argument.<br>The identification of ethnographic material is complete. |

Section B

**AO1: Knowledge and understanding**

**AO2: Application and analysis**

**AO3: Synthesis and evaluation**

**Assessing: conceptual knowledge and understanding and critical thinking**—analysis, interpretation and evaluation of a relevant concept and ethnographic material related to an area of inquiry (AOI)

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–3 | Limited descriptive response, with no, superficial or partial connections between AOI, concept and ethnographic material.<br>• Limited knowledge and understanding of a relevant concept; this is either not explored or only partially explored throughout the essay. Ethnographic material is either missing, or of limited or partial relevance to the question.<br>• There are limited or superficial connections between the concept, ethnographic material and/or area of inquiry; the connections are partially supported by examples.<br>• Analysis is limited. The response is more descriptive than analytical. Any conclusions presented are superficial, anecdotal or common-sense in nature.<br>The identification of the ethnographic material is incomplete. |
| 4–6 | A partially developed response that explains connections between AOI, concept and ethnographic material; the argument is limited.<br>• There is some knowledge and understanding of a relevant concept, and this is explored in the essay. Ethnographic material presented is mostly relevant and partially explained.<br>• Connections between the concept and ethnographic material are explained within the context of the area of inquiry and these are generally relevant with some examples to support these connections.<br>• There is an attempt at analysis and interpretation which is partially consistent with the connections identified but the argument is limited. The support of ethnographic material is only partially relevant; inconsistencies detract from the overall strength of the argument.<br>The identification of ethnographic material is partially complete. |

| Marks | Level descriptor |
|---|---|
| 7–9 | A good response that analyses and interprets connections between AOI, concept, theory and ethnographic material to form an argument with an attempt at evaluation. Some theory is mentioned but is only partially relevant.<br>• Good knowledge and understanding of a relevant concept, and this is developed throughout the essay. Relevant ethnographic material is presented and explained.<br>• Connections between the concept and ethnographic material are explained within the context of the area of inquiry and these are relevant; the connections are supported by examples. Some theory is mentioned but only partially relevant.<br>• The analysis and interpretation are generally consistent with the connections identified but this is not developed. The argument is clear, coherent and supported by ethnographic material but with some inconsistencies. There is an attempt at evaluation but this is only partially developed.<br>The identification of ethnographic material is mostly complete. |
| 10–12 | A very good response that analyses and interprets connections between AOI, concept and ethnographic material to form a reasoned argument supported by ethnographic examples with a good evaluation; Relevant theory is identified.<br>• Very good knowledge and understanding of a relevant concept which is discussed throughout the essay. Relevant ethnographic material is discussed.<br>• Relevant connections between the concept ethnographic material and are discussed within the context of the area of inquiry and supported by examples. Theory is identified and relevant to the argument. The analysis and interpretation are consistent with the connections identified.<br>• There is a reasoned argument, which is supported by ethnographic material; minor inconsistencies do not detract from the overall strength of the argument. There is some evaluation which is generally effective.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If fieldwork location(s), fieldwork context(s), group(s) studied and ethnographer(s) have not been fully identified, no more than 12 marks will be awarded |
| 13–15 | An excellent response that critically discusses connections between AOI, concept and ethnographic material in the form of a reasoned argument supported by comparative ethnographic examples, which is critically evaluated; Relevant theory is identified and explained.<br>• The response demonstrates excellent knowledge and understanding of a relevant concept which is discussed throughout the essay. Relevant comparative ethnographic material is discussed.<br>• Relevant connections between the concept, theory, and comparative ethnographic material are discussed within the context of the area of inquiry and fully supported by examples. Theory is identified, explained, and relevant to the argument.<br>• There is effective discussion, in terms of analysis and interpretation. A reasoned argument is supported by comparative ethnographic material; minor inconsistencies do not detract from the overall strength of the argument.<br>• Evaluation is developed and effective; any minor inconsistencies do not detract from the strength of the overall argument.<br>The identification of ethnographic material is complete. |

# External assessment details—HL

The external assessment consists of two written examination papers at HL, which are externally set and externally marked. These are designed to allow students to demonstrate what they know and can do. The external components contribute 75% of the marks at HL.

## Paper 1

**Duration: 2 hours**

**Weighting: 30%**

Paper 1 is based on part 1 of the syllabus, engaging with anthropology. It has two sections. Section A is based on an unseen text (500–700 words) with **four** compulsory questions. Section B is based on textual or visual stimuli, and is specifically concerned with anthropological ethics.

### Section A

#### Qualities assessed

- 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 and anthropological approaches evident in the unseen text. It also requires students to analyse and interpret the text and compare it with other ethnographic material, applying their own conceptual and theoretical knowledge and understanding of anthropology.

- Students must use evidence from the text, phrasing this in their own words, and also be able to refer to a range of ethnographic material in order to formulate a discussion.

#### Questions

The questions on the unseen text require: description and application of concepts, analysis and interpretation, and comparison.

The wording of each question indicates the kind of response required.

##### Question 1: Description and application of concepts

Students are expected to demonstrate their knowledge and understanding of a given concept and be able to apply this to the provided ethnographic text. They are required to present information from the text in their own words rather than quote directly.

##### Question 2: Analysis and interpretation

Students are required to demonstrate an understanding of the key concept and use it to illuminate certain issues evident in the text. Further to this, they must analyse and interpret the ethnographic text provided aided by their understanding of the key concept.

##### Questions 3 and 4: Comparison

Students must choose one of two possible options, 3 or 4. In both options, 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 must allow for both comparison (similarities) and contrast (differences) with the text. Ethnographic materials used in comparison must be identified and situated in terms of the ethnographic present, the fieldwork* context, the fieldwork location and the ethnographer.

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

In the **first option** (3), students must choose one of two **key concepts** and use it as a basis of comparison with any other group or society they have studied. This comparison must include reference to concepts, ethnography and theory.

In the **second option** (4), students are expected to think about the **approaches to research** used by the anthropologist in the text as the starting point for a main principle on which a comparison with the theoretical and methodological approach(es) used by one other anthropologist, whose work they have studied, will be established.

**Question 5 Understanding of a "big" anthropological question**

Students must refer to the text and their own knowledge of a range of ethnographic material to construct a well-developed argument that explores one of the following "big" anthropological questions.

- What is culture?
- What does it mean to be a person?
- What does it mean to live in society?
- How are we the same and different from each other?
- Why does anthropology matter?
- To what extent is knowing others possible?

Students should think *with* and *through* ethnographic material analytically and creatively.

### Section B

Section B assesses students' knowledge and understanding of the ethical issues of doing anthropology. Students choose between two stimuli (one written, one visual) to answer a static question – a question that remains the same for each examination session; the stimuli will change.

### Mark allocation

The allocation of marks for each question is indicated on the paper. The maximum number of marks for section A is 30 and for section B is 10.

## Paper 2

**Duration: 2 hours 30 minutes**

**Weighting: 45%**

Paper 2 is based on part 2 of the syllabus, engaging with ethnography. There are two sections to paper 2 and students are required to answer **three** questions: **one** compulsory question in **section A** and **two** questions from **section B**.

The same questions are set for SL and HL, but the assessment criteria differ with regard to the use of theory.

### Section A

Students must choose **one** of three **key concepts** and **one** of five **real-world issues** (grounded in a specific contemporary example) and apply and connect them to the ethnographic material studied within the context of **one** of the **areas of inquiry**.

### Section B

Students must choose **two** of the other three areas of inquiry they have studied and answer one question from each. All questions refer to either a key concept or an inquiry-specific concept.

Students must choose different areas of inquiry in section B. Students who choose two questions in section B from the same area of inquiry will have their marks capped in the second question of section B. Please refer to the assessment criteria.

### Questions

#### Section A

The question in section A is compulsory. To answer this question, a student is required to select **one** key concept and **one** real-world issue (specified as a contemporary example) and use ethnographic material studied within the context of an area of inquiry. Identifying the area of inquiry will help set the anthropological context of the response and frame their discussion. For every session the question format will remain the same but the key concepts and real-world issues will vary, and these will be specified in the question. The student is free to choose the ethnographic material from within any area of inquiry studied in class (not specified in the question).

In order for students to be prepared to answer the question in section A, they must have studied all nine key concepts and **four** areas of inquiry. When formulating their arguments, students will need to demonstrate their ability to apply and connect their anthropological knowledge to a specific contemporary example of a real-world issue. Whatever form the response takes, students must recognize that any ethnographic description is historically and geographically specific, and constructed by a particular person under particular circumstances; answers should reflect these considerations.

#### Section B

To answer section B, a student is required to choose **two** questions from **two** different areas of inquiry they have studied.

If a student answers two questions from the same area of inquiry in section B, the marks for the second essay in this section will be capped. Please refer to the assessment criteria.

In order for students to be prepared to answer two questions in Section B, they must have studied all nine key concepts and **four** areas of inquiry with their inquiry-specific concepts. When formulating their arguments, students will need to decide on the appropriate balance between description, generalization and specific examples. Whatever form the response takes, students must recognize that any ethnographic description is historically and geographically specific, and constructed by a particular person under particular circumstances; answers should reflect these considerations.

### Mark allocation

The maximum number of marks available for each question is 15. The maximum number of marks available for this paper is 45.

# External assessment criteria—HL

## Paper 1

**AO1: Knowledge and understanding**

**AO2: Application and analysis**

**AO3: Synthesis and evaluation**

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

## Section A: Engaging with anthropology

### Question 1

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | The response demonstrates a basic knowledge and understanding of the concept.<br><br>There is a partial application of the concept in relation to the text. |
| 3–4 | The response demonstrates sound knowledge and understanding of the concept; the concept is described in detail.<br><br>The concept is clearly applied in relation to the text. |

### Question 2

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | The response offers a common-sense or superficial understanding of the key concept.<br><br>There is an attempt to relate the key concept to the text, and some ethnographic examples are presented but these are only partially relevant. |
| 3–4 | The response demonstrates an understanding of the key concept and establishes its relevance to the text.<br><br>There is an analysis of the text using the key concept, although there are some inconsistencies.<br><br>Relevant ethnographic examples from the text are presented to support the analysis. |
| 5–6 | The response demonstrates a clear understanding of the key concept, discussing this in the context of the text.<br><br>There is a clearly explained analysis of the text using the key concept and a detailed interpretation of the ethnographic data.<br><br>Clear and explicit ethnographic examples from the text support the analysis. |

### Questions 3 and 4

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | Comparative ethnography **or** approaches are presented but in limited detail; relevance is only partially established.<br>The response is not structured as a compare and contrast.<br>The identification of ethnographic material is missing. |
| 3–4 | Comparative ethnography **or** approaches are presented and although this is in limited detail, its relevance is established.<br>The response is structured as a compare and contrast, but this is not balanced and lacks detail.<br>The identification of ethnographic material is partially complete**.** |
| 5–6 | Comparative ethnography **or** approaches are presented; relevance is established and explained.<br>The response is clearly structured as a compare and contrast; however, **either** comparison (similarities) **or** contrasts (differences) are explained in detail, but not both.<br>Anthropological theory has been identified although this may not be relevant or the application is limited.<br>The identification of ethnographic material is mostly complete. |
| 7–8 | Comparative ethnography **or** approaches are presented; relevance is clearly established and explained in detail.<br>The response is clearly structured as a compare and contrast with comparisons (similarities) and contrasts (differences) being discussed in detail, although this is not balanced.<br>Relevant anthropological theory has been identified and used as part of the analysis although there are some inconsistencies.<br>The response demonstrates anthropological understanding.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If fieldwork location(s), fieldwork context(s), group(s) studied and ethnographer(s) have not been fully identified, no more than 8 marks will be awarded. |

| Marks | Level descriptor |
|---|---|
| 9–10 | Comparative ethnography **or** approaches are presented; relevance is clearly established and discussed in detail.<br>The response is clearly structured as a compare and contrast with comparisons (similarities) and contrasts (differences) discussed critically.<br>Relevant anthropological theory has been identified and used as part of the analysis.<br>The response demonstrates anthropological understanding.<br>The identification of the ethnographic material is complete. |

**Question 5**

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | There is limited understanding of the big anthropological question.<br>The response refers to ethnographic material; relevance to the question is superficial or not established. There is no reference to the passage.<br>The identification of ethnographic material is missing. |
| 3–4 | There is partial understanding of the big anthropological question.<br>The response presents some of ethnographic material and establishes its relevance to the question, but this lacks detail. There is no or limited reference to the passage.<br>There is an attempt to analyse and interpret the ethnographic material in relation to the big anthropological question, but this lacks clarity and coherence.<br>The identification of ethnographic material is partially complete**.** |
| 5–6 | There is an understanding of the big anthropological question.<br>The response presents a range of relevant ethnographic material and establishes its relevance to the question. There is some reference to the passage.<br>There is some analysis and interpretation of the ethnographic material and passage in relation to the big anthropological question but there is a limited or an undeveloped argument.<br>The identification of ethnographic material is mostly complete. |

| Marks | Level descriptor |
|---|---|
| 7–8 | There is clear understanding of the big anthropological question in different cultural contexts.<br>The response presents detailed comparative ethnographic material and establishes its relevance to the question. There is clear reference to the passage.<br>The analysis and interpretation of the ethnographic material and passage support the development of an argument; however minor inconsistencies hinder from the strength of the overall argument.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If fieldwork location(s), fieldwork context(s), group(s) studied and ethnographer(s) have not been fully identified, no more than 8 marks will be awarded. |
| 9–10 | There is clear understanding of the big anthropological question in different cultural contexts.<br>The response presents detailed comparative ethnographic material and establishes its relevance to the question. There is clear reference to the passage.<br>The analysis and interpretation of the ethnographic material and passage in relation to the big anthropological question support the development of a reasoned argument; any minor inconsistencies do not hinder from the strength of the overall argument.<br>The identification of ethnographic material is complete. |

## Section B: Anthropological ethics

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | The response identifies one or more ethical concerns but their relevance to anthropology is not established.<br>There is little or no reference to the stimulus. |
| 3–4 | The response identifies one or more ethical concerns and partially establishes their relevance to anthropology.<br>There is an attempt to engage with the stimulus, but understanding of the ethical issue presented is superficial or limited. |
| 5–6 | The response develops an analysis of one or more ethical concerns and establishes their relevance to anthropology.<br>There is clear understanding of the ethical issues presented in the stimulus.<br>An argument is presented that indicates the student's perspective on the relative importance of the ethical issue(s) in relation to anthropological practice, but this is only partially developed. |

| Marks | Level descriptor |
|---|---|
| 7–8 | The response discusses one or more ethical concerns, is anthropologically informed, and incorporates the student's own knowledge of the defining features of anthropological ethics.<br>There is clear and relevant engagement with the stimulus, and the ethical issues presented are explained demonstrating sound understanding.<br>An argument is presented that indicates the student's perspective on the relative importance of the ethical issue(s) in relation to anthropological practice; however, there are inconsistencies that hinder the overall strength of the argument. |
| 9–10 | The response critically discusses one or more ethical concerns, is anthropologically informed, and integrates the student's own knowledge of the defining features of anthropological ethics.<br>There is relevant and thorough engagement with the stimulus, and the ethical issue(s) presented are fully explained demonstrating excellent understanding.<br>A reasoned argument is presented that indicates the student's perspective on the relative importance of the ethical issue(s) in relation to anthropological practice; any minor inconsistencies do not hinder the overall strength of the argument. |

# Paper 2

## Engaging with ethnography

### Section A

**AO1: Knowledge and understanding**

**AO2: Application and analysis**

**AO3: Synthesis and evaluation**

**Assessing: conceptual knowledge and understanding and critical thinking**—analysis, interpretation and evaluation of ethnographic material and contemporary example of a real-world issue (RWI) within the context of an area of inquiry

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–3 | RWI identified (possibly with a contemporary example) but limited descriptive response, with superficial or partial relevance to the question and ethnographic material.<br>• Limited knowledge and understanding of a relevant concept; this is either not explored or only partially explored in the essay. Ethnographic material and contemporary example/real-world issue are either missing or of limited or partial relevance.<br>• There are limited or superficial connections between the ethnographic material and contemporary example/real-world issue which are only partially supported by examples.<br>• Analysis is limited. The response is more descriptive than analytical. Any conclusions presented are superficial, anecdotal or common-sense in nature.<br>The identification of the ethnographic material is incomplete. |
| 4–6 | RWI identified (possibly with a contemporary example); some connections are made to ethnographic material using a relevant concept; analysis and interpretation is partially developed.<br>• There is some knowledge and understanding of a relevant concept, which is explored throughout the essay. Ethnographic material and information presented on the contemporary example/real-world issue is mostly relevant and partially explained.<br>• Connections between the ethnographic material and contemporary example/real-world issue are explained and generally relevant; some examples support these connections.<br>• There is an attempt at analysis and interpretation which is partially consistent with the connections identified but the argument is limited. Inconsistencies detract from the overall strength of the argument.<br>The identification of ethnographic material is partially complete. |
| 7–9 | RWI identified (possibly with a contemporary example); there are connections to ethnographic material using a relevant concept; an argument is developed but evaluation is limited.<br>• Good knowledge and understanding of a relevant concept is developed throughout the essay. The presented ethnographic material and contemporary example of a real-world issue is relevant and explained.<br>• Connections between the ethnographic material and contemporary example/real-world issue are explained and supported by relevant examples.<br>• There is some analysis and interpretation which is generally consistent with the connections identified but this is not developed.<br>• The argument is clear and supported by examples from the ethnographic material and contemporary example/real-world issue but with some inconsistencies. There is an attempt at evaluation but this is limited.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If the candidate has discussed the real-world issue in only general terms and with no specific reference/connection to a contemporary example, no more than 9 marks will be awarded. |

| Marks | Level descriptor |
|---|---|
| 10–12 | RWI is identified explicitly with reference/connection to a specific contemporary example; this is discussed in relation to ethnographic material and a relevant concept within the context of an area of inquiry; an analytical argument with some evaluation is developed.<br>• Very good knowledge and understanding of a relevant concept which is discussed throughout the essay.<br>• Relevant connections between the ethnographic material and contemporary example are explained with some discussion in the context of an area of inquiry and supported by examples.<br>• The analysis and interpretation are consistent with the connections identified.<br>• There is a reasoned argument supported by examples from the ethnographic material and contemporary example; minor inconsistencies do not detract from the overall strength of the argument. There is some evaluation which is generally effective.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If fieldwork location(s), fieldwork context(s), group(s) studied and ethnographer(s) have not been fully identified, no more than 12 marks will be awarded. |
| 13–15 | RWI is identified explicitly with reference/connection to a specific contemporary example; this is discussed in relation to ethnographic material and relevant concept within the context of an area of inquiry; an analytical argument with effective evaluation is developed.<br>• The response demonstrates excellent knowledge and understanding of a relevant concept which is discussed throughout the essay. Relevant connections and comparisons between the ethnographic material and contemporary example are discussed in the context of an area of inquiry and supported by examples.<br>• The analysis and interpretation is effective and consistent with the connections identified.<br>• There is a reasoned argument supported by comparative ethnographic material and contemporary example; minor inconsistencies do not detract from the overall strength of the argument.<br>• Evaluation is developed and effective; any minor inconsistencies do not detract from the strength of the overall argument.<br>The identification of ethnographic material is complete. |

### Section B

**AO1: Knowledge and understanding**

**AO2: Application and analysis**

**AO3: Synthesis and evaluation**

**Assessing: conceptual knowledge and understanding and critical thinking**—analysis, interpretation and evaluation of a relevant concept and ethnographic material related to an area of inquiry (AOI)

**Identification of ethnographic material includes:** fieldwork location(s), fieldwork context(s)*, group(s) studied, and ethnographer(s).

*fieldwork context refers to when the fieldwork was carried out regardless of the publication date of the material.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–3 | Limited descriptive response, with no, superficial or partial connections between AOI, concept and ethnographic material.<br>• Limited knowledge and understanding of a relevant concept; this is either not explored or only partially explored in the essay. Ethnographic material is either missing, or of limited or partial relevance to the question.<br>• There are limited or superficial connections between the concept, ethnographic material and/or area of inquiry; the connections are only partially supported by examples.<br>• Analysis is limited. The response is more descriptive than analytical. Any conclusions presented are superficial, anecdotal or common-sense in nature.<br>The identification of the ethnographic material is incomplete. |
| 4–6 | A partially developed response that explains connections between AOI, concept and ethnographic material; the argument is limited.<br>• There is some knowledge and understanding of a relevant concept, and this is explored throughout the essay. Ethnographic material presented is mostly relevant and partially explained. Theory is mentioned but only partially relevant.<br>• Connections between the concept and ethnographic material are explained within the context of the area of inquiry and these are generally relevant with some examples to support these connections.<br>• There is an attempt at analysis and interpretation which is partially consistent with the connections identified but the argument is limited. The support of ethnographic material is only partially relevant; inconsistencies detract from the overall strength of the argument.<br>The identification of ethnographic material is partially complete. |
| Capped marks | If the same area of inquiry is used in both section B responses, no more than 6 marks will be awarded for the second response. |
| 7–9 | A good response that analyses and interprets connections between AOI, concept, theory and ethnographic material; the argument develops a partial evaluation.<br>• Good knowledge and understanding of a relevant concept, and this is developed throughout the essay. Relevant ethnographic material is presented and explained.<br>• Connections between the concept, theory and ethnographic material are explained within the context of the area of inquiry and these are relevant; the connections are supported by examples.<br>• The analysis and interpretation are generally consistent with the connections identified but this is not developed. The argument is clear, coherent and supported by ethnographic material but with some inconsistencies. There is an attempt at evaluation but this is only partially developed.<br>The identification of ethnographic material is mostly complete. |

| Marks | Level descriptor |
|---|---|
| 10–12 | A very good response that analyses and interprets connections between AOI, concept, theory and ethnographic material; the argument is reasoned with good evaluation and supported by ethnographic evidence; relevant theory is identified and explained.<br>• Very good knowledge and understanding of a relevant concept which is discussed throughout the essay. Relevant ethnographic material is discussed.<br>• Relevant connections between the concept, theory and ethnographic material are discussed within the context of the area of inquiry and supported by examples. The analysis and interpretation are consistent with the connections identified.<br>• There is a reasoned argument, which is supported by ethnographic material; minor inconsistencies do not detract from the overall strength of the argument. There is some evaluation which is generally effective.<br>The identification of ethnographic material is mostly complete. |
| Capped marks | If fieldwork location(s), fieldwork context(s), group(s) studied and ethnographer(s) have not been fully identified, no more than 12 marks will be awarded |
| 13–15 | An excellent response that critically discusses connections between AOI, concept, theory and ethnographic material; the argument is reasoned, supported by comparative ethnographic examples; relevant theory is discussed; the response includes critical evaluation.<br>• Excellent knowledge and understanding of a relevant concept which is discussed throughout the essay. Relevant comparative ethnographic material is discussed.<br>• Relevant connections between the concept, theory, and comparative ethnographic material are discussed within the context of the area of inquiry and fully supported by examples.<br>• There is effective discussion, in terms of analysis and interpretation. A reasoned argument is supported by comparative ethnographic material; minor inconsistencies do not detract from the overall strength of the argument.<br>• Evaluation is developed and effective; any minor inconsistencies do not detract from the strength of the overall argument.<br>The identification of ethnographic material is complete. |

# 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 the course has been taught.

The internal assessment requirements at SL and at HL are different. At SL, students submit an observation and a critical reflection exercise. At HL, students conduct fieldwork.

# Guidance and authenticity

The observation and critical reflection 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.

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."

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 of academic honesty and must explain clearly to students that the internally assessed work must be entirely their own.

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 academic misconduct. 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 www.turnitin.com."d

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 following IB publications.

- *Academic honesty in the IB educational context*
- *Effective citing and referencing*
- *Diploma Programme: From principles into practice*
- *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

Due to the nature of the internal assessment tasks for both SL and HL, group work is **not** permitted. Fieldwork sites can be similar or the same for students but the focus of the research must be clearly different and students must undertake their fieldwork individually and independently.

# 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.

It is recommended that a total of approximately 30 hours (SL) and 60 hours (HL) of teaching time should be allocated to the work. This should include:

- time for the teacher to explain to students the requirements of the internal assessment
- time for the teacher to explain the course ethical guidelines
- class time for students to work on the internal assessment component, including the presentation requirements for HL students, and ask questions
- time for consultation between the teacher and each student
- time to review and monitor progress, and to check authenticity.

# Requirements and recommendations

Teachers and students will need to discuss the fieldwork at HL and some aspects of the observation and critical reflection exercise 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 the social and cultural anthropology students to the ethical guidelines for internal assessment published in this section and to the ethical issues that have been discussed as part of the course in relation to engaging in the practice of anthropology.

# Ethical guidelines for internal assessment

Social and cultural anthropology students at both SL and HL must consider any ethical implications before beginning their internal assessment task and throughout the whole project. The following guidelines must be applied to all primary research methods, including fieldwork. These apply to students preparing for internal assessment for first assessment in 2019.

- **Do no harm** to the people who participate in fieldwork.
- **Respect** the well-being of humans and the environment.
- **Maintain the safety** of the ethnographer (student). Students should not undertake research that may compromise their safety.
- **Obtain informed consent** from the people who are the subjects of the research/observation 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 research/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 the research/fieldwork, unless participants have given explicit permission to the contrary.
- Store all data collected securely in order to **maintain confidentiality**. This includes securing all files and not sharing information via social media, and so on.
- **Be honest** about the limits of your training.
- **Do not falsify or make up research/fieldwork data.** Report on research findings accurately and completely.
- **Report your research findings** to the people involved in your research/fieldwork.
- **Do not use data for any purpose** other than the research task/fieldwork for which it was collected.
- **Develop and maintain a working relationship** with the people whom 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.

Research/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 for both SL and HL internal assessments. This may mean undertaking a risk assessment evaluation with students as part of the planning process depending on the nature of their research focus. Each school is ultimately responsible for the health and safety of its students.

# Dealing with sensitive issues

Undertaking research/fieldwork provides students with an opportunity to engage with interesting, stimulating and personally relevant topics and issues. However, it should be noted that often such topics and issues can also be sensitive and personally challenging. Teachers should be aware of this and provide guidance to students on how to approach and engage with such topics and issues in a responsible manner. This guidance may be that the area of research/fieldwork is not appropriate. Ethical considerations are of particular relevance here.

# 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 achievement levels, 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; the work may be close to achieving marks in the level above. Teachers should award the lower marks if the student's work demonstrates the qualities described to a lesser extent; the work may be close to achieving marks in the level below.
- Only whole numbers should be recorded; partial marks (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 achievement level in relation to one criterion will not necessarily attain high achievement levels in relation to the other criteria. Similarly, a student who attains a low achievement level 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 made 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.

# Using markbands for internal assessment

For internal assessment, markbands have been identified. Each markband has level descriptors describing specific achievement levels for a piece of work in a holistic fashion, 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 using the markband level descriptors.

- Different markbands are provided for SL and HL.
- The aim is to find the descriptor that conveys most accurately the level attained by the student's work, 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 markband at different levels. The mark awarded should be one that most fairly reflects the balance of achievement against the markband. 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 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.
- There are a number of marks available within a level; teachers should award the upper marks if the student's work demonstrates the qualities described to a great extent; the work may be close to achieving marks in the level above. Teachers should award the lower marks if the student's work demonstrates the qualities described to a lesser extent; the work may be close to achieving marks in the level below.
- Only whole numbers should be recorded; partial marks (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 level descriptor for each markband.
- 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.
- It is recommended that the markbands be made available to students.

# Internal assessment details—SL

## Doing anthropology: Limited fieldwork (observation, second data collection and critical reflection)

**Duration: 30 hours**

**Weighting: 20%**

**Word limit: 2,000**

### Introduction

**Step 1: Observation and report**
In the first two weeks of the course, students undertake an observation for an hour. For their observation, students should consider the fieldwork setting carefully. They should:

- avoid places with too few people
- choose somewhere with ease of access

- choose a setting that can either be returned to or they will have access to the people involved in the first observation at a later date

- choose a fieldwork context which focuses on specific activities, such as a coffee shop, a hair salon, or a church, or more open public spaces with specific functions, such as train stations, shopping centres/malls, sports facilities, and so on.

Teachers **must not** provide guidance on conducting the observation beyond the choice of site and how to write field notes.

**Note:** Students are not permitted to record their initial observation electronically, for example by using a camera, but rather should make written notes on what they observe. The reason for this is that the purpose of this initial observation is to experience the challenge of selective observation without the mediation of technology. Students may choose to use technology for their second method as indicated in step 3.

Students should be given criterion A (without being given assessment criteria B–D or steps 2–4) before writing the 450-word report of their one-hour observation; at this point in the internal assessment, the report should be purely descriptive. This should be handed to the teacher and retained. No changes will be permitted to this once it is submitted, and a copy of it is only returned to the student at the time of step 2 (four to six months after the observation). Students should use this to help with steps 2-4 but **must not** make any changes to this part of the IA. Teachers are advised to retain a copy of the report and ensure that students do not make changes to it.

Please note: the observation **must not** be longer than one hour.

**450 words**

**Step 2: Methodological and conceptual extension of initial fieldwork**
This step provides an opportunity for students to apply their newly acquired knowledge of anthropology to conduct further fieldwork. Teachers should return a copy of the observation report to the students to reflect on. Using a key concept or inquiry-specific concept (which must be explicitly stated) to frame their research and any reasonable method, students plan for additional research which, in most cases, will take place at the original observation site. This should take place between four to six months after the initial observation. Reasonable methods include:

- participant observation

- interviews

- visual anthropology (photography, video)

- surveys

- life history.

Before returning to the field, students provide a 300-word written justification of the choice of method and conceptual framework that they will use. Students should be given criterion B to help them write their justification. Additionally, students should have the opportunity to submit a draft for discussion with their teacher before submitting the finalized version and given approval to undertake their fieldwork. This discussion may include clarifying the assessment criteria and ensuring that the focus of the study is solid.

**300 words**

**Step 3: Second fieldwork data collection and analysis**
Students conduct further research based on step 2.

Students produce a written report of no more than 400 words of the further research. This written report should include analysis of data. The second research exercise should refer to and incorporate the key concept or inquiry-specific concept and research method identified in step 2.

Students should be given criteria C–D and steps 3–4 together to focus their writing and more fully articulate their discussion of the data.

**400 words**

### Step 4: Critical reflection of fieldwork research, methods and concept(s)

Students produce a critical reflection, which focuses on **doing anthropology**. This written report must include:

- a critical comparison and evaluation of the methods used in their two fieldwork experiences
- a discussion of the position of the researcher and how this may have affected the results
- an account of what has been learned through the process of gathering fieldwork data.

**850 words**

### Word limit

Please note that as well as an overall word limit of 2000 words, each individual step also has a word limit.

Step 1: Observation and report = 450 words

Step 2: Methodological and conceptual extension of initial fieldwork = 300 words

Step 3: Second fieldwork data collection and analysis = 400 words

Step 4: Critical reflection of fieldwork research, methods and concept(s) = 850 words

Students must adhere to the word limits of each individual step and must not carry words over from one step to another.

Students must clearly state the word count for each section. If the word limit is exceeded, the teacher's assessment of each section must stop once the word limit has been reached; for example, if the word limit for the observation and report is exceeded, the assessment must be based on the first 450 words only.

In addition, the following, if used, are not included in the word count.

- Title page
- Contents page
- References (citations)
- Captions
- Appendices

  Students must use appendices sparingly as they are not an essential part of the internal assessment task. Any information that is of direct relevance to the analysis, discussion and evaluation must be contained in the body of the work and students must not use appendices as a way to circumvent the word count.

- Bibliography

### Suggestions for time allocation

The internal assessment is an integral part of the teaching of the course. Teachers are advised that while students' initial observations (step 1) should be done within the first two weeks, and the second fieldwork (step 2) within four to six months of the first observations, the written report and reflection (steps 3 and 4) should be done soon after step 2 to make it an authentic learning experience, enabling students to make meaningful connections between their second fieldwork experience and writing up the final report. Too much time between the steps may result in students feeling disconnected from their second fieldwork and this may diminish the connections between the research and writing of the critical reflection.

The SL internal assessment is intended to be completed by the end of the first year of the course. Once submitted to their teacher, students **must not** be allowed to go back and make changes.

# Internal assessment criteria—SL

## Doing anthropology: Limited fieldwork (observation, second data collection and critical reflection)

### Overview of criteria

| Criterion | Detail | Marks awarded | Assessment objective |
|---|---|---|---|
| A | Observation and report | 4 | AO1 |
| B | Methodological and conceptual extension of initial fieldwork | 6 | AO2 |
| C | Second fieldwork data collection and analysis | 4 | AO2 |
| D | Critical reflection of fieldwork research, methods and concepts/area of inquiry | 12 | AO3 |
| **Total** | | **26** | |

### A: Observation and report (AO1)

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | The written report is **either** organized **or** detailed, but not both.<br>The description of the context of the observation is limited. |
| 3–4 | The written report is organized and detailed.<br>The context of the observation is described either partially or fully. |

### B. Methodological and conceptual extension of initial fieldwork (AO2)

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | A second research method has been identified (it is possible for observation to be the second method).<br>Its relevance to a key concept **or** inquiry-specific concept **or** its appropriateness to the initial observation is partially established.<br>There is limited justification for the choice. |
| 3–4 | A second research method has been identified and described.<br>Its relevance to a key concept **or** inquiry-specific concept **and/or** its appropriateness to the initial observation is established.<br>There is some explanation for the choice. |

| Marks | Level descriptor |
|---|---|
| 5–6 | A second research method has been identified, described and explained.<br>Its relevance to a key concept **or** inquiry-specific concept **and** its appropriateness to the initial observation is clearly established.<br>This connection is fully explained. |

### C. Second fieldwork data collection and analysis (AO2)

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | Data is selected and analysed in relation to the key concept **or** inquiry-specific concept **and/or** chosen method; however, this analysis is superficial.<br>The inclusion of inconsistent and irrelevant data detracts from the overall quality of the analysis. |
| 3–4 | Appropriate and relevant data is analysed in relation to the key concept **or** inquiry-specific concept **and** chosen method; this analysis is sound.<br>The inclusion of minor inconsistencies does not hinder the overall quality of the analysis. |

### D. Critical reflection of fieldwork research, methods and concepts/area of inquiry (AO3)

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–3 | **There is a limited attempt at reflection:**<br>• there is a superficial comparison **or** evaluation of first observation and second research method<br>• the position of the researcher is mentioned but not discussed<br>• there is a description but no discussion of the process of gathering fieldwork data. |
| 4–6 | **There is reflection although this is not critical:**<br>• there is limited comparison **or** evaluation of first observation and second research method; the focus of the comparison or evaluation is not fully established and lacks balance and detail<br>• there is limited discussion of the position of the researcher; some of the observations have no relevance to the research<br>• there is limited discussion of what has been learned about the process of gathering fieldwork data; the relevance of the discussion to the fieldwork is only partially established. |

| Marks | Level descriptor |
|---|---|
| 7–9 | **There is some critical reflection:**<br>• there is comparison **and** evaluation of first observation and second research method; the comparison or evaluation is established and is either balanced or detailed but not both<br>• there is some discussion of the position of the researcher and how this may have affected the results; the relevance of the discussion to the results is established, but it lacks clarity or depth.<br>• there is discussion of what has been learned through the process of gathering fieldwork data, but it lacks clarity. |
| 10–12 | **There is a critical reflection:**<br>• there is comparison and evaluation of first observation and second research method; the comparison or evaluation is balanced and detailed<br>• there is discussion of the position of the researcher **and** how this may have affected the results; the relevance of the discussion to the results is clearly established<br>• there is critical reflection that explicitly and consistently discusses what has been learned through the process of gathering fieldwork data; any inconsistencies in this reflection do not hinder from the overall quality. |

# Internal assessment details—HL

## Doing anthropology: Fieldwork

**Duration: 60 hours**

**Weighting: 25%**

**Word limit: 2,400**

### Introduction

The internal assessment task is a demonstration of **doing anthropology**, with a specific focus on methodology. The fieldwork enables students to gain personal experience of what it is like to be an anthropologist. The research students undertake and the subsequent report they write are expected to focus on:

- the selection and justification of research methods and techniques
- the application of research methods and techniques
- the evaluation of research methods and techniques
- a critical evaluation on the research experience.

### Planning

Students should use the research proposal form to outline in bullet points their initial ideas for fieldwork. See the section, “Preparing for the presentation” for more details.

### Step 1: Presentation

Students deliver a 10-minute presentation to a panel of their peers sharing their initial ideas about their fieldwork in the form of a research proposal. This is followed by a Q&A session with the panel. During the presentation, students should aim to present on the items listed in points 1–9 below. By the end of the presentation, students should be in a position to revise and refine their initial research proposal.

Students should aim to include the following in their presentations.

1. Identify the anthropological nature of the research

2. Identify the area of inquiry

3. Identify the key or inquiry-specific concepts or theory that will frame the research

4. Identify the context/setting (fieldwork site)

5. Identify a research question, which should be informed by reference to relevant literature

*Appropriateness and justification of methods*

6. Identify at least two data collection techniques

7. Identify potential methodological problems

8. Propose a realistic timeline

*Awareness of ethical considerations*

9. Identify potential ethical problems

Students will need to complete a fieldwork proposal form, which will identify and justify their selection with regard to fieldwork choices. The fieldwork proposal form will need to demonstrate links to the literature review and outline resources that support the research. This form must be included as an appendix to the report as it will help inform the assessment of the critical reflection. The presentation is a formative assessment, which is an essential prerequisite for a successful fieldwork project.

**Note:** The research proposal form is an outline of ideas and does not need to be overly detailed. Presenting the information in bullet points is acceptable.

**Presenting to a panel of peers**

Teachers should use their judgment and discretion in the organization of the panel. This can be undertaken in a variety of ways, including the following.

- Students presenting to the whole class.
- Dividing the class into presentation groups of 4 or 5 and having each member present to each other. In larger classes this may help facilitate this step by having several group presentations running simultaneously.
- If the class is small the teacher may be included in the panel.

Once students have considered the feedback from their peers they should discuss this with their teachers who may give guidance on how students should write their critical reflections.

Please refer to the *Social and cultural anthropology teacher support material* for additional guidance on the presentation peer review.

### Step 2: Critical reflection

Students write a critical reflection on the initial research proposal in light of the panel discussion. They should explore what, if anything, changed as a result of the presentation and discuss why it changed. The critical reflection will be part of the formal assessment.

The final draft **must** be handed into the teacher before the fieldwork starts. After the fieldwork a copy should be given back to the students who will use this when writing the second part of the IA task, specifically when writing their evaluation of the research process. However, they **must not** make changes to the critical reflection with hindsight as this undermines the authenticity of the task. Teachers are advised to retain a copy of the critical reflection and ensure that students do not make changes to it.

**800 words**

**Step 3: Fieldwork**
Students carry out fieldwork, employing at least two data collection methods/techniques.

**Step 4: Research report and evaluation of the research process**
Students write a report and evaluation on their research. The following are indicative of what should be included.

*Research report*
- Research question
- Area of inquiry and key concept or theory that framed the research
- Reference to literature (at least three sources and no more than five)

  These references may relate to the area of inquiry or concept but could also refer to methodological and/or ethical issues.
- Fieldwork data
- Analysis and interpretation of data in relation to the research question, area of inquiry and key concept or theory
- Conclusion(s): research findings and implications. Why did this area of research matter?

*Evaluation of the research process*
- Links back to the area of study and concepts—what I have learned about this from my own research?
- Evaluation of the methods/problems/limitations that were faced—were any ethical problems encountered?
- Discussion of the position of the researcher
- If the research was to be conducted again, what would you change in the light of your experience?
- How did this research experience inform the way you know the world? (Link to TOK)

Guidance will need to be given on the conventions of how to present anthropological data.

**1,600 words**

## HL – Internal assessment guidance

### Introduction
The internal assessment in HL should be undertaken after having studied engaging with anthropology and exploring at least one area of inquiry. Teachers are advised to explain the nature of this research task, focusing on the practice of anthropology and its terminology, specifically the research methods and the distinctive characteristics of anthropological research.

### Preparing for the presentation

#### *Choice of research topic and fieldwork setting*
Students should, with the teacher's guidance, choose their own research topic and develop a suitable, focused research question framed within an area of inquiry and reflecting the student's personal interest. Students must develop a fieldwork proposal (*Form SCA/HLIA/FP*) to present to a panel of their peers prior to beginning any research.

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 fieldwork, both teachers and students need to think initially in terms of context or setting, and possible anthropological issues or questions. These should be related to the inquiry-specific concepts or theories pertaining to the area of inquiry. Reference should be made to literature relating to the chosen topic. Teachers should also provide guidance to students regarding potential ethical issues.

A student may then 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, related to the selected area of inquiry).

If students pay particular attention to relating their research to concepts or theory linked to the area of inquiry, superficiality will be avoided. 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 should consider the relative advantages and disadvantages of choosing familiar or unfamiliar settings.

Students must be aware of the ethical guidelines when undertaking any research and adhere to those set out in the guide.

### *Choice of research methods*

Once the issue and context have been decided on, methods and techniques of data collection need to be explored. The required **two** data collection techniques 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, using archival materials, material culture and producing 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. 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 can it 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.

### *Step 1: The presentation*

Students are required to deliver a 10-minute presentation on their initial research proposal (step 1) to a "panel", which may consist of the class, or if the class is small, may also include the teacher. Members of the panel should be instructed to make notes on each presentation from which to provide feedback to the presenters. This information will be important for completion of the critical reflection (step 2).

Please refer to the *Social and cultural anthropology teacher support material* for guidance on presentation peer review.

### *Step 2: The critical reflection*

Teachers should provide guidance for students in the writing of their critical reflection in terms of:

- taking into account feedback from the panel and how this impacted the initial proposal
- the anthropological nature of the research
- the appropriateness and justification of methods
- the awareness of ethical considerations.

### *Step 3: Supporting the fieldwork*

While students are expected to undertake their fieldwork independently, teachers need to monitor this process through periodic consultation, ensuring attention is being paid to ethical issues and appropriate recording of data is occurring. Advice may also be given regarding managing any practical challenges.

## Preparing for the research report and evaluation of the research process

### *Step 4: Research report and evaluation of the research process*

Teachers should give guidance on how to present anthropological data. The data will need to be interpreted in terms of the research question and the area of inquiry, using a conceptual/theoretical framework, and addressing ethical issues. The report should be analytical rather than descriptive and utilize critical evaluation skills.

The format of the report is not prescribed. Students may choose to integrate both the research report (the presentation of their data) and the evaluation of the research process, or they may address the two sections separately within a single report. Please note that step 2, the critical reflection, is a separate piece of work from the research report and evaluation and must be presented as a separate section.

Teachers may give advice on:

- how to incorporate references to relevant literature
- how to present the data
- how to integrate the area of inquiry, key concepts or theory with interpretation of the research data
- how to develop an argument supported by findings
- how to synthesize findings in relation to the research question
- how to evaluate the research process, including methods and how these relate to the data, and ethical issues
- how to discuss the position of the researcher in terms of the construction of knowledge
- how to reflect on the process of experiential learning.

### Time allocation

The fact that the 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 task, 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 presentation, critical reflection and research report and evaluation of the research process
- reviewing and monitoring progress
- the teacher to check authenticity
- student and teacher to complete the submission process.

**Word limits**
Please note that as well as an overall word limit of 2400 words, each individual step also has a word limit:

Step 2: Critical reflection = 800 words

Step 4: Research report and evaluation on the research process = 1600 words

Students must adhere to the word limits of each individual step and must not carry words over from one step to another.

Students must clearly state the word count for each section. If the word limit is exceeded, the teacher's assessment of each section must stop once the word limit has been reached; for example, if the word limit for the critical reflection is exceeded, the assessment must be based on the first 800 words only.

In addition, the following, if used, are not included in the word count.

- Title page
- Contents page
- References (citations)
- Captions
- Appendices

  Students must use appendices sparingly as they are not an essential part of the internal assessment task. Any information that is of direct relevance to the analysis, discussion and evaluation must be contained in the body of the work and students must not use appendices as a way to circumvent the word count. The inclusion of the fieldwork proposal form is mandatory and is not included in the word limit.

- Bibliography

# Fieldwork proposal form

Completion of this form is a prerequisite to the fieldwork presentation students must make prior to starting their fieldwork. The purpose of this form is to set out what they intend to investigate, why, and how they expect to undertake this. It is an outline of ideas and does not need to be overly detailed. Presenting the information in bullet points is acceptable. The completion of this form is a formal requirement and it **must** be submitted as part of the appendix for their internal assessment. While the form itself will not be assessed, it will inform the first part of their assessed internal assessment—the critical reflection.

| **Proposed research focus** |
| --- |
| • Identify an area of inquiry<br>• Identify the key or related concept(s) to be explored or the theory to frame the research<br>• Identify the context/setting<br>• How does your proposed research focus relate to existing literature? |

| **Proposed research site** |
| --- |
| • Identify where you intend to undertake your research<br>• Outline the rationale for this choice |

| Proposed research question |
|---|
| • What is your proposed research question?<br>• Outline secondary questions that will need to be addressed in order to answer your research question |

| Methodological issues |
|---|
| • Which two methods of research do you intend to use?<br>• What justification do you have for your choices? |

| Practical and ethical considerations |
|---|
| • Are there any practical challenges to undertaking this research, and if so, how do you intend to overcome them?<br>• Are there any risks associated with undertaking this research?<br>• What consideration have you given to potential ethical issues and how you will deal with them? |

HL internal assessment—Fieldwork proposal form (see "Teaching units" in the appendices)

# Internal assessment criteria—HL

## Doing anthropology: Fieldwork

**Critical reflection—800 words**

### Overview of criteria

| Criterion | Detail | Marks awarded | Assessment objective |
|---|---|---|---|
| A | Anthropological nature of the research | 4 | AO2 |
| B | Appropriateness and justification of methods | 4 | AO3 |
| C | Awareness of ethical considerations | 4 | AO3 |
| **Total** | | **12** | |

### A: Anthropological nature of the research (AO2)

This criterion assesses whether the research is anthropological in relation to a specified area of anthropological inquiry, and incorporates appropriate anthropological concepts and the proposed research question.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | An area of inquiry and proposed research question are identified **but** the link between the two is not clearly explained.<br><br>Key or inquiry-specific concepts are used **but** these may not be appropriate or relevant. |

| Marks | Level descriptor |
|---|---|
| 3–4 | An area of inquiry and proposed research question are identified and the link between the two is explained in detail.<br><br>Key or inquiry-specific concepts are used and their appropriateness and relevance are demonstrated. |

### B: Appropriateness and justification of methods (AO3)

This criterion assesses the extent to which the research methods/techniques are appropriate and justified given the area of anthropological research to be undertaken.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | Two research methods/techniques have been identified.<br>There is some explanation for their selection **but** there is little or no link to appropriate literature or consideration of feedback from the panel discussion. |
| 3–4 | Two research methods/techniques have been identified.<br>The choice of methods is explained and there is some justification for their selection in relation to the research question. There is reference to relevant literature and feedback from the panel discussion has been considered. |

### C: Awareness of ethical considerations (AO3)

This criterion assesses the extent to which potential ethical issues have been considered in relation to the proposed research.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–2 | Potential ethical issues are identified in relation to the proposed research **but** there is little or no explanation of their relevance. |
| 3–4 | Potential ethical issues are identified and considered in relation to the proposed research with relevant explanation and discussion. |

**Main report—1,600 words**

### Overview of criteria

| Criterion | Detail | Marks awarded | Assessment objective |
|---|---|---|---|
| D | Critical thinking | 12 | AO3 |
| E | Evaluation of fieldwork process (doing anthropology) | 9 | AO3 |
| **Total** | | 21 | |

## D: Critical thinking (AO3)

This criterion assesses the data presented, analysis, synthesis of findings, the development of a reasoned argument in relation to the research question and the conclusions drawn in relation to the research question (which has been framed by a concept from an AOI, or a theory).

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–3 | **Research, data, analysis and conclusions are limited.**<br>• The research data presented is limited and its relevance to the research question, concept(s) from an AOI, or theory is unclear.<br>• There is limited or superficial analysis of the research data.<br>• An argument is outlined but this is limited or incomplete.<br>• Conclusions are limited and may be inconsistent with the evidence presented. |
| 4–6 | **Appropriate research is presented and analysed. An argument explains the data and a conclusion is presented.**<br>• The research data presented is generally appropriate to the research question, and connections to concept(s) from an AOI or theory are established and explained.<br>• The research data is analysed and is relevant to the research question; the inclusion of less relevant research may detract from the quality of the overall analysis.<br>• An argument is developed that explains the research data, but the reasoning contains inconsistencies. Any lack of clarity or coherence in the argument does not significantly hinder understanding.<br>• Individual conclusions or a summative conclusion are supported by the evidence but with some inconsistencies. |
| 7–9 | **Appropriate research is presented and analysed effectively in the form of a reasoned argument with supporting conclusions.**<br>• The research data presented is appropriate to the research question, and connections to the concept(s) from an AOI or theory is established and explained.<br>• The research data is analysed effectively and is clearly focused on the research question; an attempt has been made to apply concept(s) or theory to make sense of the data. The inclusion of less relevant research does not detract from the quality of the overall analysis.<br>• A coherent and reasoned argument is developed from the research.<br>• Individual conclusions or a summative conclusion are supported by the evidence. |

| Marks | Level descriptor |
|---|---|
| 10–12 | **Appropriate research is presented and effectively analysed in the form of a well-structured and reasoned argument with relevant concept(s) or theory applied as an analytical tool. Conclusions are effectively supported by evidence.**<br>• The research data presented is appropriate to the research question, and connections to the concept(s) from an AOI or theory is established and fully explained.<br>• The research data is analysed effectively, clearly focused on the research question. Relevant concept(s) or theory are applied to make sense of the data. The inclusion of less relevant research does not detract from the quality of the overall analysis.<br>• An effective, well-structured, coherent and reasoned argument is developed from the research.<br>• Individual conclusions or a summative conclusion are effectively supported by the evidence. |

## E: Evaluation of fieldwork process (doing anthropology) (AO3)

This criterion assesses the extent to which there is evidence that the process as well as the research has been evaluated. This includes an evaluation of the methodology applied, the impact of the researcher's position (reflexivity) on the conclusions drawn and ethical considerations.

| Marks | Level descriptor |
|---|---|
| 0 | The work does not reach a standard described by the descriptors below. |
| 1–3 | **There is an attempt at evaluation but this is limited or superficial:**<br>• there is limited or superficial evaluation of the effectiveness of the choice of research methods<br>• little or no consideration is given to the role of the researcher<br>• there is limited or superficial evaluation of ethical issues. |
| 4–6 | **Evaluation of the research data and research process is evident:**<br>• the effectiveness of the choice of research methods is evaluated but this lacks explanation<br>• the role of the researcher is examined but some of the observations made are irrelevant<br>• ethical issues are evaluated but their relevance to the research are not fully established. |
| 7–9 | **Critical evaluation demonstrates an awareness of the relationship between the research and the construction of knowledge:**<br>• the effectiveness of the choice of research methods is critically evaluated but the evaluation may lack balance<br>• the role of the researcher is thoroughly examined and any lack of relevance does not detract from the overall argument made<br>• ethical issues are critically evaluated but these are not entirely specific to the research. |

# Glossary of command terms

## Command terms for social and cultural anthropology

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 | AO2 | Break down in order to bring out the essential elements or structure. |
| Compare | AO3 | Give an account of the similarities between two (or more) items or situations, referring to both (all) of them throughout. |
| Compare and contrast | AO3 | Give an account of similarities and differences between two (or more) items or situations, referring to both (all) of them throughout. |
| Contrast | AO3 | Give an account of the differences between two (or more) items or situations, referring to both (all) of them throughout. |
| Define | AO1 | Give the precise meaning of a word, phrase, concept or physical quantity. |
| Describe | AO1 | Give a detailed account. |
| Discuss | AO3 | 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 | AO2 | Make clear the differences between two or more concepts or items. |
| Evaluate | AO3 | Make an appraisal by weighing up the strengths and limitations. |
| Examine | AO3 | Consider an argument or concept in a way that uncovers the assumptions and interrelationships of the issue. |
| Explain | AO2 | Give a detailed account including reasons or causes. |

| | | |
|---|---|---|
| Identify | AO1 | Provide an answer from a number of possibilities. |
| Justify | AO3 | Give valid reasons or evidence to support an answer or conclusion. |
| To what extent | AO3 | 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. |

# Glossary of subject-specific terms

See the “Glossary” section in the *Social and cultural anthropology teacher support material*.

# Bibliography

This bibliography lists the principal works used to inform the curriculum review. It is not an exhaustive list and does not include all the literature available: judicious selection was made in order to better advise and guide teachers. This bibliography is not a list of recommended textbooks.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# Teaching units

- Engaging with anthropology—Teaching unit
- Area of inquiry—Belonging
- Area of inquiry—Classifying the world
- Area of inquiry—Communication, expression and technology
- Area of inquiry—Conflict
- Area of inquiry—Development
- Area of inquiry—Health, illness and healing
- Area of inquiry—Movement, time and space
- Area of inquiry—Production, exchange and consumption
- Area of inquiry—The body
- HL internal assessment—Fieldwork proposal

# Engaging with anthropology—Teaching unit

| PART 1: ENGAGING WITH ANTHROPOLOGY |
| --- |
| **Overview of engaging with anthropology**<br><br>This unit of study introduces social and cultural anthropology and forms the basis on which the areas of inquiry should be explored. It introduces students to the discipline of anthropology, in terms of both knowledge and practice. This unit is organized into three areas of anthropology, which provide a framework for how students will engage with the course. Students are introduced to some of the questions and issues that they will explore within the areas of inquiry.<br><br>**Engaging with anthropology** covers:<br><br>• t**he language of anthropology**—key concepts and terminology<br><br>• **the practice of anthropology:** d**oing** anthropology—ethnographic methods and ethical issues<br><br>• a**nthropological thinking:** theories.<br><br>**Teaching and learning focus**<br><br>All students of social and cultural anthropology should be familiar with the set of key and inquiry-specific concepts, the methods used by anthropologists and the issues associated with the construction of ethnographic accounts. While **engaging with anthropology** should be introduced as a discrete unit of study, the questions and issues raised should also be integrated into the study of the areas of inquiry. In other words, the questions and issues from this unit of study should be returned to throughout the teaching of the course as students become more familiar with anthropology and the work of anthropologists. What is studied here will inform student understanding of the ethnographic material explored in the areas of inquiry. |

<table>
<tr><th colspan="2">Six “big” anthropological questions to think with and through</th></tr>
<tr><td>• What is culture?<br>• What does it mean to be a person?<br>• What does it mean to live in society?<br>• How are we the same and different from each other?<br>• Why does anthropology matter?<br>• To what extent is it possible to know others?</td><td>These “big” anthropological questions underpin the course and students’ exploration of the areas of inquiry and particular cultures and societies, allowing them to reflect on these universal questions. An understanding of these big anthropological questions should inform and be informed by the ethnographic material studied throughout the course. Students should have the opportunity to reflect on these throughout their study. Their reflections on these big questions will be assessed in paper q, at both HL and SL.<br><br>The aim of the big anthropological questions as tools to think with and through ethnographic material is that they facilitate students moving “beyond the awareness of cultural diversity to a more fundamental grasp of our common humanity” (Ingold 1985).<br><br>This exploration is closely aligned with the 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”; and with the IB mission statement: “other people, with their differences, can also be right.”<br><br>Additionally, these big questions foster the development of citizens who are globally aware, internationally minded, and ethically sensitive.</td></tr>
<tr><th colspan="2">Key concepts underpinning the course</th></tr>
<tr><td>Key concepts:<br><br>The following nine key concepts underpin the Diploma Programme social and cultural anthropology course.<br>• Belief and knowledge<br>• Change<br>• Culture<br>• Identity<br>• Materiality<br>• Power<br>• Social relations<br>• Society<br>• Symbolism</td><td>A conceptually focused teaching approach:<br>• facilitates disciplinary and interdisciplinary learning and allows for connections across different areas of inquiry, and with other subjects<br>• deepens students’ understanding of today’s complex and dynamic societies and cultures<br>• allows teachers and students to frame ideas within areas of inquiry, and also in terms of how they relate to the wider context of the world around them. As a result, students are able to analyse and evaluate ethnographic materials within and across cultures<br>• allows students to integrate new material and ideas into already existing knowledge and understanding, facilitating development of thinking in these areas.</td></tr>
</table>

| The language of anthropology | | | |
|---|---|---|---|
| The language of anthropology is not to be confused with linguistic anthropology, which is the study of how language influences social life and how language changes over time; rather, the language of anthropology here refers to the concepts and terminology used within the discipline. Students will be expected to be able to use, explain and evaluate anthropological concepts and terms as they are understood within the context of social and cultural anthropology.<br><br>Anthropological concepts and terms provide an entry point to the discipline. As new theories are developed and applied, new terms and concepts enter the language of the discipline while others may cease to be used. Students are encouraged to understand that theories are dynamic and of value in so far as they enable us to make sense of the complex social worlds we inhabit.<br><br>Being able to use appropriate anthropological terms and concepts with confidence will demonstrate not only knowledge and understanding of the discipline, but also the ability to analyse and evaluate ethnographic material. | | | |
| **Anthropological concepts/terms**<br><br>(This is not an exhaustive list but an entry point into some of the more common concepts/terms.) | **Key areas to be explored** | **Suggestions for how to explore the concepts and terms** | **Extension opportunities for higher level students** |
| • Age<br>• Agency<br>• Class<br>• Community<br>• Comparative<br>• Cultural relativism<br>• Ethnicity<br>• Ethnocentrism<br>• Gender<br>• Role/Status<br>• Personhood<br>• Self/Other<br>• Sexuality<br>• Structure | • The extent to which concepts and terms in social and cultural anthropology are universally understood<br>• The extent to which we can avoid judging other cultures<br>• How cultures can be both static and dynamic<br>• How the self is defined in relation to the other<br>• How identity is socially constructed<br>• The extent to which markers of identity constrain or enable agency<br>• The debate between agency and structure in terms of explanations of social and cultural life | • Explore the contestable nature of concepts and terms cross-culturally and at different levels, for example, global and local.<br>• Consider the causes and consequences of ethnocentrism.<br>• Explore the relationships between individuals, groups and society.<br>• Explore the relationship between culture and nature.<br>• Discuss how roles and statuses may be achieved or ascribed. | • Explore cultural relativism as a moral doctrine or as a methodological device.<br>• Consider the possible tensions between cultural relativism and human rights and the political consequences of this.<br>• Discuss the extent to which identity can be understood as a process (for example, gender and sexual identities in the light of post-structuralist theories). |

| The practice of anthropology: Doing anthropology | | | |
|---|---|---|---|
| Anthropology as a discipline distinguishes itself from other social sciences by the emphasis that it places on ethnographic fieldwork as a method of data collection. The production of anthropological knowledge is primarily undertaken by **doing anthropology** in the form of fieldwork, which is then described and analysed in the ethnographic texts anthropologists produce. The aim of fieldwork and the writing of ethnography is to develop an understanding of a society or culture by "taking part" in the lives of the locals and becoming so deeply immersed that, as Evans-Pritchard argued, anthropologists become "doubly marginal", positioned between their own society and the one they are studying (1983 [1937]: 243). Furthermore, "the strength of the anthropologist's knowledge can thus be said to lie in his or her mastery of both the local culture and a different culture (his or her own), and of tools of analysis, which makes it possible to give an analytical comparative account of both" (Eriksen 2009: 30).<br><br>This fieldwork based on participant observation may be supplemented by a variety of other data collection methods, such as interviews, statistical analysis or life histories.<br><br>There are important ethical considerations that all anthropologists must consider before, during and after undertaking fieldwork. Professional anthropological bodies and university departments provide anthropologists with ethical codes of conduct that articulate how anthropologists should behave, and are designed to protect both anthropologists and their informants.<br><br>Students must explore the questions and issues related to the practice of anthropology as highlighted in this introductory unit, and revisit these through the study of ethnographic materials in **engaging with ethnography**. Students are given the opportunity both to appreciate and demonstrate anthropological practice through the internal assessment tasks at both SL and HL. | | | |
| Anthropological concepts/terminology | **Key areas to be explored** | **Suggestions for exploring the key questions** | **Opportunities for greater depth for HL students** |
| • Contextualization<br>• Empirical<br>• Ethics<br>• Ethnography<br>• Fieldwork<br>• Holism<br>• Insider/Outsider<br>• Interpretation<br>• Local categories/Analytical categories<br>• Participant observation | • What an ethnography is<br>• What the ethnographic method is<br>• The kinds of things that anthropologists want to know<br>• How anthropologists obtain the data to answer their questions<br>• How anthropologists interpret their data<br>• Issues of representation—how anthropologists represent the subjects of their study<br>• The ethical issues anthropologists need to consider<br>• The extent to which researchers are aware of their potential effect on the | • The distinctive features of ethnographic writing and film-making<br>• Anthropological methods and how they have changed over time<br>• The contribution of different data collection methods to the ethnographic data, interpretation and final ethnographic product<br>• The anthropologists' responsibilities regarding the subjects of their study | • The different kinds of involvement anthropologists engage in with the cultures and societies they study<br>• The ways in which the positionality of the anthropologist may influence his or her research<br>• Anthropologists as advocates for the cultures/societies they study<br>• Anthropology and human rights issues<br>• The idea of "truth" and the context in which anthropological "truth" is produced<br>• The tensions between the responsibility of the anthropologist to the subjects of study and the broader public good |

| | | | |
|---|---|---|---|
| • Positionality<br>• Qualitative/Quantitative<br>• Reflexivity<br>• Representation | data and how they then account for this in their analyses and conclusions<br>• Ethnography as both a product and a process of anthropology<br>• The extent to which ideas and realities of time (ethnographic present) are important in the construction of ethnography | • The differences in ethical codes from different anthropological associations<br>• Identify the role of ethics in the construction of questions, the doing of fieldwork, the writing of ethnography and the sharing of academic knowledge<br>• How anthropologists deal with problems and threats in the field<br>• The way in which anthropologists use cultural constructions of the past in the making of ethnography | • The idea of right or wrong in anthropological practice<br>• Whether it is important that the subjects of an ethnography recognize themselves in the ethnography |

**Anthropological thinking: Theories**

How social and cultural anthropologists make sense of other people's worlds cannot be fully appreciated without an understanding of theory. Anthropological theories guide anthropological inquiry in relation to the questions asked, the research hypotheses, the choice of methodology used and the kind of evidence produced. It is in the reading of ethnographic material that we are able to understand how features of societies and cultures have meaning in and of themselves or in relation to other features or societies/cultures. Anthropologists not only use theories to better understand societies and cultures, but their work may also contribute to further developing theory as a result of the direct study of these societies and cultures.

At this level, theories can be regarded as **lenses** used to frame data, to make sense of data, as a determining factor for the kinds of questions anthropologists ask, and for how they ultimately shape the representations of the cultures or societies anthropologists write about. In other words, how we make sense of other people's worlds will be influenced by the particular theoretical lens we choose when generating and reading ethnographic material. If we take Franz Boas' potlatch, for example, applying different theoretical lenses to the data will provide us with different understandings of the Kwakwaka'wakw (see for example, Rosman and Rubel 1972; Kan 1986).

The development of anthropological theory from the mid-19th century can be seen historically as having taken a relatively linear path, with clearly dominant theories emerging consecutively in different national anthropological traditions. However, after the 1960s anthropology experienced an explosion of different paradigm shifts resulting in many, often overlapping and diverse theoretical approaches broadly covered by the term "postmodern", with no single theory emerging as dominant in the field.

In the teaching and learning of anthropological theories at this level, it is not possible, or even desirable, to present a complete overview and history of theoretical developments within the discipline. Instead, it is useful to think in terms of a contrast between different **emphases** in the work of anthropologists. In other words, and as this course is concerned with the processes shaping social and cultural life, anthropological theories can be considered as a framing device in terms of those placing emphasis on **society** and those placing an emphasis on the importance of **culture**; or alternatively, those that are objectivist and structure-centred, and those that are subjectivist and agency-centred. As Sherry B. Ortner argues, "Where functionalists asked, **how do things hang together?**", interpretivists were more concerned with asking, **"what do they mean?";** where functionalists regarded social systems as being cohesive, Marxists questioned the very nature of capitalism, arguing that it was

exploitative and conflictive; where functionalists were more interested in the practical function of social institutions, Lévi-Strauss explored how “practical” institutions, such as kinship, co-existed with “non-practical” institutions such as myth, both operating within a “structure” (2006: 1). So, social theorists were, and are, interested in very different aspects of societies and cultures, and explored these from different perspectives depending on the questions about society and culture they were interested in. However, as Ortner continues to argue, they were essentially all concerned with a common issue, that of human constraint. In other words, how human behaviour is “shaped, moulded, ordered, and defined by external social and cultural forces and formations” (2006: 1).

While it is impossible to “neatly” categorize theories within anthropology, the two models presented below offer two alternative ways in which you can begin to think about organizing some of the main theories. You may be aware of some or all of these theories, but you may not have thought of them in this way.

It should be noted that the theories must not be studied in isolation of the ethnographic material explored. In other words, there is no necessity to study theories in the abstract, but rather to focus on the theories as they arise in the ethnographic material studied. Additionally, students are not expected to cultivate an in-depth of **all** the theories presented, but should have (at least) secure knowledge of some and an awareness of others.

**Model 1**

This model presents three groups of theories: the first are those that are broadly associated with society, the second with culture, and the third are generally concerned with how social and cultural relations are configured beyond the limitations of working within either society or culture, and often also working more explicitly across societies/cultures.

**Model 2**

This model also presents three groups of theories: the first are broadly associated with structure-centred theories, the second with agency-centred theories and the third with theories that focus more on perspectives that integrate both structure and agency.

| Theories<br>(Illustrative rather than exhaustive) | Key areas to be explored | Examples of approaches to study | SL and HL distinction |
|---|---|---|---|
| • Cultural materialism<br>• Diffusionism<br>• Evolutionism<br>• Feminist theories<br>• Functionalism<br>• Historical particularism<br>• Globalization theories<br>• Marxism<br>• Neo-Marxism<br>• Post-colonial theories<br>• Postmodernism<br>• Post-structuralism<br>• Practice theory<br>• Structuralism<br>• Symbolic theories<br>See the ***Social and cultural teacher support material*** for an overview of some of these theories and theorists associated with them. | • An overview of the historical development of anthropological theory<br>• The factors that influence what an anthropologist asks<br>• The influence that these factors have on research methods and written ethnography<br>• The reasons why different anthropologists may see and represent the same group differently | • In understanding anthropological thinking in social and cultural anthropology, students must have the opportunity to explore the idea of different approaches to the study of the same culture through the use of case studies.<br>• They should also explore how anthropologists may ask the same questions but answer them differently depending on the theoretical lens applied.<br>• They should explore how applying different theoretical lenses to the same ethnographic material provides differing insights into a culture or society.<br>• They should be familiar with the contexts of the emergence of diverse contemporary theories to identify to what extent they bring answers to new problems. | The difference between SL and HL in terms of the ability to use a theoretical lens in their reading and interpretation of ethnographic material is one of depth.<br>**SL students are expected to be able to (AO2):**<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a simple theoretical lens to ethnographic data.<br>**HL students are expected to be able to (AO2 and AO3):**<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |

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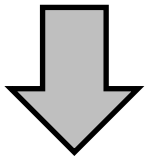
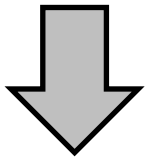
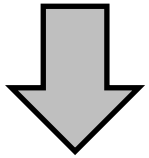
Ortner, SB. 2006. *Anthropology and Social Theory: Culture, Power, and the Acting Subject*. Durham, NC, USA and London, UK. Duke University Press.

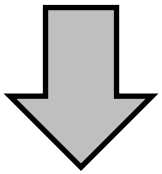
Rosman, A and Rubel, PG. 1972. “The potlatch: A structural analysis”. *American Anthropologist*. Vol 74, number 3. Pp 658–671.

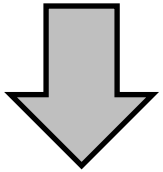
## Model 1

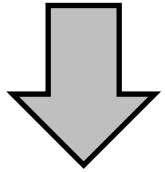
| Theories of society | Theories of culture | Theories that transcend those of either society or culture |
|---|---|---|
| • Evolutionism<br>• Political economy<br>• Practice theory<br>• Structural functionalism<br>• Structural Marxism | • Diffusionism<br>• Interpretivism<br>• Performance theory<br>• Structuralism<br>• Symbolic theories | • Actor-network theory<br>• Feminist theories<br>• Globalization theories<br>• Phenomenology<br>• Post-colonial theory<br>• Postmodernism |
|  |  |  |
| Generally concerned with how society works/functions | Generally concerned with the meaning and symbolism of cultures | Generally concerned with how “social” and “cultural” relations are configured beyond the limitations of working within either societies or culture, and often also working more explicitly across societies/cultures. |

## Model 2

| Structure-centred | Agency-focused | Beyond structure and agency |
|---|---|---|
| • Cultural materialism<br>• Functionalism<br>• Globalization theories<br>• Marxism<br>• Structuralism<br>• World system theory | • Culture and personality<br>• Historical particularism<br>• Interpretivism<br>• Phenomenology<br>• Symbolic theories<br>• Transactionalism | • Actor–network theory<br>• Cognitive anthropology<br>• Globalization theories<br>• Performance theory<br>• Perspectivism<br>• Post-colonial theories<br>• Post-structuralism<br>• Practice theory |







| | | |
|---|---|---|
| Generally concerned with how societies and cultures are organized, work, and function; focusing on the structures within societies and cultures | Generally concerned with the meaning and symbolism of societies and cultures, and the role of the individual in this | Generally concerned with integrating both the structural and the agency perspectives; focusing on how societies and cultures are experienced. |

# Area of inquiry—Belonging

| BELONGING | | |
|---|---|---|
| **The language of anthropology** | | **Suggested topics** |
| **Key concepts** | **Inquiry-specific concepts** | **The inquiry-specific concepts can be explored through the following topics of study**. |
| This area of inquiry is particularly strong in exploring the following key concepts.<br>• Belief and knowledge<br>• Change<br>• Culture<br>• Identity<br>• Power<br>• Social relations<br>• Society | The following concepts are of particular relevance in this area of inquiry and must be explored regardless of the topics chosen.<br>• Community<br>• Ethnicity/Race<br>• Family<br>• Globalization<br>• Ideology<br>• Kinship<br>• Nation-state<br>• Reproduction (social and biological)<br>• Personhood<br>• Socialization/enculturation/acculturation | **"Imagined community"**: nationalism, diaspora, sports, youth culture, ethnicity, race, profession, social networks, clubs, fraternities/sororities, social media, virtual communities, religious groups<br>**The contemporary family:** types of adoption/fosterage, assisted reproductive technologies, sexualities, divorce, transnational families, commodification of domestic and sexual work<br>**The politics of inclusion and exclusion:** construction of membership through differing practices; nation, state and citizenship; faith communities; bounded ethnic groups; racism; islamophobia; diversity<br>**Discourses of childhood, youth, ageing:** membership in peer groups, families; participation in leisure, work and schooling; the invention of childhood and adolescence; child labour and human rights; care of seniors; the making of persons (social beings invested with personhood)<br>**The study of emotions:** belonging through friendship/love, support groups, interest groups, embodiment, trauma, everyday violence |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| **Big anthropological questions** | The study of **belonging** allows for the exploration of some of the "big" anthropological questions identified in part one of the syllabus, **engaging with anthropology**. There are clear opportunities to discuss the following questions in particular.<br>• What does it mean to be a person?<br>• What does it mean to live in society?<br>• How are we the same and different from each other? |
| **Doing anthropology: The ethnographic method** | Teachers and students should address some of the particular methodological issues that might arise when anthropologists study **belonging**. These could be general or specific to the ethnographic material used. It is important that these should include the particular ethical issues raised by this area of inquiry and the ethnographic material studied. Questions you may wish to consider include:<br>• What are the ethical issues associated with working with children and/or marginalized groups?<br>• How might the positionality/reflexivity of the ethnographer influence the reader's understanding of "belonging"?<br>• What ethical and methodological issues might arise in the study of social exclusion?<br>• What issues arise when moving from one level to another in the study of belonging? For example, how would you understand belonging at a local level and simultaneously at a national or even global level too? |
| **Anthropological thinking: Theories** | As with all areas of anthropological research, discussions on **belonging** have changed focus over the years and this is reflected in and by changes in anthropological ways of thinking about **belonging**. In order to make sense of these developments and how the concept of **belonging** has been explored by anthropologists in different social, cultural and fieldwork contexts, it is important for students to be able to make connections between theories and ethnographic material. The following suggestions are an indication of some of the more prevalent theories likely to be represented in anthropological research on **belonging**.<br>• Feminist theories<br>• Globalization theories<br>• Neo-Marxism: Racial formation theory; critical race theory<br>• Phenomenology<br>• Post-structuralism<br>• Practice theory<br>• Any other relevant theories discussed in the ethnographic material explored |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| | **Differentiating between SL and HL**<br>SL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a simple theoretical lens to ethnographic data.<br>HL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |
| **TOK and belonging** | The following questions can be used as discussion points to make links between this area of inquiry and TOK. (This is not an exhaustive list.)<br>• Is empathy a valid way of knowing in the study of emotions?<br>• To what extent is knowing the language of the "group" necessary to share a sense of belonging?<br>• Can you have a sense of belonging without shared ways of knowing?<br>• What role does emotion play in the construction of belonging?<br>• What role does memory play in the construction of belonging?<br>• What does it mean to be a citizen?<br>• What effect does social exclusion have on individuals and groups? |

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# Area of inquiry—Classifying the world

| CLASSIFYING THE WORLD | | |
|---|---|---|
| **The language of classifying the world** | | **Suggested topics** |
| **Key concepts** | **Inquiry-specific concepts** | **The inquiry-specific concepts can be explored through the following topics of study.** |
| This area of inquiry is particularly strong in exploring the following key concepts.<br>• Belief and knowledge<br>• Culture<br>• Identity<br>• Materiality<br>• Power<br>• Social relations<br>• Symbolism | The following concepts are of particular relevance in this area of inquiry and must be explored regardless of the topics chosen.<br>• Boundaries<br>• Classification<br>• Commodification<br>• Cosmology<br>• Hegemony<br>• Morality<br>• Nature/culture<br>• Sacred/profane<br>• Socialization/enculturation/ acculturation | **Systems of stratification:** class, caste, age, ethnicity, race, gender, sexualities<br>**Liminality:** rites of passage, ritual processes, ritual practices and personhood<br>**Purity and pollution:** food, the body, nation-state, health/illness<br>**Insider/outsider:** self/other, migrants and refugees, human/non-human, oppositional categories, sectarianism, communalism, sexualities, personhood<br>**Marginality:** criminality, social pariahs, outcasts, subaltern groups<br>**Knowledge systems:** knowledge as power, advocacy, experts/lay-persons, hegemonic groups, indigenous knowledge, science and positivism, cognitive anthropology, systems of education (formal and informal)<br>**Ritual and religion:** knowledge of the transcendent, shamanism, witchcraft, spirit worlds<br>**Health and illness:** purity, pollution, healthiness/unhealthiness, wellness/illness, different ways of healing<br>**Embodiment of social inequalities:** race, class, gender, ableism, disability, ageism<br>**Language**: evolution of language, language categories (such as colour systems), definitions, relations between categories/definitions, media and propaganda<br>**Perspectives on the environment:** human/non-human, relations to place<br>**Kinship:** affinal/consanguineal, descent/alliance, family/fictive kin, social organization<br>**Anthropology of the senses**: osmologies, acoustemologies |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| **Big anthropological questions** | The study of **classifying the world** allows for the exploration of some of the "big" anthropological questions identified in part one of the syllabus, **engaging with anthropology**. There are clear opportunities to discuss the following questions in particular.<br>• What does it mean to be a person?<br>• How are we the same or different from each other?<br>• To what extent is knowing others possible? |
| **Doing anthropology: The ethnographic method** | Teachers and students should address some of the particular methodological issues that might arise when anthropologists study **classifying the world.** These could be general or specific to the ethnographic material used. It is important that these should include the particular ethical issues raised by this area of inquiry and the ethnographic material studied.<br>For this area of inquiry it is important to give a fieldwork context to the development of ideas. Classic ethnographies need to be examined in relation to more contemporary ones. A comparison between classic and contemporary ethnographies in terms of method and approaches would also be useful.<br>Questions you may wish to consider include:<br>• How do the methods of anthropologists today compare to those of the past?<br>• What are the effects of the categorization of "self" and "Other"?<br>• How do the social categories of ethnographer's own culture affect his or her ability to understand the categories of the culture under study?<br>• How do the ways in which anthropologists classify other cultures raise issues of representation and power? |
| **Anthropological thinking: Theories** | As with all areas of anthropological research, discussions on how we **classify the world** have changed focus over the years and this is reflected in and by changes in anthropological ways of thinking about **classifying the world**. In order to make sense of these developments and how the concept of **classifying the world** has been explored by anthropologists in different social, cultural and fieldwork contexts, it is important for students to be able to make connections between theories and ethnographic material. The following suggestions are an indication of some of the more prevalent theories likely to be represented in anthropological research on classification systems.<br>• Structural functionalism<br>• Interpretivism<br>• Neo-Marxism<br>• Perspectivism<br>• Phenomenology |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
|---|---|
| | • Structuralism<br>• Symbolic theories<br>• Any other relevant theories discussed in the ethnographic material explored<br>**Differentiating between SL and HL**<br>SL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a simple theoretical lens to ethnographic data.<br>HL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |
| **TOK and classifying the world** | The following questions can be used as discussion points to make links between this area of inquiry and TOK. (This is not an exhaustive list.)<br>• Which ways of knowing are used to determine different classifications?<br>• How can we know our classifications are “accurate”? Is this even possible? Who decides?<br>• Is there a relationship between knowledge and morality?<br>• How does a shared classification of knowledge create social cohesion?<br>• Can you understand cultural categorisation without language?<br>• To what extent are Lévi-Strauss’ binary categories still relevant in the construction of knowledge today?<br>• To what extent are systems of stratification justified by knowledge systems?<br>• Does the language we use to create categories affect our sense perception? |

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# Area of inquiry—Communication, expression and technology

| COMMUNICATION, EXPRESSION AND TECHNOLOGY | | |
|---|---|---|
| **The language of anthropology** | | **Suggested topics** |
| **Key concepts** | **Inquiry-specific concepts** | **The inquiry-specific concepts can be explored through the following topics of study.** |
| This area of inquiry is particularly strong in exploring the following key concepts.<br>• Change<br>• Culture<br>• Identity<br>• Materiality<br>• Power<br>• Social relations<br>• Symbolism | The following concepts are of particular relevance in this area of inquiry and must be explored regardless of the topics chosen.<br>• Communication<br>• Commodification<br>• Exchange<br>• Globalization<br>• Hegemony<br>• Hybridity<br>• Performance<br>• Technology<br>• Transnationalism | **Communication in global times**: diasporic/transnational media systems, social networking, mobile phones, computer technology, localization/appropriation, de-territorialization<br>**Media and popular culture**: production and consumption of TV, radio, music, visual arts/performing arts; social networking; Web 2.0; web television/vlogging, mobile phone gaming; performing and consuming; localization/appropriation; mass media and cultural representations of the "Other"<br>**Symbolic language:** clothing, food consumption, and other cultural practices as systems of communication<br>**Writing and orality:** writing as a technology, oral traditions, language in relation to power differentials (gender, class, ethnicity)<br>**Forms of symbolic production**: myth, ritual, ideology, theatre, play, language, carnival, festivals, parades<br>**Political discourse:** social movements, hate speech, lobbying, activism, testimony and politics of memory |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| **Big anthropological questions** | The study of **communication, expression and technology** allows for the exploration of some of the "big" anthropological questions identified in part one of the syllabus, **engaging with anthropology**. There are clear opportunities to discuss the following questions in particular<br>• What does it mean to be a person?<br>• What is culture?<br>• What does it mean to live in society? |
| **Doing anthropology: The ethnographic method** | Teachers and students should address some of the particular methodological issues that might arise when anthropologists study **communication, expression and technology**. These could be general or specific to the ethnographic material used. It is important that these should include the particular ethical issues raised by this area of inquiry and the ethnographic material studied. Questions you may wish to consider include:<br>• How do you do research in virtual worlds and social networks?<br>• Are there any particular ethical questions raised in terms of the transparency of the anthropologist when working in virtual environments?<br>• How useful are life histories and interviews as tools for ethnography?<br>• How relevant are visual methods in anthropology?<br>• What are the particular methodological issues associated with ethnographies of media consumption and reception, and ethnographies of audiences? |
| **Anthropological thinking: Theories** | As with all areas of anthropological research, discussions on **communication, expression and technology** have changed focus over the years and this is reflected in and by changes in anthropological ways of thinking about **communication, expression and technology**. In order to make sense of these developments and how the concept of **communication, expression and technology** has been explored by anthropologists in different social, cultural and fieldwork contexts, it is important for students to be able to make connections between theories and ethnographic material. The following suggestions are an indication of some of the more prevalent theories likely to be represented in anthropological research on **communication, expression and technology**.<br>• Globalization theories<br>• Interpretivism<br>• Performance theory<br>• Structuralism |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
|---|---|
| | • Symbolic theories<br>• Any other relevant theories discussed in the ethnographic material explored<br>**Differentiating between SL and HL**<br>SL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a simple theoretical lens to ethnographic data.<br>HL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |
| **TOK and communication, expression and technology** | The following questions can be used as discussion points to make links between this area of inquiry and TOK. (This is not an exhaustive list.)<br>• Which ways of knowing are impacted by virtual technologies?<br>• To what extent has the globalization of communication led to a more egalitarian access to knowledge?<br>• How have new technologies facilitated knowing “others”?<br>• To what extent do ways of knowing influence artistic expression in different cultures? |

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# Area of inquiry—Conflict

| CONFLICT | | |
|---|---|---|
| **The language of anthropology** | | **Suggested topics** |
| **Key concepts** | **Inquiry-specific concepts** | **The inquiry-specific concepts can be explored through the following topics of study.** |
| This area of inquiry is particularly strong in exploring the following key concepts.<br>• Belief and knowledge<br>• Identity<br>• Materiality<br>• Power<br>• Social relations<br>• Society<br>• Symbolism | The following concepts are of particular relevance in this area of inquiry and must be explored regardless of the topics chosen.<br>• Authority<br>• Conflict<br>• Consensus<br>• Governmentality<br>• Hegemony<br>• Ideology<br>• Resistance<br>• Social control<br>• State | **Violence and suffering:** structural, symbolic, institutional, gendered, and other conceptions and modes of violence; war, torture, terrorism and genocide; experiences, memories and narratives<br>**The state**: human rights issues, bureaucracies, the law and legal systems, nationalism, citizenship, bio-politics, political rituals, construction of memory and social identities, "interstitial" institutions within the state (patronage, clientelism), nation building, post-colonial states<br>**Performances of power:** hidden transcripts, rituals of institution, deference and resistance, rumours, deference and joking relationships, leadership<br>**Policing and security**: prisons, privatization of security, surveillance, state of emergency<br>**Human rights:** refugees, the role of governments and non-governmental organizations, indigenous, marginalized groups<br>**Social movements**: women's rights, sexual minorities, anti-globalization, and rights, ethnic, nationalist, civil rights, anti-racism, workers, environmental, youth and politics<br>**Indigenous issues**: displacement, land rights, reconciliation, human rights, reparations<br>**Formal and informal political systems:** egalitarian, authoritarian, democratic, egalitarian, rank, stratified, state<br>**Systems of inequality:** class, caste, race, ethnicity, age, gender, indigenous, sexualities, religion<br>**Interpersonal conflict**: domestic violence, bullying, cyberbullying |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| **Big anthropological questions** | The study of **conflict** allows for the exploration of some of the "big" anthropological questions identified in part one of the syllabus, **engaging with anthropology**. There are clear opportunities to discuss the following questions in particular.<br>• Why does anthropology matter?<br>• How are we the same or different from each other?<br>• What does it mean to be a person?<br>• What does it mean to live in society? |
| **Doing anthropology: The ethnographic method** | Teachers and students should address some of the particular methodological issues that might arise when anthropologists study **conflict.** These could be general or specific to the ethnographic material used. It is important that these should include the particular ethical issues raised by this area of inquiry and the ethnographic material studied. Questions you may wish to consider include:<br>• Should anthropologists advocate for the groups they study?<br>• What are the ethical considerations when working in conflict zones?<br>• What are the ethical considerations when working with marginalized groups?<br>• What should be published and what should be omitted from public record?<br>• Are anthropologists morally obliged to protect their informants?<br>• Should anthropologists advise governments or armies involved in conflicts? |
| **Anthropological thinking: Theories** | As with all areas of anthropological research, discussions on **conflict** have changed their focus over the years and this is reflected in and by changes in anthropological ways of thinking about **conflict**. In order to make sense of these developments and how the concept of **conflict** has been explored by anthropologists in different social, cultural and fieldwork contexts it is important for students to be able to make connections between theories and ethnographic material. The following suggestions are an indication of some of the more prevalent theories likely to be represented in anthropological research on **conflict.**<br>• Feminist theories<br>• Neo-Marxism (political economy, dependency theory, world systems)<br>• Post-colonial studies<br>• Postmodernism<br>• Post-structuralism |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| | • Any other relevant theories discussed in the ethnographic material explored<br>**Differentiating between SL and HL**<br>SL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data;<br>• apply a simple theoretical lens to ethnographic data.<br>HL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |
| **TOK and conflict** | The following questions can be used as discussion points to make links between this area of inquiry and TOK. (This is not an exhaustive list.)<br>• To what extent can anthropologists validate their data when studying traumatic events when emotion may affect memory?<br>• To what extent do state categorizations of knowledge influence the anthropologist's use of these in their own analysis?<br>• How do movements of resistance contest hegemonic knowledge?<br>• How do social movements utilize ways of knowing in support of their cause? |

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# Area of inquiry—Development

| DEVELOPMENT | | |
|---|---|---|
| **The language of anthropology** | | **Suggested topics** |
| **Key concepts** | **Inquiry-specific concepts** | **The inquiry-specific concepts can be explored through the following topics of study.** |
| This area of inquiry is particularly strong in exploring the following key concepts.<br>• Belief and knowledge<br>• Change<br>• Culture<br>• Materiality<br>• Power<br>• Social relations | The following concepts are of particular relevance in this area of inquiry and must be explored regardless of the topics chosen.<br>• Conflict<br>• Development<br>• Environment<br>• Exchange<br>• Globalization<br>• Ideology<br>• Modernization<br>• Neo-colonialism<br>• Sustainability | **Local and the global:** responses to national policies; national, transnational, and global organizations; non-governmental organizations (NGOs) and other developmental agencies<br>**Local and global social movements:** environmental, indigenous and land rights, anti-globalization, women's activism, "peasants", grass-roots movements<br>**Economic and environmental sustainability:** informal economy and "globalization from below"; eco-tourism; access to resources such as water, food and land<br>**Poverty and wealth:** aid, NGOs and NGOization, World Bank and other supra-national aid agencies, economic migrants, remittance systems, micro credit frameworks<br>**Development and health:** infectious diseases, child mortality, hunger, refugees, indigenous healing systems, gender disparities<br>**Debates on development and under-development:** colonialism and post-colonialism, developmental policies and policymakers |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
|---|---|
| **Big anthropological questions** | The study of **development** allows for the exploration of some of the "big" anthropological questions identified in part one of the syllabus, **engaging with anthropology**. There are clear opportunities to discuss the following questions in particular.<br>• How are we the same and different from each other?<br>• What does it mean to live in society?<br>• Why does anthropology matter?<br>• To what extent is knowing others possible? |
| **Doing anthropology: The ethnographic method** | Teachers and students should address some of the particular methodological issues that might arise when anthropologists study **development**. These could be general or specific to the ethnographic material used. It is important that these should include the particular ethical issues raised by this area of inquiry and the ethnographic material studied. Questions you may wish to consider include:<br>• How might an anthropologist be compromised in advising on development?<br>• How might the positionality of the anthropologist shape his or her analysis of development?<br>• What should be published and what should be omitted from the public record?<br>• Are there any ethical considerations for anthropologists who are advocates in relation to development issues?<br>• Are there any ethical considerations for anthropologists who consult on development policies? |
| **Anthropological thinking: Theories** | As with all areas of anthropological research, discussions on **development** have changed focus over the years and this is reflected in and by changes in anthropological ways of thinking about **development**. In order to make sense of these developments and how the concept of **development** has been explored by anthropologists in different social, cultural and fieldwork contexts, it is important for students to be able to make connections between theories and ethnographic material. The following suggestions are an indication of some of the more prevalent theories likely to be represented in anthropological research on **development**.<br>• Feminist theories<br>• Globalization theories<br>• Political ecology<br>• Political economy<br>• Post-development theory<br>• World systems/dependency theory |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
|---|---|
| | • Any other relevant theories discussed in the ethnographic material explored<br>**Differentiating between SL and HL**<br>SL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data;<br>• apply a simple theoretical lens to ethnographic data.<br>HL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |
| **TOK and development** | The following questions can be used as discussion points to make links between this area of inquiry and TOK. (This is not an exhaustive list.)<br>• Who really knows what is in the best interest of local people when designing developmental policies?<br>• To what extent is the success of developmental policies dependent on local understandings of the issues?<br>• Whose knowledge counts when determining what development is, or should be? How might awareness of indigenous knowledge systems enhance developmental policy and practice?<br>• What elements of universal significance to “development” may we discern in indigenous knowledge systems?<br>• To what extent was the process of colonization not only an economic or political colonization but also the colonization of the mind?<br>• Is development merely a continuation of colonialism?<br>• Where should anthropologists position themselves when there is a clash of knowledge systems at play in a local context? |

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# Area of inquiry—Health, illness and healing

| HEALTH, ILLNESS AND HEALING | | |
|---|---|---|
| **The language of anthropology** | | **Suggested topics** |
| **Key concepts** | **Inquiry-specific concepts** | **The inquiry-specific concepts can be explored through the following topics of study.** |
| This area of inquiry is particularly strong in exploring the following key concepts.<br>• Belief and knowledge<br>• Change<br>• Culture<br>• Identity<br>• Materiality<br>• Power<br>• Social relations<br>• Symbolism | The following concepts are of particular relevance in this area of inquiry and must be explored regardless of the topics chosen.<br>• Biomedicine<br>• Biopsychosocial model<br>• Causation<br>• Embodiment<br>• Healing practice<br>• Health<br>• Hybridity<br>• Illness<br>• Inequality<br>• Suffering | **Suffering and pain**: personal and social experience of suffering, emotion and senses, illness narratives, stigma, traumatic experiences, drug use, food disorders, political violence and torture, misfortune and affliction<br>**Healing practices:** witchcraft, shamanism, faith healing, biomedicine, rituals of healing, placebos, food and nutrition<br>**The body:** processes of health, illness and healing; the body and health; old age, death and dying, relationship between the body and self in illness and death<br>**Biomedicine, medicalization and social control:** access to resources, differentiated medical systems**,** organ transplantation, commodification of bodies, commodification of ethnomedicine<br>**Biopsychosocial model:** the view of health—and thus illness and healing—that sees psychological, social and supernatural factors as playing a vital role<br>**Plural medical systems**: Syncretism, alternative medicines, western/indigenous cooperation, ethnobiology, ethnobotany, ethnopsychology<br>**Global health politics:** infectious disease, structural violence, development and governmentality<br>**Ethnobiology**—the study of the production of health products especially in indigenous societies<br>**Ethnobotany**—the study of plants that have medical properties especially in indigenous societies<br>**Ethnopsychology**—the study of the way in which indigenous societies view the mind |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| **Big anthropological questions** | The study of **health, illness and healing** allows for the exploration of some of the "big" anthropological questions identified in part one of the syllabus, **engaging with anthropology**. There are clear opportunities to discuss the following questions in particular.<br>• What does it mean to be a person?<br>• How are we the same or different from each other?<br>• Why does anthropology matter? |
| **Doing anthropology: The ethnographic method** | Teachers and students should address some of the particular methodological issues that might arise when anthropologists study **health, illness and healing**. These could be general or specific to the ethnographic material used. It is important that these should include the particular ethical issues raised by this area of inquiry and the ethnographic material studied. Questions you may wish to consider:<br>• What ethical issues do anthropologists face when researching cases of illness?<br>• How important is confidentiality when undertaking fieldwork into health and healing?<br>• To what extent is reflexivity essential when dealing with indigenous systems of health and healing?<br>• How can anthropologists exercise a balance of engagement and caution when interacting in potentially dangerous situations? |
| **Anthropological thinking: Theories** | As with all areas of anthropological research, discussions on **health, illness and healing** have changed focus over the years and this is reflected in and by changes in anthropological ways of thinking about **health, illness and healing**. In order to make sense of these developments and how the concept of **health, illness and healing** has been explored by anthropologists in different social, cultural and fieldwork contexts, it is important for students to be able to make connections between theories and ethnographic material. The following suggestions are an indication of some of the more prevalent theories likely to be represented in anthropological research on **health, illness and healing**.<br>• Feminist theories<br>• Neo-Marxist theories<br>• Structuralism<br>• Symbolic theories<br>• Any other relevant theories discussed in the ethnographic material explored<br>**Differentiating between SL and HL**<br>SL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| | • demonstrate an understanding of how theory influences ethnographic data<br>• apply a simple theoretical lens to ethnographic data.<br>HL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |
| **TOK and health, illness and healing** | The following questions can be used as discussion points to make links between this area of inquiry and TOK. (This is not an exhaustive list.)<br>• To what extent can we know about what we cannot see?<br>• Which ways of knowing might be applicable when understanding different ways of making sense of illness?<br>• How are shamanic understandings of health and illness valued differently from biomedical ones?<br>• How can we understand the efficacy of faith as a healing practice?<br>• What assumptions about the body are implicit in biomedicine and how can they be contested?<br>• How is western biomedicine different from, and the same as, an indigenous knowledge system? |

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# Area of inquiry—Movement, time and space

| MOVEMENT, TIME AND SPACE | | |
|---|---|---|
| **The language of anthropology** | | **Suggested topics** |
| **Key concepts** | **Inquiry-specific concepts** | **The inquiry-specific concepts can be explored through the following topics of study.** |
| This area of inquiry is particularly strong in exploring the following key concepts.<br>• Change<br>• Culture<br>• Identity<br>• Power<br>• Social relations<br>• Society<br>• Symbolism | The following concepts are of particular relevance in this area of inquiry and must be explored regardless of the topics chosen.<br>• Boundaries<br>• Exclusion<br>• Globalization<br>• Inclusion<br>• Liminality<br>• Movement<br>• Space<br>• Time | **Local and global movement:** migration—internal, transnational, refugees, asylum, forced population movement, economic migrants, transnational religions, tourism, pilgrimage, cosmopolitanism<br>**Social construction of space and boundaries:** space and place, ethnic/religious/gendered identities, politics of difference, politics of identity and cultural heritage<br>**Disjuncture:** “imagined communities”, diasporas, virtual communities, compression of time and space<br>**The exploration of spaces of modernity:** non-places (for example, airports), liminal spaces (for example, refugee camps, transport terminals), tourism, virtual spaces/places, social movements<br>**Urban anthropology:** construction of cosmopolitan communities, enclaves, landscape, exclusion of minority groups, women, children<br>**Exploration of time:** memory, cultural heritage, places of memory and remembrance, memory and history, revitalization movements, reinvention of culture and place, myth and history<br>**The future:** utopias, millennial movements, science, virtual communities |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| **Big anthropological questions** | The study of **movement, time and space** allows for the exploration of some of the "big" anthropological questions identified in part one of the syllabus, **engaging with anthropology**. There are clear opportunities to discuss the following questions in particular.<br>• What is culture?<br>• What does it mean to be a person?<br>• What does it mean to live in society? |
| **Doing anthropology: The ethnographic method** | Teachers and students should address some of the particular methodological issues that might arise when anthropologists study **movement, time and space**. These could be general or specific to the ethnographic material used. It is important that these should include the particular ethical issues raised by this area of inquiry and the ethnographic material studied. Questions you may wish to consider include:<br>• How does the ethnographer learn to experience time and space differently in a new culture?<br>• Is there any methodological difference between fieldwork in a traditional real-world context and fieldwork in a virtual world?<br>• How does the inclusion of gender, ethnicity or power contribute to how we understand social space today?<br>• How can one study time and space in ritual? |
| **Anthropological thinking: Theories** | As with all areas of anthropological research, discussions on **movement, time and space** have changed focus over the years, and this is reflected in and by changes in anthropological ways of thinking about **movement, time and space**. In order to make sense of these developments and how the concept of **movement, time and space** has been explored by anthropologists in different social, cultural and fieldwork contexts, it is important for students to be able to make connections between theories and ethnographic material. The following suggestions are an indication of some of the more prevalent theories likely to be represented in anthropological research on **movement, time and space**.<br>• Globalization theories<br>• Feminist theories<br>• Neo-Marxism<br>• Phenomenology<br>• Post-colonial theories<br>• Poststructuralism<br>• Practice theory |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
|---|---|
| | • Symbolic theories<br>• Any other relevant theories discussed in the ethnographic material explored<br>**Differentiating between SL and HL**<br>SL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a simple theoretical lens to ethnographic data.<br>HL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| **TOK and movement, time and space** | The following questions can be used as discussion points to make links between this area of inquiry and TOK. (This is not an exhaustive list.)<br>• To what extent are places of remembrance important in the construction of knowledge about a group's cultural identity?<br>• What are the ethical challenges of undertaking research among vulnerable transient populations?<br>• How do anthropologists differ in their cultural understandings of time?<br>• What criticism can be made of the "ethnographic present"?<br>• Does contemporary multi-sited fieldwork pose methodological challenges to traditional anthropological methods? |

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# Area of inquiry—Production, exchange and consumption

| PRODUCTION, EXCHANGE AND CONSUMPTION | | |
|---|---|---|
| **The language of anthropology** | | Suggested topics |
| **Key concepts** | **Inquiry-specific concepts** | **The inquiry-specific concepts can be explored through the following topics of study.** |
| This area of inquiry is particularly strong in exploring the following key concepts.<br>• Change<br>• Culture<br>• Identity<br>• Materiality<br>• Power<br>• Symbolism<br>• Social relations | The following concepts are of particular relevance in this area of inquiry and must be explored regardless of the topics chosen.<br>• Capitalism<br>• Colonialism<br>• Commodity<br>• Consumption<br>• Exchange<br>• Globalization<br>• Labour<br>• Production | **The place of the economy:** economic rationality, the problem of value, different meanings of the economic, morality, regimes of value<br>**Production**: modes of production, hunter/gatherer, "peasant", horticulturalists, capital<br>**Commodification:** commodification of the body, commodification of ethnobotanical and ethnomedical knowledge, commodification of culture, commodities and globalization<br>**Consumption**: material and symbolic goods, access to resources, popular culture, consumption and group identity, food and local identity, global consumer cultures<br>**Studies of capitalism:** transnational or global capitalism, transnational corporations, relations between capital and labour in global times, access to resources and means of production and distribution, development and inequality, globalization and subsistence insecurity, peasantry and capitalism, parameters of inequality, alternative economies<br>**Work and labour:** division of labour, working conditions, working experiences, child labour, slavery, human trafficking, proletarianization, economic migration, informal economies, poverty, precarious workers, roles of women in the economy, moral economies, workplace cultures<br>**Systems of exchange:** reciprocity, redistribution, money and markets, money and morality, social meanings of money, gift and commodity, spheres of exchange, ceremonial exchange, reciprocity and patron–client relations, colonialism, post-colonialism and unequal exchange, household strategies and remittance, financial markets and globalization, microcredit and development |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
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| **Big anthropological questions** | The study of **production, exchange and consumption** allows for the exploration of some of the "big" anthropological questions identified in part one of the syllabus, **engaging with anthropology**. There are clear opportunities to discuss the following questions in particular.<br>• Why does anthropology matter?<br>• What does it mean to live in society? |
| **Doing anthropology: The ethnographic method** | Teachers and students should address some of the particular methodological issues that might arise when anthropologists study **production, exchange and consumption**. These could be general or specific to the ethnographic material used. It is important that these should include the particular ethical issues raised by this area of inquiry and the ethnographic material studied. Questions you may wish to consider include:<br>• To what extent may a critical analysis of the world economic system imply a political stance?<br>• How can an ethnographer gain access to economic data when subjects are resistant to sharing information?<br>• To what extent does research on global economic processes necessitate a multi-sited ethnographic strategy? |
| **Anthropological thinking: Theories** | As with all areas of anthropological research, discussions on **production, exchange and consumption** have changed focus over the years and this is reflected in and by changes in anthropological ways of thinking about **production, exchange and consumption**. In order to make sense of these developments and how the concept of **production, exchange and consumption** has been explored by anthropologists in different social, cultural and fieldwork contexts, it is important for students to be able to make connections between theories and ethnographic material. The following suggestions are an indication of some of the more prevalent theories likely to be represented in anthropological research on **production, exchange and consumption**.<br>• Feminist theories<br>• Globalization studies<br>• Neo-Marxism: political economy, world systems, dependency theory<br>• Post-colonial theories<br>• Post-structuralism<br>• Practice theory<br>• Any other relevant theories discussed in the ethnographic material explored<br>**Differentiating between SL and HL**<br>SL students are expected to be able to: |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
|---|---|
| | • identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a simple theoretical lens to ethnographic data.<br>HL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |
| **TOK and production, exchange and consumption** | The following questions can be used as discussion points to make links between this area of inquiry and TOK. (This is not an exhaustive list.)<br>• To what extent does economic anthropology challenge western economic rationality?<br>• Does knowledge have a value in the market?<br>• To what extent are anthropologists able to provide an insight into the role of intuition and faith in economic actors?<br>• To what extent can economic laws be considered universal?<br>• From what perspective do you judge the equity of an economic system? |

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# Area of inquiry—The body

| THE BODY | | |
|---|---|---|
| **The language of anthropology** | | **Suggested topics** |
| **Key concepts** | **Inquiry-specific concepts** | **The inquiry-specific concepts can be explored through the following topics of study.** |
| This area of inquiry is particularly strong in exploring the following key concepts.<br>• Change<br>• Identity<br>• Materiality<br>• Power<br>• Social relations<br>• Symbolism | The following concepts are of particular relevance in this area of inquiry and must be explored regardless of the topics chosen.<br>• Commodification<br>• Embodiment<br>• Habitus<br>• Personhood<br>• Subjectivity<br>• The body<br>• The Other<br>• The self | **The ritualized body**: sacred and secular, rites of passage, shamanism, witchcraft, liminality<br>**The modified body**: body modification—piercings, tattoos, plastic surgery, prosthetics, disability, able-bodiedness, techniques of the body, notions of beauty<br>**Bodily practices:** sport, masculinities, performance, body as performed identity, performativity<br>**The politicised body:** violence, suffering, disciplined body<br>**Commodified body:** sex workers, organ trafficking, workers<br>**Marginalized bodies:** illness, social pariahs, dead, monstrous, personhood<br>**Mechanized bodies:** cyborgs, artificial intelligence (AI), bionic limbs, nanotechnology, liminality (betwixt and between)<br>**The lived body:** emotion, memory, lifeworld, sex, gender, sexualities (heteronormativity, intersexuality), liminality (betwixt and between), personhood |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
|---|---|
| **Big anthropological questions** | The study of **the body** allows for the exploration of some of the "big" anthropological questions identified in part one of the syllabus, the unit **engaging with anthropology**. There are clear opportunities to discuss the following questions in particular.<br>• What does it mean to be a person?<br>• What is culture?<br>• How are we the same and different from each other?<br>• To what extent is knowing others possible? |
| **Doing anthropology: The ethnographic method** | Teachers and students should address some of the particular methodological issues that might arise when anthropologists study **the body**. These could be general or specific to the ethnographic material used. It is important that these include the particular ethical issues raised by this area of inquiry and the ethnographic material studied.<br>Questions you may wish to consider include:<br>• What are the limits (how much one *can* know) and limitations (what is "permissible") of our knowledge of the body?<br>• How can an anthropologist go about collecting authentic and reliable data on the body? |
| **Anthropological thinking: Theories** | As with all areas of anthropological research, discussions on **the body** have changed focus over the years and this is reflected in and by changes in anthropological ways of thinking about **the body**. In order to make sense of these developments and how the concept of **the body** has been explored by anthropologists in different social, cultural and fieldwork contexts, it is important for students to be able to make connections between theories and ethnographic material. The following suggestions are an indication of some of the more prevalent theories likely to be represented in anthropological research on **the body**.<br>• Neo-Marxism: critical race theory/racial formation theory<br>• Performance theory<br>• Perspectivism<br>• Phenomenology<br>• Postmodernism<br>• Post-structuralism<br>• Practice theory<br>• Any other relevant theories discussed in the ethnographic material explored<br>**Differentiating between SL and HL** |

| LINKS TO ENGAGING WITH ANTHROPOLOGY | |
|---|---|
| | SL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a simple theoretical lens to ethnographic data.<br>HL students are expected to be able to:<br>• identify and explain the theories relevant to the ethnographic material studied<br>• demonstrate an understanding of how theory influences ethnographic data<br>• apply a theoretical lens to analyse ethnographic data<br>• compare and contrast the application of theory in different ethnographies<br>• critically evaluate theories in relation to ethnographic material studied and in relation to each other. |
| **TOK and the body** | The following questions can be used as discussion points to make links between this area of inquiry and TOK. (This is not an exhaustive list.)<br>• How does one know his or her own body?<br>• Should there be limits to the extent to which medical technologies transform the body?<br>• What insights can anthropology provide in terms of understandings of the body in matters of life/death?<br>• What knowledge can be gained about a culture through an examination of body adornments?<br>• To what extent is medical knowledge a form of social control? |

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# Social and cultural anthropology

## HL internal assessment—Fieldwork proposal

| **Proposed research focus** |
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| **Proposed research site** |
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| **Proposed research question** |
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**Methodological issues**

**Practical and ethical considerations**

**Notes from presentation and feedback**