Solutions

Marking: **M1** a correct method, **A1** the correct answer, **B1** an independent mark.

Each answer shows the steps, then the **result**.

2.1

disease: the biological problem as defined by medicine; illness: the person's own experience and meaning of being unwell

2.2

A: $40/50\,000 = \mathbf{0.08}\,\%$; B: $180/50\,000 = \mathbf{0.36}\,\%$; $180/40 = \mathbf{4.5}$ times; participant observation and interviews in B to learn how people live, work and seek care; looking at structural causes, e.g. housing, income, distance to clinics, stigma (structural violence)

2.3

the Azande knew termites weakened the granary: they had a natural explanation of how it fell; witchcraft explained why it fell at that moment on those particular people; so witchcraft answers "why me?", which natural causes do not; Evans-Pritchard: the belief is logical within its own system

2.4

structural violence: harm caused by social, economic and political structures, not by individuals; Farmer: HIV in Haiti followed poverty, inequality and the history of foreign domination; people's "choices" were limited by these structures; usefulness: moves blame from individuals to causes that can be changed; limit: it can hide people's agency and local differences; a judgement

3.1

Mark with the markbands: [13-15] clearly focused on the question, key concepts used accurately, ethnographic material in detail (author, place, group), different perspectives and theories evaluated, well-developed critical analysis, different perspectives evaluated, a reasoned conclusion; [10-12] focused, mostly accurate knowledge, analysis with some evaluation; [7-9] some focus, relevant knowledge, mostly narrative or description with limited analysis; [4-6] little focus, limited knowledge, mostly narrative; [1-3] little understanding of the question. Points that may be included: explains disease, illness and sickness; ethnography 1 in detail, e.g. Evans-Pritchard on the Azande; ethnography 2 in detail, e.g. Farmer on Haiti, or Fadiman's The Spirit Catches You and You Fall Down; explanatory models: social meaning of illness; sickness role and stigma; structural violence: social causes of who gets sick; counter: biology is real; treatments work across cultures; medical pluralism shows people combine both; comparison of the two ethnographies; a reasoned conclusion