# 1.1 Engaging with anthropology

Name: _____ Class: _____ Date: _____ **Total: 27 marks**

**KEY WORDS** key concepts • reflexivity

## Engaging with anthropology

## Objective

Supported preparation: Read everyday social scenes through the key concepts; Position the observer and make cultural assumptions explicit. This is original rehearsal, not completion of the assessed task.

## 1 Key knowledge and worked examples

**Anthropology toolkit.** Nine key concepts as lenses (belief and knowledge, change, culture, identity, materiality, power, social relations, society, symbolism): concept PLUS evidence, never concept alone. Participant observation: the discipline's distinct research tradition. Ethnography read comparatively, so cultural assumptions become explicit. Reflexivity: the observer's standpoint named. Big questions: sameness and difference, local and global. Worked: the lunch-queue vignette read three ways.

## 2 Practice

**2.1** Name the nine key concepts. [9]

**2.2** Name anthropology's distinct research tradition. [1]

**2.3** What does comparison do to cultural assumptions? [2]

**2.4** What is reflexivity, and why does Paper 1 reward it? [2]

**2.5** Name the two big questions behind the unseen-text paper. [2]

## 3 Exam-style questions

**3.1** *(Concept style.)* A queue-jumper is tolerated when older and punished when younger. Explain the scene through two named concepts, each with its evidence. [4]

**3.2** *(Comparison style.)* A student calls a shared table chaotic and a queue cold. Explain what the two descriptions reveal, and how the discipline treats them. [4]

**3.3** *(Reflexivity style.)* The teacher and the new student see different corridors. Draft the reflexive move that connects both sights. [3]

## Solutions

**2.1** Belief and knowledge (1); change (1); culture (1); identity (1); materiality (1); power (1); social relations (1); society (1); symbolism (1).

**2.2** Participant observation (living the group's life while watching it) (1).

**2.3** Comparison makes the assumptions explicit (the rule only looks natural until one has queued elsewhere) (1); it turns a local habit into a question rather than a fact (1).

**2.4** Reflexivity is the observer turning the lens on themselves: age, role and expectation shaping what the field shows (1); the paper rewards it because knowledge is produced from a standpoint, and naming the standpoint strengthens the reading (1).

**2.5** How are we the same as and different from each other (1); how does the local connect to the global (1).

**3.1** Power: who may bend the rule is distributed (older tolerated, younger punished), evidence the two queue-jumpers' treatment (2); culture: first-come-first-served is a learned rule enforced by teaching, evidence the punishment as instruction, not only exclusion (2).

**3.2** The two descriptions reveal assumptions, not facts: the shared table and the queue are two learned orders, each reading the other as disorder (2); the discipline treats them comparatively: both standpoints named, the assumption made explicit, neither naturalized (2).

**3.3** Name both standpoints (the teacher's rule-watch, the new student's navigation) (1); state what each makes visible and invisible (1); read the corridor through both, so the account is produced from a named position rather than from nowhere (1).

Local review guidance: (R1) 3.1 argues the concept, not the adjective; 3.2 evidences both readings; 3.3 positions the observer. Authored guidance.