Exercise walk-through

1.1
Engaging with anthropology

International Baccalaureate · IB Diploma · Social and Cultural Anthropology · SL

Thinking like an anthropologist

- **Ethnocentrism** : judging other cultures by the standards of your own, as Miner's readers did before they saw the joke.
- **Cultural relativism** : trying to understand a practice within its own cultural context before you judge it. (Understanding is not the same as approving.)
- **Reflexivity** : thinking about how your own background (age, gender, nationality, class) shapes what you see and what people tell you.
- **Comparison** : anthropology compares many societies, so that assumptions that seem natural in one place become visible.

Key terms

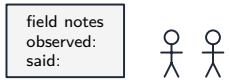
- **Anthropology**: the study of how people live together: their beliefs, livelihoods, families, **power** and change.
- **Participant observation**: living with and taking part in the life of the people studied, while observing and recording it.
- **Ethnography**: a detailed written account of a group's way of life based on fieldwork.

Check yourself

- 1.
- What point did Horace Miner make with the "Nacirema"? 2.
- Name four of the nine key concepts and ask each as a question about a Chinese New Year meal. 3.
- What is **participant observation**, and who made it the central method of anthropology? 4.

Exercises 2.1·2.3

2.1 Name the nine key concepts. [9]



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

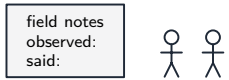


2.3 What does comparison do to cultural assumptions? [2]



Exercises 2.1·2.3

2.1 Name the nine key concepts. [9]



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 Name anthropology's distinct research tradition. [1]



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

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



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).

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Exercises 2.4·2.5

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

field notes
observed:
said:



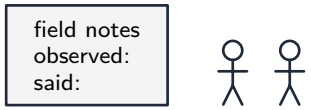
2.5 Name the two big questions behind the unseen-text paper. [2]

field notes
observed:
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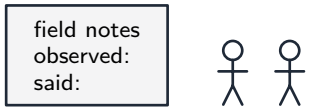
Exercises 2.4·2.5

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



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



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

Exercises 3.1·3.2

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]

field notes
observed:
said:



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]

field notes
observed:
said:



Exercises 3.1·3.2

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]



3.1 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).

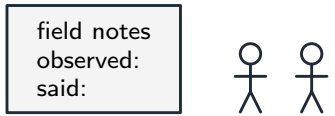
3.2 *(Comparison style.)* A student calls a shared table chaotic and a queue cold. Explain what the two descriptions reveal, and how the discipline treats them. [4]



3.2 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).

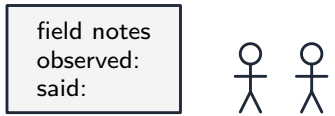
Exercise 3.3

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



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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.