

**IB SOCIAL AND
CULTURAL ANTHROPOLOGY**

**IB SOCIAL AND
CULTURAL ANTHROPOLOGY:
A STUDY AND TEST PREPARATION GUIDE**

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IB Social and Cultural Anthropology: A Study and Test Preparation Guide

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CHAPTER 1

INTRODUCTION

I have taught standard level International Baccalaureate Social and Cultural Anthropology (IBSCA) Standard Level for about 12 years. During those 12 years, only two students failed the exam, and that was in my first years. But through the years, I have studied every (well, many) aspects of social and cultural anthropology (SCA), and I plan to keep studying it until I draw my last breath.

Unlike some disciplines, social and cultural anthropology is very easy to connect to our daily lives, because SCA is not just studying other cultures; it is about learning about all humanity, including ourselves. Specifically SCA explores how we think, judge, interpret, and analyze humanity. In a sense, we are all anthropologists. We all observe other people; we look for patterns; we compare one group to the other; some of us even record our observations in a journal or diary. And “certified” anthropologists do all of that, too. But the difference between the experienced and certified anthropologists and everyday anthropologists is that formally trained anthropologists make a conscious effort to rid themselves of biases, assumptions, and moral judgments when observing others. In addition, they often spend years studying a specific group. They study the history and past ethnographies. It is not uncommon, for example, for anthropologists to spend their entire academic careers studying one group or even subgroup of people. They learn the language, history, kinship patterns, and every aspect of the target culture. They live and work among their target populations and gather numerous informants who will teach them about the target culture. Yet, they would never proclaim that they are the

expert on that people. They, instead, humbly admit that their study is merely a detailed cultural account at a specific time and place. No more, no less.

Anthropologists may be a humble group readily admitting to biases and rejecting absolutist conclusions. On the other hand, the study of social and cultural anthropology can change your life, because it can deeply change your worldview. It can make you a keener observer by giving you the tools to observe people and human interactions from a more objective and analytical stance. It does this by training you to observe not only explicit culture, but the more elusive, and much more interesting, *implicit* culture. Social and cultural anthropologists are always looking for implicit culture perhaps even more so than explicit culture. Therefore, hopefully you will find yourself looking for more implicit cultural indicators such as gender relationships, power hierarchies, societal structures, inequalities, kinship relations, et cetera. Explicit culture is more “in your face”, so to speak. It is what the culture presents for us to see. For example, explicit culture would be marriage ceremonies and all the ritual and ceremony that go with them. Most American informants, for instance, could easily describe a traditional middle-class mainstream marriage ceremony where the bride wears a white dress and the groom a dark-colored tuxedo. But anthropologists look more for the implicit. They may ask why there is such a stark differentiation in the dress of the bride and groom especially on the wedding day. Even though women wear pants in everyday American attire, why on this particular day would a bride never wear pants, at least in the traditional heterosexual marriage practice? Why does the bride carry flowers and not the groom? What is the historical context behind the American wedding ritual? How did it evolve? Why is the male and female bodily presentation so starkly differentiated? What are the symbolic meanings of this performance? What about all the props, for example the flowers, the gifts, the church itself, the religious aspect, the performance roles? As you can see, I could go on and on. And that is what an anthropologist does. They look deeply into any human performance,

whether it is a formal ritualistic performance like a wedding, or an informal one like a neighborhood gathering. All human interactions are interesting to curious anthropologists, especially the implicit, the questions or topics generally not discussed openly or not a part of the usual discourse. Implicit cultural displays are always ripe for anthropological investigations.

One more final point about the importance of social and cultural anthropology. As briefly mentioned above, this subject has the potential to change your life, because it has the potential to change your worldview. Like most Americans, before I began studying SCA, I had a rather rigid and limited worldview. I am not proclaiming that today I have an infallible grasp on the world and its inhabitants. Far from it. But I have learned that the world is a complex sphere with over seven billion inhabitants and too many cultures and subcultures to quantify. And these numerous groups are constantly in a state of flux. Grasping even the comprehensive knowledge of even one group of people is a monumental task. But SCA can make you more aware of the scope of human understanding and make you a keener and more critical observer of the human condition. And with this awareness, comes a much needed dose of humility, and with that humility you may become more tolerant and less judgmental of others, while becoming more cognizant of your own limitations.

I love social and cultural anthropology, so I admit that I am terribly biased in my assessment of this subject. I do not see how anybody could not absolutely love this subject, because when we study anthropology, we are studying ourselves. And we all have a little narcissism within us, so who could not fall in love with anthropology? However, I also have to admit that some of the ethnographies I have read have put me to sleep within five minutes. One of the reasons for the tedium is that ethnographies have to go into great detail about a group of people in order to present that group in a comprehensive manner. Still, if you hang in there and do not give up, you will learn a great deal not only about the groups you are studying, but about yourselves. It is also my intention that using my sugges-

tions, whether you are a teacher or student, will help you avoid the monotony of some ethnographies. Therefore, I have chosen three of the most interesting ethnographies that exist today. And one of the reasons they are so appealing is that two of them are very controversial as well as having their fair share of sex and violence, something that Americans tend to be drawn towards. So, get ready for a fascinating ride into the captivating world of social and cultural anthropology. The next three sections will discuss the three main ethnographies that will prepare you for your IB examination. Keep in mind that you do not have to use these particular ethnographies. You can choose any three that you find interesting. I merely suggest the following ones because most of my former students and I have found them fascinating along with being effective in preparing for the IBSCA examinations.

CHAPTER 2

ETHNOGRAPHIES

***In Search of Respect: Selling Crack in El Barrio* by Philippe Bourgois**

In Search of Respect: Selling Crack in El Barrio is the first ethnography I teach for the course. Sometimes I teach the full ethnography; other times I only use Bourgois articles that I have found online or in different anthropology readers. I chose Bourgois for several reasons. First, he engages students by taking them to a place most of them have never been, and that is into the dangerous and illicit world of illegal drugs. In the culture we inhabit, students are curious about the drug underworld, so the material immediately grabs their attention. Also, Bourgois is the pre-eminent authority on the drug underground economy. In addition, there are plenty of supplementary web materials including Bourgois interviews, YouTube videos, Quizlet quizzes, and podcasts. Students and teachers alike tend to love this ethnography. I must add a word of caution here: If you are very conservative, or squeamish, or are teaching students who come from a very conservative background, you may be wise to get permission from your school's administrators before reading *In Search of Respect*. However, there are several IBSCA courses that use Bourgois with great results on the IB examinations.

To accompany Bourgois, students view Stacey Peralta's documentary film called *Crips and Bloods: Made in America*. This film thoroughly supports Bourgois' thesis, although Peralta delves more into African-American resistance to American societal norms. The film can be found on Netflix or other online outlets. Both Bourgois and Peralta pay close attention to

the historical globalization factors that forefront loss of US manufacturing jobs and is a precursor to the unrest in poor neighborhoods. Each looks at structural underpinnings of inequality such as poverty, racial discrimination, and urban apartheid that coalesce to create an often volatile situation in America's cities. For Peralta, you can get a historical context synopsis on line by googling his work. After Bourgois and Peralta, I do a “180” and begin teaching about the Old Order Amish of Lancaster, Pennsylvania, explained in the next section.

***The Riddle of Amish Culture* by Donald Kraybill**

The Amish may be said to be the complete opposite of gang society. Here the student is taken from a violent, cruel, and often dysfunctional world riddled with drug usage, conflict, abuse, and even murder into a seemingly ideal and almost utopian world where the Old Order Amish somehow seem to escape the many dysfunctions of modern American society. Students enjoy comparing these two societies and exploring how two American subcultures with very different values can both live within one American society. In my opinion, Donald Kraybill's *The Riddle of Amish Culture* is one of the most interesting, comprehensive, and effective ethnographies to prepare for the IBSCA exam. Kraybill meticulously studies the Old Order Amish of Lancaster, Pennsylvania.

I teach *Riddle* for many reasons. First, Kraybill is a superb writer, laying out his argument in an easily understood format. Second, the ethnography covers many themes listed in the International Baccalaureate Social and Cultural Anthropology guide such as agency, community, society, social reproduction, modernity versus tradition, social change, et cetera. Third, if we could label anyone an expert on a people, it would be Donald Kraybill, who is not an anthropologist, but a sociologist, which is fine because social anthropology is very closely related to sociology. In fact, I received my master's degree in sociology. So the two disciplines can be used interchangeably for your IBSCA examination. Fourth, there is a free online *Riddle* Instructor's Guide that fully explains how to augment exciting

and interesting lessons, in addition to helping students comprehend the subject matter. Fifth, a wonderful and comprehensive PBS film called *The Amish* from *The American Experience* series, nicely accompanies *Riddle*.¹ This film has authentic Old Order Amish photographs and commentary from Amish scholars including Kraybill himself, so it is the perfect academic companion to *The Riddle of Amish Culture*. Sixth, *Riddle* is the best ethnography I have found for preparing students for the examination. In fact, I was first introduced to Kraybill by students whom referenced him on the IB exams. I noticed that students who had read Kraybill usually did quite well on Paper 2 of the exam. Therefore, I started using *Riddle*, and I have used it for several years with great success.

There are also a few themes that you need to pay careful attention when reading *The Riddle of Amish Culture*. First, anytime Kraybill compares the Amish to US culture, pay careful attention as this gives you a solid background for comparing two groups, an important scoring criterion that you will read about later. You may think that because you are from the US, and, of course, feel totally immersed in US culture, that there is not anything you could possibly learn about American culture. But remember, all of us are like fish in water, which does not see itself in water, until it gets outside of the water. The fact that we are deeply embedded within our own culture, keeps us from observing ourselves objectively. Our culture feels so “natural” to us that we no longer see it, like a fish in water. Kraybill’s Amish study forces us to come outside of our individual worlds and see ourselves from another perspective. And this is one of the beauties of *Riddle*. Second, pay particular attention to how Kraybill explains culture change. One of the “riddles” in the book is how the Amish have changed culturally despite being extremely resistant to change. Cultures are never static, not even the Amish, and Kraybill successfully illustrates how the Amish have dramatically changed through the years. The chapters on tourism need to be read very carefully, be-

¹ *The Amish: The American Experience* can be found online.

cause they are excellent illustrations of how the Amish have effectively adapted to changing environments. You need to understand how cultural contact has changed the Amish both economically and socially.

I can only think of one challenge in reading *The Riddle of Amish Culture*. When I first distribute the book to my classes there are a few moans and groans, because the book is almost 400 pages, which is considered quite lengthy for an ethnography. But I tell them to fear not, because we will be skipping or skimming some chapters. In addition, Kraybill has added a huge appendix which covers around 70 pages, a testament to his exhaustive research, by the way. And, for those of you who become enamored with the Amish, by all means, read the entire book. The rest of you can skip Chapters 6-9 and still have a deep understanding of the Old Order Amish of Lancaster, Pennsylvania.

***Shadowed Lives: Undocumented Immigrants in American Society* by Leo Chavez**

I cannot think of a more important ethnography than *Shadowed Lives: Undocumented Immigrants in American Society* because of the political climate that we see today in terms of the backlash against undocumented immigrants. Emotions are strong about US immigration policy, so as I introduce this ethnography, I remind my students that a basic underlying anthropological principle is to be open-minded and attempt to rid yourselves of assumptions, biases, judgments, and prejudices. I also ask them not to judge a book by its cover, because to look at *Shadowed Lives*, your first thought is apt to be that this book looks really boring. It is a rather small book (which students like), but the cover is very nondescript, the print is rather small, and the photographs are in black and white. However, the book is beautifully written after one gets through the historic details. In fact, Chapter 6, “Green Valley’s Final Days” is a model for excellent anthropological writing, especially the conclusion which he entitles “Final Thoughts.” I strongly suggest that you

use this ethnography not only to educate yourselves on the plight of undocumented Mexican and Central American immigrants, but to understand how an author effectively presents a strong argument. Therefore, focus on how Chavez sets up his argument, which will be discussed more fully in the next section.

Shadowed Lives: Undocumented Immigrants in American Society concerns a controversial topic with strong emotions on both sides of the argument. Remember when reading this ethnography, we are not debating if undocumented immigrants (UIs) should have a right to be in the United States. Chavez is merely giving you a snapshot of undocumented immigrants' struggles when migrating to the US and how they were treated when many migrated to the United States in the 1980s. He begins his argument by educating us on the historical relationship with Mexico. Great historians have said that if one does not understand the history of a topic, one does not understand the topic. Again, we see the importance of the historical context in understanding Mexican migration, so make sure you are very clear on the historical context. Chavez spends a lot of time on historical context at the beginning of his ethnography, so I encourage you to summarize the historical relationship between Mexico and the US as you will be expected to include historical context in both Papers 1 and 2. Unlike Kraybill's *Riddle*, there is no Instructor's Guide to go along with this ethnography, but there are some wonderful films about Mexican border crossings. I use *Wetback: The Undocumented Documentary* by Arturo Perez Torres, a graphic depiction of the risks some Mexican and Central Americans take when they cross the border.

Another reason I encourage students to read *Shadowed Lives* is because, like *The Riddle of Amish Culture*, it offers insightful avenues for comparisons. Chavez indirectly compares the destitute UIs with the affluent San Diegans. On a macro-sociological scale, Chavez is comparing what happens when developing world citizens come into cultural contact with the developed world. In this case we are referring to some the poorest of the developing world coming into close contact

with some of the wealthiest of the industrialized world. Keep in mind that Mexico itself is considered by social scientists to be industrialized; still Chavez is targeting the poorest of Mexican and Central American citizens.

Shadowed Lives also provides a voice to a population that has had little voice, and therefore no power, in American society. One of the approaches that anthropologists take when studying a society is to always ask: Who has the power? The UIs have so little power, and have been portrayed by some media outlets and politicians as being less than desirable, that I wanted students to understand another perspective.

Another important reason for reading *Shadowed Lives* is that undocumented immigrants inhabit virtually every state in the US; therefore they affect all of our lives in some form or fashion. For example, here in South Florida I have had the privilege of knowing several undocumented immigrants. I feel extremely close to this topic as do many of my students. In fact, a few of my students are undocumented themselves or have undocumented relatives, so the interest level is exceedingly high. Most of my students have been totally engaged in the topic, many presenting personal stories of struggles or interviewing undocumented family members or friends. You may be thinking that I have a positive bias associated with undocumented immigrants. And I admit that I do have a positive bias towards UIs; however, it is only after I studied them that I acquired this bias, and hopefully you will too!

I have now introduced you to the ethnographies I think you will like, and I believe will thoroughly prepare you for the IBSCA examination. However, there are hundreds of ethnographies that cover a variety of cultures and topics, so I encourage you to explore and find one that you particularly like. Remember, whether you are a teacher or student, if you are interested in something, you will be a more enthusiastic learner. For teachers, if you have a passion for or interest in a particular group, by all means incorporate that into your curriculum. In fact, the first few years of teaching IBSCA, I encouraged students to choose one ethnography on their own, write about

how it connects to IBSCA themes, and present it to the class. That is how I discovered *Shadowed Lives*. I also have included major cultural events into my lessons. If a major cultural event takes place, I will search for an ethnography or article that helps my students and me to understand the event. For example, when Michael Brown was killed in Ferguson, Missouri, I found the ethnographic works of sociologist Victor Rios appropriate to help explain these events. SCA is a very flexible academic discipline with multiple approaches and resources and is easily adapted to current events. There is something for everyone in this exciting subject whether you are a teacher, student, or just a curious person. The next chapter explains how to complete your internal assessment.

CHAPTER 3

INTERNAL ASSESSMENT

Observation Report

The IBSCA Internal Assessment equals 20% of your IBSCA grade. During the first few weeks of the course, your instructor will tell you to observe a place where humans interacting with their environment and each other. You will be asked to take notes and write a report of the observation that is between 600-700 words. Suggested venues could be a classroom, bus stop, airport, restaurant, train station, park, nursing home, sporting event, or just about anywhere where human social interactions are taking place. However, make sure that you have permission from your instructor before committing to a location. I remember one of my students decided to observe a ladies' restroom. She hid in a restroom stall and peeked out to observe the women. She wanted to see if women were more likely to wash their hands when others were present. Interesting idea, but she clearly violated anthropological ethics because she invaded their privacy. More importantly she failed to criticize her methods in her critique. Because of these shortcomings, she was severely penalized in her Internal Assessment score. Make sure to check with your teacher if you have any doubt about ethical violations.

The only criterion for the observation is to be detailed and organized. This may sound simple and straightforward, but it is more complicated than meets the eye. First, you must decide if your observation will be context or issue-based. Context-based means you are focusing on a place be it a classroom, bus stop, et cetera. Issue-based means that you are focusing on an issue such as ethnicity, gender, or rites of passage. The important point is that you focus sharply on whatever you choose. For example, if you choose context-based, make sure you focus on

a small enough area that can be easily managed. If you choose a restaurant, for example, focus on a specific section of the restaurant such as the bar, dining, waiting, or kitchen area (if available), et cetera. Do not try to write about the entire restaurant, unless, of course, it is very small. Also, avoid observing a place where you work, because it is difficult to work and fully observe at the same time. If you did do this, however, you must address the difficulties entrenched in this methodology such as inherent distractions and bias.

Second, let us reflect on the word *detailed*. A detailed observation report should provide the reader a clear and concise image of the area that you have observed. In fact, there will be so many details that you should have a difficult time confining your write-up to 700 words. So, observe very closely. Thoroughly describe the setting, time-frame, and actors. Note interactions between actors and between actors and cultural artifacts. Note anything that stands out, referred to as outcroppings by anthropologists.

Third, we need to examine the word *organized*. In the context of writing your observation/report, *organized* means to put your notes into some kind of logical order. An ineffective order that some students have chosen in the past is to merely describe observations in chronological order. I would not recommend this method, as these students tend to score low for Criterion A. Instead I suggest that you think about some logical categories. For example, you may begin your observation by describing the setting in terms of where (specific place) and when (time and date) you observed your subjects. You could even include your methodology or how you went about observing such as focus (context or issued-based) and materials used (notepad, smart phone, et cetera), and your physical position (where you were sitting when you recorded the event). Depending on how much detail you use for each of these topics, you could describe them in either one or two paragraphs. Of course, if you do not include these topics, you should deal with their exclusion in your critique on your paragraph about methodology. The last sentence of your introductory paragraph

should be your thesis statement. In one sentence the thesis statement tells the reader the focus of the observation. Refer to Appendix C to see an example of a thesis statement, which in this case is the next to the last sentence of the introductory paragraph.

The next paragraphs could be devoted to the interactions you observed. Here you could organize your observations into two paragraphs: (1) actors' interactions with artifacts; and (2) actors' interactions with other actors. Subsequent paragraphs could be devoted to any behaviors that stood out to you or patterns that you noticed. Finally, you could do a bit of analysis of what you saw. I state *could* because this is neither required nor necessary. However, if you have not reached the 700 word limit, you may want to consider doing a bit of analysis. Do not worry about a formal conclusion, because with an observation report, you do not need one. If you want to have a concluding statement, you could state what time the observation ended as your final statement.

What to avoid in your observation

There are a few common errors I have observed through years of teaching IBSCA. First, avoid multi-tasking while observing. You may be tempted to look at your phone or some other device or listen to music during your observation. I would strongly advise against this, because it may cause you to miss important details. Remember sight is not the only sense you should use when observing. What you hear and even smell are critical and could provide important details for your observation. Generally, electronic devices distract from being fully aware of your surroundings, so I suggest turning all electronic devices off as they could distract you from being fully aware of important details.

As mentioned, I would also avoid conducting your observation at your place of employment or at any place where you have had some kind of personal participation. Again, it is nearly impossible to focus on your subjects and perform another activity at the same time. Similarly, observing a classroom while

being a student in that classroom is also difficult and apt to be filled with assumptions and bias. For example, observing a religious service in which you are a participant is rife with limitations and distractions. One of the problems is that not only are you distracted by having to participate, but your vantage point may be blocked or limited in some way, again curtailing the details of the observation. Therefore, the best observations are at locations where you can have the most objective and unvarnished view as possible. Keep in mind that if you do observe a familiar situation in which you are also a participant, you can always address these inherent biases and assumptions in the critique.

Next, do not procrastinate. Transcribe your notes into your very rough first draft as quickly as possible. I advise this because the scene will be fresh in your mind, and you are more likely to accurately record your notes and to remember important details. Remember, that when you perform your observation, you are taking notes, which means writing fast and making abbreviations. Sometimes, you will be forced to leave out some details. If too much time elapses between the actual observation and the writeup, you are more likely to forget details. Remember, this will be your first draft, so it does not have to be perfect. Just try to organize it into some logical fashion and write about what you saw. Deletions, rearrangements, and additions can be done at a later time.

Summary of Observation Report

Notice that the directions and rubric for this activity are brief. This is done intentionally, because the point of the observation is for you to see how your views of human behavior will change after having had a social and cultural anthropology class. Do not worry about producing an anthropologically inspired observation. You are only required to observe for one hour and write about your observation in a detailed and organized manner and limited to 600-700 words. Lastly, be sure to insert the word count at the end of the document.

Here is a to-do list for your observation:

- Carefully choose place to conduct observation and avoid places where you work or would otherwise be.
- Decide if you want to focus on an issue or a place.
- Make sure there is social interaction.
- Follow anthropological ethics.
- Limit your scope so that you can be as detailed as possible.
- Decide on your methodology. (How am I going to observe and record?)
- 700 word count limit

At this point you need to STOP reading this chapter until after you have completed your observation and have taken copious notes. This is critical. DO NOT be tempted to continue reading as continuing will negatively affect the intended outcomes of the internal assessment activity. Remember, you will only be scored on details and organization. Now, proceed to perform your one-hour observation report, take as many notes as you can, and produce your first draft write-up.

At this point you should have finished your one-hour observation report and written detailed notes. Your first task is to reread your notes to see if all your writings are legible. Also, reflect back and make sure you included the setting, time, methods, and anything that stood out. Remember the importance of revising your notes as soon as possible after your initial observation. Time is the enemy of recall. So, I strongly advise you to read and reflect on your notes immediately after your observation.

Next, you should organize your notes into some kind of coherent and logical fashion. For example, your introductory paragraph should have included a detailed description of the setting, clarification of whether you chose an issue or context-based approach, and a one-sentence thesis sentence (This observation will focus on ...). Then, divide your notes into some logical order.

Now you are ready to compose the first draft of your observation report. You may have to discard some of your notes

that do not fit into an organized paper. Below is one way in which you could organize your paragraphs:

Paragraph 1: setting, methodology, thesis statement

Paragraph 2: interactions with people description and analysis

Paragraph 3: interactions with artifacts description and analysis

Paragraph 4: patterns

Paragraph 5: outcroppings (behaviors or artifacts that stood out to you)

Remember that this organizational style is merely a suggestion. You may have an entirely different (possibly even better) organization style. The important thing is to have some type of organization. Also, you need one idea per paragraph, so make sure you can identify one obvious theme per paragraph. Being able to easily identify a paragraph's theme or main idea indicates your paragraph is focused and succinct. Focus and logical order will make for an organized paper.

After you have organized your paper, make sure you have enough details to give the reader a full and clear picture of what you saw. If you are much lower than the word count, add some more description or do more analysis. If you follow the paragraph suggestions from above you should have plenty of details. In fact, you will probably have too many details and will have to delete something. It is important not to go over the word count. You will not be penalized; the scorer will just stop reading after the word limit.

The next task is to proofread your observation several times for mechanical errors (spelling, punctuation, grammar, spacing). However, the main focus of your proofreading should be organization and details. Are paragraphs in a logical order? Is there a clear topic per each paragraph? Is your writing coherent? After you have finish several readings and have made appropriate corrections, I strongly suggest that you have a person well versed in written composition to give your paper another

proofreading. Remember that good writing is largely rewriting. Careful proofreading is a major key to good writing! Please refer to Appendix C for a model detailed and organized observation report.

The Appendix C model observation report is very easy to score. First, it is both detailed and organized. Notice how the author provides a detailed description of the setting in the first paragraph. She also provides a detailed assessment of what the actors are doing and what they are wearing. The report is also well-organized using this organizational scheme: Paragraph #1 introduces the report by giving the setting. Paragraph #2 begins by describing how people are dressed. Paragraphs #3 and 4 give a detailed description of how people are interacting. Therefore, this particular Observation Report would receive the highest possible score for Criterion A, which would be a 5 out of a possible 5. Every candidate should easily be able to score at least a 4 for this criterion. Remember, it merely has to be detailed and organized to score full points for IA, Criterion A.

After completing all these tasks, you are ready to complete your final draft and submit your observation to your instructor. Your instructor will keep your observation report until a few months later when she will return your observation and instruct you to critique your initial observation report.

Critique

(To be read towards the end of the course, long AFTER you have completed your initial one-hour observation.)

I hope you followed my advice and have now completed your one-hour observation report and have submitted it to your instructor. The following section offers suggestions on how to complete the rest of your Internal Assessment which is a critique of your initial observation report.

The purpose of the Internal Assessment is to get you to understand how just about everything you think you see is shaped by your own biases, assumptions, and a human tendency to categorize. What we think we see has severe limitations