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1: Malinowski's Participant-Observation in Modern Anthropology - New York Essays

Ethnography (from Greek $\acute{\alpha}\nu\theta\rho\omega\pi\acute{o}\varsigma$, $\acute{\epsilon}\theta\nu\sigma$ "folk, people, nation" and $\gamma\rho\alpha\phi\acute{o}$ "I write") is the systematic study of people and cultures. It is designed to explore cultural phenomena where the researcher observes society from the point of view of the subject of the study.

This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Ethnographic studies focus on large cultural groups of people who interact over time. Ethnography is a set of qualitative methods that are used in social sciences that focus on the observation of social practices and interactions. It spread its roots to the United States at the beginning of the 20th century. Some of the main contributors like E. Tylor "from Britain and Lewis H. Morgan", an American scientist were considered as founders of cultural and social dimensions. Franz Boas, Bronislaw Malinowski, Ruth Benedict, and Margaret Mead, were a group of researchers from the United States who contributed the idea of cultural relativism to the literature. He gives the viewpoint of the native and this became the origin of field work and field methods. Since Malinowski was very firm with his approach he applied it practically and traveled to Trobriand Islands which are located off the eastern coast of New Guinea. He was interested in learning the language of the islanders and stayed there for a long time doing his field work. The field of ethnography became very popular in the late 19th century, as many social scientists gained an interest in studying modern society. Again, in the latter part of the 19th century, the field of anthropology became a good support for scientific formation. Though the field was flourishing, it had a lot of threats to encounter. Postcolonialism, the research climate shifted towards post-modernism and feminism. Therefore, the field of anthropology moved into a discipline of social science.

Forms of ethnography[edit] There are different forms of ethnography: Two popular forms of ethnography are realist ethnography and critical ethnography. Qualitative Inquiry and Research Design, 93 Realist ethnography is a traditional approach used by cultural anthropologists. Characterized by Van Maanen, it reflects a particular instance taken by the researcher toward the individual being studied. The ethnographer stays as omniscient correspondent of actualities out of sight. The realist reports information in a measured style ostensibly uncontaminated by individual predisposition, political objectives, and judgment. The analyst will give a detailed report of the everyday life of the individuals under study. The ethnographer also uses standard categories for cultural description e. Qualitative Inquiry and Research Design, 93 Critical ethnography is a kind of ethnographic research in which the creators advocate for the liberation of groups which are marginalized in society. Critical researchers typically are politically minded people who look to take a stand of opposition to inequality and domination. For example, a critical ethnographer might study schools that provide privileges to certain types of students, or counseling practices that serve to overlook the needs of underrepresented groups. Qualitative Inquiry and Research Design, The important components of a critical ethnographer are to incorporate a value-laden introduction, empower people by giving them more authority, challenging the status quo, and addressing concerns about power and control. A critical ethnographer will study issues of power, empowerment, inequality inequity, dominance, repression, hegemony, and victimization. Qualitative Inquiry and Research Design, 94 Features of ethnographic research[edit] According to Dewan the researcher is not looking for generalizing the findings; rather, they are considering it in reference to the context of the situation. In this regard, the best way to integrate ethnography in a quantitative research would be to use it to discover and uncover relationships and then use the resultant data to test and explain the empirical assumptions [15] Involves investigation of very few cases, maybe just one case, in detail. Often involves working with primarily unconstructed data. This data had not been coded at the point of data collection in terms of a closed set of analytic categories. Emphasizes on exploring social phenomena rather than testing hypotheses. Data analysis involves interpretation of the functions and meanings of human actions. The product of this is mainly verbal explanations, where statistical analysis and quantification play a

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subordinate role. Methodological discussions focus more on questions about how to report findings in the field than on methods of data collection and interpretation. Ethnographies focus on describing the culture of a group in very detailed and complex manner. The ethnography can be of the entire group or a subpart of it. It involves engaging in extensive field work where data collection is mainly by interviews, symbols, artifacts, observations, and many other sources of data. In ethnography, the researcher gathers what is available, what is normal, what it is that people do, what they say, and how they work. Ethnography is suitable if the needs are to describe how a cultural group works and to explore their beliefs, language, behaviours and also issues faced by the group, such as power, resistance, and dominance. Qualitative Inquiry and Research Design, 94 Then identify and locate a culture-sharing group to study. This group is one whose members have been together for an extended period of time, so that their shared language, patterns of behaviour and attitudes have merged into discernible patterns. This group can also be a group that has been marginalized by society. Qualitative Inquiry and Research Design, 94 Select cultural themes, issues or theories to study about the group. These themes, issues, and theories provide an orienting framework for the study of the culture-sharing group. As discussed by Hammersley and Atkinson, Wolcott, b, , and Fetterman The ethnographer begins the study by examining people in interaction in ordinary settings and discerns pervasive patterns such as life cycles, events, and cultural themes. Qualitative Inquiry and Research Design, For studying cultural concepts, determine which type of ethnography to use. Perhaps how the group works need to be described, or a critical ethnography can expose issues such as power, hegemony, and advocacy for certain groups Qualitative Inquiry and Research Design, 95 Should collect information in the context or setting where the group works or lives. This is called fieldwork. Types of information typically needed in ethnography are collected by going to the research site, respecting the daily lives of individuals at the site and collecting a wide variety of materials. Field issues of respect, reciprocity, deciding who owns the data and others are central to Ethnography Qualitative Inquiry and Research Design, 95 From the many sources collected, the ethnographer analyzes the data for a description of the culture-sharing group, themes that emerge from the group and an overall interpretation Wolcott, b. The researcher begins to compile a detailed description of the culture-sharing group, by focusing on a single event, on several activities, or on the group over a prolonged period of time. Forge a working set of rules or generalizations as to how the culture-sharing group works as the final product of this analysis. The final product is a holistic cultural portrait of the group that incorporates the views of the participants emic as well as the views of the researcher etic. It might also advocate for the needs of the group or suggest changes in society. Qualitative Inquiry and Research Design, 96 Ethnography as method[edit] The ethnographic method is different from other ways of conducting social science approach due to the following reasons: It is conducted in the settings in which real people actually live, rather than in laboratories where the researcher controls the elements of the behaviors to be observed or measured. It is conducted by researchers who are in the day-to-day, face-to-face contact with the people they are studying and who are thus both participants in and observers of the lives under study. It is conducted through the use of two or more data collection techniques - which may be qualitative or quantitative in nature - in order to get a conclusion. It requires a long-term commitment i. The exact time frame can vary from several weeks to a year or more. It is conducted in such a way to use an accumulation of descriptive detail to build toward general patterns or explanatory theories rather than structured to test hypotheses derived from existing theories or models. It is conducted so as to yield the fullest possible portrait of the group under study. It can also be used in other methodological frameworks, for instance, an action research program of study where one of the goals is to change and improve the situation. These can include participant observation, field notes, interviews, and surveys. Interviews are often taped and later transcribed, allowing the interview to proceed unimpaired of note-taking, but with all information available later for full analysis. Secondary research and document analysis are also used to provide insight into the research topic. In the past, kinship charts were commonly used to "discover logical patterns and social structure in non-Western societies". In order to make the data collection and interpretation transparent, researchers creating ethnographies often attempt to be "reflexive". This factor has

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provided a basis to criticize ethnography. Traditionally, the ethnographer focuses attention on a community, selecting knowledgeable informants who know the activities of the community well. Participation, rather than just observation, is one of the keys to this process. Ethnographic research can range from a realist perspective, in which behavior is observed, to a constructivist perspective where understanding is socially constructed by the researcher and subjects. Research can range from an objectivist account of fixed, observable behaviors to an interpretive narrative describing "the interplay of individual agency and social structure. One example of an image is how an individual views a novel after completing it. The physical entity that is the novel contains a specific image in the perspective of the interpreting individual and can only be expressed by the individual in the terms of "I can tell you what an image is by telling you what it feels like. Effectively, the idea of the image is a primary tool for ethnographers to collect data. The image presents the perspective, experiences, and influences of an individual as a single entity and in consequence, the individual will always contain this image in the group under study. Differences across disciplines[edit] The ethnographic method is used across a range of different disciplines, primarily by anthropologists but also occasionally by sociologists. Cultural studies , European ethnology , sociology , economics , social work , education , design , psychology , computer science , human factors and ergonomics , ethnomusicology , folkloristics , religious studies , geography , history , linguistics , communication studies , performance studies , advertising , nursing, urban planning , usability , political science , [23] social movement , [24] and criminology are other fields which have made use of ethnography. Cultural and social anthropology[edit] Cultural anthropology and social anthropology were developed around ethnographic research and their canonical texts, which are mostly ethnographies: Cultural and social anthropologists today place a high value on doing ethnographic research. The typical ethnography is a document written about a particular people, almost always based at least in part on emic views of where the culture begins and ends. Using language or community boundaries to bound the ethnography is common. An ethnography is a specific kind of written observational science which provides an account of a particular culture, society, or community. The fieldwork usually involves spending a year or more in another society, living with the local people and learning about their ways of life. Neophyte Ethnographers are strongly encouraged to develop extensive familiarity with their subject prior to entering the field; otherwise, they may find themselves in difficult situations. They take part in events they study because it helps with understanding local behavior and thought. Classic examples are Carol B. Iterations of ethnographic representations in the classic, modernist camp include Joseph W. Folk notions of botany and zoology are presented as ethnobotany and ethnozoology alongside references from the formal sciences. Material culture, technology, and means of subsistence are usually treated next, as they are typically bound up in physical geography and include descriptions of infrastructure. Kinship and social structure including age grading, peer groups, gender, voluntary associations, clans, moieties, and so forth, if they exist are typically included.

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2: Ethnography - Wikipedia

A codebook contains the setoff instructions used to link a number to a category for a particular variable. This is a record for you to know the values assigned to the response categories for each variable.

Research is a systematic inquiry to describe, explain, predict and control the observed phenomenon. Research involves inductive and deductive methods Babbie, Inductive methods analyze the observed phenomenon and identify the general principles, structures, or processes underlying the phenomenon observed; deductive methods verify the hypothesized principles through observations. The purposes are different: One thing that we have to pay attention to research is that the heart of the research is not on statistics, but the thinking behind the research. How we really want to find out, how we build arguments about ideas and concepts, and what evidence that we can support to persuade people to accept our arguments. Gall, Borg and Gall proposed four types of knowledge that research contributed to education as follows: Results of research can describe natural or social phenomenon, such as its form, structure, activity, change over time, relationship to other phenomena. The descriptive function of research relies on instrumentation for measurement and observations. The descriptive research results in our understanding of what happened. It sometimes produces statistical information about aspects of education. Prediction research is intended to predict a phenomenon that will occur at time Y from information at an earlier time X. In educational research, researchers have been engaged in: This type of research is mainly concerned with the effectiveness of intervention. The research approach include experimental design and evaluation research. This type research subsumes the other three: What are the purposes of research? Patton pointed out the importance of identifying the purpose in a research process. He classified four types of research based on different purposes: The purpose of this research is to understand and explain, i. This type of research takes the form of a theory that explains the phenomenon under investigation to give its contribution to knowledge. This research is more descriptive in nature exploring what, why and how questions. The purpose of this research is to help people understand the nature of human problems so that human beings can more effectively control their environment. In other words, this type of research pursues potential solutions to human and societal problems. This research is more prescriptive in nature, focusing on how questions. Evaluation Research summative and formative: Evaluation research studies the processes and outcomes aimed at attempted solution. The purpose of formative research is to improve human intervention within specific conditions, such as activities, time, and groups of people; the purpose of summative evaluation is to judge the effectiveness of a program, policy, or product. Action research aims at solving specific problems within a program, organization, or community. Patton described that design and data collection in action research tend to be more informal, and the people in the situation are directly involved in gathering information and studying themselves. What is the research process? Gall, Borg, and Gall described the following stages of conducting a research study: Identify a significant research problem: Prepare a research proposal: Conduct a pilot study: Conduct a main study Prepare a report Gall, Borg, and Gall also explained that these five stages may overlap or occur in a different order depending the nature of the study. Qualitative studies which involve emergent research design may gather and analyze some data before developing the proposal, or a pilot study can be done before writing a research proposal or not at all. Anglin, Ross, and Morrison took a closer look at the stages of identifying a research problem and preparing the research proposal. They advised a sequence of planning steps: Select a Topic Research requires commitment. As a researcher, you want to make sure you are doing something that you have a great interest in doing. Identify the Research Problem Based on your own understanding and interest of the topic, think about what issues can be explored? Sometimes, a research problem cannot be immediately identified. But, through reviewing the existing literature and having continuous discourse with peers and scholars, the research problem will start take its shape. Conduct a Literature Search Reviewing literature has two major purposes: The researcher needs to make sure how the research will be able to contribute to the knowledge in the related

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field compared with the existing research literature. State the Research Question The research problem will evolve during your pursuing knowledge base through reviewing literature and discourse with peers and scholars. To specify what questions your research study want to answer helps to provide the basis of planning other parts of your study, e. Determine Methods Three major elements in the research study need to be considered: It concerns whom to study. For experimental studies, the researcher needs to consider statistical sampling to make sure that sample is representative of the population, e. For qualitative research, purposeful sampling is the major principle. The selection of individuals, groups, or cases depends on how the characteristics, or properties of the individuals, groups, or cases will best inform the researcher with the focus of what is under investigation. For experimental research, operationalization of the variables is the focus, i. The researcher has to consider issues about the reliability the consistency of the test , and validity whether the test is testing what is meant to test of the measurement. The design of the experimental conditions has taken the threats of the internal and external validity into account. The researcher wants to make sure that the establishing of the causal relationship is not influenced by other factors than the controlling factors, and the researcher needs to consider to what extent the results of the research can be generalized to the population beyond the sample under study. For qualitative research, the issues are the sources of data, where the researcher can find the information and what methods the researcher can use to get the information. Qualitative research usually focuses on the verbal information gathered from the interviews, observations, documents or cultural artifacts. The very distinctive feature about the qualitative research is that the researcher is part of the instrument. A procedural planning of how to get approval from IRB, how to get entry to research participants or to the field, how to implement the experimental treatment or to schedule observations and interviews, and how to prepare for write-up. A general outline of the process and a timeline will facilitate the research progress. Identify Analysis Procedures Different research questions and different research designs entail different analysis method to take. Experimental design employs statistical analysis to give statistical descriptions of the groups in terms of different independent variables and dependent variables, and to determine the significance of the differences whether the dependent variables are caused by the independent variables. On the other hand, qualitative design employs semantic analysis to identify themes, categories, processes, and patterns of an observed phenomenon, and provides rich descriptions of the phenomenon in order to develop a deeper understanding of human systems. Inquiry in instructional design and technology: Past, present, and future. An Introduction Sixth ed. Qualitative Evaluation and Research Methods.

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3: Ethnographic Interview by Rebecca Robertson on Prezi

Identifying the cultural boundaries of social and psychological theories of human behavior is an important goal. 3. Understanding problems in intercultural communication.

Ethnographic Interviewing Interview five-seven people about how they identify themselves ethnically. Vary age, ethnicity, gender, class, occupation. Use a notebook for your field notes. To help you prepare for this experience, read the following selection from *The Ethnographic Interview* by James Spradley. The Ethnographic Interview James Spradley James Spradley is a cultural anthropologist who has helped clarify the nature of ethnography the study of culture and cultural diversity. In his book *Participant Observation*, he makes explicit some basic concepts and skills needed for doing ethnography. The Ethnographic Interview, from which this selection is taken, provides guidelines for students to do ethnography without years of training. Ethnographers work together with informants to produce a cultural description. This relationship is complex. The success of doing ethnography depends, to a great extent, on understanding the nature of this relationship. In this chapter I want to clarify the concept and role of informant. Informants are first and foremost native speakers. Informants are engaged by the ethnographer to speak in their own language or dialect. Informants provide a model for the ethnographer to imitate; the ethnographer hopes to learn to use the native language in the way informants do. Finally, informants are a source of information; literally, they become teachers for the ethnographer. Most people act as informants at one time or another without realizing it. We offer information to others in response to questions about our everyday lives. An ethnographer seeks out ordinary people with ordinary knowledge and builds on their common experience. Slowly, through a series of interviews, by repeated explanations, and through the use of special questions, ordinary people become excellent informants. Everyone, in the course of their daily activities, has acquired knowledge that appears specialized to others. A shaman knows how to perform magic rituals; a housewife can prepare a holiday meal; a sportsman is an expert in fishing for lake trout; a physician knows her way around a large hospital and can perform open heart surgery; a tramp has acquired strategies for making it; a boy can maneuver with skill on a skate board. Knowledge about everyday life is a common property of the human species. So is the ability to communicate that knowledge in a native language. This ability makes it possible for almost anyone to act as an informant. Interviewing informants depends on a cluster of interpersonal skills. Some people have acquired these skills to a greater degree than others; some learn them more quickly than others. I recall one novice ethnographer who felt insecure about interviewing an urban planner. During the interviews she kept thinking about the next question she should ask and often looked down at a list she had prepared. Each time she lost eye contact with her informant, he interpreted it as lack of interest. Make a list of potential informants. Identify five or six of the most likely informants. Compare this list of potential informants on the five minimal requirements for a good informant. Place the selections in rank order. Examining the Ethnographic Interview When we examine the ethnographic interview as a speech event, we see that it shares many features with the friendly conversation. In fact, skilled ethnographers often gather most of their data through participant observation and many casual, friendly conversations. They may interview people without their awareness, merely carrying on a friendly conversation while introducing a few ethnographic questions. It is best to think of ethnographic interviews as a series of friendly conversations into which the researcher slowly introduces new elements to assist informants to respond as informants. Exclusive use of these new ethnographic elements, or introducing them too quickly, will make interviews become like a formal interrogation. Rapport will evaporate, and informants may discontinue their cooperation. At any time during an interview it is possible to shift back to a friendly conversation. A few minutes of easygoing talk interspersed here and there throughout the interview will pay enormous dividends in rapport. The three most important ethnographic elements are its explicit purpose, ethnographic explanations, and ethnographic questions. When an ethnographer and informant meet together for an interview, both realize that the talking is supposed to go

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somewhere. The informant only has a hazy idea about this purpose; the ethnographer must make it clear. Each time they meet it is necessary to remind the informant where the interview is to go. Because ethnographic interviews involve purpose and direction, they will tend to be more formal than friendly conversations. From the first encounter until the last interview, the ethnographer must repeatedly offer explanations to the informant. Explanations facilitate this process. There are five types of explanations used repeatedly. These include the most general statements about what the project is all about. I want to study beauticians from your point of view. These include all statements about writing things down and reasons for tape recording the interviews. Since the goal of ethnography is to describe a culture in its own terms, the ethnographer seeks to encourage informants to speak in the same way they would talk to others in their cultural scene. These explanations remind informants not to use their translation competence. They take several forms and must be repeated frequently throughout the entire project. Slowly, over the weeks of interviewing, most informants become expert at providing the ethnographer with cultural information. One can then depart more and more from the friendly conversation model until finally it is possible to ask informants to perform tasks such as drawing a map or sorting terms written on cards. At those times it becomes necessary to offer an explanation for the type of interview that will take place. After that we can do the same for other terms. Since there are many different kinds, it is important to explain them as they are used. At other times it is necessary to provide a more detailed explanation of what is going on. Three main types and their functions

Descriptive questions. Descriptive questions are the easiest to ask and they are used in all interviews. They allow us to find out how informants have organized their knowledge. Examples of structural questions are: The ethnographer wants to find out what an informant means by the various terms used in his native language. Contrast questions enable the ethnographer to discover the dimensions of meaning which informants employ to distinguish the objects and events in their world. This obvious principle of getting things down word for word is frequently violated. Such is not the case. Both native terms and observer terms will find their way into the field notes. The important thing is to carefully distinguish them. The native terms must be recorded verbatim. Failure to take these first steps along the path of discovering the inner meaning of another culture will lead to a false confidence that we have found out what the natives know. We may never even realize that our picture is seriously distorted and incomplete. The best way to make a verbatim record during interviews is to use a tape recorder. It is especially valuable to tape record the first two or three interviews in order to quickly acquire a larger sample of informant statements. However, tape recorders are not always advisable, especially during the first few interviews when rapport is beginning to develop. The use of a tape recorder may threaten and inhibit informants. Each ethnographer must decide on the basis of the willingness of informants and their feelings about using a tape recorder. Here are some general rules for making a decision: Always take a small tape recorder in case the opportunity arises to use it. Go slowly on introducing a tape recorder immediately. It is possible to do good ethnography without a tape recorder; it is not possible to do good ethnography without rapport with key informants. Watch for opportunities to tape record even a small part of an interview. I can turn it off any time you want. Whether or not the ethnographer tape records interviews, it is still necessary to take notes during each interview. Sometimes tape recorders do not work; often some information from the interview is needed before it can be transcribed.

Kinds of Field Notes

The Condensed Account All notes taken during actual interviews or field observations represent a condensed version of what actually occurred. It is not humanly possible to write down everything that goes on or everything that informants say. Condensed accounts often include phrases, single words, and unconnected sentences. It is advisable to make a condensed account during every interview. Even while tape recording, it is good to write down phrases and words used by your informants. The real value of a condensed account comes when it is expanded after completing the interview or field observation.

The Expanded Account The second type of field notes represents an expansion of the condensed version. As soon as possible after each field session the ethnographer should fill in details and recall things that were not recorded on the spot. The key words and phrases jotted down can serve as useful reminders to create the expanded account. When expanding, different speakers must be identified and

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verbatim statements included. Tape-recorded interviews, when fully transcribed, represent one of the most complete expanded accounts. However, some investigators transcribe only parts of an interview or listen to the tape to create an expanded account, marking all verbatim phrases and words.

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4: The 3 Basic Types of Descriptive Research Methods

It now seeks a richer insight into the ways of others by situating the self as 'other', outsider, intruder, subject. The difficulty of becoming a true 'insider' looms large for ny ethnographer in the field, even when the field is situated within one's own community.

A primary objective of the modern ethnographer is to glean insights into the ways people relate to and interact with one another and the world around them. Through participant-observation, Malinowski offered a valuable tool with which to uncover these insights and understandings, the ethnographer. The ethnographer as research tool has become the basis of much modern anthropological research. In his conceptualization of participant-observation, Malinowski identified three primary objectives for the fieldworker. First, to record the feel and flow of daily life as a member of the community; second, to create a framework of community organization based on a scientific perspective; and third, to collect detailed personal information particular to the community of study Malinowski, These goals and methodologies remain principal to the design and analysis of modern anthropological research. However, they also raise a number of questions about the practical, paradigmatic and ethical difficulties associated with anthropological fieldwork. Discussed below are the goals identified by Malinowski, some of the issues they raise, and how they have come to be interpreted within modern anthropological practice. Achieving insider, as opposed to outsider, status within a community of study is a primary goal for many anthropologists in the field. Claire Sterk challenges the ethnographer as insider viewpoint through her work with prostitutes in New York and New Jersey. Sterks own realization of her ability to extricate herself from the community and rejoin her own World, a world of safety and stability confirmed her status as outsider Sterk, , p. She reports her research experience something she only identified once she stepped outside of the role of participant- observer and became an observer of her data. By positioning oneself as interpreter or analyst, the researcher creates an academic distance from those they observe, voiding their participant status. Susan Krieger extends this argument hrough her experience as a functioning member of the community under study. Krieger found her membership identification did not automatically afford her insight into the group and, through her efforts to interpret data, she came to realize that she had become estranged from her participants and her study. It is this realization that has shaped and is still shaping the way fieldwork in modern anthropology is approached. The focus of anthropology can also been seen to have evolved in terms of the premises upon which Malinowski based his anticipated outcomes of research when compared to those of modern ethnographers. This raises two issues apparent in modern anthropology. First, the relevance, usefulness and problematic nature of a purely objective paradigm within anthropology; and second, the motivations underlying anthropological research and fieldwork. The challenge raises two primary questions. First, is it possible or useful within such a personal contextual field as anthropology to discount subjectivity as an authentic mode of analysis. Krieger identifies this as a problem inherent in the writing of social science and argues that through ethnography we are not writing about the other but, in fact, writing about the self. The objective paradigm underlying ocial science denies self-expression, narrowing the scope of understanding to that ofa predominately male, middle-class, Western, academic one. The purpose of research for Malinowski , p. While modern anthropology still endeavours to uncover systems and social structures it does so from the standpoint of advancement or empowerment of those communities it studies, not to exclusively inform Western science Kirby, Greaves, Reid, In this way, anthropology is still approached from a scientific paradigmatic orientation. However, what drives the research has changed. Considering the needs of the community, and how a study is designed to identify and ddress those needs, has become a powerful impetus for anthropological research. Thus, while modern anthropology shares a similar scientific goal with Malinowski, the goalposts have shifted. This leads the discussion to the issue of ethics. These documents consist of information that is personal and belonging to those of whom he is studying. Before undertaking any anthropological study, it is standard modern practice to obtain consent from

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those that are being studied. In her study involving school children, parents, teachers and administrators, Lareau describes in detail the difficulties inherent in this process, but also recognizes that it is a necessary component of fieldwork. The extensive trail of consent outlined by Lareau raises questions identified by Philippe Bourgois that are yet to be answered – “how far back does the line of consent extend? And how does consent, with regards to participant- observation, colour the relationship between observer and observed? These questions are closely related to the role of researcher and their effects on the community which are highlighted by Sterk , who describes grappling with how involved she is willing to become with her participants and how involved her participants have already become with her. One ethical dilemma identified by Sterk is that of her role as researcher and what responsibility that carries in terms of intervention. Sterk cites the dilemma of if and how to intervene when participants who are known to be sharing hypodermic needles are also HIV positive. She cannot address this ethical dilemma other than to retreat to the role of outsider, researcher, ethnographer. This problem is explored by Nancy Scheper-Hughes She argues that one must be willing to contribute and give back to the community, not from the perspective of what the anthropologist identifies as the needs of the community, but what the community itself identifies. Participant-observation, as Malinowski conceptualized it, was a process through which the ethnographer entrenched themselves in the daily life and living of the community under study. This ideology has shaped modern ethnography more than almost any other influencing factor to date and provides the framework for modern ethnography. Anthropology and the world as we know it today has, in many ways, moved on from a perspective that privileges a solely Western view. The purpose of his study can be seen as solely to inform Western culture, not as a way of informing or effecting change for those of whom he studied. Today, participant-observation and ethnography are increasingly becoming based on understanding and knowledge relating to effecting positive change within the community of study. Through ethnography the anthropologist, community and wider socio-political powers become informed in ways that are designed to benefit those they study. The concern of ethical fieldwork has become of paramount importance within anthropological research and has serious ramifications in terms of subject consent and the changing role of researcher within the field. In conclusion, Malinowski was a man who, in many ways, was ahead of his time. His contribution to ethnographic method in anthropological research is arguably the most important thus far. Malinowski provided a solid framework upon which today's anthropologists can weave a new interpretation to address an ever changing world of humanity. Confronting the Ethics of Ethnography: Lessons from fieldwork in Central America. Moving further toward an anthropology of liberation.

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5: What is research?

A primary objective of the modern ethnographer is to glean insights into the ways people relate to and interact with one another and the world around them. Through participant-observation, Malinowski () offered a valuable tool with which to uncover these insights and understandings, the ethnographer.

Leveraging Ethnography to Improve Food Safety By Carolyn Rose Ethnography, a qualitative research method consisting of observation and interviews within a naturally occurring environment, has become increasingly prevalent in applications outside of anthropology within which it was originally derived. How then might this method be leveraged to improve food safety practices? This type of optimization is likely to drive improved efficiency, quality, ease of use, consistency and safety. Quality – Process variations and missteps can often lead to suboptimal results; identifying and eliminating existing activities that can negatively influence outcomes can significantly impact customer satisfaction. Ease of Use – Physical challenges and cognitive disconnects can act as barriers to proper task execution. Consistency – Process deviations are often born out of individual workarounds and subjective metrics. Identifying those activities and outputs with the greatest deviation, and more importantly, addressing the cause s , can help ensure reproducible results. Develop-ing an internal understanding of existing safety violations and threats can help promote a safer work environment. How to Employ Ethnography The key to ethnography is to absorb and understand everyday behaviors and activities. In-context observations are supported by in-depth and intercept interviews with both end-users employ-ees, operators, technicians, etc. While observations certainly can influence and distract the observed, there also is a tendency for people to tell others what they want to hear particularly if they believe the listener might play a role in their career trajectory! As such, it is recommended that the ethnographer employ the guidelines below to gain the truest depiction of current practices. A first step to establishing a rapport is an introduction – be sure to introduce yourself and your purpose to everyone in the observational environment. To whatever extent possible, put people at ease. To that end, consider informal and unobtrusive language, dress codes and supplies no large clipboards and stopwatches! Generally, this tends to alleviate participant concerns and hesitations, leading to a more open and honest account of current practices. The goal is not to evaluate what is being observed in any way that will come later. Rather, while in the field, the goal is simply to learn without pretense. To do so effectively, start with a clean slate – meaning no assumptions and no expectations. Taking this approach will help minimize the impact that your personal inclinations might have on the interpretation of activities, allowing for a truer understanding of routine behaviors. The clean-slate approach will also position the ethnographer as the student and the research subject as the teacher they know what they do best , which tends to go a long way in establishing a rapport and creating a comfortable environment. Evaluation of any kind during ethnography is likely to significantly impact behavior. In instances where judgment inevitably takes place e. Rather, consider ways to subtly encourage alternative behavior, ideally after the observational component is completed assuming no one is immediately at risk. For example, if observing misuse of a common tool or a grossly unhygienic act, one might later advise a stakeholder i. This practice is critical in identifying the motivations and drivers behind behavior, which also helps ensure its accuracy. Disconnects between cause and effect often illuminate potential discrepancies. Behaviors without motivations are only half the story. There are two primary methods to doing so. The first is to follow each observational component with an interview of those observed. At this time, one can follow up, in an open-ended way, on any and all activities observed. Again, it is important to not make any assumptions about what was observed – even if you think you know the rationale, ask why. If appropriate, you might also employ a think-aloud approach, during which participants are asked to quite literally think aloud while conducting an everyday activity. However, this can also detract and distract from the task at hand. For this reason, as a rule of thumb, think-aloud approaches are most effective and least obtrusive when the activity being completed is very much routine and second nature, and talking through the procedure is unlikely or less

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likely to impact behavior. Similarly, think-aloud tactics are also effective when observing a repetitive activity, because they enable the observer to watch the activity multiple timesâ€”first in the truest sense and later employing the think-aloud technique. Ethnography Outcomes and Next Steps If done correctly, ethnography leads to a holistic and unbiased understanding of current practices and the motivations that drive them. Looking specifically to learn the existing challenges, workarounds, deviations and drivers within an interaction, task or activity, we are able to identify opportunities for process-based improvements. As such, ethnography can be a critical first step in evolving food safety practices. With a sound understanding of current practices and the real needs and challenges therein, we can make informed and targeted process improvements aimed to optimize efficiency, quality, ease of use, consistency and safety. Carolyn Rose has worked for nearly 15 years in innovation consulting, generating meaningful research insights and defining actionable market opportunities. She is the director of research and strategy at Insight PD. She earned an M. For more information, please visit www.

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6: a Subject Complement | What Is a Subject Complement?

One of the goals of science is description (other goals include prediction and explanation). Descriptive research methods are pretty much as they sound – they describe situations. They do not.

View this page at its new location. Note that you can view and download my detailed guide to ethnography and ethnographic fieldwork including lists of questions and tips for fieldwork notes. If you would like to use and cite my work on this subject, this is the best way to go. The term ethnography has come to be equated with virtually any qualitative research project. This is sometimes referred to as "thick description" -- a term attributed to the anthropologist Clifford Geertz writing on the idea of an interpretive theory of culture in the early 1950s. The use of the term "qualitative" is meant to distinguish this kind of social science research from more "quantitative" or statistically oriented research. The two approaches, in fact, are not mutually exclusive. Thus, ethnography may be defined as both a qualitative research process or method one conducts an ethnography and product the outcome of this process is an ethnography whose aim is cultural interpretation. The ethnographer goes beyond reporting events and details of experience. Specifically, he or she attempts to explain how these represent what we might call "webs of meaning" Geertz again, the cultural constructions, in which we live. An etic perspective, by contrast, refers to a more distant, analytical orientation to experience. An ethnographic understanding is developed through close exploration of several sources of data. Using these data sources as a foundation, the ethnographer relies on a cultural frame of analysis. Long-term engagement in the field setting or place where the ethnography takes place, is called participant observation. This is perhaps the primary source of ethnographic data. The term represents the dual role of the ethnographer. To develop an understanding of what it is like to live in a setting, the researcher must both become a participant in the life of the setting while also maintaining the stance of an observer, someone who can describe the experience with a measure of what we might call "detachment. Typically ethnographers spend many months or even years in the places where they conduct their research often forming lasting bonds with people. Due to historical development and disciplinary biases, in the past most ethnographers conducted their research in foreign countries while largely ignoring the potential for work right here at home. This has meant that much of the ethnography done in the United States today is now being done outside of its disciplinary home. Increasing numbers of cultural anthropologists, however, have begun doing fieldwork in the communities where they themselves live and work. Interviews provide for what might be called "targeted" data collection by asking specific but open-ended questions. There is a great variety of interview styles. Each ethnographer brings his or her own unique approach to the process. Regardless, the emphasis is on allowing the person or persons being interviewed to answer without being limited by pre-defined choices -- something which clearly differentiates qualitative from more quantitative or demographic approaches. In most cases, an ethnographic interview looks and feels little different than an everyday conversation and indeed in the course of long-term participant-observation, most conversations are in fact purely spontaneous and without any specific agenda. Researchers collect other sources of data which depend on the specific nature of the field setting. This may take the form of representative artifacts that embody characteristics of the topic of interest, government reports, and newspaper and magazine articles. Although often not tied to the site of study, secondary academic sources are utilized to "locate" the specific study within an existing body of literature. Over the past twenty years, interest has grown within anthropology for considering the close relationship between personal history, motivation, and the particulars of ethnographic fieldwork. It is undeniably important to question and understand how these factors have bearing on the construction of theory and conduct of a scholarly life. Personal and professional experiences, together with historical context, lead individual researchers to their own particular methodological and theoretical approaches. This too is an important, even if unacknowledged, source. Ethnographic fieldwork is shaped by personal and professional identities just as these identities are inevitably shaped by individual experiences while in the field. Unfortunately, the autobiographical dimension

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of ethnographic research has been downplayed historically if not discounted altogether. We learn in his diaries that, among other details, Malinowski longed to write great novels even as his scientific writing effectively defined the practice of cultural anthropology for much of the twentieth century. First of these is that, at its heart, ethnographic writing is a means of expressing a shared interest among cultural anthropologists for telling stories — stories about what it means to be human. The other is that the explicit professional project of observing, imagining and describing other people need not be incompatible with the implicit personal project of learning about the self. It is the honest truth of fieldwork that these two projects are always implicated in each other. Good ethnography recognizes the transformative nature of fieldwork where as we search for answers to questions about people we may find ourselves in the stories of others. Ethnography should be acknowledged as a mutual product born of the intertwining of the lives of the ethnographer and his or her subjects for more on these points, please see Hoey

My research interests are varied and based on two primary fieldwork experiences conducted during my doctoral training. One is located on the other side of the globe and deals with issues in the relocation of mostly landless poor, culture and identity politics, and post-colonial nationalism and nation building. The other is located here in the United States among middle-class working families and addresses the impact of post-industrial economic and social changes on the cultural meanings of person and place. Although different, these projects share important traits which express enduring intellectual interests including my desire to conduct community or organizational based research and a focus on issues of migration and relocation, community building and participation, personhood and place, narrative constructions and identity, and the personal negotiations between work, family, and self in different social and historical contexts. My first major research project involved a year of fieldwork in Sulawesi, Indonesia in In this community-based work, I employed both qualitative and more quantitative approaches. I concentrated my participant-observation, in-depth interviewing and social-surveys in a single village as a primary field site. In order to test my early findings against other cases while comparing ethnographically interesting differences and similarities with other locations, I extended data collection into three other nearby settlements — each with a unique set of circumstances for their establishment and continued development as communities. My dissertation fieldwork entailed two years of community-based fieldwork in the rapidly growing lakeside communities of Northwest Lower Michigan centered in Traverse City. The project was concerned with exploring the phenomenon of life-style migration — a form of non-economic, urban to rural migration that has led to the sudden, often unexpected growth of formerly declining non-metropolitan areas. I value the depth and breadth of my research interests and experience. Although at first glance the "distance" between these two projects and their sites appears too great to offer much in the way of comparative insight, this is not the case. My work with Indonesian transmigrants offered insight into how I might interpret experiences of relocating professionals as life-style migrants. Specifically, transmigrants spoke of how they used the relocation to selectively edit out or enhance certain personal characteristics and even cultural elements of their ethnic group. I was able to reveal a similar process among life-style migrants who relocated in order to bring about what they felt was a necessary break from established routine. They used relocation to redefine priorities and, in many cases, to get in touch with what they describe as a more authentic self. The value of ethnographic research conducted in a variety of social, cultural, and physical contexts is that it can encourage us as social scientists to be open to possibilities and to imagine new ways of thinking about what might appear too familiar to be worthy of in-depth consideration. This is another reason why I value the ethnography of everyday life. It is in neglected details of day-to-day life that real insight into the meaning of social and cultural change is most powerfully and relevantly expressed. New Ethnography "Do you get told what the good life is, or do you figure it out for yourself"? Posed by a middle-aged lifestyle migrant who left a corporate career, this question invokes the theme of Opting for Elsewhere that emerges from stories of people who chose relocation as a way of redefining themselves and reordering work, family, and personal priorities. This is a book about the impulse to start over. The accounts presented involve new expressions of old dreams, understandings, and ideals. Whether downshifting from stressful careers or the victims of downsizing from jobs lost in a surge of

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economic restructuring, lifestyle migrants seek refuge in places that seem to resonate with an idealized, potential self. Choosing the option of elsewhere and moving as a means of remaking self through sheer force of will are basic facets of American character forged in its history as a developing nation of immigrants with a seemingly ever-expanding frontier. Stories told here are parts of a larger moral story about what constitutes the good life at a time of economic uncertainty coupled with shifting social categories and cultural meanings. This stirring portrait of starting over in the heartland of America will initiate fruitful discussion about where we are going next as an emerging postindustrial society. New book based on ethnographic research available from Vanderbilt University Press. Hoey Updated 02 November by Brian A.

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eventually identify in the plan all the details that will guide and encourage concrete actions to be taken. Prioritizing goals and objectives Once you have identified the goals and objectives, prioritize them so local officials can better focus their.

It is helpful to read your written work aloud. When you speak, you will make natural pauses to mark the end of your sentences or clauses. If there is no corresponding end punctuation mark in your writing, you can be almost certain that you have written a run-on sentence. Fragment sentences are unfinished sentences, i. A common fragment sentence in student writing is a dependent clause standing alone without an independent clause. She got angry and shouted at the teacher. He watched TV for an hour and then went to bed. After falling asleep on the sofa. She got up and ran out of the library. Slamming the door behind her. I have to write a report on Albert Einstein. The famous scientist who left Europe to live in the USA. After riding my bike without problems for over a year, the chain broke. You can often detect fragments if you read your writing backwards sentence by sentence, i. You can usually correct a fragment by connecting it to the sentence before or after it. Good writers, who have a full understanding of the sentence, occasionally choose to write a sentence fragment. So you may see sentence fragments in the fiction or even some of the non-fiction you read. As an ESL student, however, you should avoid fragments except when writing your own creative stories. A rambling sentence is a sentence made up of many clauses, often connected by a coordinating conjunction such as and, or, so. A rambling sentence is quite easy to spot. You have almost certainly written one if your sentence contains more than 3 or 4 conjunctions. If you read the sentence aloud and run out of breath before reaching the end of it, you have written a rambling sentence. If your sentence stretches over many lines of writing, you have certainly written a rambling sentence and most probably a run-on sentence too. Unlike run-ons or fragments, rambling sentences are not wrong, but they are tiresome for the reader and one of the signs of a poor writer. You should avoid them. Do a quiz to identify problematic sentences. If you are not sure whether you have written a good, correct sentence, ask your teacher! The more you read in English, the better a writer you will become. This is because reading good writing provides you with models of English sentence structure that will have a positive influence on your own written work. Good writing consists not only of a string of varied, correctly-structured sentences. For information on these two important concepts, go to the Language words for non-language teachers page and click on Cohesion. Click to see the collected writing advice from this page. There are links to more sentence identification and sentence building exercises on the Writing Index of this website. Click for a summative test of the information on this page.

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8: Syntax - English sentence structure

The ethnographer goes beyond reporting events and details of experience. Specifically, he or she attempts to explain how these represent what we might call "webs of meaning" (Geertz again), the cultural constructions, in which we live.

The term ethnography has come to be equated with virtually any qualitative research project where the intent is to provide a detailed, in-depth description of everyday life and practice. The two approaches, i. Note that you can view and download my detailed guide to ethnography and ethnographic fieldwork , including lists of questions and tips for fieldwork notes. If you would like to use and cite my work on this subject, this is the best way to go. Thus, ethnography may be defined as both a qualitative research process or method one conducts an ethnography and product the outcome of this process is an ethnography whose aim is cultural interpretation. The ethnographer goes beyond reporting events and details of experience. An etic perspective, by contrast, refers to a more distant, analytical orientation to experience. An ethnographic understanding is developed through close exploration of several sources of data. Using these data sources as a foundation, the ethnographer relies on a cultural frame of analysis. Long-term engagement in the field setting or place where the ethnography takes place, is called participant observation. This is perhaps the primary source of ethnographic data. The term represents the dual role of the ethnographer. Typically ethnographers spend many months or even years in the places where they conduct their research often forming lasting bonds with people. Due to historical development and disciplinary biases, in the past most ethnographers conducted their research in foreign countries while largely ignoring the potential for work right here at home. This has meant that much of the ethnography done in the United States today is now being done outside of its disciplinary home. Increasing numbers of cultural anthropologists, however, have begun doing fieldwork in the communities where they themselves live and work. There is a great variety of interview styles. Each ethnographer brings his or her own unique approach to the process. Regardless, the emphasis is on allowing the person or persons being interviewed to answer without being limited by pre-defined choices – something which clearly differentiates qualitative from more quantitative or demographic approaches. In most cases, an ethnographic interview looks and feels little different than an everyday conversation and indeed in the course of long-term participant-observation, most conversations are in fact purely spontaneous and without any specific agenda. Researchers collect other sources of data which depend on the specific nature of the field setting. This may take the form of representative artifacts that embody characteristics of the topic of interest, government reports, and newspaper and magazine articles. Over the past twenty years, interest has grown within anthropology for considering the close relationship between personal history, motivation, and the particulars of ethnographic fieldwork e. It is undeniably important to question and understand how these factors have bearing on the construction of theory and conduct of a scholarly life. Personal and professional experiences, together with historical context, lead individual researchers to their own particular methodological and theoretical approaches. This too is an important, even if unacknowledged, source. Ethnographic fieldwork is shaped by personal and professional identities just as these identities are inevitably shaped by individual experiences while in the field. Unfortunately, the autobiographical dimension of ethnographic research has been downplayed historically if not discounted altogether. We learn in his diaries that, among other details, Malinowski longed to write great novels even as his scientific writing effectively defined the practice of cultural anthropology for much of the twentieth century. First of these is that, at its heart, ethnographic writing is a means of expressing a shared interest among cultural anthropologists for telling stories – stories about what it means to be human. The other is that the explicit professional project of observing, imagining and describing other people need not be incompatible with the implicit personal project of learning about the self. It is the honest truth of fieldwork that these two projects are always implicated in each other. Good ethnography recognizes the transformative nature of fieldwork where as we search for answers to questions about people we may find ourselves in the stories of others. Ethnography should be acknowledged as a mutual

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product born of the intertwining of the lives of the ethnographer and his or her subjects for more on these points, please see Hoey *Posed* by a middle-aged lifestyle migrant who left a corporate career, this question invokes the theme of Opting for Elsewhere that emerges from stories of people who chose relocation as a way of redefining themselves and reordering work, family, and personal priorities. This is a book about the impulse to start over. The accounts presented involve new expressions of old dreams, understandings, and ideals. Whether downshifting from stressful careers or the victims of downsizing from jobs lost in a surge of economic restructuring, lifestyle migrants seek refuge in places that seem to resonate with an idealized, potential self. Choosing the option of elsewhere and moving as a means of remaking self through sheer force of will are basic facets of American character forged in its history as a developing nation of immigrants with a seemingly ever-expanding frontier. Stories told here are parts of a larger moral story about what constitutes the good life at a time of economic uncertainty coupled with shifting social categories and cultural meanings. Brian Hoey provides an evocative illustration of the ways these sweeping changes impact people and the places that they live and work as well as how both react—devising strategies for either coping with or challenging the status quo. This stirring portrait of starting over in the heartland of America will initiate fruitful discussion about where we are going next as an emerging postindustrial society.

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9: "The Ethnographic Interview," James Spradley

Since the goal of ethnography is to describe a culture in its own terms, the ethnographer seeks to encourage informants to speak in the same way they would talk to others in their cultural scene. These explanations remind informants not to use their translation competence.

Translate this page from English Print Page Change Text Size: T T T Critical Thinking: Identifying the Targets Abstract The goal of this chapter is to set out clearly what critical thinking is in general and how it plays itself out in a variety of domains: Richard Paul and Jane Willson provide down-to-earth examples that enable the reader to appreciate both the most general characteristics of critical thinking and their specific manifestations on the concrete level. It is essential, of course, that the reader becomes clear about the concept, including its translation into cases, for otherwise she is apt to mis-translate the concept or fail to see its relevance in a wide variety of circumstances. Is this a good idea or a bad idea? Is this belief defensible or indefensible? Is my position on this issue reasonable and rational or not? Am I willing to deal with complexity or do I retreat into simple stereotypes to avoid it? Do I think deeply or only on the surface of things? Do I ever enter sympathetically into points of view that are very different from my own, or do I just assume that I am right? Do I know how to question my own ideas and to test them? Do I know what I am aiming for? Effectively evaluating our own thinking and the thinking of others is a habit few of us practice. We evaluate which washing machine to buy after reading Consumer Reports, we evaluate which movie to go see after studying the reviews, we evaluate new job opportunities after talking with friends and colleagues, but rarely do we explicitly evaluate the quality of our thinking or the thinking of our students. But, you may ask, how can we know if our thinking is sound? Do the consequences always accurately tell the tale? In our education and upbringing, have we developed the ability to evaluate, objectively and fairly, the quality of our beliefs? What did we learn about thinking during our schooling? How did we come to believe what we do believe, and why one belief and not another? How many of our beliefs have we come to through rigorous, independent thinking, and how many have been down-loaded from the media, parents, our culture, our spouses or friends? As we focus on it, do we value the continuing improvement of our thinking abilities? Important research findings indicate that we need to look closely at this issue. Can we learn how to evaluate our thinking and reasoning objectively? These standards guide the divers in each practice session, in each effort off the board. Without these criteria and standards, how would the diver and the judges know what was excellent and what was marginal? Do we have parallel criteria and standards as we strive to improve our abilities, our performances in thinking? There is nothing more common than evaluation in the everyday world but for sound evaluation to take place, one must establish relevant standards, gather appropriate evidence, and judge the evidence in keeping with the standards. There are appropriate standards for the assessment of thinking and there are specific ways to cultivate the learning of them. The research into critical thinking establishes tools that can help us evaluate our own thinking and the thinking of others, if we see their potential benefit and are willing to discipline our minds in ways that may seem awkward at first. This chapter briefly lays out those tools in general terms and acts as a map, so to speak, of their dimensions. We present examples of student thinking that demonstrate critical and uncritical thinking as we define those terms. In other chapters, we identify approaches to teaching critical thinking that are flawed, and explain why they undermine the success of those who attempt to use them. Important Research Findings First Finding: National assessments in virtually every subject indicate that, although our students can perform basic skills pretty well, they are not doing well on thinking and reasoning. American students can compute, but they cannot reason. They can write complete and correct sentences, but they cannot prepare arguments. Moreover, in international comparisons, American students are falling behind. Our students are not doing well at thinking, reasoning, analyzing, predicting, estimating, or problem solving. Textbooks in this country typically pay scant attention to big ideas, offer no analysis, and pose no challenging questions. Teachers teach most content only for exposure, not for

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understanding. Teachers tend to avoid thought-provoking work and activities and stick to predictable routines. Our fifth finding from research compounds all the others and makes it harder to change practice: If your elementary teacher presented mathematics to you as a set of procedural rules with no substantive rationale, then you are likely to think that this is what mathematics is and that this is how mathematics should be studied. And you are likely to teach it in this way. If you studied writing as a set of grammatical rules rather than as a way to organize your thoughts and to communicate ideas to others, then this is what you will think writing is, and you will probably teach it so. By the time we complete our undergraduate education, we have observed teachers for up to 3, days. Unless we find a way out of this circle, we will continue re-creating generations of teachers who re-create generations of students who are not prepared for the technological society we are becoming. It functions purposefully and exactly. It is thought that is disciplined, comprehensive, based on intellectual standards, and, as a result, well-reasoned. Critical Thinking is distinguishable from other thinking because the thinker is thinking with the awareness of the systematic nature of high quality thought, and is continuously checking up on himself or herself, striving to improve the quality of thinking. As with any system, critical thinking is not just a random series of characteristics or components. Critical thinking is based on two assumptions: Critical thinking implies a fundamental, overriding goal for education in school and in the workplace: As students learn to take command of their thinking and continually to improve its quality, they learn to take command of their lives, continually improving the quality of their lives. Comprehensive Critical Thinking Has the Following Characteristics It is thinking which is responsive to and guided by Intellectual Standards, such as relevance, accuracy, precision, clarity, depth, and breadth. Without intellectual standards to guide it, thinking cannot achieve excellence. For example, the critical thinker will routinely ask himself or herself questions such as these about the subject of the thinking task at hand: What is the purpose of my thinking? What precise question am I trying to answer? Within what point of view am I thinking? What information am I using? How am I interpreting that information? What concepts or ideas are central to my thinking? What conclusions am I coming to? What am I taking for granted, what assumptions am I making? If I accept the conclusions, what are the implications? What would the consequences be, if I put my thought into action? For each element, the thinker must be able to reflect on the standards that will shed light on the effectiveness of her thinking. The thinker takes steps to assess the various dimensions of her thinking, using appropriate intellectual standards. The thinker is able, not only to critically examine her thought as a whole, but also to take it apart, to consider its various parts, as well. Furthermore, the thinker is committed to thinking within a system of interrelated traits of mind; for example, to be intellectually humble, to be intellectually perseverant, to be intellectually courageous, to be intellectually fair and just. Ideally, the critical thinker is aware of the full variety of ways in which thinking can become distorted, misleading, prejudiced, superficial, unfair, or otherwise defective. The thinker strives for wholeness and integrity as fundamental values. Many tend to instruct students with a technique such as mapping of ideas in diagrams or comparing two ideas, yet these ask little of the student and can readily mislead student and teacher to believe that such techniques will be sufficient. If we know quite explicitly how to check our thinking as we go, and we are committed to doing so, and we get extensive practice, then we can depend on the results of our thinking being productive. Good thinking produces good results. The following section highlights examples of legitimate, substantial, comprehensive critical thinking in a variety of contexts. These examples will provide the reader with concrete samples of the criteria, the standards and characteristics integral to genuine critical thinking. Critical Thinking at School Critical thinking has an appropriate role in virtually every dimension of school learning, very little that we learn that is of value can be learned by automatic, unreflective processes. Consider the following example of two students engaging in reading the same story. We are privy to conversations between each of the two students, Colleen and Stephen and an experimenter. We have chosen to make our example detailed, because we see this as the best route for providing specificity to otherwise vague generalizations about the relationship between reading and thinking. To simulate the task for you we present the passage without a title and one episode at a time as was done with the children. Episode 1 The stillness of

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the morning air was broken. The men headed down the bay. It was a very peaceful morning. Colleen The men are going shopping. Commentary Stephen recognizes that there is insufficient information for explaining what the men are doing. On questioning, he tentatively suggests a couple of alternatives consistent with the information given, but indicates there are other possibilities. Colleen presents one explanation of the story, and seems fairly definitive that the men are going to buy clothes at The Bay, a chain of department stores in Canada. On being queried she maintains her idea that the men are going shopping but offers an explanation inconsistent with her first one that they are going to buy clothes. To do this she assumes that something concrete was broken, which could be replaced at The Bay. Episode 2 The net was hard to pull. The heavy sea and strong tide made it even difficult for the girdie. The meshed catch encouraged us to try harder. Stephen It was not a very good day as there were waves which made it difficult for the girdie. That must be some kind of machine for doing something.

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