

Dear Students

Before the session next Wednesday, please read, from p.141 in *Discipline and Punish* to p.149 of the same. The section begins with, ‘*The Art Of Distributions*’.

The second reading is p.235 – p.239 in *Phenomenology of Perception*.

After the session on Wednesday next, please read the text in the table in the left-hand column and then answer the questions on in the right hand column in writing.

<p>“The issue of insight is more subtle still. Anthropological theory like any other is built upon imaginative insight, the perception of relationships and of pattern in relationships not previously recognised, which therefore stimulates further enquiry. But the line between insight, which is controlled and susceptible of validation, and speculation, which is not, is very thin, and opinions can differ about the validity of the evidence. And when a theoretical framework has proved its value for the interpretation of some types of data there is a strong temptation to try and impress it upon others, to which it may not really apply.”</p> <p><i>R. Firth Tikopia social space - A commentary by Raymond Firth</i> <i>In: Bijdragen tot de Taal-, Land- en Volkenkunde 125 (1969), no: 1, Leiden, 64-70</i></p>	<p>How does your participation so far relate to the ideas Firth is writing about in the passage?</p> <p>In light of your participation, how do you now understand insight? What kind of insights did you gain from this participation?</p>
<p>“As a preliminary biographical exploration, this article provides an introductory study into Raymond Firth's early research, as it initially related to Māoridom. Using archival and creative collaborative techniques to look at anthropology's contemporary past, it contends that Firth is amongst the earliest founders of the ethnographic approach known as ‘the anthropology of/at home’.”</p> <p><i>Patrick Laviolette (2020) Mana and Māori culture: Raymond Firth's pre-Tikopia years,</i></p>	<p>How does your participation relate to the idea of “the ethnographic approach known as ‘the anthropology of/at home’.”?</p>

<p><i>History and Anthropology</i>, 31:3, 393-409, DOI: 10.1080/02757206.2020.1711748</p>	
<p>“Direct participation and observation, even if limited to a short time period as in this case, constitutes the core methodological tool of anthropological enquiry.”</p> <p>2020, Vol. 9, No.2, pp. 66-77 <i>Teaching Environmental Anthropology in Brazil and Latvia</i></p> <p>Paride Bollettin</p>	<p>Does your experience in this workshop help understand what Paride Bollettin means by ‘the core methodological tool of anthropological enquiry’?</p>
<p>“Moreover, first-hand experience offered students the chance to elucidate the topics which stimulated their curiosity and attention, since fieldwork is the tentative “to understand another life world using the self as much of it as possible as the instrument of knowing” (Ortner, 1995, p. 173).”</p> <p>2020, Vol. 9, No.2, pp. 66-77 <i>Teaching Environmental Anthropology in Brazil and Latvia</i></p> <p>Paride Bollettin</p>	<p>How would you describe the self in light of your practice? How is knowing enacted in doing ethnography?</p>