

Traditional Preconceptions		Examples
Bounded	<p>Like a tropical island: the site <i>is</i> the object to be studied. The field <i>is</i> the culture.</p> <p>Spatial, exists in a place.</p> <p>Has obvious edges, a border.</p> <p>One knows when one is there.</p> <p>Has an inside and an outside.</p> <p>It's clear when one enters.</p> <p>To enter, one leaves the outside.</p>	<p>The cockfight has clear spatial and temporal boundaries.</p> <p>It lies <i>within</i> the Balinese culture.</p>
Integrated	<p>It is homogeneous, the same all over.</p> <p>An integrated whole.</p> <p>A pattern, a Gestalt, a fabric.</p> <p>Free from contradictions. Consistent and coherent.</p> <p>Stable and unchanging over time.</p>	<p>The cockfight is a text.</p>
Systematic	<p>A closed system. Its parts work smoothly together.</p> <p>The parts are arranged in a whole, and each part represents the whole.</p> <p>Mechanical (or organic).</p> <p>Like a text, a language.</p>	<p>The cockfight stands for the whole culture.</p>

“Imagine yourself suddenly set down surrounded by all your gear, alone on a tropical beach close to a native village, while the launch or dinghy which has brought you sails away out of sight” (Malinowski, B. (1922/1955). *Argonauts of the western Pacific*. p. 4.

Faubion, J. D. (2001). Currents of cultural fieldwork. In P. Atkinson, A. Coffey, S. Delamont, J. Lofland & L. Lofland (Eds.), *Handbook of ethnography* (pp. 39-59). London: Sage.

	Participant	
Bounded	An insider. A member.	
Integrated	“The” native. All are the same. Interchangeable.	
Systematic	Part of the whole. A cog in the machine.	

The preconceptions about social context lead to preconceptions about the participants.

Methodological Implications of the Old Preconceptions		
Field	Work	
	Participation: immersion	Observation: as seen from afar
Bounded:	Entry - one needs to cross the boundary Inside - to become an insider Rapport - to become one with the natives	The field is the object to be studied. Seen from the inside.
Integrated:	Immerse oneself. One needs to become like "the" native.	The task: To describe "his" world - a single coherent world - from "the" native's point of view. Described in the 'eternal present.'
Systematic	Identify the representative part	Analyze the part to learn about the whole. Describe the part objectively, with detachment. Realist ethnographic writing.

Malinowski insisted that the "final goal of anthropology," "of which the Ethnographer should never lose sight" (1925, p. 25) was "to grasp the native's point of view, his relation to life, to realize *his* vision of *his* world" (p. 25).

The New Preconceptions	
Dispersed	<p>Diasporic & hybrid.</p> <p>Distributed over space and time. Multi-sited.</p> <p>A web, a rhizome.</p>
Dynamic	<p>Temporal rather than spatial. Events rather than things.</p> <p>Folding and unfolding.</p> <p>Both order <i>and</i> flux. The order has to be produced and maintained.</p> <p>Equilibrium is unstable; crises occur.</p> <p>Ongoing practices of <i>ordering</i>.</p>
Contested	<p>A complex, open system, describable only incompletely.</p> <p>A form of conflict, or contradiction. The parts (or the sides) are in tension or opposition.</p> <p>No form of life exists in isolation. There is contest and conflict <i>among</i> forms of life. Each is in interaction with others.</p>

Dispersed: distributed or spread over a wide area.

Hybrid: made by combining different elements; a mixture; composed of mixed parts.