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FROM ANXIETY TO INSIGHT

The Process of Formulating a
Methodology in Practice

A thesis presented in partial
fulfilment of the requirements for the degree
of Master of Philosophy at
Massey University

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1983

ACKNOWLEDGEMENTS

I dedicate this piece of work to the Spirit that guides and determines what is to become available to Human Beings.

To Paddy Paltridge, without whose initial direction, the dream could not have become a reality; who patiently taught the Dreamer the full significance of Devereux's statement, that beyond anxiety lies insight and who offered unfailing support throughout the fieldwork period and the writing of the thesis.

To Dr Michael Jackson, whose teaching sustained and guided this thesis; whose unfailing belief that the artist must be given voice, is balanced with his respect for the scientific tradition. His willingness to share his personal fieldwork experiences, enabled me to begin to appreciate that the simplest of actions, such as lighting a fire, has profound implications for the particular way of experiencing and recording that defines the process of becoming an Anthropologist.

To Betty Gillam, whose bags I jokingly offered to carry on her return trip, for her willingness to share a special part of her life with a colleague and friend. Her steadfast belief in the need for new approaches to the problem of malnutrition, stemmed from long experience in the field and her return, after a period of absence, complemented the personal search that underlies my work.

To my family, for the support they funded and the medical supplies that they forwarded. They will never know how many fireside conversations they were part of.

To Gwenyth Donaghy, whose patience and competence as a typist made the adventure of writing more enjoyable, my sincere thanks.

Finally, to the many people of Yellow River, who in a sense enabled me to come home.

A B S T R A C T

Anthropologists do not have a Methodology that acknowledges their subjective experience during fieldwork, as scientific data. Yet an accurate presentation of Anthropology as a science, depends on inclusion of the person(ality) of the Anthropologist. This anomaly is both, the doorway to the creative element that defines Anthropology as a unique discipline in the Humanities, and the stumbling block of science in the twentieth century.

George Devereux, a French Anthropologist and psychotherapist, initially explored the dimensions of this problem in the 1930's. His dual career enabled him to envisage a model, in which the anthropologist's integral part in the fieldwork was acknowledged. Although he recorded the development of this model during fieldwork around 1935, it remained unpublished till 1967, and is still largely unknown in the Humanities. The potential value has yet to be explored in the fieldwork situation.

The primary aim of this thesis, is to record the experiential process of formulating a Methodology in the practice of fieldwork, using the key concept Devereux proposed: "the subjectivity inherent in all observation is the road to an authentic, rather than fictitious objectivity". (1967).

Within the Scientific tradition, Methodology has been regarded as a prescription for doing fieldwork, rather than a distinctive tool for creating this unique basis of Anthropology. The challenge has been to identify the double bind this causes, between theory and practice, and to present a new approach to Methodology, that offers a practical way of being an Anthropologist. The person whose presence, in the final result, is critical if Anthropology is to reflect what it proposes to explore - the essence of humanity in a scientific manner.

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PREFACE

FINDING THE FIRE

There is a space where one is
both inside and outside;
Where one is gathering wood,
lighting a fire and
warmed by it
embers burst to the touch.
Before we sleep
we surround the edge of the night.

The last food
comes from cool embers
Our feet push a well
into the ashes.
We eat together.

Early morning mist is cold.
There is a slow awakening of hands to flames
and bones to warmth.
I blow on the coals.
It is in this instant,
The action captures the entire process;
the action is not less than the entire experience;
the action becomes equal to the knowing.
It is this knowledge that is Anthropology.

INTRODUCTION

The issue of being a Scientist and voicing oneself as a human being is central to the future of Anthropology as a discipline. Fieldworkers are concerned with the problem of how to present the totality of human experience as scientific data, so that both the subjective, personal experience and the process of objective research is evident. Few who have explored this question feel comfortable with their results. Some write as though they were forced to put themselves on the outer edge of the discipline in order to find some balance.

Ultimately the question is, as Scientists, how do we integrate ourselves into the research output? How can we present ourselves as effectively in charge of research, the process of science?

The surface issue is that the Anthropologist, who has served time doing fieldwork, is present in the final analysis, only by exclusion. A small but increasing number of anthropologists feel sufficiently challenged to ask, is this what we want in the discipline of Anthropology? They would rather include their subjective or personal experiences in the final fieldwork report.

The deeper issue centres on a Methodology which powerfully conditions practice.

The dilemma occurs initially when the Anthropology student, who has learnt a textbook definition of scientific method, has to reconcile this with what actually happens during fieldwork practice. Later, the process record of fieldwork is edited; Personal experiences and key insights, that developed the fieldworkers understanding, are removed to produce a record of fieldwork, that fits the model of the research process. The result is a double bind between theory and practice; the textbook methodology defines and controls fieldwork practice without being responsive to the process of fieldwork and the needs of the fieldworker.

Anthropologists are searching for a way out of the

double bind. There is a need for an alternative to methodology as it is currently defined; at the very least, a pragmatic approach to methodology, that recognises personal experience as a precursor to human knowledge.

The primary aim of the thesis is, to record the experiential process of formulating a Methodology in the practice of fieldwork.

The key concept is taken from the Anthropologist, George Devereux's thesis, "Anxiety to Method in the Behavioural Sciences" (1967):

- "all data is subjective, the subjectivity inherent in all observation is the road to an authentic objectivity". (Introduction: 1967).

The format of the thesis is holistic, in that the focus of the research is on process, rather than outcome; on patterns, rather than cause and effect; the thesis as a whole, must be read as a process record.

To this end, I regard myself as a Scientist using a particular method, in much the same way as a crafts-person would use a tool. I regard becoming a Scientist-Anthropologist and doing Research - Anthropology, as a learning process.

Beginners always have some idea about what it is they want to explore and I was no exception. The difference is that;

- (a) I created a working model for fieldwork before I arrived at my actual fieldwork area in Papua New Guinea;
- (b) I foresaw the model as satisfying immediate orientation needs but envisaged modifications as I adapted to the process of fieldwork. Recording this process would be the basic task of the methodology and as such would evolve over time.

I discovered that formulating a Methodology in practice, is both a practical way of doing Anthropology and a safe and satisfying way of being an Anthropologist; the person whose presence in the final result is critical, if Anthropology is to reflect what it proposes to explore, the essence of humanity in a scientific manner.

CHAPTER OUTLINES

CHAPTER ONE

- PART I Anthropologists as Individuals have challenged the professional situation that leads people to study people without being human themselves [Le Barre: 1967].
- PART II Anthropologists, as Individuals and as Editors, have challenged the standard criteria for scientific research by recording their experience of distress, frustration, and revelation within the text of their field results. Some specifically identify the theoretical difficulty of reconciling Methodology with practice.
- PART III To date Anthropologists do not have a Methodology that acknowledges either the subjective personal experience of the fieldworker or the unique process of fieldwork as scientific data. A change is being demanded.
- PART IV Introduces Anthropologists George Devereux and William F. Whyte, who have identified many of the dimensions of the problem of creating appropriate Methodology for practice.

THE PROBLEM STATEMENT

OBJECTIVES OF THE RESEARCH

PURPOSE OF THE THESIS

- CHAPTER TWO METHODOLOGY
Recording the process of formulating a Methodology for fieldwork.
- CHAPTER THREE THE FIELDWORK LOCATION AND PEOPLE
The Lujure people, Nomadic Hunters and Gatherers, who are located around the Yellow River in the South Wapei district of Papua New Guinea.

CHAPTER FOUR RESULTS: 6 CASE STUDIES

1. Settling a Problem
2. Kumul Meri
3. Warikori Land - Lightning Meri
4. Drumbeat
5. Scrubbing Saksak with Dalini
6. Conversations with Apke

The date for Cases 1 - 4 is shown in a series of stages:

- (a) Excerpts from Raw Diary Notes in the Field, and Letters.
- (b) A Vignette of an event - diary notes rewritten in New Zealand.
- (c) Notes on the pattern of anxiety to insight.
- (d) Notes on the context of the situation.

CHAPTER FIVE ANALYSIS

PART I The Methodology in Use.

PART II The Methodology as it evolved during fieldwork.

PART III The Nature of Process

CHAPTER SIX DISCUSSION

Formulating a Methodology is the Natural Process of Fieldwork.

CHAPTER SEVEN CONCLUSION