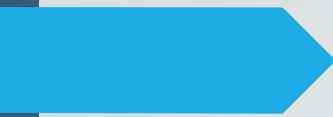


Sorting, Analysing and Writing up

Dr Dawn H. Collins
Apr. 2021



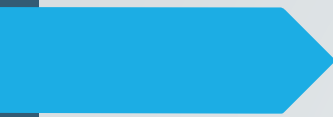


What were the elements of my Research?

- Notes taken from publications relevant to the research
- Notes taken during academic conferences, workshops and seminars
- Fieldwork
 - Notes on participant observation
 - Notes on unstructured interviews
 - Journal
 - Pictures
 - Videos

Organise
the three
core
Elements of
the
Research
around its
Key Themes

- ➡ Notes taken from publications relevant to the research
- ➡ Notes taken during academic conferences, workshops and seminars
- ➡ Fieldwork



How do you
determine
key Thematic
Categories
for the
Organisation
of Research
Material?

➔ Methodology

➔ Background

➔ Chapters/Sections of the Research... **themes?**

- What is the central research question?
- What are the building blocks needed to answer it?
- Create a scheme to answer it via steps built on those blocks
- Organise research materials into folders around the themes of those blocks



My Thesis Structure for Analysis

Initial Research Ideas and Questions

- To explore the connection between Tibetan Tantric practices used in healing and those of Spirit Mediums
- Q: Are the *rtsa* of Tradition medicine, yogic practices and those traversed in possession the same energetic pathways?
- Q: If so, how do they function in each genre in healing context?
- Q: If not, what are the differences that identify each genre in healing context?

Themes needed to explore to answer the above questions (building blocks for analysis)

- Tibetan tantric practices and healing
- Tibetan cultural regions' household rituals and local deities
- Tibetan traditional medicine and health seeking practices
- Spirit Mediumship and healing
- Ritual Dance and healing

Ideas for the Organisation of my field notes and journal

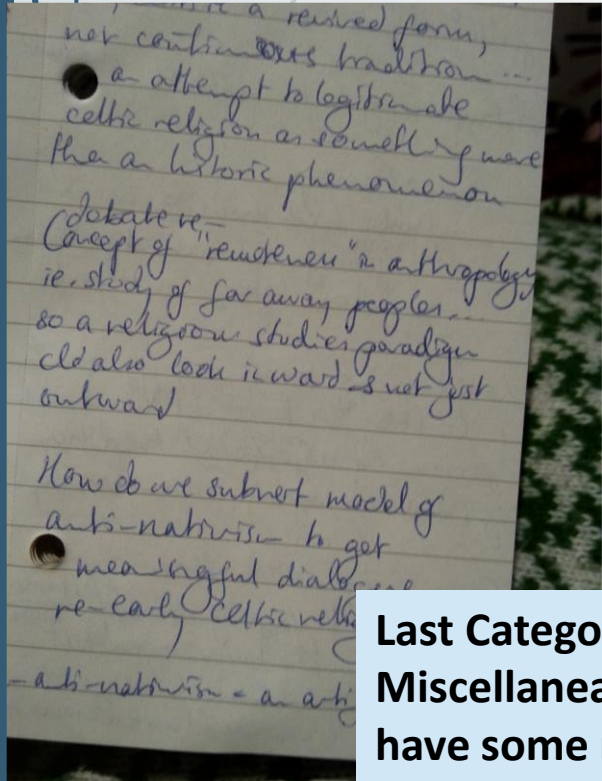
I organised my academic notes, field notes (participant observations and unstructured interviews) and journal entries around the following themes:

- **Methodology**
- **Background (to myself as well as to the field site)**
- **Chapters/Sections of the Research...**

Themes for the Main Body Chapters

- Tibetan tantric practices and healing
- Tibetan cultural regions' household rituals and local deities
- Tibetan traditional medicine and health seeking practices
- Spirit Mediumship and healing
- Ritual Dance and healing

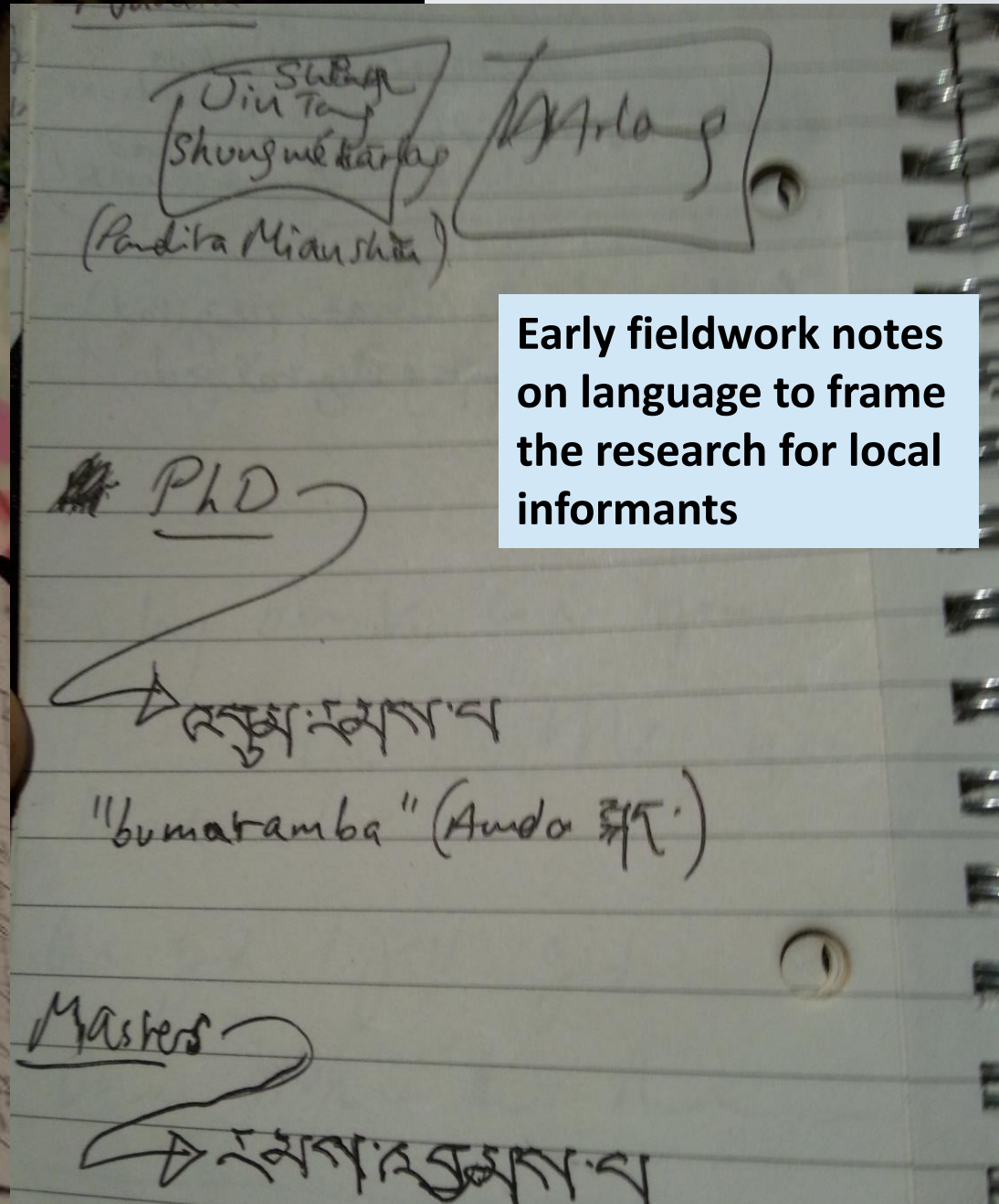
... and then any offering that arrives in the dreamtime

A photograph of a piece of lined paper with handwritten notes in cursive. The text is partially obscured by a blue box at the bottom. The visible text includes: '... a revised form, not continuous tradition...', 'a attempt to legitimize celtic religion as something more than an historic phenomenon', 'debate re- concept of "remoteness" in anthropology ie. study of far away peoples - so a religious studies paradigm cld also look inward - not just outward', 'How do we subvert model of anti-nativism - to get meaningful dialogue re early celtic religion', and 'anti-nativism = an anti-'.

Last Category:
Miscellanea that might have some meaning

Methodology and Background –

Notes from early PhD planning – thoughts about the title and mind-mapping some themes



Early fieldwork notes on language to frame the research for local informants

'This thesis explores the relationship between different types of rituals relating to medicinal practices and religious concepts of the body found within Tibetan communities in Amdo.'

Tibetan Tantric Practices and Healing

Danten Jar's Uncle:
re-Mingad

from Tibet - became Buddhist -
but, as can be seen from their
lives, they rep ancestors -
they can for a certain time
help only with things of this life
- not with reincarnation or towards
enlightenment

some not from Tibet but from Buddha
or Chinese - originating from
great leaders

re-rival forritchen
in modern times many say
superstition - Religion says its to
stop troubles when going to hospital
& seeing doctor... ie. removal of obstacles

- there is such a thing
to possession by
404 categories
of illness

21/11/21 - go
to
- they don't have it
in neighbouring (to
He has a rep. for
- his friend's family
cured from same

21/7's village - 11/25
- he uses a metal in-
- gather his tongue
by this he cures people

Buses - returning to Cardiff
Tues 6/01/05
16:10 - arr. 17:20 (1 hr 10 min)
18:10 - arr. 19:20 "
20:10 - arr. 21:20 "
22:10 - arr. 23:35 (1 hr 25 min)

Arr. 8.35 - arr. 9.40am.

Lingman Tashi (18 ^{Tibetan} commentaries)
says tantric systems not completely
to physical body or body as
understood empirically
(tantric body = energy for meditation)
|
given no place in medical theory

Cardiff Sch. of Religion +
Theological Studies
Cardiff Uni
Heather Building
Colum Drive
CF10 3EU
Wales
UK.
029208 74240

Pulse doctrine - pulse is distinct
from sexual id. yet it does
affect what child you have
(un)diagnosed - male/female
pulse can be used to
diagnose illness...
yet your type of pulse
not have function of
illness... more about
complexity, forth

any
does this
more
or
distinct

Notes from scholarly studies

Notes from unstructured interview with Danten Jar's Uncle

Tibetan Traditional Medicine and Health Seeking Practices



the *sangkhen* in the courtyard and the storeroom at the village *menwa*'s clinic

D. Collins, 'Presence in Tibetan Landscape'
(unpublished PhD Thesis, 2016, p. 65)

Spirit Mediumship and Healing

Notes from unstructured interview with Onedaygunpa
Q: Who are the mountain gods?



General Info re-Mountain Gods (from Onedaygunpa)
- some are ~~Fig~~ who later became Buddhist
- some, as can be seen from their hats, represent ancestors - they came from ancestors.
- they can help only with things of this life - not with enlightenment or reincarnation
- some originate from great leaders of the past, sometimes Buddhist, sometimes Chinese

General Info re- illness (from Onedaygunpa)
- these days most people will see a doctor or go to hospital if sick, so may think ritual for sickness is a form of superstition
- however, it's common to enact or enlist other to enact ritual for sickness as a way of removing obstacles for the medical treatment underway or sought
- he says, included in the 404 categories of illness, there exist illnesses caused by possession by ghosts.

Ritual Dance and Healing



Truly Dralijemmo has come to this place!

**D. Collins, 'Presence in Tibetan Landscape'
(unpublished PhD Thesis, 2016, p. 179)**

Miscellanea that might have some meaning

Notes from a journal entry I later used to inform the ‘background’ section of the thesis – reflecting on outsider positioning.

3 months later ^(Jan 2000) at same place
neighbouring village in rural n

Oct 2000
Date

The gateway is lined with elderly folks, some
arranged across in a row of wicker
chairs and stools. Some knit, some chat
play cards, napping, or just stare
space and at these. This time of
is one for watching and pondering
the living almost done. Small
children sometimes play at their
feet, electronic toys making
the surrounding architecture more
dated, blinding their modernity
in flashes of red and blue across
the dark wood and blackened stone.
Different groupings of the same elders
line the alley between wooden storehouses
and the apartment block or which
we live. Only rounded ladies
the voices of
fill my memory adverts into the world
with their choruses of 'nibho's', monotonous
with each

Notes from a journal entry I later used to inform the 'background section of the thesis – reflecting on outsider positioning.

Notes later used for ethnographic sections

The final title emerged towards the end of the write-up period:

Presence in Tibetan Landscapes:
spirited agency and ritual healing in Rebgong

The organisation of material thematically aided structuring the thesis into the following chapters:

Chapter 1: Exploring Rebgong Grounds

- Theme: Methodology and background to myself and the fieldwork region

Chapter 2: Healing Landscapes

- Theme: Types of Tibetan medicine, healing practitioners and practices

Chapter 3: Embodied Landscapes

- Theme: Mountain Deities, Spirit Mediums and healing through possession

Chapter 4: Sacred Spheres

- Theme: Local deity rituals, household rituals and Presences in Landscape

Chapter 5: The Art of Dancing the Gods

- Theme: Ritual dance, possession and performative ritual

Chapter 6: The Blessing in Breath

- Theme: Ritual spectrums, embodiment/possession and ritual healing

Analysis of findings

Initial Research Questions

- To explore the connection between Tibetan Tantric practices used in healing and those of Spirit Mediums
- Q: Are the *rtsa* of Tradition medicine, yogic practices and those traversed in possession the same energetic pathways?
- Q: If so, how do they function in each genre in healing context?
- Q: If not, what are the differences that identify each genre in healing context?

- **Building Blocks** - Literature Review, Methodology, Background/Frame to Research – research questions, Thematic aspects of the study with section by section analysis of the findings..

Research Conclusion

I have aimed here to explore understandings of how environmental and bodily landscapes are inhabited and experienced as embodiments of spirited agencies. The evocation of these deity presences is presented here as catalyst for socio-political (re)configurations and processes of transformation. The realities of village ritual practices are viewed as processes of interaction and negotiation between a broad spectrum of elements, rather than discrete enactments within clearly defined structural parameters. I understand ritual and religious categories here as motifs upon a spectrum of praxis across which particular communities and individuals move. Likewise, the deities so central to these processes are presented here not as phenomena dividable into compartments, according to purpose, but as parts of layered wholes, their presences all-pervasive cultural winds. This study is intended, in a Bakhtinian sense, as a body of words which do not bring closure but rather seek to engage in a dialogical conversation that simultaneously responds to past scholarship and anticipates response.



Thank you!

Link to my Thesis:

<http://orca.cf.ac.uk/89371/1/2016collinsdhphd.pdf>