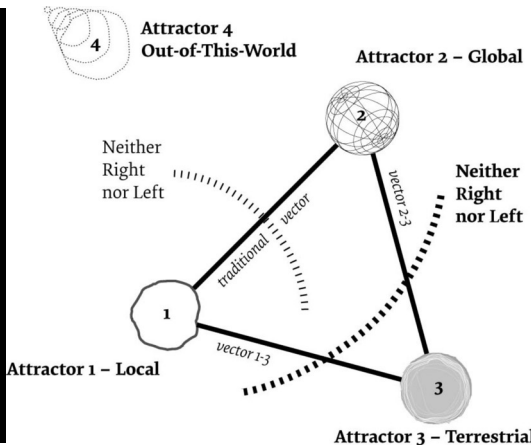


Rather than considering *scale* (Fredrik Barth) and *friction* (Anna Tsing) as a quarry of epistemic & ontological ore, it is suggested here that what these regulatory concepts are—in relation to each other—will vary depending on whether we are located in the *axiology* of *global* or *terrestrial* connection.

That is, the revolutionary stakes of reorientation which—according to Bruno Latour in [Down to earth](#)—is currently taking place. In the terrestrial scope, even the agents that are *not* site-specific, are yet *local*. Which means that they either are *accidental* in relation to the *place*, or otherwise *tiling* with it.

Tiling *with* the place, suggests that the place—and the people who belong—is a *partner*, or a self. How we work with it in the field (extension). How we think of it in scholarly terms (thought). Other attributes that emerge and are categorised, as cultural modes are explored, in 3 layers of *tiling*: **T₀**, **T₁** & **T₂**.



When the MA students I teach get stressed—which they occasionally do, on account of the variety of skills they are developing conjointly—I often recommend that they do one thing at the time, and each thing 100%. As though, in the depth of concentration of each task, there was a connection.

As though the tasks connected from their core, rather from their edges or the graphic limits set for them in time-tables. From this perspective, each task and connection is specific. And each task comes out as a precisation of all the others. This is something that I learned from doing fieldwork.

The loops between the tasks of fieldworking are not causal, but linked to occasion: which is why the social organisation of fieldwork encounters and tiling are related. My mentor during my doctoral fieldwork—Fredrik Barth—taught me, in his correspondence, what it means to add a new variable.

Bringing in a new variable in fieldwork is not something which is done abstractly. He wrote to me that if you bring a new variable into your fieldwork, you have to *change* the relation between *all* the others (the variables that you were already concerned with). His idea of fieldwork was *ecological*.

By this, I mean that his perspective on *fieldwork* was relational, which I think is the basis of my intuition that he'd be comparable to Anna Tsing. And it is in this aspect that—according to Bruno Latour's axiology of the *terrestrial*—that I see an alignment between their work: though their ideas differ.

That is, the world of ideas that they want to discuss and pursue in a scholarly framework. Prof. Barth emphasised the difference between *micro* and *macro*, though mitigating the two by a telescoping notion of scale. While Prof. Tsing's pervasively relational approach is self-similar.

Which means that she doesn't need to conceive a separate telescoping device to account from micro-exchange and large scale processes. The relations she pursues are self-proliferating at different levels of scale. Though the layers of global connection is heterogeneous and *frictional*.

In terms borrowed from Spinoza, the methodological problem—contrasted to the scholarly setting—is that, during *fieldwork*, we are mainly concerned with the attribute of *extension*. Which makes it impossible to cultivate the autonomy/independence/preeminence/sovereignty/freedom of thought.

Giving importance to what people—including the fieldworker—*think* depends on a substantial connection to extension: which means that it hinges on a method to arrive at the substance of field-data. Which is not the same as positive fact, but the *connectivity* between *surface* and *pattern* in *tiling*.

Which is the previously mentioned **X**-factor and its metamorphoses: i.e., up to hatching and emergence of an objective, and its clarification upon completion. Here, it is essential that if the objective is the substance, it is revealed upon completion. Which is frequently and demystifying/existential.