

MALINOWSKI, BRONISLAW

I. The Person (see timeline)

Evaluation:

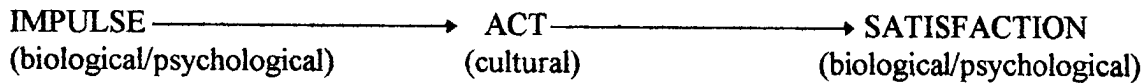
II. Malinowski as an Ethnographer

- Each phenomenon ought to be studied through the broadest range possible; its concrete manifestations tabulated into a synoptic chart.
- The participant observer.
- Discover typical ways of thinking and feeling corresponding to the institutions and culture of a given community, and formulate the results.

“The Science of Man, in its most refined and deepest version should lead us to knowledge and to tolerance and generosity, based on the understanding of other men’s point of view” (Malinowski 1922, 25).

Evaluation:

III. Malinowski’s Functionalism



BASIC NEEDS

Metabolism:
 Reproduction:
 Bodily comforts:
 Safety
 Movement
 Growth
 Health

CULTURAL RESPONSES

Commiserate: commissariat
 Kinship:
 Shelter
 Protection
 Activities
 Training
 Hygiene

Evaluation:

IV. Malinowski on Magic, Science and Religion:

“Early man seeks above all to control the course of nature for practical ends” (Malinowski 1954, 19).

- Saw two clearly distinguishable domains: SACRED (Magic & Religion)
 PROFANE (Science)

Science

-born of experience
 -guided by reason, corrected by observation
 -open to all, common good of whole community
 -conception of natural forces

Magic

-made by tradition
 -impervious to both, lives in atmosphere of mysticism
 -occult, taught thru mysterious initiations, handed on in a hereditary or at least in very exclusive filiation
 -springs from certain mystic, impersonal power, believed by primitive peoples.

“He never relies on magic alone, . . . sometimes dispenses with it completely . . . but clings to it whenever he has to recognize the impotence of his knowledge and of his rational technique” (Malinowski 1954, 32).

- Religion:
 - In primitive societies it arises to a great extent from purely individual sources.
 - Public rituals not necessarily religious, but had social functions (very cement of social fabric).
 - Tradition (sum total of certain rules and cultural achievements) keeps a tight grip of both profane and sacred.
 - Highly critical of the concept of a “collective soul” / “group mind”.
 - The religious act par excellence: the ceremony of death.
- Primitive man can observe and think, and possesses language and knowledge, (methodical though rudimentary).
- Totemism has two sides:
 - Mode of social grouping: subdivision of the tribe into minor units. The savage depends upon group with whom he is in direct contact both for practical co-operation and mental solidarity, than does civilized man.
 - A religious system of beliefs and practices. Nearer to reality and to the immediate practical life interests of the savage.

Malinowski, Bronislaw.

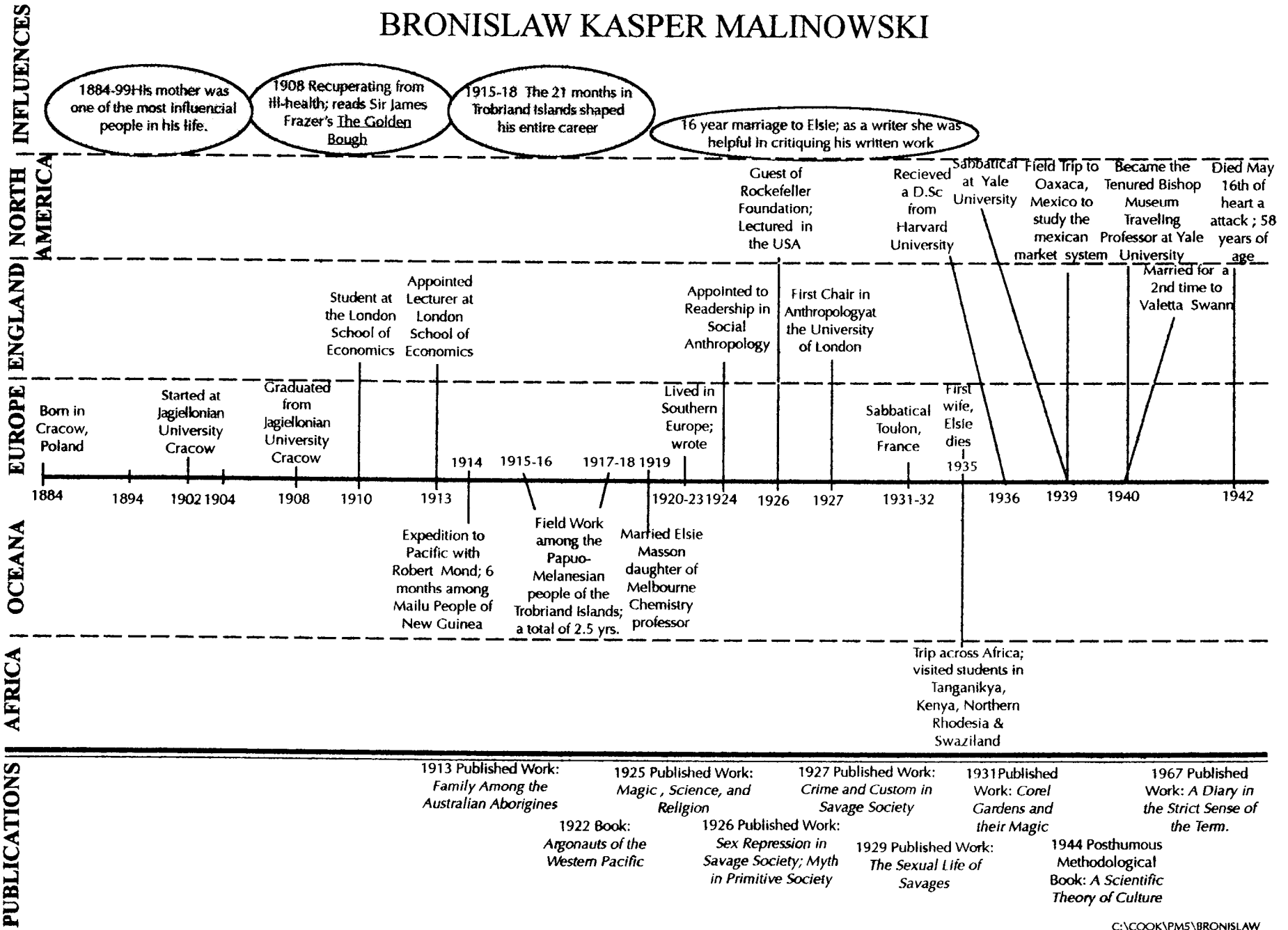
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BRONISLAW KASPER MALINOWSKI



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