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Malinowski is associated with the functional approach, while Radcliffe-Brown pioneers the structural approach to society's analysis, although it is also named as a structural-functionalist. MalinowskiFunctional adequacy was first used in anthropology in Malinowski's writings, first in his book A Scientific Theory Culture and other Essays (1994) and then in another book, Dynamics of Culture Change (1945). Malinowski tries to explain the roles institutions play throughout the interdependent culture. Thus, according to functionalism, the institutions of a culture function to meet the needs of individuals and those of society as a whole. Malinowski believed that every aspect of culture has a function. They are all interdependent and interdependent. He believes that man has different types of needs, would be social, economic, religious, biological, physical and mental, etc. The main argument of Malinowski behind functionalism is that every aspect of culture has a function, i.e. meeting the need. It distinguishes three levels of needs:Functionalism's FunctionCulture is a means to meeting human needs. Each feature or element of culture performs a specific function. Social institutions are the means to meet needs. Although different elements of culture perform different functions, but they are interdependent and interconnected in culture as a whole. The function is the contribution of the partial activity to the total activity of which it belongs. Fieldwork Method and Writing Ethnography. The concept of CultureTheory of functionalismTheory Needs.In the field of magic and religion, myth, art and science. Malinowski on economicmalinowski's contribution to anthropology as a public serviceQ1. Which of the following researchers highlighted the structural approach to the culture study? (a) Julian Steward (B) Radcliffe Brown (C) Bronislaw Bronislaw Leslie WhiteAnswer: BQ2. According to Malinowski, which are the three levels of needs:A. Primary, Secondary, TertiaryB. Basic, intermediate, AdvancedC. Primary, Intentional, Integrative. Primary, Instrumental, IntegrativeAnswer: DQ3. Which of the following books was not written by Malinowski? (A) Argonaupes of the Western Pacific(B) Dynamics of Culture Change (C) Sex and Repression in Wild Society(D) Nature of CultureAnswer: DQ4. The method of observation of participants was highlighted for the first time by? Leslie WhiteBronislaw MalinoskwiA.L. KroeberL. H. MorganAnswer: B#Functionalism#Theory of Needs#Salient Features of functionalism.#Malinowski's contribution to anthropology anthropology#Anthropological anthropology#Socio-cultural anthropology#NTA-NET-Manishika Malinowski in the Trobriand Islands by Gideon Lasco, MD, MSc Bronislaw Malinowski, considered one of the greatest anthropologists of the 20th century, and one of the founding fathers of the ethnographic tradition. Its ethnographies, established in Papua New Guinea during World War I, are classic because they are remarkably detailed and comprehensive, setting the standard for anthropologists. Although it is closely associated with the school of functionalism of British anthropology that it founded, I can see many ways to correlate his work with different schools of thought, such as psychological anthropology and neo-evolutionism. Psychological anthropology is an attempt to tressit together itself and culture, which was previously the exclusive projects of psychology (ala Freud) and anthropology (ala Boas), respectively. His early exponents were franz Boas' students: Ruth Benedict, Margaret Mead and Edward Sapir. An early idea was that culture was great writing personality and that cultures can have distinct personalities, and modal personalities exist for certain cultures. Mead's contribution was that childhood development was a crucial aspect of personality and is therefore an important stage in which culture is inscribed. I can think of three of Malinowski's contributions to this effort. First, from a methodological point of view, he calls on ethnography not only to focus on the organization of the tribe and the weightlessness of real life, but also on typical words, elements of folklore and magical formulas as documents of the native mentality, a node to the importance of psychology in anthropology. James Frazer, in his preface to the Argonauts, acknowledged the significance of this methodological return: He [Malinowski] wisely refused to confine himself to a simple description of the processes of the exchange [kula] and set out to penetrate into the underlying reasons and the feelings he arouses in the minds of the natives. It seems that it is sometimes considered that pure sociology should be limited to the description of acts and should leave the problems of the reasons and Undoubtedly, it is true that the analysis of reasons and feelings is logically distinguishable from the description of acts and that it falls, strictly speaking, into the sphere of psychology; but, in practice, an act makes no sense to an observer unless he knows or infers the thoughts and emotions of the agent; therefore, to describe a series of acts, without any reference to the mood of the agent, would not respond to the purpose of sociology, the purpose of which is not only to record, but to understand the actions of people in society. Thus, sociology cannot accomplish its mission without resorting to the help of psychology at every step. Second, he paid attention to the childhood and adolescence of islanders, foreshadowing the coming of Margaret Mead's age in Samoa. From this work on young people, he offers the third contribution, which is to debunk the universality of the Oedipus complex. In Sex and Repressisf in Savage Society (1927), he presents a completely different system of kinship - matriarchal uncles as father figures for boys - as a context in which psychosexual development is different; boys do not develop sexual jealousy for their parents. In the search for a number of reasonings – from material to symbolic – that emphasize the Kula system, he also foreshadowed the interest of neo-evolutionists and cultural environmentalists to look at materialistic explanations for the social phenomenon. Moreover, according to Moore in Visions of Culture (p. 144): Malinowski was very influential, especially on lines of anthropological theory emphasizing the apapative meaning of culture. The ecological anthropology of 1960-1970 took Malinowski's basic intuitions, reworked them as a hypothesis, and tested them with quantitative data.. Moreover, Malinowski's functionalist perspective was adopted by Leslie White, with the essential difference in looking at the needs of the species instead of the needs of the individual. Malinowski's truly influence is significant and can be seen in various subdomains and schools of thought in anthropology. REFERENCE Malinowski, B., & Frazer, J. G. (1922). The Argonauts of the Western Pacific, an account of the native enterprise and adventure in the archipelagos of Melanen New Guinea, by Bronislaw Malinowski,... With a foreword by Sir James George Frazer,... G. Routledge and sons. Moore, J. D. (2000). Visions of culture: an introduction to anthropological and theorist theories. AltaMira Press 3197 Words 14 Pages Report Read Full Research Material MALINOWSKI'S CONTRIBUTION Critic evaluateSmalski's contribution to British anthropology Critically evaluate Malinowski's contribution to British anthropologyMalinowski, Bronislaw (1884-1942). Polish-English social anthropologist. Born into an educated and aristocratic family, Bronislaw Kasper Malinowski received his doctorate in physics and mathematics from Jagiellonian University of Krakow in 1908. Moving from natural sciences to humanities, he entered the London School of Economics in 1910 and received a D.Sc. in 1916. He later followed his decision to study anthropology until James G. Frazer's reading The Golden Bough. The tribute was appropriate, for Malinowski became the most important British anthropologist of the post-Frazer generation, but also ironic, because no one did more to reject Frazer's method (Ardener, 2006, pp. 295). Malinowski's approach to anthropology was psychological, but not psychoanalytic. His most famous work among non-specialists was probably Sex and Repressisf in savage Society (1927), in which he denies Sigmund Freud's claim that the Oedipus complex is universal. In this book Malinowski claims that among the matrilineal lineage of Trobriand Islanders (reinforced by the ignorance of physiological fatherhood) he diverted a boy's hostility from his father to the distant figure of his maternal uncle. Men crackle and repressed sexual desire for their sisters, not for their mothers. Malinowski never wrote an account of Trobriand culture as a whole; studied individual institutions in their social environment. The attention he gave to the economy and trobriand sex was consistent with the premises of functional theory. His book The Argonauts of the Western Pacific describes the complex and highly ritualized interisland trade known as the kula; The sex life of the savages (1929) deals with sex and family; and Coral Gardens and Their Magic (1935) discuss Trobriand agriculture. In all these works Malinowski de-emphasizes the primitive nature of Trobriand life by emphasizing the rational organization of economic life and focusing on the nuclear family rather than on the segmental kinship system (Malinowski, 1918, pp.87). The idea of a function became relevant to Malinowski's studies of trobriand islanders when he saw that in the tribe, most, if not all, aspects of social life were designed to achieve basic human needs. These biological needs were subsequently characterised by derived requirements and led to action-oriented models, such as cooperation, exchange and economic activities. The establishment of central groups and kinship systems subsequently led to the formation of social institutions in order to address basic human needs. As for Trobriand, this new method of research has given an insight into their economy, social system and magic, all of which are related to the cultivation of gardens. Trobrianders grow yams, taro, pumpkin, bananas, mangoes, sugar cane, peas, etc. They are primarily gardeners, and neither collecting, nor fishing nor domestic animals gardens fail (Malinowski 1918, pp.93). Plants form the main part of their diet, and the gardening cycle structures the sense of time. Crops Crops used as currency, the surplus becomes a tribute to a boss and a marriage.... ×

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