



THE LEGACY OF BRONISŁAW MALINOWSKI IN PRESENT-DAY SOCIAL SCIENCES AND HUMANITIES

BOOK OF ABSTRACTS

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Malinowski, a modernist in his way

Adam Kuper /London School of Economics/

Malinowski's *Argonauts* was one of three anthropological classics published in 1922. The others were the abridged one-volume edition of Frazer's evolutionist *Golden Bough*, and Radcliffe-Brown's *Andaman Islanders*.

1922 was a landmark year for modernism in literature. Ezra Pound proclaimed it Year One of post-Christian Modernism. The highlights were James Joyce's *Ulysses* and T. S. Eliot's *The Waste Land*, whose imagery was profoundly influenced by Frazer's *Golden Bough*. The year ended with the appearance of Wittgenstein's *Tractatus Logico-Philosophicus*, which launched a new linguistic turn in philosophy.

Did Malinowski's monograph signal a modernist turn in ethnographic writing? I will argue that it has its place in a deeply felt but inchoate response to the mindset that produced the First World War.

Gimwala and kula: Malinowski's 'Trobriand economics' of today

Linus Digim'rina /University of Papua New Guinea/

Within the three field trips that Malinowski made to the Trobriand Islands between 1915 and 1918 it is most unlikely that he had the slightest idea of what he was experiencing and documenting would be taught to the university students at a newly established university in Port Moresby a half a century later. This must surely include the time he was labouring away in Tenerife producing a manuscript three years later. *Argonauts of the Western Pacific* was published in 1922 within which Malinowski's canonical fieldwork methods were prescribed and the cultural notions in Gimwali (i.e. gimwala) and Kula from the 'primitive' Trobriand Islanders were penned.

Beginning in the late 1960s with a combination of anthropology and linguistics, the anthropology department at the University of Papua New Guinea (UPNG) has since maintained a strong focus on practical anthropology (i.e. development). No less than four different courses advocate the Malinowskian field methods pronounced in his famous 1922 monograph. A brief field experience recount of three pioneering figures in Melanesian ethnographical field approaches reveal and underline Malinowski's infectious contribution in anthropological field methods since about the 1870s. They Nikolai Miklukho Maklai (1871), Charles Seligmann (1899) and Bronislaw Malinowski (1914-1918) himself. Papua New Guinea's current development trajectory further underscores the significance of anthropological field methods and concepts in cultural studies as has been heralded by Malinowski.

A further glimpse at a UPNG course called 'Anthropology of Economies' throws light on the significance of Malinowski's conceptual influences in the field of economics and social sciences generally. Of note are Marcel Mauss' 'The Gift' and Karl Polanyi's economic theoretical orientations that were largely influenced by Malinowski's 1922 monograph. Anthropology students at the University of PNG have been guided by these economic notions, and for a more meaningful view of present day social and political relations between groups and individuals. But are they still relevant, one might venture to ask?

Situational analysis as the primary method in the study of culture and power/politics: Malinowski's study of the imponderabilia of actual life and beyond

Jan Kubik /Rutgers University University College London/

Together with Max Gluckman, Victor Turner, Clifford Geertz and Jeffrey Alexander, I assume that a description and analysis of social mechanisms involving power is best accomplished through ethnographic fieldwork and their analysis is best carried out under the auspices of the method called situational analysis. It is associated with Max Gluckman and his Manchester School, but its roots are clearly present in the Argonauts, in Malinowski's insistence on studying "the imponderabilia of actual life," the way a political conflict, for example, unfolds in a sequence of interactions. After a brief introduction of the method, the presentation focuses on its modern applications, including my own work, their strengths and weaknesses.

Malinowski: theorist, philosopher, cosmopolitan

Petr Skalník /Independent scholar/

Bronislaw Malinowski was a child of his epoch and at the same time one of those spirits who surpassed it with his legacy in several fields. He was an unusual blend of several quests. On the one hand, the status of science and scientific civilization was very high on his agenda. Science was the moving force of modernity and has enjoyed highest status among all educated people of his time. On the other, art and especially avant-garde around the turn of the 19th into the 20th century appealed to him. As I have tried in one of my earlier texts, he was marginally involved in the Young Poland artistic movement which put art at the pinnacle of human creativity. For reasons of „economy of thought“, i.e. least effort, Malinowski decided to channel his career towards science. He revolutionized ethnology and made it de facto obsolete by postulating social anthropology. By his dogged strivings to establish a scientific theory of culture he influenced the course of cultural anthropology in the U.S.A.

Ancestor resurrected: Malinowski among the anthropologists
Aleksandar Bošković /Institute of Archaeology, Belgrad/

The work and legacy of one of anthropology's most influential scholars has been debated at least since the volume edited by Sir Raymond Firth (*Man and Culture: An Evaluation of the Work of Bronislaw Malinowski*, 1957). Further interest was aroused after the publication of the *Diary* (1967), and again in the 1980s, as well as in the most recent debates that concern "decolonizing anthropology." The paper will look at different perspectives on Malinowski's work, putting them in perspective of the prevailing political and social climate of the time – as well as pointing to the extent that these debates speak more about the interpreters, than about the actual topics they were discussing.

The Argonauts of the Western Pacific' and the Golden Fience
Ewa Nowicka /Collegium Civitas, Warsaw/

I will focus on two topics, both related to the education of sociology students. One is connected with the course "Cultures and Society", presenting the threads of anthropological thought necessary in the education of sociology students. In my curriculum of the course, the monograph "Argonauts of the Western Pacific" appears in relation to a broader topic concerning the social structure, social differentiation and foundation of the sense of community, requiring overcoming the structural differentiation of society. I also inevitably raise the question of the essence of the existence of society, and what is the golden fleece in social life? I find a continuation of Bronisław Malinowski's thought expressed in "The Argonauts" in the works of Victor Turner. The second aspect of the speech concerns the students' reaction to the reading of excerpts from the "Argonauts of the West Pacific" and the title of the book.

Bronisław Malinowski's fieldnotes. The writing laboratory and pre-textual ethnography
Marta Rakoczy /University of Warsaw/

Most contemporary narratives treat Bronislaw Malinowski as a classic of anthropology, and thus as a representative of the pre-critical paradigm in ethnographic research. These narratives, however, based on a rather superficial reading of his monographs and published articles, do not take into account other dimensions of his scientific work. In my presentation I would like to talk about Malinowski's field notebooks deposited in the archives of the London School of Economics. These notebooks and personal notes – treated not so much as evidence of fieldwork, but as tools for constructing a multidimensional subjectivity in the field – provide a different perspective on Bronisław Malinowski's anthropology. They allow us to see the various tensions in his writing laboratory constructed from diverse writing genres (notes, tables, plans, and drawings) and diverse writing practices.

These practices and genres, interpreted with the tools of critical literacy studies, anthropology of writing, and life writing studies, reveal what cannot be contained in text and what constitutes a pre-textual anthropological experience that cannot be textually evoked. This experience requires a new look at the praxis and epistemology of classical anthropology. It allows us to understand why Malinowski is a fascinating author for exploring other dimensions of anthropological writing. At present, according to Paul Stoller, there is a growing number of texts in the humanities and social sciences that are written in an extremely standardized, homogenized language of "science" and that are not interesting to the reader. Meanwhile, Malinowski's writing allows us to understand what a text and a record that is only a small part of the laboratory of humanistic knowledge can be.

Two cultural worlds of Bronisław Malinowski's early years in his own writings

Grażyna Kubica-Heller /Jagiellonian University/

Future archetypical fieldworker was born in Krakow, the son of a professor at the Jagiellonian University, Lucjan Malinowski and Józefa née Łącka, who came from Warsaw. The Malinowski family belonged to the post-noble class of intelligentsia, typical of this part of Europe. It was an important status class. Bronisław was a sickly child and his mother often took him out of the unhealthy city to enjoy the fresh air and temper himself in the mountain climate in the foothills of Tatra range. It was then that little Bronio encountered a completely different culture of highlanders, with whom he shared their lives living in their huts.

Malinowski referred to these experiences in his various writings, primarily in an outline of an anthropology textbook, which was never realized. Malinowski wrote there that he had experienced the duality of the world of culture: the noble-intelligentsia world of the stone city and the peasant world of a wooden village. In other works by the anthropologist there are also references to the culture of "Eastern European peasants". Of all aspects of the daily life of villagers, only sexuality and intra-family relations were deeply scrutinized because he needed them in his critique of Freud's theory in his *Sex and Repression in Savage Society*. In his early diaries written in 1911-1913 the autochthonous mountaineers did not constitute a significant reference.

One Hundred Years of Solitude: Malinowski's 'Science of Culture' and Contemporary Cultural Sociology a Century After 'Argonauts'.

Dominik Bartmański /Humboldt University Berlin/

"...no one knew for certain where the limits of reality lay" (Marquez 2006: 224)

"Whatever enters the field of human communication is inevitably uncertain. Still, the search for certitude is unlikely to be given up, and we may doubt if it would be desirable to stop it ... it is a search for meaning." (Kolakowski 1987: 84)

Philosopher Ludwig Wittgenstein had famously claimed in his 'Tractatus' that the limits of one's language are the limits of one's world. He later changed his mind and espoused a radically different, embedded model of language. This so called 'second philosophy' inspired the powerful linguistic turn in cultural sciences that proved hegemonic in the second half of the 20th century. In its strong forms, it has led to the still influential constructivist social epistemologies which claimed that no one knew for certain where the limits of social reality lay and that cultures are variably and arbitrarily constructed. There are only different interpretations, contingent language games and incommensurate forms of life. In his last book entitled 'Language and Solitude: Wittgenstein, Malinowski and the Habsburg Dilemma' Ernest Gellner castigated this perspective as pernicious and demonstrated that what Wittgenstein saw in his second philosophy as a necessary and unprecedented corrective to positivism had already been worked out in a more sophisticated, more grounded and therefore more qualified manner in Malinowski's 'Argonauts', both as methodology and as a socio-linguistic conception. In fact, what turned out to be one of the very last papers of Malinowski – his presentation at Yale University in November 1941 – shows that the 'founding father' of cultural anthropology was keenly aware not only of the significance of the embedded understanding of language but also of how to avoid the Scylla of solitary positivistic cogito and the Charybdis of linguistic representational sociology. Insofar as this assessment is adequate, one may say that he thus anticipated contemporary critiques of structuralist and linguistic biases of cultural sociology. Reflecting on the complexity and relevance of non-linguistic "sociological data" and what we "as sociologists" should be interested in, Malinowski articulated a fruitful scientific point of view. Nonetheless, his culturalist legacy and quest for scientific certitude in social research remains under-represented and under-utilized in cultural sociology, even though this discipline's meaning-centered character invites it in many ways. The present paper thematizes the issue of why this negligence of Malinowski seems to be the case, what we miss as a result, and how it could be changed for the benefit of sociology and social sciences more generally.

Tropy i konteksty do dzienników zakopiańskich Bronisława Malinowskiego

Magdalena Kwiecińska /Muzeum Tatrzańskie, Zakopane/

Dzienniki napisane przez Bronisława Malinowskiego od września do października 1911 i od sierpnia 1912 do stycznia 1913 są pretekstem do spojrzenia na okoliczności ich powstania w kontekście wydarzeń i osób obecnych wówczas w Zakopanem. Czas, który Malinowski opisał przypadał bowiem na okres działalności Sekcji Ludoznawczej Towarzystwa Tatrzańskiego, którą powołał Bronisław Piłsudski, by tym sposobem wspierać działalność statutową Muzeum Tatrzańskiego. Muzeum i sekcja skupiały wybitne postacie polskiej nauki i sztuki, a o kilku z nich Malinowski wspomina w swoich dziennikach. W kontekście jego naukowych zainteresowań osoba Piłsudskiego była wówczas wyjątkowa, ale niewiele poświęcił mu uwagi mimo, że widywali się w Zakopanem. Czy dokonania Piłsudskiego na polu badań terenowych i nauk społecznych mogły wpłynąć na prowadzoną kilka lat później metodę pracy Malinowskiego wśród ludności na Trobriandach?

Bronisław Malinowski a tzw. szkoła lipska

Krzysztof Łukasiewicz /Uniwersytet Wrocławski/

Określenie „szkoła lipska” nie jest tak rozpoznawalne, jak np. „szkoła Annales” czy „szkoła frankfurcka”. W tym wypadku nie chodzi jednak o ściśle sformalizowaną szkołę naukową, ale – jak podkreślają badacze (Elfriede Úner, Woodruff Smith) – o pewną wspólnotę dyskursu (Diskursgemeinschaft, community of discourse), w której starano się wypracować „pozytywną” filozofię nauki, odzwierciedlającą jedność ludzkiego doświadczenia – tego, co w nim naturalne, i tego, co w nim kulturalne. Do głównych tej szkoły przedstawicieli należeli Karl Bűcher, Karl Lamprecht, Wilhelm Ostwald, Friedrich Ratzel, Wilhelm Wundt. Każdy z nich uprawiał odmienną dziedzinę wiedzy i reprezentował w niej najwyższy poziom, co przyciągało wielu zagranicznych studentów. Należał do nich także Bronisław Malinowski, a autobiograficznym świadectwem tego, czym był dla niego pobyt na saksońskiej uczelni, są tzw. zeszyty lipskie.

Przedmiotem rozważań będzie – oczywiście – to, co zaważyło na podjęciu przez autora Argonautów zachodniego Pacyfiku studiów w Lipsku, ale podstawowy akcent zostanie postawiony na to, że efektami jego pracy w tamtejszych laboratoriach było ukształtowanie określonych cech i etosu podmiotu poznającego, nabycie cnót epistemicznych, które zachowywały swą wagę niezależnie od kontekstu powstania i pierwotnego stosowania.

Bronisław Malinowski jako prekursor antropologii bezpieczeństwa
Stanisław Jarmoszko /Uniwersytet Przyrodniczo-Humanistyczny,
Siedlce/

Mało znanym wątkiem dziedzictwa Bronisława Malinowskiego jest problematyka bezpieczeństwa. W swoim piarstwie szeroko popularyzował konieczność ujarznienia ludzkiej agresji i przemocy poprzez kulturę, przedstawiając zarówno rozważania teoretyczne, jak i wskazówki/rozwiązania pragmatyczne. Jako świadek dwóch światowych wojen, był gorącym orędownikiem stworzenia ogólnoświatowej, ponadnarodowej, panludzkiej instytucji pokoju – instytucji, która stałaby na straży bezpieczeństwa w światowym wymiarze. Chociaż nie dożył czasu powołania ONZ, bez wątplenia można uznać go za jednego z pomysłodawców idei powstania tej organizacji. Wyprzedził przy tym współczesny sposób myślenia o bezpieczeństwie.

Jako zdeklarowany, zawzięty przeciwnik wojny, Malinowski o pół wieku wyprzedził ONZ-owską ideę human security, wylansowaną przez United Nations Development Programme (pojawiło się w dokumencie Human Development Reports w 1994 roku). W oficjalnych dokumentach UN Commission for Human Security funkcjonuje pojęcie „freedom from want and freedom from fear”. Jednakże już w 1941 roku Malinowski pisał: „pierwszą wolnością jaką domaga się człowiek, jest wolność przetrwania. Składa się ona z wolności bezpieczeństwa, to znaczy ochrony przed niebezpieczeństwem, i z wolności dostatku, to znaczy wolności od braku (...). Bezpieczeństwo jest wolnością od strachu, a dostatek wolnością od braku” (B. Malinowski, *Wolność i cywilizacja oraz studia z pogranicza antropologii społecznej, ideologii i polityki*, Dzieła t. X, Warszawa 2001, s. 453, 454).

Kategoria bezpieczeństwa znacząco sytuowała się w Malinowskiego teorii kultury. Kulturę uważał za główną siłę sprawczą bezpieczeństwa, które jego zdaniem „oznacza przede wszystkim wolność przetrwania gatunku w najróżnorodniejszych warunkach środowiskowych, do których człowiek nie jest odpowiednio wyposażony przez naturę (...). Przez wolność bezpieczeństwa rozumiemy tu mechanizmy obronne, których kultura dostarcza poprzez artefakty i współpracę, i które zapewniają gatunkowi znacznie szerszy margines bezpieczeństwa. Wolność dostatku odnosi się do wzrastającej, rozszerzającej się i różnicującej się władzy dotyczącej eksploatacji zasobów środowiska, umożliwiającej człowiekowi przygotowanie się na okresy niedostatku” (s. 459).

Projektowany referat przedstawiałby analizę i syntezę dorobku Malinowskiego w zarysowanym obszarze.

Making sense of Malinowski as an ancestor
Patrick Burke /University of Westminster/

In this personal account I will reflect on the different responses Malinowski has evoked amongst his descendants – above all amongst his grandchildren (of whom I am one) and great-grandchildren. Drawing on interviews and discussions with family members as well as on public accounts (the documentary *Savage Memory* (2012), co-directed by a great-grandson, Zachary Stuart; and *What Wasn't I Thinking?* (2021), grandson Sebastian Stuart's memoir), this presentation will explore what it has meant to have Malinowski as a member of one's family.

Under the wing of the Rockefeller Foundation, that is, about Obrębski and Malinowski once again

Anna Engelking Instiute of Slavic Studies PAN

Józef Obrębski (1905–1967) was, as we know, a close student of Malinowski and a doctor promoted by him. However, the influence of Malinowski's ethnography on Obrębski's work has not been systematically studied so far. My paper will be a step towards such studies. I will focus on the course and results of field research that Obrębski conducted in the years 1932–1933 in Macedonia, while being a doctoral student at the LSE. Thanks to the correspondence between Malinowski, Obrębski, Moszyński and officials from the Rockefeller Foundation, preserved in the archives, we have an insight into the concept, organization and course of his "fieldwork", carried out in the community of Orthodox Macedonian highlanders. In turn, the sources he created in the field, along with later studies (a total of about 1,200 pages of the text) show how Obrębski, as the first social anthropologist, implemented the ethnographic field method and functional theory in research of the European peasants. Obrębski's Macedonian legacy allows us to follow the inspirations he drew from his master, under whose intellectual influence he remained. At the same time, he was not an imitator or an uncritical follower of Malinowski. The empirical and theoretical output of British social anthropology, represented by Malinowski's work but not limited to it, provided a framework for Obrębski in which he constructed his project on the ethnology of Europe. It was to focus on the European "primitive" – unmodernised peasant communities, undergoing gradual changes, whose socio-cultural organization, perceived as a system, would be studied with the tools developed at Malinowski's school. Therefore, Obrębski – thanks to the influence of Malinowski – made a significant contribution to the anthropologization of research on the European peasantry. Unfortunately, due to the fact that he did not manage to publish his Macedonian works during his lifetime, we recognize this contribution only today.

Latin American social anthropology and Malinowski's intellectual heritage

Aleksander Posern-Zieliński /Adam Mickiewicz University, Poznań/

After research in Australia and Oceania, and later in Africa, the last stage of Bronisław Malinowski's fieldwork activity was located in Latin America (Mexico). Unfortunately, his premature death ended this episode quickly. It can be supposed that, if he had lived longer, he would have dealt with this anthropologically attractive area much more intensively, and the influence of his ideas would also have been much stronger there. Unluckily, his students also had little interest in Latin America and the Caribbean, apart from J. Obrębski (Jamaica) and A. Iwańska (Mexico). The impact of his ideas of functionalism, developed within the tradition of British social anthropology, despite the acceptance in Latin America of this name of the discipline (antropologia social), was in fact not very significant. This was mainly due to the dominant influence of American cultural anthropology, French ethnological currents (structuralism), and Marxist social theory.

Although the works of B. Malinowski were translated into Spanish and Portuguese, their actual impact was limited. However, some of the ideas of B. Malinowski found approval in Latin America and were accepted, adapted, and developed there, especially his concept of anthropological research on peasant local economy, acculturation (transculturation), and above all the idea of the importance of applied research, which was reflected in the integrative ethnic policy trend known as " indigenismo ". Nowadays, there is a visible turn towards a new reinterpretation of Malinowski's works, in which Latin American anthropologists discover and appreciate some valuable and useful ideas.

Malinowski and the 'Argonauts': a hundred years of economic anthropology and the ethnographic method

Deborah James /London School of Economics/

This paper will be a report-back from a conference held at LSE in July to commemorate the centenary of Argonauts. It will provide a brief summary and overview of the themes arising out of papers delivered at the conference. These ranged from an account by Michael Young on the writing of Argonauts, through one by Grazyna Kubica on Malinowski's Polish upbringing and its influence, through one by Chris Gregory on the reciprocal influence of economists – including Keynes – on Malinowski's thinking and one by Richard Staley on the nature of economic explanation, through one by Adam Kuper on Malinowski's place within the modernist movement and one by Freddie Foks on Malinowski's role in debates between imperial trusteeship and colonial trade. They also included a paper by Benoit de L'Estoile on alternative modes to conceptualise economic life, one by Ariel Wilkis on Malinowski's influence on economic sociology in Argentina, and others applying Malinowski's models in more contemporary settings (such as discussions of the ancestral spirits' influence of the kula (Mark Mosko), on labour (Rachel Smith), and on digital economies (Stephanie and Geoffrey Hobbis). There were also papers on the archaeology of the Kula and Malinowski's notion of 'economy' (Hans Steinmuller) and on interpreting Kula with Laozi (Yongjia Liang).

Lawyers and sorcerers. Malinowski on law

Mateusz Stępień /Jagiellonian University/

The paper aims at reconstructing and critically discussing Bronisław Malinowski's approach to law and legal matters. Unfortunately, his conception of law – which Edward A. Hoebel described as posing a "challenge to the jurisprudence" – has not even been fairly reconstructed or recapitulated by researchers. However, even the most cursory study of the legacy of the author of The Argonauts indicates his anti-reductionist approach. In fact, Malinowski developed an original understanding of law as a multidimensional phenomenon that encompasses biological, social, and psychological dimensions. At the first sight, such an approach resembles contemporary scientific currents that (1) seek to grasp legal phenomena in evolutionary terms (law and evolution movement) or (2) picture the law as an ontologically complex whole. In particular, the paper tries to probe whether the Malinowski legacy could bring something positive to those studies.

Bronisław Malinowski and the limits of law in anthropology
Magdalena Krysińska-Kałużna /Independent Researcher/

Bronisław Malinowski was convinced that anthropology had an important task to fulfill and that in order to accomplish it, a general theory of "culture and mechanism of the human society" needed to be created first. This theory would enable effective work in various areas of culture, including law. Malinowski believed that no area of "primitive culture" was more neglected than that of law.

Creating a research theory was associated for Malinowski with a revolutionary change in the way research was conducted. Under the influence of the author of "Crime and Custom in Savage Society", concepts concerning culture, including the principles of the functioning of law, were being built on the basis of long-term field research.

The presented paper concerns the contribution of Bronisław Malinowski to the creation and development of legal anthropology. This contribution was multi-dimensional, sometimes controversial. The paper presents: 1) Malinowski's views on what law is and how it should be examined; 2) the relationship between Malinowski's thoughts and the concepts of anthropology and sociology of law presented by his contemporaries as well as later researchers in the field (such as Leon Petrażycki, Leopold Pospisil, E. Adamson Hoebel, Karl N. Lewellyn).

The legacy of Bronisław Malinowski in present-day legal thought through the idea of law as reciprocity

Federica Martiny /University of Pisa/

Considering the legacy of Bronisław Malinowski in the context of contemporary social and philosophical thinking, my aim is to focus on the subject of primitive law, since the study of the various forces producing order and cohesion in a savage tribe might lead us to investigate phenomena that from the point of view of Western societies are not included in the conventional study of law. Specifically, the idea of law as reciprocity and the difference between the law in breach and the restoration of order are central themes in the analysis of the idea of trust as the foundation of law and institutionalised social relations (as opposed to the idea that behind the idea of law there is commonly the fear of punishment).

The theme of primitive law in Malinowski's thought is not one of the best known, but in fact it represents a central strand of the author's overall analysis, not only because the best known themes such as Kula or the idea of practical anthropology must be related to the general theme of primitive law in order to reconstruct a sufficiently complex image of Malinowski's theoretical framework, but also because the author returned to the theme several times. Through the key of reciprocity we can understand, for example, how the deep meaning of the Kula exchange was to establish social relations over time, creating in fact a solid mechanism for maintaining peace.

Plunges into the Lives of the Natives'. Hidden continuities of a body-centric anthropology

Andreas Lipowsky /Leibniz-Zentrum für Literatur und Kulturforschung, Berlin (D)/

On the occasion of the Centennial Conference of the Argonauts of the Western Pacific, the lasting legacy of its methodological section requires no introduction. It is rather surprising, however, that no consensus exists on where Malinowski's intellectual allegiances lie. The decades after the publication of his posthumous diaries (Malinowski 1967) especially have seen a heightened interest in historical inquiries, proposing a great range of theories as to how to place Malinowski's contribution in a larger intellectual context (i.e., Leach 1957, Paluch 1981, Strenski 1982, Flis 1988, Brozi 1992, Thornton and Skalnik 1993, Stocking 1995).

Trained as a German cultural historian, I was astonished that neither Malinowski's methodology (nor participant observation in general) has been discussed in the context of vitalism, understood as both a philosophical and a cultural phenomenon (cf. Buchholz 2001, Kozljanic 2004). Malinowski was acquainted with both through his studies at Jagiellonian University and his involvement with the Young Poland movement (cf. Segel 1960, Young 2004). As I aim to show in my talk, Malinowski's rendering of participant observation is heavily influenced by his readings of vitalist thinkers, especially Friedrich Nietzsche and Arthur Schopenhauer. His vision of an immersive fieldwork methodology hinges upon the idea of embodied knowledge drawn from this tradition.

My work on Malinowski is part of a larger project that seeks to uncover the ties of anthropological and vitalist thought in the early 20th century. I have published some first findings on this issue in HAU – Journal for Ethnographic Theory.¹ It would be my pleasure to revisit Malinowski in the scope of the proposed conference, especially as I would like to further deepen my understanding of his education and cultural life in Krakow, which is essential to my argument. Hence, I am thrilled to find your emphasis on these issues in the conference proposal.

The view of Bronisław Malinowski on the problem of engagement and responsibility of the humanities

Marta Songin-Mokrzan /University of Lodz/

In socio-cultural anthropology, the work of Bronislaw Malinowski is frequently considered in relation to his reflections on the functionalist approach to culture, participatory observation, and language. The unique style of Malinowski's writings and the controversial status of his posthumously published diaries are also widely discussed topics. It is less common, however, to speak of the author of the Argonauts of the Western Pacific in the context of his interests in cultural change, applied anthropology, or the analysis of war. In this presentation, I would like to take a closer look at the themes in Bronisław Malinowski's oeuvre, which to a different extent refer to the issues of engagement and responsibility of the humanities. On the one hand, I will elaborate on Malinowski's approach to the problem, on the other, I would like to answer the question of whether and to what extent the perspective offered by him can be applied to the present context.

Bronisław Malinowski, applied anthropology, and the Eastern European perspective on the big questions of the twentieth century
Olga Linkiewicz /Institute of History PAN/

In 1935, a publication called *The Cassubian Civilization* came out in Cambridge published by Faber. This book was a result of somewhat peculiar collaboration. It was initiated by the Baltic Institute, a Polish think-tank from the town of Gdynia, and authored by three scholars: Friedrich Lorentz, German Slavist and a member of the Ost-Institut in Danzig, Polish ethnologist Adam Fischer from the Jan Kazimierz University in Lwów, and linguist Tadeusz Lehr-Spławiński from Jagiellonian University in Kraków. A preface was written by Bronisław Malinowski. Malinowski has emphasized that the book offered more than a mere presentation of a curious case: an ethnic group of Kashubs. It also went beyond making Polish national claims, although all its contributors consistently emphasized that Kashubs were Northern Slavs and by so doing confirmed that the Danzig Corridor was an integral part of Poland. Its main task, Malinowski has argued, was to bring an Eastern European perspective to the Anglophone societies of Britain and the United States. In other words, American and English elites did not understand nationalism in Europe; their knowledge of nationalities and foreign affairs was limited and insufficient. The role of an East Central European scholar was, thus, to explain the essence of the European nationalism and the national aspirations in continental Europe. According to Malinowski, the insight of the scholars based in the region was not that much a matter of their professional training (in this case anthropological) but a consequence of their personal experience and background. He presented himself “as a Pole brought up in the classical home [...] the cradle of modern European nationalism.”

This paper explores the confluence of scientific ideas and personal experience to show how Malinowski himself and his fellow colleagues addressed the big questions of the twentieth century, such as nationalism, colonialism, antisemitism, and fascism. In particular, it focuses on the exchange of approaches to these questions between entities that we stereotypically call the East and the West. By so doing, it considers the ways in which the big questions can be integrated into the history of anthropology.

Bronisław Malinowski's social anthropology as anthropology of art
Andrzej Kisielewski /University of Białystok/

A careful reading of Bronisław Malinowski's works allows for the observation that they are often concerned with the issues which are of interest to art scholars, and even though at a given moment the anthropologist did not link the described artefacts of the Trobriand culture with the sphere of art and he did not use the word “art”, an insightful reader has the right to interpret some of his descriptions and analyses as those concerning these topics. This explains the attempts to interpret Malinowski's works as a reflection situated in the field known as anthropology of art. Obviously, we should be aware that this kind of view of the descriptions of the Trobriand Islands' realities by the great scholar may sometimes be perceived as overinterpretation. Moreover, we should have limited trust in his descriptions, bearing in mind the well-known critique of his works given by Clifford Geertz and James Clifford.

An attempt to look at the descriptions of the Trobriand Islands' reality through the prism of a strictly European "invention" which art is, seems to be risky. We should bear in mind that it is the product of Renaissance. Later it was described by Alexander Baumgarten as a sphere of "fine arts" and was subjected to different modifications both in theory and practice – let us recall, for example, the concepts of art by Immanuel Kant, Georg Wilhelm Friedrich Hegel or Martin Heidegger as well as iconoclastic acts by the representatives of avant-garde of the first half of the twentieth century. This "invention" became a broad field of discourse and, clearly, it did not exist in this form in the reality of indigenous inhabitants of the Trobriand islanders.

My paper will be an attempt to uncover in Bronisław Malinowski's works the narrative of art and at the same time its image outlined in them. It will also be an attempt to answer the question about what humanists concerned with art may currently find in them, and in what way his works may influence thinking about art.

Malinowski or the Polish revenge: an Ernest Gellner's approach

Witold Jacórzyński /CIESAS Sureste/

In this essay, I analyze two texts by Ernest Gellner– the philosopher and anthropologist from Cambridge– in which he interprets a figure of Malinowski, his life and the functionalist theory. In the first article "Zeno of Cracow or Revolution at Nemi or the Polish revenge– A Drama in Three Acts" Gellner compares Malinowski and his functionalist theory to Zeno from Elea and his philosophy of being as an Immovable One. In the second text, a book published posthumously *Language and Solitude. Wittgenstein, Malinowski and the Habsburg Dilemma* he approaches again Malinowski taking as a frame of reference the discrepancies between the Polish anthropologist and a Vienna's philosopher– Ludwig Wittgenstein. Each one of them results the inverted image of the other. Although they both were inhabitants of the Austro-Hungarian Empire, they reflected the contradictions of their time, especially the opposition of the cosmopolitan and the nationalist visions of the man and the world.

Continuity, revolution or contextualization? Malinowski's Oaxaca Project **Marcin Jacek Kozłowski /Adam Mickiewicz University, Poznań/**

Malinowski's project in Oaxaca is his last and least-known research, while at the same time it is the only truly significant fieldwork he had completed himself since the Trobriands. Even though there are some worthwhile articles about his last fieldwork published recently (Waterbury 2015, Cook 2016, Hann 2021), more reflexive works covering that period of his career are still missing.

Malinowski treated his Mexican adventure very seriously. He was in contact with some Latin-American anthropologists and was impressed by their work. Among those anthropologists were Manuel Gamio, Alfonso Caso and other Mexicans. Malinowski quickly found institutions interested in his research project. These were Inter-American Indianist Institute as well as INAH (Instituto Nacional de Antropología e Historia) and INI (Instituto Nacional Indigenista). The project was a chance for growth and evolution for everyone involved. Engaging indigenous community in national economy has been number one priority for Mexican institutions and they were looking for famous personalities to help them enforce this “applied anthropology”. Tired of scholars from US whose presence was perceived as an example of colonialism they were more likely to accept a Pole representing the British anthropology. Malinowski’s investigation on market system in Oaxaca gave some fresh perspective on three important questions: 1) the principle of documentation through evidence; 2) the definition of economics; 3) the overlap between the market and other institutions.

Malinowski’s unfinished work definitely deserves careful examination and offers help to understand what his Mexican adventure was, a continuum, revolution or simply contextualization of his theoretical and methodological beliefs.

Malinowski and the disciples of Freud (Otto Rank – Ernest Jones – Wilhelm Reich)

Lena Magnone /University of Oldenburg/

There is no mention of psychoanalysis in the *Argonauts of the Western Pacific* (1922). However, from the following year on, Malinowski would show a keen interest in the theories of Sigmund Freud and his followers, especially Otto Rank, who, together with his Polish wife, Beata, was a close acquaintance of him. Nevertheless, the anthropologist’s collaboration with the psychoanalytic milieu was short-lived. It resumed itself to his publishing of the *Mutterrechtliche Familie und Ödipus-komplex. Eine psychoanalytische Studie* in the review *Imago* and as a separate brochure edited by the *Psychoanalytischer Verlag*. In 1927, Malinowski would have already overcome his “Freudian bite,” while the crushing criticism coming from such proponents of orthodox Freudism as Ernest Jones indicates that the psychoanalysts would have withdrawn their support for his ideas. Still, Malinowski’s theories found an unusual supporter and propagator in Wilhelm Reich. This enfant terrible of the psychoanalytical movement discovered in Malinowski’s work evidence that, contrary to Freud’s belief, culture does not necessarily feed off repression, which allowed him to call for a sexual revolution.

In my communication, I will present the results of my research on the role played by Malinowski and his theory in the earliest years of the psychoanalytical movement formation. I will focus on key figures of the cultural transfer between the field of psychoanalysis and anthropology at that time but also reflect on the subsequent critical reception of those discussions.

«I am not really a real character», Malinowski and the pitfalls of making oneself a "character"

Natalia Jakubova /Independent Researcher/

«I am not really a real character» are the very last words of the Diary written down in July 1918. In my paper I want to unfold his project of self-fashioning (which realization is constantly evaluated through the Diary) as imbedded in Victorian understanding of "character" in the literary and non-literary sense of the word. In this respect, in 1918 Malinowski gives up the project of "being a character" in a drama of life and limits himself to "a role of a scientist". Simultaneously, he becomes a character (and even a "referential character") in the work of his friend S.I.Witkiewicz who keeps to superimpose on him that old self-fashioning project of "an artist of life". Two friends parted dramatically in 1914, when the WWI burst out. What influence did have the war on their self-fashioning projects?

The concept of nostalgia in the works of Bronisław Malinowski

Dariusz Brzeziński /Institute of Philosophy and Sociology PAN/

Nostalgia plays an important role in Bronisław Malinowski's works, both his private papers and academic works. On the one hand, in his private notes he included many references to places and people that he longed for. He repeatedly recalled, for example, Kraków, Zakopane, the women he loved, and his mother. These notes will be interpreted in my paper in the light of contemporary studies on nostalgia, according to which this emotion is bittersweet, and while it can be destructive, it also has an important role in ensuring identity continuity. On the other hand, I will refer to the concept of "disciplinary exnostalgia" that was presented in 2014 by David Berliner. According to him, the first anthropologists, including Bronisław Malinowski, "were fueled with a longing for disappearing exotic societies" and this yearning has remained, to some extent, a constitutive feature of anthropology. I will stress that "disciplinary exnostalgia" was, in fact, a very important motivation for Malinowski during his research work in the Trobriand Islands. However, by his research in Africa, Malinowski had already decisively changed his perspective on this issue, focusing on the study of cultural change. By doing so, he set new - innovative for the time - research goals for anthropology. Analyzing both dimensions of nostalgia will allow me to take a new perspective on both Bronislaw Malinowski's work and the transformations taking place within anthropology.

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