

gences sociales des institutions et d’y soumettre leurs usagers par *l’adoption de gestes sociaux préformés*” (48).

Dans les pages sur “rituel, constitution du sujet et société” un discours abstrait s’élabore qui se poursuit par des recherches sur les rituels associés à la religion, aux mythes et au culte. Puis sont étudiées des corrélations fonctionnelles entre rituels et formes d’organisation sociale, enfin sont exposées les relations entre rites, symbolisation culturelle et communication sociale, à travers des preuves exemplaires : le procès juridique en Allemagne, l’élection présidentielle américaine. Mais le discours du psychologue se manifeste dans les “fondements mimétiques de l’apprentissage culturel”, en compagnie de W. Benjamin, puis dans l’acquisition du savoir surtout pratique par des représentations et des actes, comme celui de la remise du cadeau d’anniversaire. Chacun refait le monde extérieur et se l’approprié par des mouvements du corps qui incorporent simultanément la culture. La parole comme action, l’acte social comme mise en scène du corps, les rituels comme action performative, l’acquisition mimétique du savoir performatif, voilà les sous-titres du chapitre 3 sur le corps performatif (pas le plus performant à mon sens, malgré les cadeaux de Noël). Mais le linguiste et Derrida peuvent y puiser leur miel, tandis que le paquebot jouit sans doute d’être baptisé à la bouteille de champagne.

Que les dimensions de l’espace et du temps soient restitués fortement dans les rituels notamment à travers des expériences d’enfants et d’adolescents, que les rituels soient jugés comme excellents gardiens de la

mémoire collective, comme constructeurs de la personnalité et comme représentations scéniques des formes de pouvoir, que l’imitation mimétique du monde remplace l’imitation de Jésus-Christ, on remerciera l’auteur de l’avoir signalé et prouvé, de même qu’on lui saura gré de ses descriptions et gloses ethnologiques sur le rituel et le droit ainsi que sur l’élection du président Bush.

Une note optimiste et une fleur finale ! Christoph Wulf explique combien le geste donne corps aux sentiments et aux états intérieurs : “Dans la mimésis gestuelle, les frontières personnelles du sujet s’effacent et s’ouvrent au monde de représentation et d’expression corporelles de l’autre. Cette expérience de ‘sortie’ du sujet hors de ses propres structures, pour rejoindre l’espace d’expression de l’autre, est vécue avec un sentiment de plaisir et d’accroissement de soi-même, elle conduit à une extension du monde intérieur par l’incorporation esthétique et mimétique d’un en-dehors de soi. Le processus dont relève une telle expérience vivante consiste moins en une réduction des gestes de l’autre au cadre de référence du sujet agissant mimétiquement, qu’en une extension de la perception du sujet aux gestes et au monde de références de l’autre. Bien que ces deux mouvements ne se distinguent pas nettement l’un de l’autre, c’est l’expansion de la perception mimétique vers le monde de représentation et d’expression de l’autre qui constitue la dynamique du mouvement. Expansion qui s’accompagne d’un sentiment heureux d’*amplification de la vie*, dans lequel Aristote voyait déjà une caractéristique de la mimésis” (47).

Claude Rivière

Coming Out of the “Iron Cage“: The Indigenists of the Society of the Divine Word in Paraguay, 1910–2000 (Darius J. Piwowarczyk). – The book is a sociohistorical study of missionaries-indigenists of the Society of the Divine Word (SVD) in Paraguay in the twentieth century. Specifically, the author focuses on changes in the missionary ideology and practice that have corresponded with major shifts in global relations of power, or what is termed here – after Pierre Bourdieu – *doxas*, as expressed and enforced through three consecutive metanarratives of “progress,” “development,” and “cooperation-participation.” The main ar-

gument of the book is that the missionary practical ideologies of “conversion” (dominant in the beginning of the 20th century), “human promotion” (mid-20th century), and “ethnodevelopment-interreligious dialogue” (in the 1980s and the 1990s) have been ecclesiastical versions of those globalizing discourses as well as products of the contextualization and adaptations of Catholic tenets to specific historical configurations of the field of Indigenism – a Latin American version of the colonial field. – ([Studia Instituti Anthropos, 52] Fribourg: Academic Press Fribourg Switzerland, 2008. 368 pp. ISBN 978-3-7278-1620-8. Preis: 75 sfr)

“Sicily – from Odysseus to Garibaldi”: An Exhibit of Complexity and Underlying Unity of European Cultures. Reflections of an Anthropologist. – Sicily, the largest region of Italy and the biggest island of the Mediterranean was for centuries a melting pot of numerous cultures whose interaction created a unique legacy. The Sicans and the Sicels, “indigenous” from the point of view of later arrivals – the Phoenicians and the Greeks – and then the Romans, the Arabs, and the Normans, whose hegemony was replaced by the rule of several European dynasties and, eventually, by the modern Italian Republic (epitomized by Garibaldi), were all represented at the exhibition “Sicily: From Odysseus to Garibaldi” available at the Bundeskunsthalle in Bonn, Germany, from January 25 to May 25, 2008. By bringing together some components of that rich heritage (about 300 items), the authors not only provided an insight into its complexity but also presented a vision of what might termed “European identity.”

The exhibit was a multidisciplinary effort as the collection of displayed items included, among other categories, ancient archaeological finds, medieval documents on parchment, rare paintings of renown Late Renaissance masters, Baroque craftwork, in particular liturgical paraphernalia, pieces of Classical architecture, objects produced by nineteenth-century village craftsmen, and archival correspondence and documents concerning modern national movement. This dazzling collage of apparently unrelated objects pointed to one important truth, however – namely, that the specialization of knowledge and the division of study of culture into archaeology, ethnology, art history, and history perhaps helps us see better the detail but obscures the general picture – that is, the view of culture not as a sum of several essential traits and elements but rather as their ever-shifting configuration. In short, it is helpful in the process of analysis, or identification of different components of that complexity, but makes the synthesis, a holistic vision, difficult.

Nonetheless, such holistic approach is necessary in today’s world of globalization, perhaps particularly so in Europe which is intending to discover its underlying cultural identity that would frame its newly founded political unity and thus provide a common platform for multiple cultural expressions, historical memories, and political-economic interests. Still, paradoxically, the experiment of the united Europe will succeed only if the multifaceted regional autonomy of little homelands is preserved. In other words, the underlying unity of Europe is to be found not so much in the intricacies of European policymaking in Brussels but above all in the intricate networks of relations that make up the substance of daily life on the local, regional level. On the other hand, those relations can be comprehended only

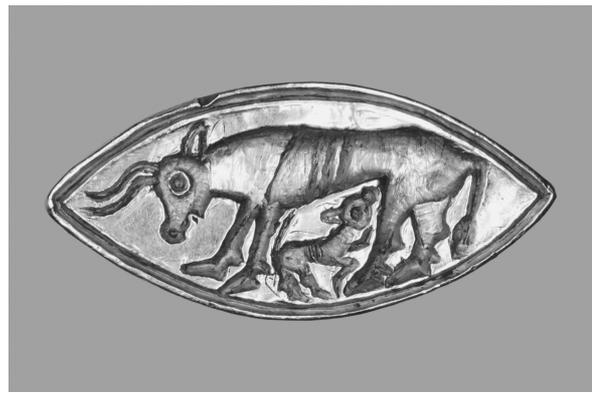


Fig. 1: Golden Sicanian ring, 7th century BCE (© Museo Archeologico Regionale “Paolo Orsi,” Siracusa).



Fig. 2: Jewel box, 16th–17th century; gilded copper and coral beads (© Galleria Regionale della Sicilia, Palermo).

in the broader, European and, indeed, global context, as the roots of “local” events are frequently to be found “worlds” and centuries away. To discover these roots, one should even go deep into the “mythological” past, which the subtitle of the exhibition, “from Odysseus to Garibaldi,” unmistakably suggests. The exhibition captures these mechanisms at work in the specific case of Sicily – a component of the modern Italian nation-state but at the same time also “the key to understand Italy,” as stated Christoph Vitali, the Director of the Bundeskunsthalle, at the opening ceremony – because of its clear-cut identity that draws on and contributes to the rich, pan-European, plurality. – (“Sizilien. Von Odysseus bis Garibaldi.” Kunst- und Ausstellungshalle der Bundesrepublik Deutschland, Bonn, Germany, 25 of January – 25 of May, 2008. Curators: Giulio Macchi and Prof. Dr. Wolf-Dieter Heilmeyer. Director of the Project: Katharina Chrubasik.)

Darius J. Piwowarczyk

“Return” of Bronisław Malinowski to the Trobriand Islands. – On July 27, 1915, the mission schooner Saragigi entered a calm cove at Losuia in the western part of Kiriwina Island. One of the passengers on the ship was there to explore the life of the people of the Trobriand Islands – Bronisław Malinowski. After a few days of reconnaissance, Malinowski chose the village of Omarakana, where, in close proximity to the house of the Paramount Chief Touluwa, he put up his now-famous tent, which became an inseparable symbol of his pioneering fieldwork.

The Polish yacht Talavera entered the same waters on December 4, 2007. At the helm stood captain Mariusz Delgas and two crew members – Monika Bronicka, who twice took part in the sailing competition in the Olympic Games (Sydney 2000 and Athens 2004), and Leszek Ciupiński. The yacht carried on board a “precious” cargo – a memorial plate dedicated to Bronisław Malinowski. The bronze plate, with the dimensions of 58 cm × 80 cm and weighing 45 kg, was funded by Malinowski’s Alma Mater, the Jagiellonian University in Kraków, and by the National Museum in Szczecin.

After a courtesy visit with Daniel Pulayasi, who is now the Paramount Chief of the Trobriand Islands, the memorial plate brought by the Polish sailors was transported to Omarakana. The Trobrianders had marked the place where the tent of the most prominent student of their customs was once located with a stalactite chipped off from the ceiling of a coral cave. On December 5, 2007, in the presence of the Chief and the inhabitants of Omarakana, the plate was erected on a pedestal made of coral rocks.

In this manner, after nearly a century, Poles have finally paid appropriate tribute to the famous pioneer of anthropological fieldwork and one of the fathers of functionalism. It needs to be stressed, however, that in communist times Malinowski and his anthropological theory did not enjoy the same recognition and popularity in his native country as they did in the Western world. During the Soviet period, social sciences in Poland were dominated by Marxist ideology and viewed Malinowski’s functionalism as “a purely bourgeois construct,”



Fig. 1: The memorial plaque dedicated to Bronisław Malinowski in the Trobriand Islands (Photo: Jacek Łapott).

disparaging his significance and contribution to anthropology. The process of rehabilitating Malinowski started in the early 1980s, after the birth of the “Solidarity” Movement which initiated major changes in Europe that were symbolically completed by the tearing down of the Berlin Wall on November 9, 1989.

Stanisław A. Wargacki

