

COMPTES RENDUS/BOOK REVIEWS

The Celebration of Society: Perspectives on Contemporary Cultural Performance. *Frank E. Manning, ed.* Bowling Green, Ohio: Bowling Green University Popular Press for the Congress of Social and Humanistic Studies, University of Western Ontario, 1983. x + 208 pp. \$19.95 (cloth), \$9.95 (paper).

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This first book in a series titled "Culture and Performance" is a stimulating collection of essays presented under the intentionally ambiguous title: *The Celebration of Society*. The term "celebration" both expresses and reveals society. Although the book promises "perspectives" on contemporary cultural performance, perspective remains an implicit concept.

The introduction to this volume is excellent. Frank Manning provides a series of considerations to which each of the essays can be linked. The major questions posed by Manning are: What do celebrations mean? What do they do? How are they related to modernity? Manning finds the meaning of "celebration" in the ideas of Bateson and Geertz. Celebrations are texts that depict and interpret social contexts, and are ambiguous communications that embrace play and ritual, licence and order. Manning finds their functions in the ideas of Turner and Cohen. Celebrations provide "time-outs" from the round of daily life and articulate and modify power relations. Finally, Manning finds the relationship of celebrations to modernity in the ideas of Weber. Modernity is presented as synonymous with Weber's formal rationalization and Protestant Ethic type capitalism. However, Weber considered four types of rationality, and it is evident that he devoted more time than was previously thought to the operation of substantive rather than formal rationality (see Stock 1985, Roth and Schluchter 1979). Unfortunately, the subtleness of Weber's thought is missing in this analysis. Moreover, Manning argues that celebration itself, as the interplay of play and ritual, has undergone a self-evident "florescence" in contemporary societies (p. 4). But he also says that modernization has undermined the interplay of play and ritual. There is a lack of clarity here.

The contributions to this volume are collected under four headings: community festivals, sporting spectacles, masquerade shows, and power plays. Festivals, according to Farber and Lavenda, are communal ways of managing change, and they function to create and recreate identity. Sporting spectacles, according to Freedman, provide excitement and represent broader societal tensions. Wrestling is a cathartic event which enables members of the audience to identify their plight under liberal-capitalism and

project it onto the "good wrestler" who, like themselves in the system, usually loses. Stock market gambling in Bermuda, according to Manning, is not just a world of play and pretense, but is significantly related to the wider Bermudian politico-economic context and value complex. Masquerades, according to Turner, take on important roles in the face of rationalized industrialization in Brazil and West Africa. Carnival is the anti-structure of modernity. Paradoxically, while carnival is a requisite antidote to rationality, it has become serious and rationally organized. Masquerade in Sierra Leone, according to Cannizzo, explores boys' emerging intergenerational relationships as traditional roles change under the influence of urbanization and education. Finally, celebrations can be seen as conscious power plays. Cowboys, according to Konrad, play roles in the symbolism of power in two very different contexts in Copal, Mexico and the Calgary Stampede in Canada. And powows, according to Dyck, were used by a small group of urban Indians to reassert their "real" Indian identity; an identity this group then used to go on to obtain leadership roles at the level of provincial Indian associations.

In the coda for the volume, Turner asks why anthropologists have only recently begun to study these topics. He finds no single explanation, but suggests that an increasing awareness of human ambiguity has led to a greater awareness of cultural ambiguities, of which carnivals are a concrete instance. But have all anthropologists, in the past, viewed such spectacles as negatively as Turner says they have?

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Transnationals and the Third World focuses on the means by which people around the world are being transformed under the