

as tied to aboriginal peoples, they are turning away from the European towards something which they characterize as autochthonous (“*lo nuestro*”), a process Schneider interestingly refers to as “rooting.”

While the book’s subtitle, “Art and Identity in Argentina,” signals Schneider’s interest in how art is involved in producing certain ideas of the nation, the book also addresses the ethnography of art more broadly. He contends that anthropologists have, with some notable exceptions, paid too little attention to the creative processes and practices in which artists engage. Ethnographers, he asserts, have tended more to the observation side of the participant-observation pair. Consequently, they have not concerned themselves with artistic practice and process as fully as they might. The varied case studies he describes demonstrate differing degrees and types of possible participation: from actually making objects, to helping cast indigenous extras for a film or accompanying artists on their exploratory field trips. (There is an appendix on methodology with respect to artistic practices.) As a reader who knows more about Argentina than the anthropology of art, I find this argument convincing. It seems to extend a critique anthropologists often level at cultural studies: that too many authors examine cultural products as if we can read from our own experience what others will make of them. Here Schneider suggests that it is not enough to broaden our consideration of cultural products to a careful study of their reception. We need to also ethnographically examine the creative process, which is, one might note, not just an intellectual process, but also an embodied and a social one.

A third theme Schneider pursues is the analogy between ethnography and art-making on indigenous topics. He notes that both share the problem of communicating about the other. As anthropologists well understand, this is a project which is fraught. He asks where artists get their understandings of the indigenous, examining their research processes. The varied case studies reveal a range of research strategies on the part of the commercial and fine artists he follows: from copying designs from photographs of indigenous pottery, to consultation with indigenous artists and craftspeople, collaborations with anthropologists and field trips quite anthropological in nature.

As for the book’s shortcomings, they are few and minor. Although the book is readable, it would have been nice if the press had engaged a copy editor. Some chapters appear to be adapted from articles originally published in other languages with translations varying in degree of elegance. I was also put off by the treatment of excerpts of fieldnotes (which were formatted like direct quotations) as if they had the status of direct evidence. Schneider’s analysis of appropriation as one of the ways in which cultures connect is suggestive, but I am not entirely convinced by his attempt to link his work to the current (excessive?) academic interest in globalization. Despite a discussion of the relationship of the Argentine art market to international art markets, the study pays too little attention to the political and economic aspects of globalization to be con-

vincing here. On the other hand, I rather like the way Schneider discusses appropriation as a rethinking of the older and outmoded notion of culture contact.

In sum, and as the foregoing suggests, Schneider gives us a lot to think about. I expect the book will be particularly interesting to scholars of appropriation on one hand, and to those engaged in the anthropology of art on the other. As Schneider ably demonstrates, Argentina provides a rich comparative case which scholars better acquainted with other contexts will no doubt find good to think with and against.

Yannick Fer, *Pentecôtisme en Polynésie française: L'Évangile relationnel*, Geneva : Labor et Fides, 2005, 498 pages.

Reviewer: *Deirdre Meintel*
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The length of Yannick Fer’s study of Pentecostalism in French Polynesia may put off readers whose mother tongue is not French. However, that would be unfortunate, because the book holds much that will interest not only specialists of Polynesia but also students of contemporary religious movements. Fer’s study offers an unusually nuanced understanding of charismatic Protestantism in this part of the world. As the author explains, day-to-day proximity with his research subjects over two years of field work allowed him to get beyond the conventions of research on this type of religion, notably the conversion narrative, whose contours are (from the researcher’s point of view) all-too-familiar, given that they are an essential part of religious rhetoric in Pentecostal congregations. The three sections of the book can be read almost independently from each other, such that different readerships may focus on one or another section of the book.

In the first section, Fer traces the development of Pentecostalism from the charismatic Protestantism introduced by Hakka Chinese immigrants (many of them former Buddhists) in the 1960s. Here he shows the interesting dynamic between ethnic identity and religious identity as Hakka Protestantism saw the emergence of ruptures, divisions and eventually, the rise of the ethnically plural Assemblies of God of French Polynesia, to which many Hakka and their descendants now belong. This part of the book is probably of greatest interest to specialists of Pentecostalism.

Sociologists and anthropologists of religion will find the second section of the book interesting insofar as it details the institutional aspects of the Assemblies of God of French Polynesia, showing an interesting division of religious labour between different spiritual functions (prophecy, healing, teaching etc.), the most fundamental distinction being that between “pastors” and “evangelists” (who may, in fact, be one and the same person at different points in time or in different contexts) (pp. 202-203). Here the classical issues of charisma versus institutionalization and religious communalization are

explored. This reader found the discussion of religious transmission and adolescence particularly interesting, given that Pentecostalism emphasizes the importance of individual choice for religious belonging even for those whose parents are baptized. At this juncture, the group activities offered by the Assemblies of God to adolescents (pp. 275-295) are crucial to forming a new generation of members by providing occasions for them to experience religion in ways that allow them to experience the beginning of a "personal relationship with God" (p. 287), one that they have chosen independently of their parents.

The third section of the book, entitled "Mobilis in Mobile," will appeal to a wide range of scholars interested in contemporary religious experience, including non-specialists of Polynesia or Pentecostalism. Fer's long fieldwork among Pentecostals allows him to explore variability within religious groups, families, and especially in individual religious trajectories over time. We see religious ruptures, falls from grace, and returns to the fold, as well as less dramatic "cooling down" periods and gradual disaffiliation. We also see cases of multiple belongings.

The book presents a style of explanation whereby the author manages to bring together an understanding of religious institutional dynamics together with religious faith as lived by individuals. *Pentecôtisme en Polynésie Française* offers extensive material for reflection on perennial issues in the study of religion, some of which (for example, the role of emotion in religion, see also Fer 2005) are discussed in the book's perhaps too-succinct conclusion. Fer's study merits a wide readership among anthropologists and others who are interested in contemporary religious movements.

Reference

Fer, Yannick

2005 Genèse des émotions au sein des Assemblées de Dieu polynésiennes. Archives de sciences sociales des religions 131-132. Electronic resource, <http://assr.revues.org/index3265.html>, accessed 3 May 2009.

Johanne Collin, Marcelo Otero et Florence Monnais, dirs., *Le médicament au cœur de la socialité contemporaine. Regards croisés sur un objet complexe*, Sainte-Foy : Presses de l'Université du Québec, 2006, 284 pages.

Recenseuse : Anne-Marie Dion
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Le médicament au cœur de la socialité contemporaine est un collectif d'auteurs dirigé par l'historienne et sociologue Johanne Collin, le sociologue Marcelo Otero et l'historienne Laurence Monnais. Parmi les dix-neuf auteurs ayant collaboré à l'ouvrage, on trouve des chercheurs dans les domaines de l'anthropologie de la santé, de l'ethnologie et de la santé publique, des médecins généralistes et des psychiatres de même qu'un

professeur en criminologie. Plusieurs sont membres de l'équipe de recherche sur le médicament comme objet social (MÉOS) de l'Université de Montréal au Québec, alors que d'autres sont rattachés à des centres de recherche en France et au Brésil. Tous s'interrogent sur l'origine d'un phénomène, celui de l'augmentation du recours au médicament dans les sociétés occidentales depuis les trois dernières décennies.

Le phénomène de l'augmentation de la consommation de médicaments a déjà fait l'objet de plusieurs travaux, notamment dans le champ de l'épidémiologie. Les efforts de recherche se sont principalement orientés vers l'identification des causes à l'origine du mésusage et de l'abus de médicaments. *Le médicament au cœur de la socialité contemporaine* se distingue des travaux précédents par l'angle inusité par lequel il aborde le phénomène. L'ouvrage nous propose d'explorer les transformations sociales ayant favorisé, voire peut-être rendu nécessaire, le recours aux médicaments dans les sociétés occidentales, en particulier les psychotropes. La combinaison des approches anthropologique, sociologique et historique permet d'aborder les logiques de l'utilisation des médicaments et, du coup, d'explorer les origines du phénomène de l'augmentation de leur consommation, dans une perspective plus large.

Intitulée « Les médicaments de l'esprit : entre le « soi et les autres », la première partie du livre explore la relation entre l'individu, la société et les médicaments psychotropes. Elle s'amorce avec le texte d'une présentation donnée par le sociologue français Alain Ehrenberg dans le cadre du 72^{ème} congrès de l'ACFAS en 2004, lui-même une version modifiée d'un article du même auteur publié dans la revue *Esprit*. L'auteur y effectue une analyse critique des prémisses et fondements théoriques des neurosciences expérimentales en mettant en lumière les limites de l'assimilation de l'être biologique à l'être pris dans sa totalité.

Une idée centrale qui émane du texte de Ehrenberg et qui sert en quelque sorte de toile de fond à la première partie de l'ouvrage est que l'importance accordée au cerveau dans l'étiologie des troubles mentaux crée un climat qui favorise l'intervention pharmacologique. Par exemple, et poursuivant dans la même lancée, Marcelo Otero (ch. 3) se demande si, en définissant l'origine des troubles mentaux dans le cerveau, on n'assiste pas à la médicalisation de conditions dont l'origine est sociale. L'auteur explore le recours aux psychotropes dans le contrôle de la nervosité d'adaptation, un état qui se développe en réponse aux changements rapides qui caractérisent les sociétés occidentales. Le recours aux médicaments dans le but de l'amélioration de l'individu, l'usage « plastique » des anti-dépresseurs, la dépendance et l'usage chronique font également partie des causes d'accroissement de l'utilisation de psychotropes explorées dans la première partie.

La deuxième partie intitulée « Le médicament entre raisonnement thérapeutique et objet culturel » se concentre plus spécifiquement sur le raisonnement thérapeutique. L'approche qualitative, sur le terrain, permet de décrire en profondeur les logiques de prescription et de consommation du médica-