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Piergiorgio Trevisan si è laureato in Lingue e Letterature Straniere presso l'Università di Udine con una tesi sull'intertestualità nei romanzi di David Lodge, con particolare riferimento a *Nice Work*. È professore di lingua e letteratura inglese nella scuola secondaria e attualmente è iscritto al III anno di dottorato in "Ladinistica, Plurilinguismo e Letterature Compare". Si occupa soprattutto di teoria del testo.

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Piergiorgio Trevisan. Personaggio romanzesco e realtà nel XIX secolo:
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One is not quite sure if postcolonial criticism, in its only thirty-five years, has really dismantled the Eurocentric hierarchism inherent in the study of different languages and cultures, as far as its existing power-structures, imperialistic binary systems, norms and standards are concerned. For a macro-historian and evolution theorist like Riane Eisler the experience of human societies of the last centuries as well as the long span of both history and prehistory has been one of rigid rankings, violence and authoritarianism which not only structured relations, institutions, and systems of beliefs but also affected the society's guiding system of values, from education to literature, politics and economics. But there is no denying today, in recognition of the gravity of our situation, that we should be working for a more equitable and peaceful world and contributing to the building of new cohesive contexts in which diversity is fundamental to the creation of "another history".

The book under review purports to celebrate the partnership way of relating to others that is more fulfilling and sustainable in the long run, by emphasizing the necessity to perceive different viewpoints and perspectives through multi-dimensional, multi-disciplinary and cross-cultural approach based on respect and caring in order to encourage a unitas complex made up of cultural paths which mutually intertwine and at the same time retain their uniqueness. Although the focus of the book is on literature, language and education in English, there are two overviews by Riane Eisler and David Loye on human possibilities for a culture of peace and Darwin's lost theory of evolution which, very perceptively, contribute to the complexity of the partnership model, its meanings and applications.

Eisler attempts to de-link human societies, along with their genetic capacities, from the usual violence inherent in the domination model which fosters the configuration of a rigid, top-down physical, emotional, and economic control in both micro-contexts such as the family as well macro-contexts such as the state or tribe. She maintains, rather problematically, that the cultural orientation of world' societies have also the possibility, indeed a necessary evolutionary turning point, of building a democratic and egalitarian social structure without institutionalisation or idealisation of violence by linking human beings to relationships based on mutual respect and caring, as demonstrated in the examples of partnership-oriented cultures. Loye extends the argument by pointing out that evolution, as it emerges out of the "lost" pages of Darwin's

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Origin of Species, is not entirely a matter of the brutal and bloody "survival of the fittest" but of the discourse of evolution as a developmental process which foresees "altruism" and "moral universality" along the line of human moral evolution, in contraposition with the cruel theory of human evolution often exploited by the politics of exclusion, domination, exploitation and predation.

Antonella Riem Natale and Milena Romero Allué address, very insightfully, the issue of partnership configurations within English literatures, particularly the tales of the aboriginal Dreamtime and natural philosophy and cooperative learning in seventeenth-century England, which widely display an openness towards "trans-form-action" rather than fixation in fundamentalist and restrictive dogmas. Here, both the aboriginal tales and the "natural philosophy" provide explicit hints to both the importance of mutual respectful relationships where "inter-being" rather than "dualism" is honoured and a perfect synthesis of modern science and hermetic thought is pursued, thus encouraging cooperative learning and cultural diversities within partnership/domination continuum.

Roberto Albarea proposes in his essay three educational approaches to partnership viewed in a perspective of contractualism (social context), in order to create a complex social fabric and personal dimensions in which creativity stands as a "dimension" rather than a concept, thus allowing human existence to explore cultural meanings, objects and human potentials by using its passion and driving force. Alessandro Rinaldi and Davide Zoletto investigate complex issues of partnership configurations in sport and humour as "tools" for democratic co-existence, whereas Meta Grosman in her essay underlines how inter-culturality and language can play crucial roles to reach an adequate understanding of the dynamics of a "globalised" world. It is something which was keenly felt by Berger and Luckmann at the very beginning of their studies on language and communication; their analysis of the role of language in both the construction of human reality and in the cultural formation of human individual identities offered new possibilities of understanding inter-lingual and inter-cultural contacts and communication. Similarly, Allan James, Smiljana Komar and Maria Bortoluzzi illustrate the relationship between partnership education and some approaches to language teaching and learning in which English not only appears as lingua franca but also as a co-operative language enhancing communication and understanding in the development of international Englishes.

The partnership model convincingly offers a new perspective on systems of human relationships and present-day forms of social cohesion, as the three sections on literature, language and education clearly highlight. Today, the urgent need of changing the pyramidal dominator model of our political, economic, religious and cultural relations is setting up new co-operative and

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peaceful modalities which offer a re-evaluation of all human history beyond the usual hierarchical binary construct of inferiority-superiority, characteristic of our Western societies. Hence, not surprisingly, Antonella Riem Natale and Alberto Albarea, editors of this volume of essays, investigate the concept of partnership from a range of perspectives which take the reader into our lost heritage, the potential capacity for love, creativity and caring (as opposed to cruelty and violence) in order to reach once again a more holistic and peaceful perspective of Reality. The main message of the book is to highlight that the interplay between culture, literature, education and language cannot be studied objectively through the politics of exclusion, domination and violence: they rather need renewed insights from traditions of partnership and mutuality.

Stefano Mercanti completed his doctorate on Raja Rao's short-stories at the University of Udine (Italy) and is currently working on a funded research project on partnership and multiculturalism in post-colonial literatures for the same university. As an Indian Council for Cultural Relations scholarship recipient, he has also obtained a further Ph.D. on Indianness in Raja Rao's novels at the University of Bangalore.