

## Synthèse des documents

Tatouages et marginalité forment un duo difficilement séparable ! L'ensemble des quatre documents constituant ce corpus traitent du tatouage et de son image au sein des différentes sociétés. D'où provient ce marquage définitif du corps humaine et comment a-t-il évolué ? Nous répondrons à cette problématique en analysant les origines du tatouage, l'évolution de l'image des tatoués, et les comportements des sociétés du XX<sup>e</sup> siècle face à ce phénomène.

C'est tout d'abord Daphné BETARD dans son article Le tatouage dans la peau qui aborde le sujet des origines du tatouage. Pour Madame BETARD, le tatouage n'a rien de nouveau, au contraire, il est l'héritier d'une pratique ancestrale, millénaire et universelle. Philippe PONS tient le même discours et François GARDE les rejoint à travers son ouvrage portant sur le destin de Narcisse Pelletier, un matelot vivant au XIX<sup>e</sup> siècle.

Daphné BETARD se démarque tout de même des autres auteurs du corpus en citant des époques très lointaines tel que le moyen âge ou encore celle d'Ötzi, qui a vécu il y a plus de quatre millénaires. Au travers de son article paru dans Beaux-Arts magazine en juillet 2014, elle décrit le tatouage comme un acte traditionnel, religieux, ayant des fins magico thérapeutiques. David LEBRETON quant à lui, poursuit cette idée en précisant que de nos jours, dans les sociétés dites traditionnelles, le tatouage a conservé ses fins religieuses.

L'ensemble des auteurs du corpus s'accordent sur le fait que le tatouage représente un sacrifice. Du plus ancien être humain retrouvé tatoué à aujourd'hui, le tatouage est synonyme de douleur. Tandis que M. LE BRETON et M. GARDE insistent sur cette notion de douleur sacrificielle, M. PONS globalise et décrit un sacrifice qui représente certes une douleur physique mais également un investissement financier et un sacrifice social dans le sens où une personne tatouée réduit selon lui son champ d'activités sociale.

Les différents auteurs composant ce corpus traitent tous du sujet de l'évolution de l'image des tatoués au fil de l'Histoire.

Les ouvrages Le tatouage dans la peau et Peau de brocart des éditions du Seuil parus en 2000 sont unanimes : le tatouage a pendant très longtemps eu une image négative. Les propos de David LE BRETON sont moins lointains mais davantage concrets. En effet, celui-ci rejoint les autres auteurs du corpus et apporte des précisions en citant les années 60-70, pendant lesquelles selon lui le tatouage fut un signe stigmatisant, de dissidence, et de rébellion.

M. GARDE à travers son récit propose également une vision négative du tatouage, voire effrayante aux yeux des sociétés antipaiennes du XIX<sup>e</sup> siècle.

M. PONS se rapproche beaucoup des propos de David LE BRETON en insistant sur le fait que selon lui, se faire tatouer est un signe de défi à l'ordre établi. Révision BTS MUC [revisionbtsmuc.fr](http://revisionbtsmuc.fr)

Alors que Daphné BETARD est seul à identifier le caractère radical du tatouage, du moins de manière explicite, l'ensemble du corpus aborde le sujet de la façon d'exposer son ou ses tatouages.

Pour Mme BETARD, certains cachent leurs tatouages quand d'autres les affiches pleinement. M. PONS a le même avis mais apporte une vision géographique à cette théorie. En effet, selon ce dernier, les tatoués occidentaux arborent sans gêne leurs décorations corporelles tandis que les tatoués Japonais les cachent au vue de la très mauvaise image de ce rite au sein de leur société. M LEBRETON

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**Ying-Ying Zheng**



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