

[書評]

*Nueva Antropología de las Sociedades Mediterráneas:
Viejas Culturas, Nuevas Visiones*

(New Anthropology of Mediterranean Societies: Old Cultures, New Visions)

Edited by Maria-Àngels Roque

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This collection of articles covers various sociocultural issues as they apply to particular cultural groups in the Mediterranean region. The collection poses questions of shared experience and commonalities in the region and also underscores the concepts of proximity and diversity. After the prologue by John Davis and the introduction by Maria-Àngels Roque, sixteen articles are presented.

The first article by Julian Pitt-Rivers comments on developments in anthropology with a focus on primitive cultures and recapturing the past, anthropology of the present, research by non-local anthropologists and by local anthropologists studying their own reality. The author comments on the themes of honor, shame, matrimonial strategies and local identity in the region. He considers the issue of viewing all of the Mediterranean area as a region of cultural unity. The region as a whole has shared historical experience, notably Romanization, and there may have been commonalities in the region before Roman times; yet shared history and experience have influenced particular areas in diverse ways.

The next article, by Jean-Pierre Albert and Dominique Blanc, analyzes the construction of local identity in southern France. They give the background of the regionalist Occitan movement to maintain local cultural and linguistic identity. The authors discuss concepts of nation vs. state, the formation of nation-states, regional vs. national identity, local vs. national languages and characteristics of the southern cultures compared to other regions of France.

The next three articles focus on the Balkan area. Borut Brumen discusses changes in ways of expressing local identity in a small town in Istria. The influences of political and socioeconomic changes as well as the processes of redefining the past and redefining present identity are discussed in the context of border changes resulting in new categorizations of foreigners. Next, Aleksandra Miličević focuses on the meaning of the destruction of cities, or “urbanicide,” especially of cities that represented historical and cultural patrimony. The underlying concept is the opposition between rural and urban. Urbanization created different identities between those living in cities and the countryside; invasions often resulted in conquerors congregating in urban centers while the rural areas remained populated by autochthons. Following many of

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the political changes in this century, nationalist thinking seems to have become more prevalent in rural areas than in cities. Deema Kaneff also addresses urban and rural relations and transitions in these relations in one village in post socialist Bulgaria. The post socialist era efforts to privatize farming and return land to original owners was opposed by the village, and they sought options for privatizing in a way that maintained or replicated the cooperative model they had had for decades. The rural-urban divide was also observed in the villagers' treatment of the experts sent to facilitate privatization; those experts who came from rural backgrounds were viewed and treated more favorably than those from urban backgrounds.

The sixth, seventh and eighth articles address the situation of women. Tassadit Yacine considers women's access to and participation in literary creation in Kabyle society. The tradition of women's poetry is rigidly structured but is a situation in which women speak publically. Public expression implies taking the word, a realm usually belonging only to men, and taking the word implies taking power. There is an interplay between taking the word and the social control of the activity; the situation seems similar to rites of symbolic inversion of power roles. Jacqueline Waldren discusses reinterpretation of gender roles in a small town in Mallorca, Spain which experienced political, social and economic change over forty years. The gender roles which had been well defined by rural and religious life changed in diverse ways in relationship to modernization and expansion of tourism. The changes were experienced and interpreted differently by members of different generations. The past was not rejected but rather reconceptualized and incorporated into the process of redefining identities, adapting to new lifestyles and creating new versions of old traditions as well as new traditions. In the eighth article, Mohamed Kerrou analyses the division, by gender roles, of activities and participation in death and funeral rituals in Tunisian society. The maintenance of traditional rituals which take place mainly in the home of the deceased is delegated to women while the public aspects, such as the funeral procession, belong to men. This division maintains the social division of women in domestic spaces and men in public spaces and also social views of women as emotional and nostalgic in contrast to men as solemn and present. At the same time, the role of women in death customs is necessary and puts women in charge of assuring a continued collective memory. These death rituals and traditions are also in a state of transition; a decline in these rituals could be viewed as a narrowing of women's social roles.

The next two articles also address gender issues but from the perspective of how gender issues are intertwined with other sociopolitical elements. In the ninth article, Reem Saad considers the concepts of shame and national reputation in the case of Egypt through analyzing reactions to a film about the social situation, concerns and difficulties of one Egyptian woman. Negative reactions implied that the woman in the film was not a good representative of Egyptian women and that the film intended to shame the nation because it did not portray the middle class viewpoint of how Egyptian society should be shown to the western world. Then, Annika Rabo addresses the situations of women in Syria and Jordan in relationship to the politics which affect state and civil society, the roles of citizens as compared to individual persons and the interrelationship with the coexisting dimensions of public and private spaces. Gender equality as citizens of a state is distinct from gender roles as private persons. Some aspects of society are further interrelated with religion and tradition in practice and in political rhetoric. The article provides the historical backdrop of Syrian political transitions after French administration and Jordanian transitions after British administration and compares women's standing as citizens and persons in civil, personal, public and private spaces in each society.

Maria-Àngels Roque discusses views regarding anthropological studies by outsiders, often based on short term field work, and studies done by members of the cultural community, frequently longitudinal

perspectives. There is complementation of outside and inside perspectives. One issue involves the Anglo-Saxon tradition in the development of the field. The author comments on the estimation of studies by Spanish anthropologists. Another issue concerns the formal establishment of the discipline of anthropology and the significance of earlier accounts of cultural contact by explorers, such as those from Spain's colonial period, which provide a wealth of details and information, otherwise unavailable, about cultures in the Americas at the time.

The twelfth and thirteenth articles concern the area of Morocco and Berber society. David M. Hart outlines the sociopolitical changes in the Rif area of Morocco from the mid nineteenth to the end of the twentieth century. He considers the problems of overpopulation and relatively infertile farmland in the area and discusses how traditional values, relationships between rival tribes and agricultural practices have interrelated with the development of these problems. Next, leadership in rural Berber communities in the High Atlas Mountains of North Africa is analyzed by Mohamed Tozy. He addresses traditional institutions and their adaptation to new economic conditions through reinventing traditional leadership roles.

In the fourteenth article, Christian Bromberger analyzes the game of soccer as a ritual, not only for the team players, but also for the fans and spectators. The series of phases before, during and after a match can be compared with other rituals not only in practice but also in the psychological and social experience which creates bonds, local identity and community. He discusses the meaning of the game and how it represents team work, individual contribution as well as juggling the use of planned strategies with opportunist decisions and luck. He then describes particular details from his fieldwork in various areas of Europe and outlines the ritualized characteristics of the phenomenon of soccer in modern society.

F. Xavier Medina presents the concept of alimentation as patrimony of local cultural areas. Particular products are viewed as natural to particular areas as well as traditional, and these can become specific local patrimony; examples include local wines and cheeses. One of the examples he discusses used the concept of the product being *made* rather than *manufactured* in that particular place. Even though the local denomination and local patrimony is specific, many such products are found within the wider Mediterranean region; thus the Mediterranean maybe considered as the region of reference which encompasses diverse cultural gastronomic patrimony in specific areas. The idea of foods as local patrimony also has the backdrop of the recent popularity of "the Mediterranean diet," which is intricately connected to the overall lifestyle and to the reevaluation from negative to positive of some aspects of Mediterranean lifestyle.

The last article by Jeremy Boissevain and Nadie Theuma concerns the politics involved in attempting to regulate the balance of economy and ecology in Malta. Expansion of tourism over decades has strained local resources and lifestyle as well as degraded the natural environment in order to allow development. As part of the backdrop, social, professional, economic and political relationships are often intertwined in this small country. The article provides the historical background of the establishment of environmental protections and then focuses on one case to further develop a luxury hotel for economic gain, the political processes involved in gaining permission for construction and the opposition from ecologist groups. Though the requests for construction were approved in spite of documentation of ecological damage that would result, the opponents continued non-violent but persistent efforts to raise public consciousness and obtain more rigorous investigation into the project by the government. Finally these efforts succeeded and set an example for future situations.

These articles offer documentation of many aspects of societies in the Mediterranean at the turn of the century and give insight into the situations that existed previous to many of the changes that have happened in recent years. Though the issue of viewing the Mediterranean region as a cultural unity or as

diverse cultures coexisting in the area connected by the sea remains, the topics covered by these articles imply some shared features. Environmental problems coupled with expanding tourism, rural and urban transitions and gender issues seem to be found on all coasts. In terms of coping with modernization and transitions, reinventing and revising traditions of the past, redefining identities and giving new value estimations to local cultural elements seem to be common strategies. Redefining local identity seems to facilitate adapting to increasing cultural contact and globalization of economies. Of course, these challenges exist all over the globe, but the specific details of communities in close proximity may need at least partially shared solutions distinct from those needed in further away parts of the world, especially in the case of environmental concerns. At the same time, diversity is a prominent feature of the region, not only culturally but also in terms of geography and climate; in spite of shared historical influences, the reactions and later developments have resulted in diverse communities.

The book offers an overview of issues existing in various societies in the Mediterranean region which can be useful as a context for those doing sociocultural research in the area. The book also provides examples of communities coping or adapting to particular changes that may serve as a context for specific topics such as gender issues or environmental management.

Regarding the format, some of the articles list references cited in endnotes; others indicate references in footnotes. The book does not contain an index. A list of the authors and their affiliated institutions or organizations is given on the last page.

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