



Nourritures, abondance et identité

Une socio-anthropologie de l'alimentation à Tahiti

C H R I S T O P H E S E R R A - M A L L O L


AU VENT DES ÎLES
ÉDITIONS - TAHITI

Nourritures Abondance Et Identiteacute Une Socioanthropologie De Lalimentation Agrave Tahiti

Jean-Pierre Poulain



Nourritures Abondance Et Identité Une Socioanthropologie De L'alimentation Agrave Tahiti:

Nourritures, abondance et identité Christophe SERRA MALLOL, 2014-01-14T00:00:00+01:00 L'impact sur le système alimentaire du changement rapide qu'a connu la société tahitienne au cours des deux derniers siècles est mis en évidence à travers un triple processus d'évolution : christianisation, colonisation et modernisation. Les mutations historiques du mangeur tahitien sont ainsi traitées sous différents aspects : les modes de production et le choix même des aliments, les prestations et les changements des types d'alimentation quotidienne comme festive. L'étude des pratiques et des représentations alimentaires et du rapport au corps conduit un questionnement sur les facteurs constitutifs de l'identité moderne contemporaine et sur les conséquences tant sanitaires, obéissant à la fois à des logiques sociales et économiques, la stratification sociale, la perte du sens liés aux aliments, des modes actuels d'alimentation problématiques communes à l'ensemble des territoires insulaires du Pacifique. L'alimentation est ainsi posée comme un facteur structurant de l'organisation sociale basé sur la transmission et en interaction avec l'évolution du milieu tant biologique que économique, social et culturel. Au-delà de sa dimension biologique, l'alimentation revêt dans cette étude une dimension sociale et culturelle essentielle. Aspect symbolique central dans la société polynésienne, elle est le pivot de normes et interdits liés au statut social ou au genre, support d'un culte ancien de l'abondance, elle constitue un véritable fait social total.

Changement social et traditions alimentaires Christophe Serra Mallol, 2007 Cette thèse a pour objet d'étudier de façon diachronique les pratiques alimentaires et leurs représentations chez les Tahitiens. Elle montre le rôle central de l'alimentation dans la vie sociale, économique et culturelle des anciens Tahitiens, véritable fait social total et support d'un culte de l'abondance et l'impact sur le système alimentaire des étapes de la Société d'un processus triple de changement. Malgré un phénomène d'acculturation, des permanences sont mises en évidence aujourd'hui à travers un terrain composé d'observations participantes dans deux quartiers de Tahiti et Moorea et d'enquêtes complémentaires menées dans l'archipel de la Société. L'étude du rapport au corps et de la valorisation des corpulences fortes, ainsi que des pratiques et des représentations alimentaires et notamment les prestations alimentaires de dons, de échanges et festives, sources d'un lien social fort, conduit un questionnement sur les facteurs de l'identité moderne contemporaine.

Bien manger et bien vivre, 1996

Sociologies de l'alimentation Jean-Pierre Poulain, 2013 La façon dont les hommes conçoivent la satisfaction de leurs besoins alimentaires ne saurait se réduire de strictes logiques utilitaires ou technologiques. L'alimentation a une fonction structurante de l'organisation sociale d'un groupe humain. Qu'il s'agisse des activités de production, de distribution, de préparation, de consommation, elle est un objet crucial du savoir socio-anthropologique. La gastronomie, grand marqueur de l'identité française, est un véritable enjeu socio-historique qui a fait l'objet de trop peu de travaux sociologiques. Son extrême complexité et les fonctions sociales qu'elle assure constituent tant qu'elles n'auront pas été élucidées des obstacles centraux au développement de la pensée sociologique sur l'alimentation. Fort de ce constat, Jean-Pierre Poulain montre que le concept d'espace social alimentaire permet de penser l'alimentation comme un facteur structurant d'une organisation sociale et plaide pour faire de l'originalité

de la connexion bio anthropologique d'un groupe humain son milieu l'objet de la socio anthropologie de l'alimentation Que deviennent nos modes alimentaires Quels sont les effets de la transformation de l'organisation de la vie quotidienne sur les manières de manger Que recouvre ce sentiment de crise de risque exacerbé dans l'alimentation moderne Quels sont les impacts de la mondialisation L'auteur dresse l'inventaire des apports des sciences sociales la compréhension des mangeurs modernes

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