

Summaries

Mohamed GHALEM: *Colonial archives and emigration movements to words the countries of Islam*

Emigration movements which Algeria experienced during the colonial period had gained the attention of colonial authorities. High civil servants wrote circumstantial reports to try to analyse the factors pushing Algerians to emigrate towards countries of Islam (Hijra), research was carried out led by official commissions. To this research were added studies carried out by specialists, press articles... From this example, we suggest a reflection on the relationship between historical sources and historical truth in this article. "No history without documents" positivist historians declare. A Laroui goes even further when he affirms "when the nature of documents change, it's the entire conception of the event which changes". A historian must ask himself about the nature of his sources, he must clarify the conditions of their production, the reasons which resulted in their elaboration. He must put in evidence, not only their value, but also their limits. While revisiting the colonial archives; we tried to answer those questions. Finally, we tackled the question of their use, notably, by the French historians of Algeria, without falling into a useless controversy. We consider that these historians with their intellectual and conceptual means at their disposal, contributed to the historical knowledge of Algeria. They wrote a history marked by the political climate of their epoch, by their social origins, and the surrounding political milieu. Despite Sud deforming,, reducing and oversights, this history is of use.

Keywords: colonial archives - exodus - emigration movements - Algeria - Middle East.

Mélica OUENNOUGHI: *Deportees from the Maghreb to New Caledonia. Birth of a micro society (from 1864 until now)*

Chronologically, the first conveyances of prisoners from the Maghreb to New Caledonia were carried out from 1867 on. The great implication of Algerian convicts- mainly of peasant origin- in land development seems to have been related to favourable ecological conditions for date palms found in this zone. The first convicts had in effect imported date kernels, in which they saw symbols of their traditional oases culture. They planted these kernels respecting their traditions. Thus introducing the culture of date palm following traditional Maghreb methods and irrigation in a land of exile. The date palm thus becomes the most visible symbol of a successful transplantation over several decades of an Arab- Berber civilization in New Caledonia.

Keywords: New Caledonia - culture - Maghreb - date palm - transplantation.

Françoise LORCERIE: *About schooling immigrant children in France*

The paper roughly depicts French changing problematics of schooling children of immigrants during the last 25 years, and it accounts for what is known about their school performance, especially those of Algerian descent.

France has never set up a proper policy for schooling children of immigrants. But the question was turned into a public "problem" in the seventies and then it gave rise to some specific provisions. These are rather marginal by now, as children of immigrants are massively being targeted by ordinary school policies. Besides, their school performance is similar to their peers'. But as "immigration" remains currently under discussion, various tensions arise in the schools, which the increasing use of the concept of "ethnicity" in French social sciences points to.

Keywords: schooling - immigrants - Algeria - academic - ethnicity.

Saïd BELGUIDOUM et Olivier PLIEZ: *Transnational practices in a "Silk Road" counter: Algerians and Egyptians in Yiwu (China)*

Thousands of African, Arab and Asian traders hurry go to the world biggest wholesale market in small commodities located in Yiwu (China). This town is world famous to host well Moslem. We will analyze the development of this trading city, the way it is inserted in transnational trade networks and finally the so-called "arab restaurants" area as erection procedures market places of grassroots globalization.

Keywords: China - Muslim worlds - commercial Roads - transnational networks - grassroots globalization.

Khadidja ADEL et Nadia BELHOCINE-MESSACI: *Migration and integration strategies in the town of Constantine. Family trajectories from the Aures mountain area and from Kabylie*

This work presents the first outline of an investigation about the Algerian migratory phenomenon. Interviews carried out at Constantine targeted the migratory trajectories of the Ah Frah clan (Aures) and the Ath Waglis (Kabylie) ; the objective having in view a knowledge of the two communities' integration mechanisms in urban space, which their initial conditions (ignorance of the town language, of the townsman's way of life) handicap.

Today, we see that their integration has been carried out following group and individual strategies. However, this wasn't done by denying their origin culture. A symbiosis process of the two cultures, first placed in conflict, seems to have been achieved in the third generation.

Keywords : migrations - stratégies - integration - Constantine - Kabylie - Aures.

Sophie CARATINI: *The family institution put to test during exile in Sahraouian Refugee camps*

War, exile and refugee camps have caused the break-up of the extended family system in which Sahraouian families evolved. Twenty three years of active resistance have produced upheavals whose extent remains to be measured. That is how the law of silence has reduced the genealogical memory in the building up of an identity to nothing. It is decreed that « tribalism is a crime against the nation » moreover, liberty of alliance has followed after supervision and a new social past imposed itself in which women play a greater role. Lastly, the strengthening of woman's statue enabled her to reserve residence runes maternal locality (matriline-localité) replaces paternal locality.

Keywords: *family - exile - western Sahara – tribe - woman*

Richard AYOUN: *North African Jews and present day exile*

France discovered in the 1960's the existence within its bosom of an important Maghrebin Moslem community. At this period a great number of Jews also arrive from North Africa. These immigrants from North Africa settle in France among people called repatriated, and after those immigrants from Europe between the two world wars: Italians, Poles, Spaniards. Those called to mind first are those who were communities in North Africa, which they left, there where this Judaism was branded by the 19th and 20th C French colonization, then are considered the conditions of settling in France of these immigrants of a little particular nature. Jewish tradition took refuge notably in the domestic world. First around the table transformed into a stronghold for a threatened culture, then in cooking instituted as a sanctuary of traditional ancestral gestures. In the daily meal the memory and personality of an uprooted people searching for a fair dialogue with history.

Keywords: *North Africa - Algeria - exile - France - Jews - Morocco - Tunisia.*

