

## Summaries

**Claudine CHAULET**

### **A Special Violence**

*A banal use of the term «violence» hides different phenomenon and doesn't help in understanding historical circumstances of their manifestation.*

*Social sciences have recently suggested definitions and analyses enabling a distinction between varying "violence" and applying these distinctions to the Algerian situation. We can recognize a simultaneous and sometimes obscure "social" violence there, questioning norms and socialization institutions, a "political" violence included in the struggle for power and an "absolute" violence, which is a departure from humanity for certain humans.*

*A knowledge of contemporary experience in other countries can defend reflection on the current Algerian Situation.*

**Keywords:** Violence - types of violence - the Algerian case - values - standards.

**Nourredine SAADI**

### **Violence and rights in Algeria**

*Apparently presented as an internal war between islamic right wing fundamentalists and state power in the hands of the army, the Algerian conflict unlike the civil wars of the end of this century, are not based on a symmetry of opponents setting up social groups, ethnies, religious or political groups against each other. The current violence in Algeria, can be interpreted as a rights pathology.*

*This can be renamed the notion of «War for Rights» used in Christian middle-ages in a long historical battle about the reference between the canon law sanctified by the Church, and romanization by the civil law acting an behalf of the developing modern State.*

*We are at the heart of the problem set by modernity in every political society about the question of «object of right» : faithful and or citizen ?*

**Keywords:** Violence - fundamentalism - Islam - war - believer and citizen.

**Hassan REMAOUN**

### **" The Historical Question. In The Debate or Violence in Algeria"**

*The actual situation of political violence in Algeria is often explained by this country's past and its historical particularities.*

*If all social processes can in one way or another be brought back to history, it little enriches knowledge than to explain current violence by " a past it-self marked by violence", or under a more sophisticated form, by a structural violence which would notably enlighten approaches like those based on the segmentation theory. After all, all societies have had to transit by segmentary relations, and have known violence with or without segmentarity (including Europe with its wars right in the 20 th C) As marked as it is by past legacy, the Algerian crisis must firstly be explained by actual causes and a questioning look given to the past can it self heighten the present stakes : Different social components and institutions have thus for a long time tended to use memory and historiographic practices, by selecting and manipulating in past image any thing that can serve their justification, including the risk of diffusing a culture based on an apology of violence.*

**Keywords:** Violence - history - structural violence - Algerian crisis-memory.

***Fatima-Zohra KARADJA ; Nadia KORSO-BIOUD***  
***Violence, possible Amends***

*We put forward for consideration here, a first psychological intervention experience, as part of organised violence, carried out by psychologists close to a community victim of collective butchery. This psycho-social intervention practice is equally an opportunity to again question about professional identity covers through their multiple references; notably the theoretical conceptual tools and technical and clinical mechanism in terms of help. This is reported during a first description of a pragmatic recentring which attempts an adapted articulation, be it for a little time, to real situations, working on the link between the individual and the group, reconstructing at the same time a new therapeutic space. Replying thus however little, to the reality principle that we build and which we build on in permanent interactions with the actors in the drama.*

**Keywords:** Violence - psychology - intervention - psycho-social - individual - group.

***Mohamed BENSALAH***  
***Violence and Society. The weight of audiovisual medias***

*To question about inauspicious or beneficial effects of iconic and sound messages which are distilled each day over our large and small screens, passing first by a study of societal violence and dramas that they provoke, especially among youngsters. In fact, before being a mediatic danger, violence is firstly a social fact.*

*However, by their omnipresence, by their being ubiquitous and by their own manner of "magnifying" reality, medias have finished by making violence common-place, neutralising even sometimes values conveyed by school and family and this giving rise to different questions.*

*A third world microcosm, Algeria is found faced with this serious problem. By using the goggle box for daily drama and by practising a certain "macabre aesthetics", the T.V. set has finished by exerting a hold on consciousness this said, although critics increase, work carried out until now, does n't allow definite conclusion on the pernicious effects of sound and image to be attained. In Algeria we are still, at the stage of preconceptions, of accepted ideas, and hypothesis, no discipline in the field of mediatic communication analysis, no formed scientific community having come to light, except some work of isolated researchers.*

**Keywords:** Violence - society- Audiovisual - TV - communication.

### **Mohamed HAMDAOUI**

#### ***Women's status and violence within a traditional Algerian family***

*In this study we have tried to give a picture of the violence exerted on women within a traditional Algerian family. This phenomenon is studied in its social context and in relation with the dominant traditional culture.*

*In fact, violence is not dissociated from economic and social organization. It does n't concern all women, since there is at least one who takes advantage of it no woman puts up with it without provocation. Violence exerts a protective function and aims at family group integrity and cohesion.*

*Thus, violence depends on family life cycle, because if a woman suffers violence as a daughter, sister or wife, as a mother she adopts the patriarchal culture which is a setting for violence and ensures its reproduction, which procures authority and advantage. A mother exerts her authority especially on her children, thus reaping the fruits of her efforts before their marriage.*

*Thus violence and the patriarchal culturel which is its framework are reproduced.*

**Keywords:** Violence - Women - Family - traditional - individual.

### **Mohamed DAOUD**

#### **Young Novelists and Current Violence**

*This study tackles the thematic violence mentioned in recent Algerian novels written in Arabic.*

*Based on different historical stages that Algeria has known ( the Liberation war, Independence, Build up of the national state from the 60's to 70's ). This study tries to consider the political violence which became widespread in the country towards the end of the 1980's and early 90's. Literature, like research work which was interested in the violence phenomenon, didn't remain indifferent to the tragic events which the society underwent.*

*By bearing witness it has allowed a new literary field to emerge in complete rupture with former models of literary establishment.*

*Taking 2 novels of the new generation of novelists as corpus "The Landslide" "le Glissement" by Hamid Abdelkader, and "Ceremonies and Funerals" by*

*Bachir Mefti, the analysis looks at the intellectuals' situation confronted with death and political, assassination because of opinions which don't suit the armed Islamic groups. These two texts emphasise the crisis and people's powerlessness faced with this tragedy, they also agree in pointing out the socio-political causes, which allowed this violence.*

**Keywords:** Writers - young writers - violence - novel - Algerian novel.

### **Belkacem MEBARKI**

#### **Azouz Begag, or a second – generation. Immigrant's identity outcry**

*Once one has decided to abandon ones Lebensraum and one is accepted with difficulty in a host space, one loses references and identity is expressed in a violent way. Violence exerted in the ancestral spot in the cultural and language field, and inner space. This violence; adopted as a literary art, characterizes the 2<sup>nd</sup> alter ego settled on the edge of oriental and occidental cultures. We have chosen the work of one of them, Azouz Begag, to see how he lives this rent and to see what he suggests to go beyond it.*

**Keywords:** Violence - Identity - Azzouz Begag - immigration - margin.

### **Nadia OUHIBI-GHASSOUL**

#### **Violence in text, aggression in writing in “Ideal Topography for a characterised aggression” by R. Boudjedra**

*Violence, scourge of modern times or mishap from former times, continues to be in front at the social scene and takes on different aspects depending on the means of expression which takes it over and represents it Literature and novels indirectly devote a certain interest in a certain context defined by the preoccupation of the moment.*

*In the novel, violence, of verbal essence outpasses its frame, it becomes graphic and visual. A typical violence novel, it is atypical in what concerns the effect and organization of this violence, transforms the text in a support with a wave of images pretext for a verbal logorrhea defying and denying all punctuation to plead on the axis of verticality, making synonymy a practice to the utmost of accumulation, a systematic procedure, acting and on the character in the intention of graphic iconographic, sound messages, which one does n't understand, and on the reader who, aggression as he is, is faced with an iterative text “enlisé”, degenerated, thus contributing to the text frenzy, a confusion of space, a festival of language.*

*Words in opposition to say a text in war, here is the summary of “Ideal topography for a characterised aggression” by R. Boudjedra.*

**Keywords:** Violence - Violence text - Rachid Boudjedra - expression.

**Farid BENRAMDANE**

### **Who are you? I have been so called**

*From the destruction of affiliation in Algerian civil status or elements of onomastic semantics we would like to show in this article that the civil status in Algeria and not Algerian (it does n't exist any longer) does n't ensure the continuity of passing on identity transmission despite of an affiliation several times millennial.*

*There is even a mental representation of non-affiliation, of non genealogy, characterized by a violent intrusion of two paradigms of reconstructing the Algerian personality by the authorities and the French colonial army : the Senatus Consul and the Law on civil status (1886). How has the onomastic Algerian patronomic system been constructed historically? What carrier strategies have determined in the past representations followed and what is the situation today?*

*Never in colonial history and its relation with a given linguistics, an operation dislocating identity, destructuring or onomastic restructuring, has worked at a double level of consciousness semantic and formal, so that it has been assured a definite form in the Algerian civil status.*

**Keywords:** Identity - lineage - family - marital status - name and surname.

**Mohamed ADDA-DJELLOUL**

### **A problematic of Islamic change**

*The main axis our study is centred around concerns personality contradictions and Islamic change.*

*These contradictions are the deep causes of violence in certain Moslem countries; they are reflected in two aspects.*

- 1. The divergence between the principal political Islamic regimes for that matter Islamic ideology interpretation.*
- 2. The ambiguity between the two concepts «The Moslem world» and «The Moslem Nation».*

*The traditional conflict between «Chiites» and «Sunnites» has survived to the contemporary epoch but under other aspects, having the different evolution of political, economic, social and intellectual life in Moslem countries for cause, even upsetting international society.*

*The ambiguity which exists between the two notions of «Moslem world » and «Moslem Nation » is apprehended in political speeches, more particularity of ideological nature.*

*The problem, which is put, concerns the development of international Moslem Relations. What is the lead in to actual relations?*

**Keywords:** Violence - Identity - Islamic identity - legal critique - ideology.