

## Summaries

**René GALLISSOT**

### **Associative movements and social movement: the relationship state, society in Maghreb history.**

*Associative movements, prenational at first, are still religious communities and under the influence of patrimonialism : the two endogenous forms which meet elsewhere in varying degree, are the brother hood and corporation. Next the national group is also a communal and identic transition, from ethnic community to political collectivity. Under colonisation, in a cohabitation longly mixed in trade unions, organisation forms of workers' movement have been vested and adopted, until constituting a national and state model on the trimonial : party-trade-union-mass organisation : youth, scouts, students, women... Thirdly the independent state will develop this framed structure, the aim is to forbid all together everything that the associative movement reconstitutes in counter society and recovers a constatation function in state order.*

*It is in the unequal balance between public society which draws on the state and subventioned society which enlargens social demean and dispair, that associative action has a lot to do, to make headway Today work in the national society appears divided between social emancipation, thus associative, putting in front movements far rights. (women's rights, cultural rights, human rights), and communitary reactions of conjointly religious and nationalistic populisms.*

**Keywords:** associative movements – social movements – the labor movement – protest – colonization.

**Noureddine SRAIEB**

### **Cultural Practices and political sociability : the Tunisian example**

*How can cultural practices constitute political stakes? This is what we would like to study from two "cultural" associations which were the Khaldunyye and Sadiki college former pupils' association created respectively in 1896 and 1905 in Tunis.*

*From the account of historical conditions presiding the creating of those two associations, and the analysis of their working program, it would appear that the relation between culture and politics in Tunisian society under French protectorate, were constant.*

*Creating cultural, theatrical or sporting associations was a means by which political organizations intended to extend their hegemony among ail the Tunisian population. Those association animators transformed by nationalist*

*feelings, even felt themselves invested with a sacred mission. Therefore they resolutely engaged themselves in political action.*

**Keywords:** Colonisation – cultural practices – Tunisia – course – associations.

### **Mohamed Brahim SALHI**

#### **Modernization and retraditionalism through the political and associative field : the case of Kabylie**

*How can we explain in our society, the irruption of modernization instruments as the association or political party which, by nature, proposes new ways of grouping? The article proposes to show from the Kabylie example that in reality the groups to which a modernization process happens, start off again themselves by reinvesting new agents. The bearers of a new way of organization also, negotiate their insertion themselves. There is thus a transaction. Modernization agents' practices can appear to be ambiguous, but it is a question of necessary ambiguity. In other respects, the groups can, in some particular situation produce tradition, that is to say bring into operation a process of retraditionalism we explain, from precise examples, how and how it works. Our reflections are based on the principle that there is not only continuity on the historical plan (between the forced modernization situation induced by colonization and that induced by the event of a national Algerian state) but certain permanent elements notably an ambivalent conduct of agents who adjust their strategies, to function of anticipated interests. Fundamentally the thesis defended by Jeanne Fauret appears to us still relatively recent, and we have born in mind this conclusion of G. Batandier concerning the change countries formerly dominated « Every thing change but not all in bloc ».*

**Keywords:** Association – Kabylie – modernization – tradition – field.

### **Djamel BOULEBIER**

#### **Football, city and democracy**

*How can we confront a field of productive discourse with sport and city as subject, mid a field of observation and research centred on one town Constantine? what importance to give to the relation football / city/ democracy.*

*In this study it's a question of trying to clarify some problematic elements, of understanding how sporting practice and spectacle go beyond deciding factors of practising sport. What does creating a sports association respond to when we know that the social differentiation process has not reached its limit in our towns? It would appear that neo-urban dwellers express a new form of solidarity owing to the influence of the so called informal sector. Sporting association history and sociology of new socially successful figures reveal new forms of sports clubs contributes to a creation of mythicizing the question of patrimony. We therefore understand why supporterism gives rise to and is sustained by new emblematic figures of social success.*

**Keywords:** Foot – urban – democracy – Constantine – sport.

**Marguerite ROLLINDE**

**Amazigh movement in Morocco : fighting for a cultural identity, claiming for minorities rights or initiating a political opinion?**

*Issued from universities and artistic circles, the Amazigh movement in Morocco is implementing a strategy, through an associative network, leading to overpass the stale national boundaries and to rise its claims in front of international bodies.*

*Such a movement is tacitly allowed by the power as far its claims relate only to cultural and linguistic demands. But it is repressed as soon as it puts forward the amazigh nation against arabo-islamic national consensus. Then two conflicting arguments will appear: the first and speaks about a new citizenship supported by pluralism and democracy, in line with the human rights cause. The other one, on the contrary, leads to the community confinement and to dictate an exclusivist and unitary system the consequence of which would be the pluralist debate failure.*

**Keywords:** Berber movement- Morocco – cultural identity – minority – linguistic demands.

**Gerard PREVOST**

**Association - self organisation and social change : The example of second-generation immigrant maghrebin youth in France**

*The hypothesis developed here assumes the principle of a theory founded on the impulsive self-organization work process, as a necessary initial mode depending on a social analysis of the relation between different senses. That concerns rationalization activity, relative to managing societies undergoing a competitive market economy structure. The forms backed by the young second generation Maghrebin immigrants in France constitute here the objectification tool of this impulsive structure. They will be constituents of "local" build up, for redefining social management modes and the key to access in public sphere through multiplying peripheric state systems as a functional decentralised system recuperating creativity. But the capital element is that this set structure of codes and norms by the system in view up social order have given birth to social alternatives. This recurrence of self organization phenomenon which is throughout human history, is to keeping as a strict phenomenon of social change. However, if self organization is inscribed in social change structure, this doesn't guarantee that it fixes social evolution on the upward way to "progress". Modern social change proceeds from anticipation, related to social movement, but also to specialists' projects relating to necessary social condition to economic adjustment and actual politics. There recuperation would seem like a behavioural levelling mechanism as a voluntarist state activity. However, the withdrawal of individuals in autonomous spaces confronted with this activity hasn't solidarity for objective, its drive is related to reliance; mediators form the*

*contemporary state answer to rationalize control of its results.*

**Keywords:** Self-organization – social change – young – Maghrebi immigration – France.

### **Omar DERRAS**

#### **Associative fact in Algeria. The case of Oran.**

*This article aims at taking into account the associative phenomenon to Oran. This quantitative analysis is focused on 3 axes and main complementary topics.*

*The first topic tries to bring out the main characteristics of associative life to this county. The second relates to an analysis of social composition in the framework of associations and their individual characteristics; finally the third axis is a disquisition about the manner by which representatives of associations account for, evaluate the associative phenomenon in a general way.*

**Keywords:** The associative phenomenon – Oran – association – associative framework – representations.

### **Saddek BENKADA**

#### **"The Learned society"; rupture and continuity of associative tradition: the case of the Oran Geography and Archeology society.**

*After having, for more than a century, shared the colonized Algerian intellectual field with university establishments, the "learned" societies, stopped all activity after independence, except paradoxical/y in Oran. In this town which had neither the university prestige of Algiers, nor the intellectual glory of Constantine, the local knowledgeable society was preserved and reactivated, as it was the Oran society of geography and archeology. This Oran exception has allowed us this to underline the role played by the new actors in the cultural field the day after independence, notably members of the teaching profession in the reappropriation of this place of sociability and knowledge, inherited from the colonial period.*

**Keywords:** Scientific Associations – Association of Geography – Colonial period – Oran – associations.

### **Malika REMAOUN**

#### **Associations for Womens' rights**

*Created soon after the events of Octobre 1988, women' association for their rights, constituted the most visible and most active fringe of social movement at that period. The importance gained by the women's movement indicates a relatively new phenomenon so much for content level (references and revendications) as for (initiatives and actions). The years 1989 and 1990 were marked by rich and diverse intense women's activity. Broad debates on the questions of women's rights and family statute, until then timidly approached, took up public space. with terrorism, the movement found itself in front of the anti-terrorist, anti-integrist struggle, and in solidarity with terrorist victim's*

*families. From 1995 on, a recentering was carried out, in view of building a women's movement for women, in the frame work of a women's problematic. Today it is impossible to circumvent this movement.*

**Keywords:** Associations – female associations – rights – woman rights – family code.

**Didier LE SAOUI'**

### **Theories of social movements. Structures, action and organization analyses of protest**

*Theories of social movements, originating mainly in the United States and Europe, have evolved slowly. The first approach to the subject at the end of the nineteenth century - which viewed collective action as a phenomenon of the crowd - gave way to research on a number of theoretical issues, which integrated, e.g., relative deprivation and the problem of rational choice of actors into their explanatory models of the emergence of protest. During the 1980s two theories predominated : the resources mobilization perspective and the new social movements approach. No theory of social movements, however, presently appears capable of embracing on its own the ensemble of problems inherent in any given empirical study collective protest.*

**Keywords:** Theory – social movements – structures – practical – organizations.

**Bachir SENOUCI**

### **Membership in Oran**

*This text tries, through an experience of associative life, in particular in environmental protection, to put forward some serious hypothesis about the particularities of a recent phenomenon.*

*Ambiguities seem to rise from the historical conditions of liberating political, economic and social customs, which appear, like what happened at the some period in other regions in the world, having been imposed by the dominant regime.*

*Having definitely lost the means of coercion, the power is seen restraint to come to terms. It is thus, by means of subventions or other privileges, alliance networks are set up. on the other hand, associations often intend getting remuneration from these alliances.*

*All that, if we must generalise to all associations, con tributes to pervert the definition of associative movement in Algeria.*

**Keywords:** Associations – associative life – Oran – environment – associative movement.