

Foreword

This double *Insaniyat* number has a particularity which needs some explaining.

The editorial committee has decided to follow one of its main editorial principles the whole way to make researchers' concerns in Anthropology and Social Sciences in our country visible and legible. We have chosen to target First Research with the Masters theses which fill many university department libraries. Many deserve our attention, few are read. These young researchers wait a long time before the fruit of their research efforts is known.

A call was put out, a little over two years ago, to all Algerian universities. It's the outcome of these contacts which has been submitted for the readers' critic.

The reader will bear in mind that it is not a matter of a general view of research. Neither choice nor classification on receipt was made (other than publishing what was received).

If two main tendencies are revealed (urban studies and literary studies) that simply means that our call was heard more particularly by these two branches.

The only conclusion to be made, of this attempt, is that subject matter exists and it only asks for a way to be expressed. And *Insaniyat* will have taken part in the ratification of this publication project and that is where its role and mission lies.

Introduction

A compiling of texts rather than a thematic dossier, this is the particularity of the initial objective for this double number. It's not a question of articles but reports concerning recently defended theses, and which have been preserved intact as a reflection of a community and a rather difficult situation with regard to the events having marked the last decade. They affiliate approximatively to summaries not without imperfections that must be put down to an initiation to writing. They account problematic questions accompanying objectives, hypotheses, approaches, and conclusions in a more or less explicit way. The latter suggest answers, paths for research, questions and problems under various forms, which at times are a measure of their complexity.

The two categories of branches considered are quasi related to language and to territory at different levels, with the underlying questions of identity and culture. A liemotif which is on the Algerian collective mind under permanent heckling of a conflictual context and where the non – existent concept pretexts analyses to decipher meaning. It is in this logic that Nedjma Abdelfettah Lalmi's study fits, starting from the fact that urban autochtomy in the Maghreb has always been considered as a minor act. This study examines reflections on the town of Bedjaia, uttered during the colonial period. To determine the relationship between autochtomy and urbanity and to conclude on censorship futility. The same denial of existence motivates Akli Mechtoub's hypothesis relating the identity question to the way space is used. He tries to explain that if a strong impression of disorder emerges, it is due to the unequivocal comparison of conflicting logic : one internal relating to persistent representation of a cultural nature in spatial organization, the other of new technique utilization for its production. Such techniques and modern tendencies stem from imported ideas which lend themselves to criticism as it is emphasized in response to Samia Zenboudji-Zahaf's study. Her remarks concern the difficulty to integrate an introverted habitat mode, a sign of socio-cultural permanency, and to a vertical habitat mode a sign of socio-economic change. She suggests the hypothesis of adhering to post modern ideas as a groundwork for solutions to take community life and human dimension into account in urban planning.

Another group of work on the town places the question in the space-reappropriation category, and the dynamics of its practices. It foresees the nature of relations maintained by a society and its space. The symbolic dimension is quasi permanent even if no notional approach appears with regards to bibliography. For Assia Malki Allouani, symbolic space is straight away a built-up space, and suggests a deeper research on cultural habitat models. Introducing the adjacent space appropriation question Mohamed Ghomari tackles it with a similar approach of symbolic logic in inhabitant practices. In her study plan on town sections Samia Kitous raises the question of town centre production, while Amina Ghomari tries to understand the nature of peripheral urban dysfunctioning. The real estate question in the example of Sidi Bel Abbes, is developed by Abdelkader Bouchentouf according to the problematic question of production and use of different town participants, this underlining the traditional division of social and urban space.

A change of scale at last is undergone by Kheira Feninekh's reflections on markets. She raises the problematic question on the impact of commercial exchange on urban space organization and questions new tendencies starting from observing structural habit evolution..

In the chapter on Social and Human Sciences, the identity question which affirms the researchers' thoughts, is treated according to different approaches and subjects. In the linguistic field two categories of approach, are perceived, one which leans on an analysis of a literary work, and the so-called pragmatic approach which develops either an attitude or a concept. Dida Badi's work chooses the narrative form to account an experience almost an adventure on field research in the Sahara : *L'Adagh des Ifoughas*. This study of a monographic and original character fills in many blanks in the knowledge of a part of southern Algerian Touaregs. The identity quest in traditional Maghreb space appears quite as much in Mokhtar Attallah's thesis undertaken by fractioning Tahar Ben Jelloul's work. According to this formula Ouardi Brahim takes Nouredine Abba's work to reveal the subject of torture ; Malika Kebbas puts the intellectual in question in Mouloud Maameri's novel, with the aim to reveal the author's strategies, and the subversion role confronted with the machinations of the Power in place. Fouzia Bendjelid through Rachid Mimouni, puts the fundamentally anti-establishment character in Algerian literature in evidence. To assure its supremacy the means of denunciation is often used. In History, Djaffar Yyouche wants to re-establish a truth, by restoring Abou Merwan Ben Zohr's contribution to medicine. His position reveals another form of denying existence which also brings philosophizing to life, and that

Abdellah Moussa presents to us under the difficult problematic question of nationalism in contemporary Arab thought.

By raising the question of national legitimacy, Mohamed Gueddoussi makes a historical analysis and tries to understand what explains the actual system characterized by client and rent practices. As for Mustafa Radjii's study investigating youth in Mecheria who refuse bank loans and give another idea relating to money. It indicates an emerging attitude based on Koranic texts.

On another subject that of linguistic problems, it is not surprising to see the complex question of teaching French to Young Algerian high school pupils. Noting the difficulties encountered by pupils, both for written expression and oral expression, three contributions suggest analysis of the relation teaching/apprenticeship. That of Abderazak Amara starts an understanding of attitudes vis-à-vis to errors produced, as well as their causes leading to a continuous research. Saadane Braik concludes that the learners' subjectivity is to be taken into consideration as an essential motivation in the learning process. In the same methodology, Nabila Benhouhou suggests minimizing it by rather defining objective criteria for evaluation.

The Arabic language also reveals its problems, Hafèda Tazouti raises the question of linguistic poverty among school children, and tries to detect the reasons by observing the influence of milieu. The analysis puts insufficiencies in evidence, incriminating school books. The examination of discourse in so much as an object for dissection in this respect presents it as a complementary linguistic ground. This is what Omar Belkheir develops by choosing the world of theatre and Nouria Bouayed that of university didactics, to appreciate the importance of the pragmatic method. It's another methodic problem which motivates Mokhtaria Trari's study to raise some insufficiencies in traditional teaching in "El Kader" Ez-Zanckhahari's work.

On the other hand Lazar Mokhtar tries to understand Koranic discourse by founding his opinion on an analysis of "El Kachef's" work on the grammarian Ez-Zamakhchari.

To finish, an atypical study developed by Fewzia Bedjaoui, a treaty of British policy vis-a-vis to immigrant entry. Interesting in itself, it shows the importance of the linguistic question in an example of integration of immigrants from diverse origins.

What will we have learnt at the end of this brief glance on university production and what it implies ? Are the topics pertinent ? Are they works which anticipate ? Do they have so little to do with reality, as it is often confirmed ? Certainly criticism is a warning against an introversion tendency, it is necessary for a qualitative university development. To debate about it is one of the reasons which justify the present contribution.

Ammara Bekkouche