

## Summaries

### **Claudine CHAULET : *Anthropology and / Sociology?***

#### ***A backwards look at practices***

*The author represents a retrospective here on the evolution in Algeria of sociological and anthropological practices, and the context of their acclimatization in the country. One of the conclusions drawn is that sociologists have in fact learnt the necessity of a comprehensive approach, a pluralistic subject work, thus one of anthropology.*

**Key words :** Berque - Bourdieu - sociologists - ethnographers - fringe anthropology - implied anthropology - practical anthropology.

### **Ali EL KENZ : *Humanities and social sciences in Arab Mediterranean countries***

*Here the author introduces as a document, the text of a research project which he had elaborated in 2002 and which was the origin of a comparative study carried out on teaching practices and on research in Social sciences in five Arabic countries: the Lebanon, Syria, Egypt, Algeria and Marocco.*

*The investigation itself was able to be carried out within the framework of the Institution for development research (IRD, Paris).*

**Key words :** humanities and social sciences (SHS) - history - geography - philosophy / religious science - law - economy - sociology / anthropology.

### **Hugh ROBERTS : *Perspectives on Berber Political Systems : in connection with Gellner and Masqueray, or Durkheim's error***

*A key element in the defence presented by the late Ernest Gellner for his segmental model of Berber political organization has been his claim, as the origin of his own theory, the work of the 19<sup>th</sup> century French ethnologist, Emile Masqueray, who was cited by Durkheim to defend his concept of "social segmental organisation". Gellner's pretension makes one suppose that the theory applied to Algerian Berbers as well as to Moroccan ones, and that Masqueray and his predecessors must be considered as the forerunners of the segmentarity theory rather than as the authors of a distinct and rival vision. I maintain that Gellner's reading of these authors was mistaken, that the way they tackled the Berber political life was profoundly different from the segmentarist perspective which supplanted it, and that Durkheim's interpretation of their analyses was false and without grounds.*

**Key words :** berber political systems - segmentarity - Gellner - Masqueray - Durkheim - Kabylie.

**Hassan REMAOUN : *Investigations and empirical research on society and governance objectives in Algeria : elements for an evaluation***

*In this text, we try to contribute towards an evaluation of investigations and empirical research in Algeria. It concerns a field where social sciences are greatly demanded. In the four chapters of this contribution, we treat:*

- 1) A brief historical recall of the matter as well as information concerning legal and administrative framework.*
- 2) The institutions in charge of empirical research on governance and their activities (official organizations, research institutions, private sector...)*
- 3) Results, conditions and outcomes, and their putting into practice.*
- 4) The role of the press and opinion surveys.*

**Key words** : empirical research - census - opinion surveys - press - governance - state policy.

**Ahmed MORO : *A Detour through anthropology and the mythical figures in the relationship between Order and Disorder : a new grid for reading***

*In the methodological field and in a general way, Humanities and social sciences are undergoing very deep changes today. These changes are the results of two types of thought being concurrently led. On the one hand, considerations within exact sciences through what one can “call” today the, the Disorder Paradigm*

*Or what certain consider, moreover imperfectly and in a very restrictive way, as the “Chaological Revolution” whose origins go back to the end of the 19<sup>th</sup> century.*

*On the other hand, questions of a fundamentally anthropological nature whose subject is the differential “Control” modalities of the Disorder phenomena in “modern” societies and so called “traditional” ones. These reflections lead, even if the subject is not identical, to the recent works of G. Balandier and J. P. Dupuy for example.*

*The analyses grid devised from elementary figures of order and disorder is absolutely transposable to the different fields of humanities and social sciences notably anthropology.*

**Key words** : order - disorder - duality - quadrilateral - hexed - sacred - mythic - rationality.

**Fethia ESSAIDI : *Sociological output in Tunisia: topics and problematic***

*This work is a kind of account of sociological research in Tunisian universities. It spreads over four decades, that is to say from the beginning of the 1970's, to the first decade of the 21<sup>st</sup> century. One must remember that sociology has been the fruit of modern scientific renaissance, but it is quite new in Tunisia, and for this reason the last four decades are insufficient to found Tunisian or*

*Arab sociology. That is explained by the topics repeatedly treated by the students and the absence of others, this as well as a lack of depth in the analyses.*

**Key words :** sociology - Tunisia - theses - samples - researchers - social reality.

### **Mokhtar ATALLAH : *Freud and Anthropology***

*The purpose of our article is to show, at a purely conceptual level, that Freudian reflections, even belonging to the psychoanalytical field confound civilization and culture, in spite of anthropological contributions in different essays.*

*Whatever in Totem and Taboo (1913), in The Future of an Illusion (1927), as in Malaise within Civilization (1909), that we quote alternatively, Freud recalls the question of Religious Civilization, which he considers like a deterioration of given ideas, which could be rejected in turn by aversion. In situating his interpretation exclusively in the field of psychoanalyses, he considers the revolt founded on religious illusions of the masses. From where the self-destruction phenomena largely illustrated by Nazi culture, built on anti Semite prejudice conveyed in the occident since the middle ages, as Freud was pleased to underline, by systemizing it in a perpetual opposition, between Eros and Thanatos.*

*Faced with widespread anti human transactions today, with all the cortèges of racial purification throughout the world, from the unanimity of ideas and the rapid rise of religious fanaticism, attempts on the right to be different, we have asked questions on the degree of actuality in these Freudian essays which challenge us since that time.*

**Key words :** aggressiveness - civilization - exogamy - fanaticism - incest - super-ego - taboo - totem.