

## Summaries

### **Mohamed BEN ATTOU : *Estate patrimony and the peri-urbanization process of a traditional town: the example of Ksar- el-Kebir (Morrocco)***

*Urbanization in the Tingitane peninsula is not new. But the extent and the forms of urbanization cover several aspects; Even within one single space, the development of towns is sometimes conflicting (Ksar/Larouche). In a local fringe context where mental boundary is partly integrated in the building of a political religious economic and social identity, Ksar was able to keep its economic liveliness and its social cohesion. This, in spite of a colonization of poverty and an absolute marginalization since independence until 1975 The hydro agricultural changes and the social economic mutations brought about by irrigation, the improvement of dry land and the taking off of the agro industry have considerably affected the process of peri urbanization in the region. This thanks to the presence of local actors whose dynamism takes its energy from urban land property real estate and the agro industry. By different methodological approaches this article treats the processes and mechanisms of peri urbanization around the Ksar, a town deeply enrooted in its local border context.*

*The analysis perceived by the author shows how the heritage of traditional practices whether of social ,economic, religious or political nature, influence the forming of local identity and future spatial restructuring; It equally shows the territorial structures and local dynamics can generate a peri urbanization process in so much complex as strategic.*

**Key words:** land property system - urban production - traditional town - peri urbanization - local actors - mental boundary - agricultural dynamism.

### **Imed SAOULA: *The process of threshold and interior house symbols: an anthropological reading about traditional Tunisian habitat***

*This article aims at investigating traditional Tunisian habitat, in its symbolic dimensions, by analyzing some architectural elements to show the implicit sense of its rites.*

*The linguistic element as such reveals the symbolic value of habitat; The root of a word which serves as a basis for our analysis and by its representation, goes beyond this aspect and symbolizes stability, intimacy, and quietude. These attributes are put into concrete form during the foundation through rites inaugurating the building.*

*The door, in so much as the central element expresses what symbolizes the traditional habitat and is present with its different parts and characteristics;*

*The emotions which characterize the actions surrounding the threshold and this opening under the name “Khoukha”, as well as hanging objects such as*

*horns or hands express a significant visual and spatial system founded with precision by society.*

*As opposed to the big door, the high walls and indistinct roof which refer to the notion of enclosure, casting off strangers and overcurious from the interior of the house which is situated in an other dimension, that where movement goes beyond architecture and spatial functions. In this case, we are in presence of an open and extensive world: a large uncovered and open courtyard; in a word a place where memories and dreams grow. Thus two models intertwine and communicate: that of material habitat and symbolic universe.*

**Key words:** habitat - symbolism - centre - intimacy - rites - sacral.

### **Sidi Mohammed TRACHE: *Peri urbanization and residential mobility in Nedroma***

*Different land property and real estate policies carried out in Algeria over the last 20 years have deeply modified and remodelled urban landscape in our towns. Whatever their size and their urban level they have almost all benefited and undergone the same effects of these urban policies. The example of Nedroma, a pre-colonial town is not an isolated one in any way. After a long urban stagnation, Nedroma witnessed a really shattering growth of its urban structure. It goes beyond its walls and extends onto agricultural land to the north. Started essentially by council housing estates this outward urbanization sees a loosening up of the medina's hold on behalf of a certain improvement in accommodation conditions in the new spaces and this enables a demographic freeing in the old town. However it has resulted in a great residential inter urban mobility which has given a new spatial dimension to the town. A very uncontrolled urbanization dominated by housing estates accommodating mainly individual habitat and accompanying badly distributed infrastructure. In other respects, the intense migratory and residential movements within the Medina have direct consequences, on the falling into disrepair of its buildings due to leasing out to individuals.*

**Key words:** urbanization - land property policies - Medina - residential mobility - old habitat structures.

### **Houria ABDENNEBI-OULARBI: *Transhumance in the Djurdjura: a formerly collective ritual***

*The Durdjura Mountains provided oxen (type acorqi) for the plains under cereal culture. The mountain economy having been able to limit its pastoral activity in a precise area, the alp meadows, in the limited period of the 40 days great heat in August: Smayem. This beginning of task specialization is evidence of the economic dynamism and relative human density.*

*The transhumance ritual was a tribal demonstration which was planned by the poles of authority which were represented by the zawiya and relayed by the ssuq. The transhumance concerned a population of herdsmen who made the movement of cattle to summer pastures a way of life, laying in provisions, huts. This gave way to festivities: zerda, songs, Idebbalem, games: marksmanship.*

*Closing the zawiya after 1836 like the closing of certain ssuq and the colonial economy, broke down inter tribal solidarity, which had for result the stripping of the transhumance ritual of its social density until today it's only a trite economic event concerning certain families and sometimes certain individuals.*

**Key words:** transhumance - collective ritual - tribe - land covered - Zawiya, - brotherhood - Rahmánya - colonization.

### **Omar DERRAS: *The association phenomena in the light of current reforms in Algeria: reality and perspectives***

The aim of this study is to enquire into the reality of the association phenomena in Algeria in order to understand its way of formation and evolution by answering the following questions:

1- What does this great proliferation of associations mean? Is for example an answer to the traditional associative movement crisis?

2- Does this phenomena express the deep changes in the socio-political system or does it announce a true rupture and real dynamism in contradiction with former State management characterized by the nationalization of society and the saturation of a welfare State?

3- Are we faced with, through an analysis of association characteristics and way of functioning, questions relating to their importance and influence, to their deeply rooted level and the impact of their activities in the social force space?

4- Can we consider the associative phenomena in Algeria as an adequate organized framework to lay down the bases for a democratic culture allowing the development of an efficient civil society, a primordial partner, necessary for public power?

To answer these questions, we consider them in detail from three angles:

- Association characteristics and main features,
- Sociological components of the staff involved and the people in charge of the associations,
- Position and performance of the people in charge and the associative activity, current and future

**Key words:** civil society associations - human rights - democracy.

### **Zoheir BEN JENNET: *Development actor's strategies between local demands and globalization constraints***

*This study considers the question of development by taking a certain number of factors having contributed to orientation changes over some decades into account.*

*It's a question of introducing an other element in the field of development that of a global agent imposed by financial institutions that have eliminated the traditional development agent that's to say the State which has lost its reason of being in so much as a social State.*

*The post-national State is called to adapt to the rhythm of changes occurring at a world scale and to meet the requirements of globalization. Only, local society doesn't adhere directly to the global choice, it must negotiate them,*

*change them , adopt them in function of its local needs and on the bases of specific strategies put un place by social agents.*

*It's this way that other stakes appear, which imply another look at development which must take social specificities into consideration.*

**Key words:** development - development agent - National state-post national state - local - global.

**Mohamed Larbi AGGOUNE: *Colonial ethnography the example of Charles Feraud***

*This article considers the topic of colonial ethnography through one of the most famous people in this field: Charles Feraud, author of several studies and work on North Africa, among which the study appearing in the 1862 African Review on eastern Kabylie. We can analyze the following elements:*

- *The first contacts with the eastern Kabyle region.*
- *Some religious observations.*
- *Some social and economical particularities.*
- *Campaign for the Benni Khettab tribe (eastern part)*
- *Marriage and family.*

*This present study aims at showing that ethnography as a source of historical knowledge was a more efficient means of serving colonialism than armed forces.*

**Key words :** Charles Feraud - colonial ethnography - eastern Kabylie - Benni Khettab tribe.