

## Summaries

### **Djamel BOULEBIER: *Constantine, the colonial situation and Moslem sporting pioneers***

*Subjected to the indigenous code, considered as « subjects » and not citizens, Algerians found it difficult to take part in gymnastic and sporting practices. In colonial relations the regard of the « other » determined all social relations and expressed all the difficulty and or the impossibility of « living together ». Sport as a modern cultural fact, offered itself at the same time as a new relation to the body and a new way of assembling people. By taking up new body practices, the citizen Moslem minority was going to start a twofold freedom process.*

*By connecting, the community of origin logically, to individual accomplishments, induced by modern sporting practices upset somewhat the question of individual statute in the base group.*

*With regards to the colonial domination model, affiliable logic which allowed this new mode of gathering for Algerians, could be interpreted in function of situations and socio-political circuits suited to each associative animator, by the possession of a space of liberty even if this latter would remain under surveillance.*

*From whence the necessity to proceed to the rebuilding of a penetrant process a diffusion of modern physical activities within the Constantine Moslem community. For this two essential periods have been retained.*

*- The first, from 1886 to 1908, will be marked by what we call the timid adhesion time with some Moslem figures to the first gymnastic or European sporting societies.*

*- The second, which is situated in the period 1908 to 1918, will be that of first experiences of Moslem Sporting associations which can be seen as a sign that Moslem society tries to organize itself, by taking up new institutions for socialization, in a colonial context necessary hostile to all emancipation forms in the dominated community.*

**Keywords:** colonialization - sport - identity - enculturation - town - Constantine.

### **Malika RAHAL: *Taking Sides at Constantine: the UDMA from 1946 to 1956***

*The decade 1946 to 56 has been marked by the competition between political forces trying to organize themselves in parties. At Constantine, the UDMA was set up in the path of the “Ulema” association and reused the associational organization type forms before developing more specific partisan ones. The interruption of this process by the start of the war makes an evaluation of the partisan project success difficult.*

**Keywords:** party - UDMA - 1946 to 1956 - Constantine.

**Ouanassa SIARI-TENGOUR: *Constantine town-council from 1947 to 1962***

*This contribution tries to explain a socio-historical approach of colonial situation politics, through an Algerian town council experience.*

*Three moments characterize the Constantine town council: The 1947 statute, the start of the armed struggle in November 1954, and the advent of the 5th Republic in 1958.*

*Looking over these three periods of council history is to analyze one of the specific grounds that is to say the differential statute of members making up the council from an unprecedented if not paradoxical relation established between nationality and citizenship.*

*In this discriminatory context, the 2<sup>nd</sup> electoral body members had to undergo a vote apprenticeship, initiating themselves to the secrets of policy making, taking part in clientistic practices and modern city management.*

**Keywords:** town council experience - vote-citizenship - nationality - clientism.

**James Mc DOUGALL: *Mosque and Burial ground. Sacred space and symbolic power at Constantine in 1936***

*This essay suggests studying the importance of a period and a space, towards the late thirties in Constantine. Two confronting episodes between actors of Constantine society over community gathering during religious events (Pilgrims returning, the Great Mosque celebration in April 1936, and the Zarda called "Sidi Aty", celebrated in October in the town graveyard), make a set of stakes and conflicts within the city society visible at a turning point in Algerian history. An analyses of these two events in key spaces of the town show us the outlines of an important conflict between the holders of different social authority, apposition which takes place in the creation of new public spaces about the take over of new symbolic power forms. It's a question, especially of making new ways of community assembly, of staging it in settings of strong symbolic connotation, of being able to speak of it and in its name.*

**Keywords:** burial ground - Constantine - symbolic significance - apposition.

**Abdelmadjid MERDACI: « *Djam'iyat ettarbiya oua etta'lim* » (1930-1957). *Crossroads for identity stakes***

*From 1930 to 1957 the « Ettarbya oua Attalim » association founded by Abdelhamid Benbadis and assisted by personalities like Ahmed Bouchemal and Reda Houhou imposes itself at the same time as autonomous educative system and cultural creativity crossroad. Forty seven sections will thus be put in place in the County of Constantine.*

**Keywords:** djam'iyat ettarbiya oua etta'lim - stakes - identity - ibn Badis - Reda Houhou - artistic creation.

**Bouba MEDJANI: *Cheikh Naim el Naimi's Constantine library manuscript stocks***

*Research in the history of the book industry where printing and building a library represents a scientific work enabling an illustration of the role played by this industry in the intellectual movement encountered by cultural towns of the Maghreb during the Middle Ages and the contemporary period until the advent of printing.*

*Constantine was among those towns which saw their scholars build up a stock of rare and precious manuscripts, in the service of Ulemas and students, and of which a part was left by the owners to the Emir Abdelkader University of Islamic Science library. In this latter, one discovers a stock of manuscripts, of namely Cheikh Naim el Naimi of the Moslem Ulema Association, the subject of this study.*

**Keywords :** manuscript - library - Cheikh Naim el Naimi - Constantine.

**Fatima-Zohra GUECHI: *Witnesses to deeds « Les Adoul » at Constantine in the 19<sup>th</sup> C. Family adherence and professional circuit***

*Deed witnesses « Les Adoul » the subject of this study make up an important link in the judicial system in so much as an institution directed by the State aiming to organize and control society : just as they are defined as an integral part of social network and administrative hierarchy. For practical reasons we have limited our work to Constantine in spite of our desire to go beyond that limit. Resulting from census and hierarchical work, we have been able to note that the number of signatory deed witnesses during a one year period were over 20 towards the end of the 19th C. This figure would seem high in relation to the mission they were charged with, concerning the number of cases recorded and the town « average ». The « Adoul » signatory is the guarantee of case contents in the act, and its organized and chronological transcription ; From the first reading in order to divulge individual circuits, we notice that certain families are represented by more than one person in the justicial corps. The profession of « Adoul » is not a public office but a free profession submitted to known criteria and characteristics, since the salary is taken from the sum paid by the owner of the act. The profession of deed witness is free in spite of promotion of certain « Adoul » to the rank of Cadi.*

*We put forward a hypothesis showing that the « Adoul » represent a homogeneous category thanks to a common profession and to family unions. The second hypothesis shows that the public circuit even if organized under colonial organization led to an anchorage of a feeling of adherence to a group of professions in a larger field, where functions were dominated in the past by family adherence.*

**Keywords :** social history - Constantine - judicial institution - 19thC.

**Badia BELABED-SAHRAOUI: Colonial policy and spatial practices: Constantine in the 19<sup>th</sup> C (1854 -1877)**

*This article expresses, through analyses of town council talks concerning questions of town production, how the civil authorities thought to make the colonial town from the Medina, by transforming it and adapting it to its needs.*

*A reasoned chronology of these talks bring out approbation phases of the work ordered, enabling an understanding of various mechanisms (methods, means and logic) put in place in the town creation process. It also allows us to express the historical anchorage of town council action, and to bring out the particularities of the Constantine colonial urban project.*

**Keywords:** council power - intervention strategy - Medina - Hygiene and health - drainage - colonial town - realinement and survey planning.

**Bernard PAGAND: Constantine Medina and its population, from the centre to the periphery. A century of socio-spatial degradation**

*The traditional parts of the Rocher, before perhaps becoming ruined sectors without inhabitants, for a long time made a reserve of providential habitat for many, but also a sociability space of first importance. This long history is associated to that of a slow but inexorable degradation. The link with its population to the Rocher, and that of the town, would seem ambivalent to us, between memory of a place of reference and welcome, of socio-historical roots on the one hand, and rejection of a space of concentrated deterioration and devaluation on the other hand.*

**Keywords:** Medina - habitat - populations - degradation - patrimony.

**Houda DJEBBES: The question of forename transliteration among the Constantine population (1901-2001). A linguistic study**

*This article considers the question of phonetic forename transliteration over a century in Constantine from the 20thC to the beginning of the 21st C.*

*The Constantine onomastic field has undergone several changes over these two periods. The first during the colonial, period by the changing and reforming enabling a Constantine onomastic identity in a record time. From this we pass from orality in Arabic to transliteration in French, and this really represents the French authorities' success in making us confiscate our nationality and making us acquire an alternative identity through our first names, represented by several transcriptions like :Roukaya, Rofia, Rekia, Reggaya, Reguia, Roukia,Arguia, Reguia.*

*After independence and precisely during the unstudied Arabization period of birth certificates, the move from French given names to Arabic ones has contributed to another forename alteration and its Arabic equivalent or other such as : Aimen, Aimen, Aymen, Aymene.*

**Keywords:** transliteration - phonetic translation - Constantine - onomastic field - identity.

**Zineb ALI-BENALI: *Town passion. Constantine and elsewhere***

*Constantine is the setting of several novels by Kateb Yacine, Tahar Ouettar, and SalimBachi. It is the place but also the problematical itinerary time that she sets up which are part of her. The story is set out in stratai which can mingle or confront. It reflects itself in imaninary and character perception. It stands out in radical difference to what it is not.*

*A reading of the three novels seems to allow an understanding of town style, which is established in a rupture of referentiality. The written context is taken into account. Kateb Yacine writes with regard to history and the sensation of May 1945 and of Nedjma. Tahar Ouettar makes Constantine a proteiform force, which can have several faces, including that of cheikh Boularouah himself and against which this man's fight from another time is lost in advance. Salim Bachi pushes style even further and makes the town a writing. We could retake this text to speak of another passion for the town, the passion of a lover, and we could thus borrow one of the ways for reading suggested by one of the meanings of the towns nickname, enabling us to read the town as a metaphore.*

**Keywords :** town - passion - Kateb Yacine - Tahar Ouettar - Salim Bachi - elsewhere - cosmopolitanism - School of Fine art - transculturality - symbolic boundary.