

Summaries

Mohammed HARBI : Cultural grounds for the Algerian nation

Examining the cultural grounds for the Algerian nation supposes taking the religious dimension into account for the same reason as other factors which have contributed towards its formation. Nevertheless in the colonial situation, the Moslem religion shared by the majority of Algerians, imposes itself as the main integration element. The Oulema current, by using Islamic references (defending Islam and the Arabic language) won a political legitimacy obliging other nationalist movement tendencies to conform. From this point of view it is suitable to revisit the nationalist historiography and to call attention to the period anterior to the Oulemas, concerning the Messalist current as for the nationalist question. However the reformist heritage, whose past representations continue to back up the cultural history of an Algeria which has become independent, is not for all that free from criticism.

Key words : Cultural grounds - Algerian nation - Messalist movement - nationalist historiography.

Fanny COLONNA : Religion, politics, and culture(s), what problematic for the nation?

It's a question of taking some intuitions, hypotheses and empirical facts into account, concerning the statute of religion and more exactly Islam, in a non urban Algerian society, namely before 1954, intuitions arising from on the field contact between 1923 and 1954, in the Gourara, then in the Aures and even in the Chenoua. The subject is arranged around contacts between "this" non urban religion and Badis' reformist preaching between 1930 and 1950, which comes from the town, even if it is carried locally by traditional local actors. The subject next considers the effects of these encounters which are present nowadays in the years after independence.

Key words : Local reforms - nation and religion - cultures and local tongues - clerical political bodies.

Djilali EL MESTARI : Religious discourse in the Algerian school: some criticisms relative to the secondary Islamic Education course book

Religious education in schools does not aim at forming religious cognitive specialists, but rather at creating the feeling of belonging to a religious identity among the pupils. It is a teaching destined for Algerian pupils in general. Our contribution relates to the discourse content aiming at creating a religious identity in one of the most important socialization institutes namely the public school. The discourse studied here, is meant for pupils by means of the

secondary school course book, decided on the eve of new reforms experienced by the Algerian educative system since 2003, in an attempt to follow the discourse identity content through Islamic Education. We also aim at analyzing the religious socialization discourse in the secondary course book. Is it a socialization discourse grounded on cognitive bases aiming at moral integration or does it go beyond that socialization towards a motivating discourse based on ideological controversial logic? This article also questions the religious socialization content and its possibilities to go beyond religious group values and doctrines, besides the contemplation knowledge problematic produced by each religion and the possibilities of going further, in the light of Human Sciences and contemporary Sociology.

Key words : Religious discourse - Islamic education - religious identity - school - cognition - ideology -Algeria.

Vincenzo CICHELLI : *Beyond a civilization shock : The Other at the ego identity centre in the Mediterranean world*

By using a geopolitical context like ours, still too marked by the frontal opposition idea between certain civilizations, this article hopes to go beyond fixed cultural conceptions. To do this we support the thesis that in all identity, there is a part of the Other which would be disastrous to suppress, because it is exactly suppressing these differences and pluralities which contributes towards purist, static, never changing conceptions of belonging often based on a pretended civilization shock. In this perspective, rethinking the identity notion by including an Other dimension, allows us to save this notion which reflects scientific use at the same time- its success in modern sociology can't be denied- and morally one thinks of all sorts of freedom and emancipist movements. It is a question basically of doing justice, because nothing is more humanly urgent and necessary than an identity feeling, at the same time avoiding pernicious use, which is the case for all fixed identities produced by fundamentalists.

Key words : Identity - the Other - plurality - Mediterranean - civilization shock.

Hassan RACHIK : *Unyielding tough identity and mild conciliatory identity.*

To a conciliatory identity, founded on ideas diffused and carried by a vaguely outlined social category, we can oppose the unyielding tough collective identity, carried by a group social structure whose elite produces and diffuses a systematic ideology. This article aims at starting an outline of the tough unyielding identity. The main characteristics analyzed are relative to the never changing and exclusive classification which it imposes, characterized by natural, homogeneous, purist, imperative, and totalitarian conceptions which found it.

Key words : Cultural identity - ethnicity - community - tradition - inter-culture.

Ahmed ABID : *Algerian historiography : evaluation and criticism. The example of Ottoman Algeria.*

This article considers the question of rewriting national history by means of some Algerian lecturers' theses. Starting from the idea that a rewriting history remains a subject of actuality in the Maghreb countries and this, since independence, and that reflections on the national history of these countries is still a main preoccupation for writers of history on the one hand and for political movements and ideological currents, on the other hand. One of the questions considered by Algerian historians is relevant to the Ottoman period and the Algiers' regency statute. What is the position of this debate today?

Key words : Algeria - Ottoman state - Algiers' regency - French colonialism - National history.

Hassan REMAOUN : *The Maghreb, an imaginary community*

The Maghreb without a doubt makes up a structure leaning on a certain number of strata and characteristics inherited from history where multiple socio-anthropological and political characteristics mingle and of which it is the result with a superimposition of diverse nomenclature. Outside some rare historical periods of its history marked by centralist self centered or external tendencies (Roman antiquity, Almohade period, or French colonization) and in spite of attempts operated by National movement fractions under its modern form, the Maghreb couldn't reach political unity. Even if the region could look like an "imagined community", it has never been able to make up a modern nation although some characteristics described by Benedict Anderson for that are found gathered together (existence of a printed language and capitalism, even mainly under its colonial form). We try to come back to the historical process of the ensemble to suggest some explanations for this state of facts.

Key words : Imaginary community - nation - history - printed language - capitalism - colonization.

Lahouari ADDI : *The concept of society in international relations: Theoretical approaches for a planetary sociology*

Stemming from international relations, which give them an academic legitimacy, the expressions "international society" and "global society" are used more and more by researchers and more generally by the media. This article questions the validity of such expressions with regards to the theoretical exigencies of the discipline to which the concept of society belongs, namely sociology. On the one hand it tries to show that society is not an ensemble of disembodied beings but an assembly of subjective beings and, on the other hand it is formed from an identity given by an ethnocentric matrix. However due to the fact that there is no ethnocentrism at a planetary level, there can't be a planetary society. There is nevertheless a global world scene marked by transnational flux, expressing a greater opening of local societies which have

been globalized, giving birth to a transnational society, which although a reality has no geographical existence.

Key words : Society - planetary society - international society - transnational society - international relations.

Abderrezak DOURARI : *Epistemological discourse, fiction and nationalist opinion: M. Lacheraf about M. Mammeri's "Colline oubliée"*(Forgotten Hill)

Mustefa Lacheraf and Mouloud Mammeri were two committed intellectuals who marked their period. Their disappearance was followed by a lack of interest for their dynamic reflections and criticisms. The Algerian society has always found it hard to recognize its scholars. If controversies between intellectuals are common elsewhere, here it's not a tradition. Thus, two intellectuals Lacheraf and Mammeri faced with the narrative plot of a novel, it is already a conflict. We discover that modern intellectuals hide behind the cutting popular cultural vocabulary. The quarrel arising from the 1950's historical context lasts for a long time .If continued after independence, was not that their desire to distinguish events and make them more conspicuous? It's a quarrel about the timing of Mammeri's novel "La colline oubliée" and the publicity it benefitted from at that period. Mohamed Cherif Sahli and Mostefa Lacheraf call upon Mouloud Mammeri to break publically from colonialism which could take advantage from this literary success. Writing is existing but everybody does not have the same perception of the country's future at that time. It is not by chance that we recall the saying that an idea is the daughter of the circumstances at the time of birth, that a vision is that of the moment of blossoming and can't pretend to be eternal.

Key words : Lacheraf - Mammeri - modernity - colonialism - Intellectual criticism - perception.

Sidi Mohamed LAKHDAR BARKA : *Camus: Absence: a place for the Other*

On both sides of the Mediterranean Camus' text was welcomed mainly by a priori ideologies which often came to an impasse on the external universe of this phenomenon. This sea is present like the Other's "No man's land". Camus' "Algerianity", denied by the North, which only kept from him that which made the French language noble, is absent for the Algerian, who saw this absence only as an institutionalized criticism by a literary tradition other than his own which grows into the form of a controversial debate, a prosthesis which puts the outreach of the work and its author out of context. In effect, one perceived the event as exclusively linguistic and the other felt a denied sensorial and temporal perception, both crystallizing the spirit of his thoughts. His falling into line for some and non alignment for others nurtured controversy, bringing out the painful paradox of this work, an antonymic duality, which offers to each reader of the two communities the choice of a partial reading, either on the conflictive

difference, or as we try to suggest, a joint cohesion with a similar future together.

Key words : Internal - fictional universe - macro discursive reality linguistic - micro discursive anecdotal event - Camus - the feeling of being Algeria

Ahmed ABI-AYAD : Algiers : Miguel de Cervantes' literary source and place of inspiration for his writing

In this article we try to show and to underline the importance of Algiers at the Cervantes' period. Mediterranean capital and cosmopolitan town, Algiers occupied a preponderant place where all sorts of people lived and practiced several languages, mainly French (lingua franca). Among the thousands of Christian slaves living in the prisons, Miguel de Cervantes was a ransomable prisoner for five years. His long stay in Algiers enabled him to experience a certainly painful and hard imprisonment, but also a determining one for developing his personality and character to such a degree that Algiers reflects his almost entire literary work. Cervantes continually remembers his captivity to transmit many socio cultural aspects and to make us relive a historical reality of our city, and this with an exemplary humanism making Algiers his true literary source and place of inspiration.

Key words : Algiers - Cervantes - cosmopolitanism - captivity - mental impression.