

## Summaries

### **Mustapha HADDAB: *Philosophy and socio-historical knowledge in Ibn Khaldoun's thinking***

*The importance and originality in the epistemological position formed by Ibn Khaldoun, to lay down a basis for social and historical science does not seem to have been sufficiently appreciated or underlined by its commentators. The main point of this position relies upon "freeing" socio-historical facts from the field that they implement, and correlatively that of a productive understanding of the knowledge concerning this reality; Liberation implies the transcendental nature of metaphysical and mystic objects.*

**Keywords:** Cognitive aptitudes - apprenticeship - self knowledge - reason - science - sociology of knowledge - tradition.

### **Hichem HACHEROUF: *Associative movements in a rural milieu. The Bejaia county example***

*Globally university research has been more interested in associations working in an urban milieu than in a rural one, and this despite the demographic economic and social changes that affect rural territories today. These manifest an organizational dynamism which is shown by local association development and reinforcement. This article tries to explain the influence and importance of this new actor present in a rural milieu that of the Bejaia county, and therefore to help emerging academic works to evaluate associative intervention in a rural milieu.*

**Keywords:** Local associations - organizations - rural change - rural milieu - Bejaia.

### **Mohand Akli HADIBI: *Fragmentary projects and the future of young from Kabylie***

*This article considers restitution of life projects for five young residents in a Kabyle village, two of whom are emigrants' sons .It's a question of bringing their projects to light through analyses of their accounts, confronting their experience and family history. Here what matters is the crosschecking in what they have in common and what is different. We have shown how these youths are disoriented faced with their social environment, as with their families, traditional social institutions and the State, in their efforts to achieve something and for self affirmation.*

*In fact their repeated attempts to affirm themselves in so much as citizens come up against a rigid established order, hence some have abandoned and others have been tempted to flee. Their life projects are continually accompanied by migratory ones to elsewhere, in which they project a future which is certainly*

*possible to accomplish. So they try to go beyond their actual situation by building a world more virtual than real.*

**Keywords:** Youth - life projects - family - school - traditional institutions.

**Abdelkader KELKEL: *Reading, writing and counting between the past and the present***

*This article considers these three skills in pre-colonial Algeria, the hopes, the paths followed and the learners' scholastic destinies at that period, from the advances of these three skills during the colonial period and the circumstances in which they have been widespread since the country's independence. Finally this article questions the problematic of knowledge, if these skills remain sufficient or if other knowledge is missing which have equally become fundamental, such as a foreign language apprenticeship, mastery of computing science tools and Internet use, besides knowledge of fundamental rights?*

**Keywords:** fundamental knowledge - pre-colonial Algeria - colonialism - post independence teaching - foreign language - internet.

**Moncef EL MAWACHI: *Rituals and tyrannical symbols within a changing society***

*This article tackles questions relating to so social change accompanied by important symbolic mutations. By questioning the nature of the relationship existing between what is social and what is symbolic, and after theorizing questions of symbol and rites, this study tries to reveal social reaction faced with these mutations.*

*Social life being globalized and the repartition of tasks having reached its limits, the different activities of daily life nowadays remain independent from religious life. Therefore thanks to this change, symbolic activities and rituals have passed from one level to another one. Nevertheless the attachment of some groups to these rituals, strongly linked to identity, exerts a clinical function which allows them to flee from daily control and cultural tyranny, from software and digital manipulation.*

**Keywords:** Rites - rituals - meanings-social change - cultural arrangements-local society - clinical function - software.

**Daha Cherif BA: *Spanish portuary colonies in the Maghreb from 16th to 20th century***

*In this article we try to show the colonial model founded by Spain in Morocco and Algeria through fortified towns, economic and military sites as well as the setting up of a Spanish West African space. We will consider the Ceuta, Melilla and El Houceima enclaves in Morocco and that of the Mers el Kebir –Oran zone in Algeria which was occupied until 1792.*

*Until 1830, settlement attempts in North Africa were failures. These failures were generally due to limited settlement policy, because the Portuguese, Spanish and British held coastal zones which couldn't be used as a base for a deeper penetrability.*

**Keywords:** Oran/Mers El Kebir - Tangiers - Ceuta/Melilla - Spain - Algeria - Morocco - colonialisation - forts.