

## Summaries

### **Mohamed HADEID: *Actors' stakes and appropriation spatial strategies in a steppe milieu: the southern Oran High Plain example***

*The southern Oran High Plain represents a well distinct geographical entity in Algerian space. Situated between the Tell and Saharan Atlas, this space is also individualized by its society which knew how to adapt to a difficult milieu by opting for a nomadic way of life. In studying the different interventions on, this space and its society since the colonial period until nowadays, it seems clear the immensity of this steppe space doesn't make it lose any value. In fact, the steppe space represents a huge stake for the population since this has resisted each time one has tried to modify this territory or to intervene.*

*By trying to occupy this space, colonization came up against a multitude of uprisings and revolts led by the local population. This led the French to use their juridical tools and military power to reach their objectives founded on the total control of this territory and the exploitation of its riches in particular animal. After independence and with a concern for territorial development, the State met with the same resistance since the pastoral population refused most of the spatial changes programmed. These negative attitudes were often accompanied by a clever sidetracking of the law as during the agricultural revolution. This side tracking was even observed when the local population accepted the development programs applied in the region, as those destined for agricultural development. Thus when it was a matter of agricultural revolution, accession to agricultural property real estate, the agricultural development plan, the land reserve law, the real estate law, reabsorbing precarious habitat or operations to regularize, the steppe inhabitants reacted differently according to their logic and interests. These reactions have often been sources of very intensive conflicts, between the inhabitants themselves' more precisely between "archs", and between citizens and the State. The steppe space as it is presented actually is without doubt the result of these numerous oppositions between local power and central power. The consensus between them will be possible only if there is a convergence at the same time in their logic and interests concerning this territory.*

**Keywords:** High Steppe Plains - nomadic life - spatial planning - conflicts - actors.

### **Benaoumeur REZKI: *Cheikh Adda Bentounès' identity discourse from the Alaouite review "El Morchid"***

*After a profound study of Cheikh Adda Bentounès' articles published in the "El Morchid" review we disclosed that the main question unfolded sets forth a damaged identity, in search of a healer (according to the sense given by Soufis).*

*The articles written by this famous Soufi intend to fulfill identity in its plenitude, that is to say in its absolute difference, since everything that does not represent the adored Being represents nothing, everything that is Allah, can only be revealed in its integrity and totality, as said Sidi Boumediene Chouaib so well.*

*What can lead the disciple to merit this status, because it links what is human in his person and fulfills itself by the perfections it shields by means of total consecration of the being to Allah. And even when evil is perceived which can exist within his practices, he accompanies it without falling under its influence. This type of identity, to which Soufis in general call on and Cheikh Adda Bentounès in particular, is an identity which assimilates to Allah without merging or unifying with the Supreme Being; it is founded on the desire to be inspired by divine perfection.*

*For Cheikh Adda Bentounès, the main obstacle stopping an Algerian society reform and which backs up colonization with its destructive designs is summed up in the method followed by reformers. They did not hesitate for one moment to mistreat Soufis and to disparage them within the society by means of theatrical plays or newspapers or discourse, in addition to the reformers' machinations and the work which westernized Arabs or Algerians carried out. To counterattack these aggressions, the Cheikh settled down to using his pen and writing in reviews and other newspapers. Concerning his position towards "Arabity" the identity Arab in so much as an ideology, he holds a different attitude, as he privileged the religious aspect in his approach to identity. For him, identity is first Moslem; it finds its source and foundations in Soufism.*

**Keywords:** Tarika - reform - religious identity - Islam - Charia.

### **Mohamed Brahim SALHI: Religion like a semantic grid: a Clifford Geertz approach**

*This study tries to deal with religious phenomenon by referring to Clifford Geertz's book "Observe Islam". This American researcher has studied Moroccan and Indonesian societies and his work has led to many results, among which we can mention the two following aspects: the methodological and sociological aspects. Therefore his approach to the Moslem religion can serve as a pertinent model to analyze religious phenomenon in other societies and especially in Algeria. This approach is interesting as it suggests two leads for research, for thought and theoretical orientation which are more interesting than the rigid framework, namely preconceived or totalizing models.*

**Keywords:** religion - anthropology - culture - Clifford Geertz - Algeria - 1990's.

**Benamar HAMDADOU: Tlemcen, cultural history of leading citizens and sights from Ahmed Ben Skirej El Fassi's work, the "Er Rihla El Habibia" manuscript**

*Literature about travels is one of the most fertile fields where Arabs excelled in the past, as the geographical and historical literary works, providing us with valuable information, are witness.*

*Hence the books about journeys are an important source of geographical, historical and social interest, because the author got his information from real life facts and direct observation, which makes a reading useful, pleasant and entertaining. History remembers those pioneers in this field who accomplished this type of journey outside or inside their country.*

*Among the travelers who visited Algeria, in particular the town of Tlemcen, Ahmed Sekerj El Maghribi (1295-1363), the author of Er-Rihla El Habibia who enables us to tackle the account of Tlemcen, its scholars, its leading citizens and its marvels according to the work concerning this journey.*

*The "Er-Rihla El Habibia" book is one of the historical and literary works written by Cheikh Ahmed Ben Skiredj. It is also one of the most important patrimonial and historical documents about provisions for a journey, taking the different events experienced by historians and scholars at that period into account, besides their works. The book in question has an important number of historical data and some poetic and literary extracts relating to the place he found himself. The book also contains accounts of debates and discussions which took place between the author and other Algerian scholars, in particular those of Tlemcen that he met such as El Cheikh Ibn Dadouche and El Cherif Sidi Mohamed Ben Yousef, judge Abderrahmane Ben Mohamed El Dib El Tlemsani's nephew, his son in law Sidi Mohamed Ben Mohamed El Dib and many others. The author also mentions some town vestiges such as mosques and Zaouiyas.*

**Keywords:** cultural patrimony - Tlemcen - scholars - travels - history.

**Lyne DESAULNIERS-MARTINEAU: Assia Djébar : From Vitality to Sense**

*This article starts from the assumption that an author's aesthetic is linked to his ethics. More precisely it explores "Les Enfants du nouveau monde", "Les Alouettes naïves", "Femmes d'Alger dans leur appartement", "L'Amour, la Fantasia", and examines the way in which Assia Djébar makes us penetrate in the universe that she creates for us and makes us live out a real emotion, from a world, which if not purely fictive, remains nevertheless a n arrangement, which the author wishes to communicate to us by means of this emotion. Finally it tries to determine to what extent Assia Djébar's work translates a system of values and a research for truth.*

**Keywords:** Assia Djébar - sense - novels - emotion - value systems.

**Amina MESTAR: *Soufi structure in Jamel El Ghitani's novel "Kitab Et-tajaliyat...": an inter-textual reading***

Through this article we try to approach a contemporary novel in Arabic. This novel is very distinct in its construction, language and form. It's a question of the novel "Et-tajaliyat" (The three journeys) written by the novelist Jamel El Ghitani, characterized by its linguistic web containing different structures. Thus the text imposes its own written style and contributes to a linguistic formulation of an artistic image which raises many questions and attracts the receiver to the treatment and way of approach to the text. The Soufi structure is the most dominant one in the text. In fact, this structure enables a textual dimension transfiguration and it admits the possibility of inter -textual disclosure adopted by the author in the Soufi spirit language and its connotations.

**Keywords:** structure - soufism - novel - El Ghitani - text - interference.

**Rabah NABLI: *Entrepreneurs, State and citizenship. The example of Tunisia***

Today a number of cautious researchers agree in affirming the non parasitical nature of Tunisian entrepreneurs, whatever their region of origin. But a question which continues to be asked: can we also affirm with the same certainty that despite structural weaknesses, Tunisian entrepreneurs especially the younger ones, are on the way to forming a social force having apolitical weight enabling them to dictate their wishes to the state?

Certainly it is known to be difficult to measure political weight of any social group, in particular in systems where electoral matters are not a central political concern. And this is why we have therefore preferred working on the young Tunisian entrepreneurs' representations in order to be able to evaluate the real importance of this emerging force

At the end of this study we were led to conclude that the deliberative principle an other element of the normative source for modern citizenship to use Habermas' language is completely ignored by Tunisian entrepreneurs. The patriarchal family is still alive; the father continues to have a great power, if not absolute, at his disposal. One is not yet socialized neither for decision making, nor ready to take on individual responsibility in whatever personal manner. The worst sanction is to lose the "father's" affection and to be excluded from the family.

**Keywords:** entrepreneur - State - citizenship - family and politics - Tunisia.