

Summaries

Badra MOUTASSEM-MIMOUNI: *Elderly people in Algeria and in the Maghreb: their support issues*

Due to the mortality rate and low life expectancy during the first half of the twentieth century, the rate of elderly people in Algeria was weak and insignificant. We consider that it is only from the nineties of the last century that this category of people has begun to emerge and consequently starts to grow in importance gradually for two basic reasons: an unparalleled baby-boom during the sixties and seventies of the 20th Century increased by the effects of the war of liberation, which slaughtered much of the adult population; this fact caused a respite of over forty years as to support of seniors. But once this latency over, Algeria, as well as the other Maghreb's countries, will demonstrate vigilance and creativity so as to anticipate the increase of the seniors' rate and respond to their specific needs in the coming decades. Who are the seniors in Algeria, and what are the hazardous factors and the protective ones? How can the state ensure them dignity, well-being and value? These questions and others will be discussed in this article.

Keywords: old age - ageism - support - dignity - well-being - Algeria.

Sidi Mohammed MOHAMMEDI: *Family, development and third-age: comparative approach between Algeria and Japan*

This article derived from a scientific stay in Japan, organized by "Japan Foundation" in 2008. The objective of this visit was to help young people coming from different Muslim Arab countries discover Japanese society in its various dimensions: history, economy, family, religion, technology.

We have made of this experience of travel an ethnographic research based on exploration, observation and comparison of both Algerian and Japanese societies. To achieve this deed, we focused our questioning on the situation of the elderly people and the relationships of this category of population with the development concerns. After a demographic assessment of the different types of families and the category of third age in Algeria as well as in Japan, we tried to draw a comparison between the two societies in terms of seniors' living conditions and support. Consequently, through this experience of travel and research, we have liked to engage in dialogue both Algerian and Japanese cultures with their respective peculiarities.

Keywords: family - development - third age - seniors - Algeria - Japan.

Salem MAAROUFI: *Silence from a generation to another: a psycho-instructive study on the immigrants and their children in France*

Whatever the characteristics that distinguish the immigration of the sixties of the twentieth century from that of the twenty-first century, there is an inner suffering, marked by the silence that regenerates through all generations of immigrants. My silence refers to the principle of Roger Bastide's cutting; a form of a mechanic defense as to adapting to the new norms of the society. Unlike self-absorption, sometimes generator of violence, the subject adopts a planned silence. This is the case of both generations, the father's generation (the generation of the sixties) and the son's generation (the present one).

Facing the difficulties of learning, on the one hand to live without the relief of his social, linguistic or usual symbolic marks, and on the other hand, the impossibility of reconciling the values and norms of elsewhere and here, silence appeared to the father as a refuge and a way to defend himself or even to resist (a spontaneous silence).

Whereas for the son's generation, the only way to escape from a real or symbolic threat of the society would therefore be to live in silence, a silence that would allow him not to get involved too heavily in the situations he faces. It is a remote, neutral or expressive and speaking silence (a planned silence). But we can guess the seeds of a deep suffering that would be not directly expressed, but whose existence is noticeable through some details of behavior.

Keywords: silence - suffering - father generation - son generation - immigration - Algeria - France.

Ghania GRABA: *The impact of legal pluralism on the status of women and on their emergence to citizenship*

The focus in this article is a juridical approach on the social relationships between both sexes, in the framework of a dual legal system inherited from the colonial regime. The fact of maintaining a particular right, law of 1984, to govern the family affairs, has led to an inequality between two people different in culture to a disparity between women and men, making the family's law a right of inequality, in a legal system fundamentally based on equality. This duality of the legal field exhibits clearly the complexity of the debate on the status of the family and the place of women in its midst and society. Women appear as objects defined by the duty of obedience to rules of conduct established by a code legitimized by religion, while being informally recognized as citizens in the same way in the Constitution like men.

Keywords : legal duality - inequality - duty - obedience - equality - citizenship - Algeria.

Mysoon UTOOM: *Woman's body and signs of Avatar: an anthropological study in Amman (Jordan)*

This study starts from the hypothesis that the woman's body is much more an existing historical, cultural and social construction of the domineering forces in society than of a biological or natural gift.

Accordingly, this sociological investigation, carried out in the city of Amman, Jordan, tackles the social construction of the woman's body as an issue of conflict between the forces of tradition and modernity.

It is indeed an observation of three types of this body. First, the legitimate or the public body in the individual, then the fetish body that expresses the logic of free market and the culture of consumption. And last but not the least, what is called by the libertine body, which tends to change from the state of being a production of external social forces to that of personal manageable property, relevant to its own authority, decisions and choices, as a subject capable of keeping distance from its community.

As we have pointed out, following our schematic, to the scarcity of this libertine body, particularly in popular neighborhoods, and to the dominance of the legitimate body on the space of the city. Where it is the largest and most spread one among all classes and categories, especially among the poor and the vulnerable. Despite its embodiment and manifestations at the level of practice, it remains the predominant unchallenged body.

Keywords: sprawling body - amputated body - legitimate Body - fetish body - libertine body - Amman - Jordan.

Dominique GAY-SYLVESTRE *Prostitution eradication in Cuba 1959-1967*

The triumph of the Cuban Revolution, 1959, constitutes the advent of a new era for all Cubans. Having been released from President Fulgencio Batista's dictatorship, it is now, for the new authorities of the island, to create an ideal society, freed from all defects. The "new man", imbued with all qualities, willing to serve his own community, appears then as the redeemer, sole susceptible to regenerate the entire society.

Prostitution, "curable social evil" will be the first scourge to be tackled by the "Cuban Women Federation" (FMC), the Ministry of Public Health (MINSAP) and the Home Ministry (MININT). It is about to restore to the Cuban women the dignity to which they are entitled and to enable them, through the rehabilitation, to fully integrate into the freshly built society, due to the productive labor, and for the good of the community. Different campaigns will mark the Cuban government policy in ending the exploitation from which suffers a part of the population; till 1967, when the eradication of prostitution was officially declared.

Keywords: prostitution - Revolution - eradication - rehabilitation - Cuba.

Meriem LIMAM-MOHAMMEDI: *Family customs and traditions in the Ksar of "Tamerna" (Wilaya of El Oued, Algeria): between continuity and change*

The Castle of Temerna "is viewed as one the most antique cities of the eastern desert of Algeria and has a long history in "the valley of Reegh" (the State of El Oued), as the concept of construction and the engineering model make it one of the most important local memorials. This castle, or in local dialect "Ksar", was abandoned by its dwellers due to some reasons; so the late generation inhabits today the modern buildings erected out of it. Because each separate local community has their own customs and traditions that differentiate them from neighboring folks and grant it their own identity, we question in this article for the most outstanding customs and traditions of the family in the Ksar of "Tamerna". Are these customs and traditions still preserved by the people who live in the new abodes beyond the castle? Or, have these social practices gone away? Yet, what are the reasons for the change?

Keywords: family - customs and traditions - social change - Tamerna - Sahara - Algeria.