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CENTRE DE RECHERCHE EN LANGUE ET CULTURE AMAZIGHES

NATIONAL CONFERENCE COLLOQUE NATIONAL

Rereading Tassadit Yacine Between Commitment, Academic Contribution, and "Cultural Roots"

Relire Tassadit Yacine Entre engagement, apport académique et « enracinement culturel »

A forager in the flowery field of the Amazigh domain.



Une butineuse dans le champ fleuri du domaine amazigh.

24 - 25 march/mars 2026



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After an impromptu meeting with an exceptional writer and anthropologist on the spur of the moment between library shelves, she witnesses the academic vista of the field of Amazigh studies unfolding before her. Fifty years later, it is no longer necessary to present the renowned Tassadit Yacine to those who are already aware of her intellectual generosity. Today, it is safe to say that she is the repository of the memory, the work and even the intellectual sensitivity of Mouloud Mammeri, thanks to whom we gained a forager in the flowery field of the Amazigh domain. Mammeri through whom the happy reconversion of the young graduate in Spanish language and culture who ended up as a doctor in anthropology (1992) took place. Rubbing shoulders with scientific authorities of the stature of Amusnaw, but also with the sociologist Pierre Bourdieu, the historian André Nouschi and the philosopher Mohamed Arkoun, to name but a few, nourished the soul and spirit, forged the personality and enriched the thinking of Tassadit Yacine. Her anthropological work is now a reference in the field of scientific research and provides keys to better understand Kabyle society, in its representations, its structures and its imagination. It also allows us to understand the thinking of Jean and Taos Amrouche, Aït Menguellet, Chérif Kheddami, Lbachir Amellah, Feraoun, Nouara... just as the works of Bourdieu and Mammeri have enriched sociological, ethnological, anthropological and linguistic studies.

Tassadit Yacine's studies are part of the evolution of anthropological studies that reorient interest on questions of identity. They are distinguished by an approach that integrates the tools of anthropological analysis and the analysis of oral literature as a reservoir of Amazigh sociocultural material, specifically Kabyle, by being both subject and object of the society it studies. This return to oneself and this focus on the "same" places it in a fruitful proximity with the subjects of study, and where one does not find the traditional distancing that recommends being interested in "the other". "Being precisely subject and object, this return to reflexivity [has] opened up avenues for understanding a generation of men and women with similar dispositions (for having evolved in the same context) [...]" (Roque, 2016, p.165).

"Skillfully combining cultural anthropology and psychology [...], Tassadit Yacine draws on Freudian theory to address topics such as the representation of male impotence or bigamy" (Giafferi-Dombre, 2009, p. 232). Her interest in "affects" thus introduces us to "the anthropology of fear". Her approach has allowed her to analyse texts and discourses "by transcending the classic distinction between oral and written literature" (Bonte, 2009, p. 229), providing an understanding of identity realities and symbolic conflicts. This is combined with the complementarity between social science and oral culture, which helps to analyse the Kabyle sociocultural heritage and to highlight the social and historical particularities, involving "particularism" (Yacine, 2006, p.1), dominations, "collective virility" (Yacine, 2006, p.101) power(s), mutations, rooting, uprooting, language relations, the intimate, memory.... "I did not place my approach in the past of the Berbers of two thousand years ago, but in the most burning current events: I had to report on it as objectively as possible.

Anthropologically, to show how the mechanisms of domination worked without forgetting, of course, the modes of resistance (open, euphemistic, symbolic) from observation" (Didry and Selim, 2013, p.60). Should we not see in her academic commitment one of these "spirits inhabited by revolt, the questioning of everything that is oppressive, imposed from the outside [for whom] detecting these oppressions, rebelling against them, fighting them then becomes their reason for being"? (Tidjet, 2022, p.73). Does not the intellectual thus show himself (herself) in a surge of cultural, even political activism, which would make him (her) "intellectual"?

Since the first meeting with Mammeri at the Academy of Sciences consecrated at the Ambrosiana Academy in Milan (Italy), Tassadit Yacine's intellectual career has crossed the threshold of fifty years. Kateb Yacine celebrated her in the preface to "Aït Menguellet chante": "Honour to Tassadit, for the breach she opens in the wall of contempt" (1990, p. 5). Today, "the intellectual debt" that we owe to Bourdieu, Mammeri, Sayad and all the tireless scholars, the thinkers and transmitters of culture and science, is also to be honoured to her. To shed light on research on the added value of Tassadit Yacine's work, from "Berber poetry and identity: Qasi Udifella herald of the At Sidi Braham" (1987) to "Rereading Feraoun: Between lucidity, combat and commitment" (2023), and because there is capital to consider from an analytical but also critical point of view, and finally because it is necessary that we deal with the history of accumulated knowledge for the Amazigh language and culture, we propose to do so within the framework of a national conference around her experience and her works, inviting researchers to take a cross-examination, critical and informed look at it.

Some Research Axe

- ♦ The Works of Tassadit Yacine: Critical Readings.
- ♦ The Intellectual and "Cultural Roots."
- ♦ Mammeri-Yacine: Writings, Proximity, and Influences.
- ♦ Bourdieu in the Work of Tassadit Yacine.
- ♦ Anthropological Research and Methodological Choices.
- ♦ Anthropology between Objectivism and Subjectivism, between the Cultural and the Political.
- ♦ Cultural Anthropology in the Age of Today's Amazigh Realities.
- ♦ The Production of Tassadit Yacine: A Voice for the Dominated.
- ♦ Awal: Editorial and Academic Experience from Mammeri to Yacine.
- ♦ On Oral Literature and Its Teaching.

Communication proposals are to be sent no later than December 20, 2025 via the following link:

<https://crnty2026.sciencesconf.org/>

Content of proposals

- ♦ First and last name, institutional affiliation, email address
- ♦ Title
- ♦ An abstract on one page
- ♦ A short bibliography
- ♦ 5 Keywords

Schedule

- ♦ Date of the call for communications broadcast : **September 25, 2025.**
- ♦ Abstract submission deadline: **December 20, 2025.**
- ♦ Notification of abstract acceptance: **December 31, 2025.**
- ♦ Paper submission deadline: **March 1, 2026.**
- ♦ Program confirmation deadline: **March 5, 2026.**
- ♦ Conference dates: **March 24 and 25, 2026.**

Members of the scientific committee

1. Azzedine KINZI, university of Tizi Ouzou (Algeria)
2. Arab ALI CHERIF, university Paris 8 (France)
3. Sara VECCHIATO, university Degli Studi di Udine (Italy)
4. EL MESTARI Djilali, CRASC, Oran (Algeria)
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10. Linda CHOUITEN, university of Boumerdès (Algeria)
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12. Hassina KHERDOUCI, university of Tizi Ouzou (Algeria)
13. Nadia AHOUARI-IDRI, university of Bejaia (Algeria)
14. Samir AMGHAR ,CRLCA (Algeria)
15. Allaoua RABEHI, university of Bejaia (Algeria)
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Members of the organizing committee

1. Fetissi Fatah (the chair of the organizing committee)
2. Souici Siham
3. Tidjet Fadia
4. Remila Brahim
5. Bourechouche Kamel
6. Kaci Nisset

The chair of the scientific committee: Pr. Tidjet Mustapha

The chair of the conference: Dr. Medjedoub Kamal