

**People's Democratic Republic of Algeria  
Ministry of Higher Education and Scientific Research  
Mouloud Mammeri University of Tizi-Ouzou  
Faculty of Letters and Languages  
Department of English**



**Department of English in Collaboration with  
The Intellectual and Cultural Representations Research Laboratory  
Organise**

**A National Study Day**

**“Western Women Travellers and North African Women’s Encounters:  
Between Female Bonding and the Persistence of Imperial Attitudes”**

**Chaired by**

**Dr Sadia Seddiki**

**February 7th, 2024**

<p><b>OPENING CEREMONY</b></p>	<p>Welcome Remarks</p>
<p><b>9H30- 10H</b>  <b><i>INAUGURATION</i></b></p>	<p>Inauguration Speech by:</p> <p>Prof. Ahmed Bouda Rector of Mouloud Mammeri University: An Honorary Chair</p> <hr/> <p>Introductory Speeches by:</p> <p>Prof. Hocine Aouchiche Vice-Rector for External Relations</p> <p>Prof. Sadi Bachir Vice-Rector for Postgraduate Studies, Accreditation, and Scientific Research</p> <p>M. Mohand, HADDADOU, Head of the Department of English Prof. Nacira ACHI, Research Laboratory Director</p>
<p><b><i>WELCOME WORD OF THE STUDY DAY CHAIR</i></b></p>	<p>Dr Sadia Seddiki Mouloud Mammeri University</p>

<p><b>SESSION1</b></p>	<p><b>Chairperson: Pr Nadia NAAR GADA, Mouloud Mammeri University</b></p>
<p><b>Time</b></p>	

10H00- 10H20	1- Dr. Sadia Seddiki, Mouloud Mammeri University “Reversing Colonial Narratives: Mrs. Ellen Rogers’ Empowerment of Moorish Girls in Colonial Algeria.”
10H20–10H 40	2-Prof. Nacira ACHI, Mouloud Mammeri University تمثل المرأة الجزائرية في سرد الرحالة السويسرية / الفرنسية ايزابيل ابرهارد: ياسمينة وقصص أخرى نموذجاً.
10.40- 11H	3- Dr. Said GADA, Mouloud Mammeri University “Encounter and Representation of Women in Melville William Hilton-Simpson’s, <i>Among the Hill Folk of Algeria. Journeys Among the Shawia of the Aurès Mountains</i> . New York, Dodd, Mead and Company, 1921”
11H–11H20	4- Dr. Larabi Sabeha ,Mouloud Mammeri University “Unveiling Gender Stereotypes in Rabha Al Asri’s <i>The Role young Women in Berber Society</i> (2003).”
11H20–11H40	5-Mrs Fatima Bensidhoum, Mouloud Mammeri University “The Colonial Gaze: The Representation of Native Women In Louis Bertrand’s Trilogy <i>le sang des races, la cina and pépète le bien-aimé.</i> ”
11H40	Debate

SESSION2	Chairperson: Dr. Larabi Sabeha ,Mouloud Mammeri University
13H00–13H20	1-Pr Nadia NAAR GADA, Mouloud Mammeri University “Representations of Africa and Africans in Alphonse Daudet’s <i>Tartarin de Tarascon</i> (1872) and Karen Blixen’s <i>Out of Africa</i> (1937)”.
13H20–13H40	2-Prof. Zahia TARAHA, Mouloud Mammeri University  المرأة الشاوية من منظور الرحالة الإثنوغرافية "جيرمين تيليون Germaine Tillion"
14H00–14H20	3-Dr Rabea Aziz , Mouloud Mammeri University “Female Bonding and Imperial Attitudes in Edith Wharton’s <i>In Morocco</i> (1920) ”
14H20-14H40	4- Mrs Zahra TAFROUKHT,Mouloud Mammeri University “An Exploration of Colonial Discourse in North Africa :Emily Keen’s Travel Narrative <i>My Life Story</i> as a Case Study”
	<b>Closing session</b>

الجمهورية الجزائرية الديمقراطية الشعبية

وزارة التعليم العالي والبحث العلمي

MINISTÈRE DE L'ENSEIGNEMENT SUPERIEUR ET DE LA RECHERCHE SCIENTIFIQUE

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UNIVERSITE MOULOUD MAMMERY DE TIZI-OUZOU

FACULTE DES LETTRES ET DES LANGUES

DEPARTEMENT D'ANGLAIS

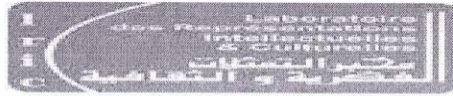


جامعة مولود معمري - تيزي وزو

كلية الآداب واللغات

قسم اللغة الانجليزية .

مخبر التمثلات الفكرية والثقافية: إبداع، تواصل، نقد



**Journée D'étude:**  
**Western Women Travellers and North African Women's Encounters:**  
**Between Female Bonding and the Persistence of Imperial Attitudes.**  
**December 20-2023**

The imperial rhetoric of Western travel narratives of the 19<sup>th</sup> and early 20<sup>th</sup> century has seen a marked resurgence of interest in recent decades. These narratives both created and reinforced long held Western conceptions and configurations of the "Other". In his *Orientalism: Western Perception about the Orient* (1978), Edward Said writes that travel writers were in the service of the empire and played a vital role in the imperial production of knowledge and consolidating of imperial power. Said shows how imperial discourse and hegemony is implicated in the stereotypical discursive invention and production of the Oriental as the exotic and inferior "Other" *par excellence*.

The intersection of the rhetoric surrounding empire, gender, race, and the role of travel, is nowhere more conspicuous than in women travel literature. Though most women travellers reproduced the imperial rhetoric of their male counterparts, they used travel as an opportunity to escape the stifling gender roles at home. By the virtue of their gender these women were able to access native homes and relate stories inaccessible to men. In the Orient, race and gender, thus, allowed women travellers to regain a power denied to them at because of their gender.

This study day complements previous days and published work on the allure of the Orient and its women. It invites contributors to fill the void in scholarship on native North African women and gender issues in the nineteenth and first half of the twentieth centuries. In fact despite the enormous body of literature on travel writing and empire and travel writing and gender, to date little has been said about the representation of North African women in Western travel literature written in English. Most strikingly, the existing literature pays little heed to the ways in which English speaking travellers appraised the colonial enterprises of other European powers such as France. Contributors are invited to examine connections and encounters between English speaking women travellers and North African women in relation to a variety of fictional and

nonfictional texts: letters, journals novels, pamphlets etc which embodied narratives of travel, gender issues, cross-cultural encounters and colonial discourse.

The study day aims to delve into the complex relationship between Western women travellers and North African women, focusing on the notions of sisterhood, agency, and the perpetuation of colonial discourse. By examining the narratives, encounters, and representations of these women, we seek to uncover the intricate dynamics at play during the 19th and early twentieth centuries colonial encounters in North Africa.

We invite researchers to submit abstracts addressing the following themes, although other related topics are also welcomed:

- Analysis of how Western women travellers depicted North African women in their narratives, diaries, letters, fiction and travel accounts etc
- Examination of the construction of Orientalist stereotypes, cultural misunderstandings, and the impact of colonial perspectives on these representations.
- Exploration of the agency, resistance, and subversive actions demonstrated by North African women in response to colonial encounters.
- Investigation of the potential for sisterhood, empathy, and alliances between Western women travellers and North African women.
- Examination of instances where cross-cultural understanding, collaboration, and mutual support emerged despite colonial power dynamics.
- Analysis of the complex intersections of gender, religion, and other identity markers in the encounters between Western women travellers and North African women.

We will gladly consider presentations in English, Arabic, Tamazight and French.

If you submit an abstract in a language other than English, please attach a translated version.

We welcome abstract submissions of 250 words for 10-20-minute presentations (6-8 typed pages, double-spaced) by Oct, 30th, 2023. Please submit abstract and brief bio to:

[northafr.studyday@ummto.dz](mailto:northafr.studyday@ummto.dz)

**Study Day Organiser:** Dr. Seddiki Sadia, department of English, Mouloud Mammeri University of TiziOuzou.

**Organising Team:**

Gada Nadia, Dept of English , Mouloud Mammeri University  
Larabi Sabeha, Dept of English , Mouloud Mammeri University.  
Seddiki Sadia, Dept of English , Mouloud Mammeri University.  
Maidi Naima, Dept of English, Mouloud Mammeri University.  
Aziz Rabea, Dept of English, Mouloud Mammeri University  
Matmer Dalila, Dept of English, Mouloud Mammeri University  
Tafroukht Zohra, Dept of English, Mouloud Mammeri University

**Scientific Committee:**

Pr, Achi Nacira, MouloudMammeri University, TiziOuzou.

Dr, Aziz Rabea, Mouloud Mammeri University, TiziOuzou

Dr. Gada Nadia, MouloudMammeri University, Tizi Ouzou.

Pr, Guendouzi Amar, Mouloud Mammeri University, TiziOuzou.

Dr Hatem Youcef, MouloudMammeri University, TiziOuzou.

Dr.Larabi Sabeha, MouloudMammeri, University, TiziOuzou

Pr, Riche Bouteldja, MouloudMammeri University, TiziOuzou.

Dr Seddiki Sadia, MouloudMammeri, University, TiziOuzou.

Dr.Siber Mouloud, MouloudMammeri, University, TiziOuzou.

Pr Zerar Sabrina, MouloudMammeri University, TiziOuzou.

**La Directrice de laboratoire**



# ABSTRACTS

**Mrs Fatima BENSIDHOUM, UMMTO Department of English.**

**The Title: The Colonial Male Gaze : The Representation of the Native Women in Louis Bertrand's Trilogy: *Le Sang des Races, La Cina* and *Pépète le Bien-aimé***

***ABSTRACT:***

This presentation deals with Louis Bertrand's representation of the Algerian women in his trilogy under the title *Le Cycle Africain* which consists of *Le sang des races* (1899), *La Cina* (1901) and *Pépète le bien-aimé* (1904). It sheds light on the negative and stereotypical depiction of the colonized female who is associated with images of filth, primitiveness and promiscuity. The novels are to be highly impinged in the colonial discourse which relegates the colonized into the state of inferiority. In the novels, the stereotype of the native women's unfettered sexuality above all other stereotypes is stressed. *Les Mauresques*, mainly those of the *Casbah* and the *Ouled Nail* are disdainfully viewed as demonic and lascivious. It has been also revealed that Bertrand adheres strongly to the Eurocentric discourse in his advocacy of the superiority of the Latin race through his negation of the native "other".

**Key Words:** Colonial Discourse, Native Women, Stereotype, *Les Mauresques*, Latin Race.



Dr. Sadia Seddiki, Mouloud Mammeri University

**The Title: Reversing Colonial Narratives: Mrs. Ellen Rogers' Empowerment of Moorish Girls in Colonial Algeria.**

**Abstract:** This paper scrutinizes the portrayal of Moorish girls of Madame Allix-Luce School in colonial Algeria, particularly through the lens of Mrs. Ellen Rogers' *Winter in Algeria*. In contrast to many other British travellers to Algeria, for instance, Barbara Bodichon's colonial-centric narrative, Rogers' account subverts traditional power dynamics by spotlighting the voices and talents of Moorish girls. Through a decolonial analysis, we explore Rogers' role in challenging Eurocentric assumptions and amplifying the agency of these girls. By emphasizing mutual learning and recognition of Moorish girls' expertise, Rogers' narrative reshapes historical perceptions and underscores the transformative potential of inclusive storytelling in dismantling colonial legacies.

**Keywords:** Colonial Algeria, Moorish Girls, Decolonial Analysis, Empowerment, Colonial Legacies

Dr. Said GADA, Mouloud Mammeri University

**Title: North African Women in *Among the Hill-Folk of Algeria, Journeys among the Shawia of the Aurès Mountains: Encounter and Representation***

This research study critically examines the portrayal and representation of North African women in the travelogue *Among the Hill-Folk of Algeria, Journeys among the Shawia of the Aurès Mountains*, written by Melville William Hilton-Simpson and published in 1921. This travelogue offers a firsthand account of the author's experiences and

observations during his journey through the rugged terrain of Algeria, specifically among the Berber communities residing in the hilly regions of the Aurès region. The aim of this research is to analyze how the text constructs and portrays the lives, roles, and agency of North African women encountered by the author during his travels. Employing a multidisciplinary approach that combines literature analysis, cultural studies, and gender studies, this study seeks to unveil the nuances of representation and the underlying ideologies that shape the author's descriptions of North African women.

**Key Words: Gender- Stereotypes- Agency and Autonomy-**

Dr Rabea Aziz , Mouloud Mammeri University

**Title: Female Bonding and Imperial Attitudes in Edith Wharton's in Morocco (1920)**

**Abstract**

The American novelist Edith Wharton lived most of her life in France after her divorce from her husband Edward Wharton in 1913. Most of her texts focus on the unhappy side women's life within the institution of marriage. Her visit to Morocco during WWI resulted in her travelogue *In Morocco* (1920), which is a description of her trip to this French colony in North West Africa. *In Morocco* chronicles her observations about the lives of Moroccan women and highlights her procolonial tendencies. My contribution underlines Wharton's views about Moroccan women's position in society and her support for Imperialism and European Colonialism, especially French control of African territories, by drawing a contrast between the Western and the Eastern minds. In fact, her short descriptive book emphasizes her view that Morocco was in need of the European civilization to get it out of its underdevelopment at all levels.

Dr. Larabi Sabeha ,Mouloud Mammeri University

**Unveiling Gender Stereotypes in Rabha Al Amri's 'The Role of Young Women in Berber Society' (2003):**

**Abstract**

**This** article is a reading and an analysis of Anthropologist Rabha AL Amri's article entitled 'The Role of Young Women in Berber Society'(2003). It Seeks to decode this Berber author's descriptions of young women of the Berber tribes of the Middle Atlas region in the Maghreb, particularly the Bni Mguild ar Ayt Myill. What interests us in this contribution are the author's generalizations of her findings as concerns the stereotypes surrounding this very reduced corpus to all Berber women. We will show that by doing so, Rabha Al Amri creates another 'Other' in the already existing 'Other' mainly when she says: "What I found out about their lives can be generalized to the extent that it allows the drawing of conclusions about the life of the entire Berber communities"(p.13). Using Edward Said's concept of the 'Other', we will show that some writings by the 'Orient' create another stereotypical 'Orient' within perpetuating by such imperial attitudes towards Arab and Berber Women.

**Key Words: Berber Women- Representations- Stereotypes- 'Other'- Middle Atlass Ayt Myill- Female Bond.**

Mrs Zahra TAFROUKHT, Mouloud Mammeri University

**Title: An Exploration of Colonial Discourse In North Africa: Emily Keene's Travel Narrative *My Life Story* (1912) As a Case Study**

This paper analyses the representation of North Africa mainly Morocco and Algeria by a British female traveler during the late nineteenth and early twentieth century. Emily Keene's *My Life Story* (1912) attempts to set out the conditions in which women travelled and written down their experiences providing rich autobiographies. Our aim is to show how what was imagined about North Africa, what appears as an innocent story about the Moorish life and literary entertainment for British readers, built up to make a captivating ideological discourse of colonisation. My intention and theory go so far as to broaden the range of issues connected to travel writing. These issues include orientalism and otherness as explored in Edward Said's *orientalism*. Through these lens, I argue that Keene was participating in preparing the way for the European colonisation of North Africa more precisely Morocco; she played a crucial role of an observer insider through which a culture was forced to open itself to foreign powers.

**Key Words:** Emily Keene, North Africa, Discourse Colonialism, Moorish, Orientalism.

Pr Nadia NAAR GADA, Mouloud Mammeri University

Title: Representations of Africa and Africans in Alphonse Daudet's *Tartarin de Tarascon* (1872) and Karen Blixen's *Out of Africa* (1937).

**Abstract:**

This study explores the depictions of Africa and its inhabitants, particularly women, within the narratives of three prominent Western travel writers namely, Alphonse Daudet, Ernest Hemingway, and Karen Blixen. Through a critical lens that considers colonial discourse and gender stereotyping, the present comparative analysis focuses on

three seminal texts: *Tartarin of Tarascon* (1872), *Green Hills of Africa* (1935), and *Out of Africa* (1937). Drawing upon Comparative Literature and Critical theories, I borrowed some tools from Cultural Studies, which offer a multidisciplinary approach to analyzing cultural texts, examining the intersections of literature, history, politics, and society. By using this approach, I tried to explore the encounter of these three western authors with Africa taking into consideration how the image of Africans in their works reflects broader cultural attitudes, beliefs, and discourses surrounding race, ethnicity, and colonialism. This theoretical perspective helps to understand some insights into the reception of these texts within their historical context and how they contribute to shaping cultural narratives and representations of Africa and its peoples. Ultimately, this comparative approach sheds light on the complex interplay between gender, race, and power dynamics inherent in Western constructions of Africa during the late-nineteenth and early twentieth centuries.

**Keywords:** Western Literary Imaginary- Travel Writing - Gender- Power Dynamics

الأستاذة زهية طراحة  
قسم اللغة العربية وآدابها  
كلية الآداب واللغات  
مخبر التمثلات الفكرية والثقافية  
جامعة مولود معمري/ تيزي وزو

المرأة الشاوية من منظور الرحالة الإثنوغرافية

" جيرمين تيليون Germaine Tillion "

جيرمين تيليون (1907 - 2008) عالمة إثنوغرافية ومؤرخة فرنسية، ناضلت وسجنت خلال الحرب العالمية الثانية. درست علم الآثار وما قبل التاريخ وتاريخ الأديان، وعلم المصريات، والفولكلور الفرنسي وبصفة أخص علم الإثنولوجيا (علم الأعراق) الذي شغفت به بعد التقائها بالإثنولوجي "مارسيل موس" و"لويس ماسينيون" المختص في الدراسات الإسلامية. عرضت عليها الجمعية الدولية للغات والثقافات الإفريقية مهمة الرحلة إلى الأوراس (الجزائر) للقيام بدراسة المجموعة العرقية البربرية من شاوية الأوراس في سنة 1934، مما جعلها تتعلم اللغة البربرية في مدرسة اللغات الشرقية وتبدأ بحوثها وتحقيقاتها الإثنوغرافية هناك. تمت رحلتها ومهمتها الأولى في 1935 و1936، برفقة تيريز ريفيير، رئيسة البعثة ومديرة قسم "أفريقيا البيضاء والمشرقة" في متحف تروكاديرو للإثنوغرافيا، حيث استفادت من منحة البحث والتحقيق في "الأوراس". فقامت "جيرمين تيليون" ببحوث إثنوغرافية ببلدة الأوراس المختلطة، وجمعت مادة ثرية عن التنظيم الاجتماعي والاقتصادي والديني، بما في ذلك الحكايات والأساطير وبعض الألعاب، وأقامت بضعة شهور بقبيلة أولاد عبد الرحمان المعزولة التي كان الوصول إليها يستغرق وقتا طويلا على ظهور الخيل. وقد تكررت رحلاتها وتحقيقاتها الإثنوغرافية في فترات من الأربعينيات والخمسينيات من القرن الماضي، ومن أهم كتبها المرتبطة برحلاتها للجزائر: الحريم وأبناء العم Le harem et les cousins، و"كان يا ما كان الإثنوغرافيا" ( II (était une fois l'ethnographie)، وشظايا حياة (Fragments de vie)، و "الجزائر الأوراسية" (L'Algérie aurésienne).

ستتناول هذه المداخلة موضوعا يحمل عنوان: "المرأة الشاوية من منظور الرحالة الإثنوغرافية جيرمان تيليون". وموضوع المرأة ووضعيتها بالمجتمع الأوراسي التقليدي موضوع أساسي من بين المواضيع التي عالجتها "جيرمين تيليون" أثناء رحلاتها وتحقيقاتها الإثنوغرافية بالجزائر في فترة الاستعمار الفرنسي بالجزائر. وقد حللت واقع المرأة في المجتمع الأبوي الذي سمته بـ "جمهورية أبناء العم"، وهو من منظورها -مجتمع مختلف تماما عما سمته بـ "جمهورية الأصهار" و"الجمهورية المعاصرة"، لكونه يحجب ويخفي ويحتفظ بكل فتيات العائلة لذكورها، فهن مثل الحقول يمثلن جزءاً من الميراث والممتلكات. وتعمق "تيليون" في دراستها لوضعية المرأة الشاوية في المجتمع التقليدي "الإثنوغرافي"، بتوسيع دراستها لتشمل نساء ضفتي المتوسط التقليديتين وتستنتج الكثير من التشابهات، وبعض الاختلافات.

تسعى هذه المداخلة الإجابة عن التساؤلات التالية: من هي "جيرمين تيليون" وما معنى الرحلة الإثنوغرافية أو الرحالة الإثنوغرافيين؟ كيف

قدّمت "جيرمين تيليون" وضعيّة المرأة بمجتمع الأوراس في حقبة الثلاثينيات والأربعينيات والخمسينيات من القرن الماضي، ولماذا وسمّت ذلك المجتمع بـ "جمهورية أبناء العمّ"؟ ما هي أوجه التشابه والاختلاف بين المرأة الشاويّة ونساء ضفتيّ المتوسّط شرقاً وغرباً، وما هي النظريات أو المناهج التي اعتمدها "تيليون" في دراستها المقارنة الإثنولوجيّة (المقارنة).

Prof. Nacira ACHI, Mouloud Mammeri University

تمثّل المرأة الجزائرية في سرد الرحالة السويسرية / الفرنسية ايزابيل ابرهاردت: ياسمينة وقصص أخرى نموذجاً.

تركز هذه الدراسة على تمثيل المرأة الجزائرية في سرديات الرحالة السويسرية/الفرنسية ايزابيل ابرهاردت، مع التركيز بشكل خاص على قصة "ياسمينة" وقصص أخرى كنماذج لتحليل أعمق. تقدم الورقة قراءة نقدية لكيفية مزج ابرهاردت بين منظورها الفردي كرحالة تنتمي للغرب وإرثها الثقافي الذي حمل ملامح استشراقية واضحة. تُبرز الدراسة التناقضات في كتابات ابرهاردت، حيث يظهر تقديرها للمرأة الجزائرية واستلهاها من قوة شخصيتها، إلى جانب إعادة إنتاجها لصور نمطية استعمارية عززت مفاهيم الأخرية. في الوقت نفسه، تسلط الدراسة الضوء على استجابات المرأة الجزائرية لهذه التمثيلات، حيث يظهر في النصوص ملامح من المقاومة والقدرة على التكيف وإعادة تعريف الذات. ومن خلال تحليل هذه السرديات، تهدف الورقة إلى الكشف عن التعقيدات الجندرية والثقافية والاستعمارية التي شكلت تلك الفترة الزمنية، مع التركيز على التفاعلات الرمزية التي ميزت العلاقة بين الكاتبة والبيئة التي استوحى منها قصصها. تسعى الدراسة أيضاً إلى استكشاف كيف أصبحت نصوص ابرهاردت مساحة للتعبير عن صراعات داخلية وخارجية، حيث يتداخل الخطاب الكولونيالي مع محاولات لإيجاد تقارب إنساني مع المجتمع المحلي.