

**REVISTA CIDOB d'AFERS  
INTERNACIONALS 36.**  
**Espacios de la interculturalidad.**

Abstracts.

# ABSTRACTS

## Elements for Intercultural Communication

*Miquel Rodrigo Alsina*

In the first place the concepts of multiculturalism and interculturalism are explained clarified. It is pointed out that the same social objectives are not always pursued under such labels. Multiculturalism refers to a situation of cultural coexistence, while interculturalism refers to the relationships among different cultures.

To make feasible these cultural interrelationship an intercultural competence must be acquired. One must not fall into the fallacious belief that communication is a perfect conveyor of information. Communication is a process of generating meaning, which, in the case of intercultural communication takes on specific characteristics. The point is to be aware of these characteristics and to achieve the goal of efficient communication. To that effect, the participants must be endowed with both a cognitive and emotional competence, the intercultural traits of which are thereby explained by the author. Appropriate intercultural behavior is the result of the synergy of both such competences. Lastly, the aims of intercultural communication are reflected upon, aims which should imply significant change in multicultural societies today.

## Interculturalism or the Trap of Identity

*Nour Eddine Affaya*

The aim of this contribution is to ask ourselves about identity in its different articulations within the idea of interculturalism. What is the situation of an empty identity in space and time? Up to what point does the “trap of identity” confuse the movement towards interculturalism in action?

These questions are approached from three problematic cases: the magreb identity through French expression, the imaginary emigrated and the identity of central reception and the cultural cleavage which faces contemporary arabian thought.

## Identity and Conflict: Personality, Sociality and Culturality

*Rik Pinxten*

We presented a model which describes the field of questions on identity as a field of dynamics. It is structured by means of particular, temporal configurations of identity through time and space. The theory of dynamic systems provides us with precise models for the representation of forms of identity, or of their evolution towards types of so-called chaos, given certain conditions. The model allows us to work in a comparative perspective, which is a sure advantage in conflict analysis. The complexity of identity phenomena is captured covering individual, group and community dynamics of identity.

## Islamism as Political Identity or the Muslim World with Respect to Modernity

*Burthan Ghaliun*

Two broad tendencies pervade nowadays the Islamism debate. The first one perceives in Islamism the sign of the persistence of Muslim societies, hence, sees Islam traditional theocentric conceptions. The second is that which considers the return to Islam as a recuperation of cultural identity, or perhaps, of authenticity, obstructed till very recently by the political alienation caused by more than a century of colonization.

According to the author, neither of these two theories reflect reality. Islamism itself does not prove in any way the absence of secularization or the rejection of modernity in Muslim society. Nor does it mean the manifestation of a natural return to any authenticity.

The enthusiasm for modernity has been (and still is), on the one hand, the only point of importance in the order of the day of the Muslim world for at least a century and a half. On the other hand, identity-far from constituting an authenticity, or a melding of an immutable cultural heritage-is a socio-historical category determined by its relations to the other and that therefore changes contents and its frameworks and function according to the changes in the multiplication of the lines of conflict.

Islamism can't be reduced to a wishful immutable image of itself or self-representation. Islamism is rather an attempt to substitute national politics in crisis with religion as the foundation of an eventual political identity.

# Interculturality and Monotheism

*Edgard Weber*

An individual's identity is also defined based on the religious system to which he or she belongs. But who, among the young generation, truly knows, in the sense of the imaginaire, the monotheistic religious truth which Islamism and Christianity share? It is important to see how each monotheism is built as a system of coherence. But coherence, identified with truth, excludes that of the Other. In this perspective, is religion a factor of union or division?

## The New Forms of Everyday Identity in Magreb: the Case of Tunisia

*Traki Bouchrara Zannad*

The awareness of the identity we are dealing with here is tributary of a living space and of a duration, that is to say, of spatiality and of temporality. Indeed, the identity experience is closely bound to the ideas of living space, time (duration) and the feelings of belonging and security.

The sociologist of the living experience makes an effort to capture these multidimensional trajectories, based on the analysis of everyday life, in order to analyze the behaviors and, essentially, the relationships between the legitimate social categories and the subjective representations that individuals make of their own social status. The construction of collective identity appears, in our case, as a movement of assertion of a kind of local identity, "peri-urban", relative to a system of solidarity.

From the rural exodus to the access to the urban identity with its stages of integration to the city, a flexibility of interpretation to comprehend this social fact is imperative. Truly, the scientific practice is not a congealed "bureaucratic" practice. The transition from an identity of exclusion to the identity of neo-citizen takes place in those stopping-off places, the "peri-urban" habitat or the "double city", the hearths of creativity of a spontaneous urbanization which implies a model of spontaneous development dictated by the users themselves.

# Continuity and Rupture in the Growth of Cultures

*Jaume Botey Vallès*

The first part of the article deals with the classical concepts of identity, diversity and pluralism in relation to present societies in conflict. The second part addresses specifically the case of the Andalusian immigration to Catalonia from 1955 to 1975 and the hardening relations and tensions between the two communities in present-day Catalonia. Finally, in the presence of economic globalization and the bolstered emergence of new identities, some of which have religious aspects as significant components, a proposition is put forth to find common ground in the new social movements and religious faith as two arenas of intercultural negotiation.