The Intercultural in Action, Identities and Emancipations.

Abstracts

ABSTRACTS

Hard Identity and Soft Identity

Hassan Rachik

Often collective identities are classified depending on their contents and rarely depending on their forms. Differentiation between soft identity and hard identity is applied to diverse collective identities: religious, political, national, tribal ones, etc. This classification is made following the principal dimensions of collective identities: type of classification (univocal and exclusive or relative and contextual), the absence or presence of conflicts of loyalty, selective or totalitarian, objective or subjective conception, among others. The different characteristics analysed contribute to outlining an increasingly frequent type of identity: the authoritarian identity.

Key words: cultural identity, ethnicity, community, tradition, interculturality

Identities and Interactions in the New Social Frameworks

Felice Dassetto

The author compiles (through the West-Islamism relation) the identity relationships possible in today's world. Whereas traditionally identity has been constructed through confrontation, the author defends the idea that the process of globalisation produces a complexification of the landscape of oppositions and alliances. In the article, he reviews this transformation of the context, possible models of relations and contemporary modes of identification. And from there, he constructs the idea that this planetarisation, which includes the processes of diffusion, worldisation and globalisation, generates such a large co-involvement that the simple notions of interrelation or cohabitation end up being insufficient. In the face of the possibilities of a withdrawal to closed identities or to a model of domination, he points out the need and possibility of arriving at a model of co-inclusion.

Key words: islamism, ethnocentrism, globalisation, multiculturalism, interculturality

Gender Identities, Mechanisms of Subordination and the Process of Feminine Emancipation

Mary Nash

This work examines the meaning of different identities assigned to women in historical cultural representations, from the perspective of their implications as a mechanism of gender subordination. It explores several different manifestations of the discourse of domesticity and the gender models of femininity, and, in this way, their impact on the persistence of a negative collective imaginary concerning women. Despite this discourse being superseded today with regard to European women, this study demonstrates the continuance of the role of cultural representations of domesticity in the construction of subordination and of the dual, cultural and gender-related, otherness of immigrant women in Spain. Finally, the study considers the question of the challenge to assigned identities and focuses on the practices that women adopt, based on diverse identity and representation strategies, in the processes of emancipation and of the realisation of their rights.

Key words: gender, cultural identity, immigration, interculturality

Islam, Woman and Trumps of the Identity Imaginary

Lahcen Haddad

At a time when women are beginning to assert their rights as citizens, one also observes a clear tendency to highlight signs and meanings that denote a referent that advocates not for submission but for abnegation with respect to the social order. This self-denial refers to a certain acute sense of belonging and also to a strong need for salvation, both social and metaphysical. There is the temptation to explain this paradox by affirming, with Fatima Mernissi, that the veil, which for her symbolises the clearest sign of the identity trump, is the balancing entry that women find themselves obliged to contribute in order to pay for a citizenship right, in a society that is undoubtedly patriarchal but post-traditional. This hypothesis of Mernissi's is limited when it is a matter of explaining how women become active agents of an ideology that, if it does not alienate them, at least justifies the inequality that turns them into subordinates in a social order that they do not control. On the other hand, if the concept of the price of the right of citizenship is merely hypothetical, are we not perhaps seeing the acts of pious women in terms of unfortunate conscience, when it is considered that the sign which means piety or identity, or both at the same time, is found at the antipodes of the "true interests" of women? Would it not be more prudent, from the

methodological and analytical point of view, to see in these signs a certain search for imaginary solutions (in the other world, in identity membership) to real problems of poverty, precariousness and vulnerability? The fact that these solutions are imaginary does not mean that they are not real for these women, that they constitute solutions that they imagine, that they desire, that they dream of achieving. The sign of identity or piety is a decision, the objective of which is to activate the process in order to achieve that dream. But, at the same time, it is a political sign, not because it refers to a certain fundamentalist conception of the world, but because it signals this social and economic alignment that women suffer.

Key words: interculturality, women, cultural identity, tradition, community, social integration

Islam and Media Representations

Mohammed Bensalah

For the author of this article, the media's treatment of Islam has raised numerous polymorphous questions and debates. Reactivated by the great scares of current events, the issue, though an ancient one, calls many things into question. By way of introduction, the author tries to analyse the complex processes of elaboration and perception of the representations that have prevailed during the past century. In referring to the semantic decoding of the abundant colonial literature and iconography, the author strives to translate the extreme xenophobic tensions and the identity crystallisations associated with the current media orchestration of Islam, both in the West and the East. He then evokes the excesses of the media that are found at the origin of many amalgams wisely maintained between Islam, Islamism and Islamic terrorism, underscoring their duplicity and their willingness to put themselves, consciously, in service to deceivers and directors of awareness, who are very active at the heart of the politico-media sphere. After levelling a severe accusation against the harmful drifts of the media, especially in times of crisis and war, the author concludes by asserting that these tools of communication, once they are freed of their masks and invective apparatuses, can be re-appropriated by new words and by a true communication between peoples and cultures.

Key words: cultural identity, interculturality, terrorism, medias, islamism, integrism

The Media and the Production of the Other

Driss Ksikes

In this text, the author deals with the strategies of satellite media in search of a certain audience and influence. Language, the referent which is chosen for the construction of

identity, and political and/or professional strategy are essential pillars in the activity and representation of these media. The different strategies of the media combine these elements for understanding the other, providing an image of themselves and counteracting that which the other offers in different ways.

Key words: medias, Western world, culture, arabs, cultural identity, information networks

Interculturality and Globalisation: The Challenge of a Poetics of Solidarity

Danilo Martuccelli

This article questions the way of producing solidarity among different and distant actors in the age of globalisation. Following a brief review of its traditional forms and current limitations, the text critically explores certain contemporary proposals and puts forward a general model. Through the ability to establish a comprehensive impact regarding certain individual proofs, the intellectual bases of solidarity should be established. It is a model which opens up an intercultural research programme with a political will.

Key words: intercultural communication, cultural identity, solidarity, globalisation, cultural relations, public opinion, cosmopolitanism

From "Ghetto" to "Interculturality": Euro-Turkish Experiences in Germany and France

Ferhat Kentel

This article is based on a research project carried out among Turkish immigrants in Germany and France. It deals with showing the multiplicity of identity formation, depending on generations, but, above all, the new experiences of the "Turkish communities", namely, in a range from being self-enclosed to total assimilation in the case of "citizen of the French Republic" and "German culturalism". In this range, what enriches the debate on identities and "the issue of integration" is, above all, these identities in movement which, up until now, have been perceived as indices of the inability of the actors *in situ*. This article attempts to demonstrate that, far from being a question of inability, it is a matter of "new tactics of superseding" the modernist structures, unable to satisfy the existence of the diaspora. Thus, while the individuals in the immigrant communities enter into

cultural negotiation with the society and play on the borders, in a trans-national space, they call into question modernist dichotomies and national borders and symbols. Finally, "intersubjectivity" and "interculturality", in which these individuals fulfil themselves, bind the dissociated parts of the human being and social life and prepare the social bases of a new citizenship.

Key words: interculturality, multiculturalism, immigrants, citizenship, european identity, turks