

**REVISTA CIDOB d'AFERS
INTERNACIONALS 82-83.**

**Boundaries: Transience and
intercultural dynamics.**

Abstracts.

ABSTRACTS

Volition of New Boundaries, Absence of Old Boundaries?

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Can we talk of an absence of old boundaries and, at the same time, of a volition for new boundaries? Or is it still the same space, that is, a shared boundary where our similarity is their difference? In this article, the author proposes the boundary as a metaphor to examine its porosity and resistance in a world of increasing mobilities, circulations and flows. This boundary viewed as metaphor continues to exert a desire to distance oneself from others, a distancing that has not gone away in spite of the fact that today's world is commonly described as a world without boundaries. Nevertheless, mobility and transience impose a need to reinterpret that articulation of the volition of boundaries and their absence, a need to consider interdependence once again, and the way in which we categorise the inside/outside, or the centre and the periphery.

Key words: Interculturality, boundaries, ethnocentrism, ethnicity, cultural plurality, globalisation, transnationalism

Global Generations in World Risk Society

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Does something called *global generations* exist? Do we need to adopt a cosmopolitan outlook to understand the generational dynamic? It was Karl Mannheim who first drew attention to the role of generations in historical change, and who highlighted the importance of traumatic historical events in the creation of a generational consciousness. A “cosmopolitan vision” means social sciences and humanities which get rid off “methodological nationalism”

and take globality and human social life on planet Earth seriously. Cosmopolitan social science differs from universalist science in that it is not based on something supposedly general, but on global variability, global interconnection and global intercommunication. Cosmopolitan sociology doesn't mean treating global generations as a single, universal generation with common symbols and a single consciousness. Rather, it conceptualises and analyses a multiplicity of global generations which appear as a set of interwoven futures. The relationships between these futures are no longer to be seen in terms of a polar star radiation from the North Atlantic segment of the globe, but as something in a wide spectrum of possible interactions of modernities.

Key words: Cosmopolitanism, risk society, sociology, generations, migrations, tradition, modernity

The Cosmopolitan Imagination

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This article deals with the importance of cosmopolitanism as a world force in relation to Europeisation and to the wider context of globalization. The author examines the implications for Europe of the process of global social transformation, and in what way a cosmopolitan political project is required. Cosmopolitanism can be considered as an alternative to both, nationalism and globalisation, but for this purpose it should be a critical cosmopolitanism, a cosmopolitanism that is capable of asking questions and empirically testing the hypotheses of cosmopolitanism. Cosmopolitanism today unlike in the past is post-universal and entails the recognition of the existence of a multiplicity of cosmopolitan projects in the world. It is not an exclusively Western project, but can exist anywhere and at anytime. A general working definition of cosmopolitanism should be articulated as an attempt by social sciences aimed at identifying processes of self-transformation that arise from encounters with Others, in the context of global concerns.

Key words: Cosmopolitanism, cultural diversity, cultural pluralism, globalisation, social restructuring, transnationalism, universalism

A World without Surroundings

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This article is based on the metaphor of “a world without surroundings” which, on one hand, can help us to understand the nature of the world that is currently being configured with the processes of globalisation, and on the other, to assess the most intelligent strategies for shaping it, in accord with the criteria of balance and justice. Our task should be, therefore, to cosmopolitanise globalisation; that is, to politicise the processes with new political concepts that no longer allow the use of the old strategies of delimitation or differentiation between “Us” and “Them”, and which are demanding integrative actions.

Key words: Cosmopolitanism, sustainability, exclusion, boundaries, risk society, globalisation

Open Cultural Spaces in Search of New Frontiers

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Crossing cultural borders opens up a new creativity, new expectations and new emptiness that provoke fear and existential nausea. Are we lost forever, in a specific historical time, in a specific culture, or in a specific geographical location? Are we forgotten in transitions, translations and intercultural misunderstandings? Are we bound to remain foreigners forever? In order to provide some answers, we hurriedly establish new borders and define new relations between the recently-established entities, a new creativity or a new understanding and knowledge that can help us to survive the confrontation with a limitless nihilism. In the age of globalisation, an increased effort to position cultural creativity and cultural identification within the local, now multicultural and largely redefined context, is strongly felt. How does this affect people and societies? What are the limits of transgressions between cultures and different cultural values? How can the new cultural identities be redefined? The answers to these questions can turn out to be very different, but they seem to be confined to at least two already discernible directions: cultural hybridisation (García Canclini) and the emergence of virtual cultures that promote de-standardised identities.

Key words: Boundaries, communication, cosmopolitanism, cultural consumption, cultural diversity, cultural identity, multiculturalism

The Challenge of Transcultural Diversities

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The economic and social dynamics of globalisation have brought with them a new kind of migration movement that can no longer be approached within the traditional framework of the Nation-State and its limits. Starting from the idea of the importance of transcultural diversity as a democratic social resource that should be emphasised and preserved through cultural political intervention, the author of the article stresses the need for a change of paradigm in drafting cultural policies. The case of Europe is a clear example of the process of complexisation and diversification of this transnational space and of the need for the continuation of the process of Europeanisation for some kind of accommodation between national and cosmopolitan principles. In this way, the author – basing his argument on reports from the Council of Europe – calls for a transnational cultural policy to defend transcultural diversity; a policy in which the Council will have to play a key role.

Key words: Boundaries, cultural identity, cultural pluralism, cultural policy, cultural relations, migration flows, transnational actors

Geographical, Sociological and Metaphysical Borders

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During the different ages of history and prehistory, borders have possessed different kinds of natures. Sometimes they did not exist, at other times they have been very diffuse, while at others they have been impassable. There were no borders in the Paleolithic age, or during Greece's Heroic Age. It was not until the creation of the city-states and the empires that borders began to be consolidated. Territorial demarcations were not very strict during the Middle Ages, either. It was in the modern age that borders acquired an impassable nature, following the birth of the modern State, and they began to weaken with the crisis of the modern State that began in the 20th century. Thus, the author claims, the construction of borders is not a fundamentally political-administrative event. Instead, it seems to be primarily a phenomenon of a cultural nature and, more specifically, of a metaphysical nature.

Key words: Cultural identity, boundaries, interculturality, history, modernity, universalism

The Paradoxes of Outside-limits: From Diversity to Adversity

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In order to avoid presenting a segregationist use of space that reduces the Other to permanent adversity, this article approaches the boundary from a phenomenological viewpoint, such as the different forms of segregation and barriers, in a dimension that is also symbolic. Questioning the boundary means questioning the imposition of a “single thought” and reflecting on the plural in order to achieve intercultural communication. Within this theoretical framework, the article focuses on the study of the impact of television broadcasting in the Arab world, examining how it contributes in different ways to turn the possibilities of diversity into pathological trends of identity models that continually provoke and generate adversity.

Key words: Boundaries, cultural diversity, media, satellites, globalisation, intercultural communication

The Cosmopolitan Utopia

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After examining the progressive transformations of cosmopolitanism in history, the author presents contemporary cosmopolitanism as a methodological concept that must respond to the challenge raised by the process of increasing interdependence and transnationalization. From this methodological perspective, the author pushes the concept even further to consider it as a practical demand for bringing order to a socially and politically deregulated world that is not moving only toward unification, but rather toward disintegration and differentiation. It is precisely because of this point that the new methodological cosmopolitanism cannot in any way be disassociated from a normative cosmopolitanism that ensures that it is not merely left to the good conscience of the dominant elite and which, therefore, provides an answer to the traumatism and fractures that are engendered by the savagery of material globalisation. Given these fractures, a withdrawal to the past or a closure of identity is not possible; instead we need to carry out a democratisation of international life. Only in this way can we achieve citizenship on a global dimension and ensure that solidarity acquires a universal nature.

Key words: Universalism, cosmopolitanism, globalisation, cultural identity

Borders and Legal Criteria for Acquiring Nationality

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Legal criteria for acquiring nationality are crucial in the integration of persons into society, since they provide access to the right to vote. Until now, the criteria most frequently used are those of *ius soli* (birth) and *ius sanguinis* (nationality is inherited from the parents), which comply with previous anthropological approaches and which jurists accept without reflection, or consider to be unshakeable traditions. The author's proposal in this article is to accept that some of these legal criteria should be reformed, though not in an anarchic manner. On one hand, some of the ethnic criteria may be respected, but on the other, the processes of acquiring nationality should be streamlined by accepting the desire of persons wanting to change their nationality on moving to a new country of residence. Meanwhile, we must establish channels of demand for accepting the democratic values and legal system of the welcoming country, as a result of which it would be fair to call for a prior learning period before the rights to nationality and suffrage are granted. The author also adds – and accepts as being a fundamental element – some of Habermas' inclusion theses, though she stresses that this discourse should be organised into two specific, feasible legal solutions or rather, in a realistic manner.

Key words: Citizenship, law, national identity, political culture, cosmopolitanism, multiculturalism, nationality

Nationalist Reconstructions in the Face of the Disappearance of Borders

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Together with the conflictive negotiation about the definition and the *feeling* of nation, on a *strategic* level, the repercussions of globalisation (and especially the negotiations with the European Union) are complicating the border issue and, as a consequence, the issue of unity (which is “always in danger”, according to the nationalist-Kemalist elites). The nationalist discourse is *consumed* on a popular level but, rather than simple consumption or pure *strategic* production, it is constituted as the production of different nationalisms in the *tactics* of everyday life. In this way, this article tackles the subject of the new nationalist productions, examining more deeply the tactics that range from *survival* to *subversion* or *new*

religious rites in a situation of uncertainties and ambivalences brought about by globalisation, by a new encounter with the West and by the disappearance of borders.

Key words: Turkey, nationalism, political culture, cultural plurality, boundaries, cultural identity

Towards a Renewed Cosmopolitanism: Interculturality as the Ability to Experience Identity and Boundaries

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If we consider that most of the people in the world live in urban contexts, can identity and cultural and/or religious identities still possess (and in what way) a primordial position in sociopolitical structures? The theory put forward by the author is, firstly, that it is necessary to point out what kind of argumentation we have to develop in order to achieve an intercultural conception of the human being; and secondly, that this conception should be governed by rules of conduct that have a universal basis (Human Rights type, or *Aufklärung*) and finally, that cultural and religious identities should only come into play as a last resort. The first two aspects form the basis of intercultural capacity and institutional practice of interculturality. But we need to analyse how to combine universality (negotiated and argued) with particularity and, in this sense, the religions, to the extent that they manifest themselves as political dogma and universalist and represent an obstacle.

Key words: Cosmopolitanism, religion, urbanization, intercultural communication, universalism

The Open Border

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The objective of this article is to consider the volition of boundary as an opening in otherness, establishing a dialogue with Giorgio Agamben's work *La Comunidad que*

viene [The community to come]. Beyond the conception of borders as demarcation, this article approaches the boundary as a construction through contact, and which produces the articulation of us/them and of the Other, and not the other way round. In this way, the volition of boundaries appears, without any desire to escape towards a common abstract space or toward an elimination of categorisation, but simply as the registering of an opening in the never-ending fabric of our identities.

Key words: Boundaries, cultural identity

Literature, Moral Imagination and the Out-of-place

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In early 2007, the press claimed that Turkish writer Orhan Pamuk had boarded a plane on his way to indefinite exile in New York, after the murderer of the journalist Hrant Dink had publicly threatened him. Some months later, Pamuk denied the claim from his armchair in his house in Istanbul. This article arose from the story of this refuted exile, and argues in favour of the importance of moral imagination and literature to provide the subject with a series of hermeneutical skills to translate, to engage, to achieve solidarity and understand the Other in the intercultural habitat.

Key words: Cosmopolitanism, literature, boundaries