

Abstracts

Attila M. Demeter: The European Nation?

The paper deals with the issue of European political community and identity: examines the conditions and terms of such an identity and the possibility of creating it. Not in a general manner, but somehow in the form of a more concrete question: can we imagine a European nation, can we hope that a certain – national – type of European political community came into existence? Such a question assumes from start that EU intends to become a nation-state, although such an aspiration is not that clear at all. Nevertheless, there are signs (such as the common European flag, the anthem, and generally other symbols meant to consolidate European identity) which point to the existence of some intention – albeit not always conscious and coherent in practice – to shape the European demos as a national type of community. Another argument for the approach I opted for is the fact that national political identity – regardless of how harmful European nationalism proved to be and of the damages it caused during the last two centuries – turned out a very stable and popular form of community identity, to such extent that today one can hardly find an example of non-national political communities in Europe. The method I selected is a historic analogy whereby I endeavor to see to what extent our historic knowledge acquired about the shaping of the nations and the evolution of the national ideology entitles us to speak of the possibility of shaping a pan-European national community. Briefly, my position is that one has to analyze the process of creating a national political community in certain European states (on a large scale), focusing especially on the beginnings of the process, France and the French Revolution, and one also has to see whether some analogy could be drawn between the evolution or shaping of the national identity and the European identity. In the last segment of my paper I deal with the issue and the possibility of a European political identity, this time in a general manner, taking as a ground the conditions and circumstances under which such an identity could come into existence. The starting point of the whole inquiry is the conviction that any new form of government, any new representative political system (including that of the EU) presupposes “the people” which could serve as basis and could provide legitimacy for that government.

Keywords: European identity, transnational identity, national identity, political community

Éva Biró-Kaszás: Habermas on the European Constitution and European Identity

In the last two decades, philosophers have been reflecting on a set of practical and political concerns in connection with the new political structural arrangements beyond the nation-state. In this article two essays by Jürgen Habermas will be examined. An attempt will be made to tackle Habermas' philosophical concepts of personal and collective identity as well as the role that a constitution may play in building the post-national constellation. It has been shown that Habermas has normative answers. According to him, in the first place, the fragile balance between the legal order and the particular cultures and traditions of a community has to be protected by the constitutional state. For that reason the political culture has to be "decoupled" from the majority culture. Secondly, the democratically structured attempt to achieve shared meaning has to find the delicate balance between the context-transcending universal normative claims and the claims of particular individual and collective life. Thirdly, it is possible to expand legally mediated civil solidarity trans-nationally, across Europe – we may recognize this development as the emergence of European identity –, since the process of democratic will-formation of the citizens may get loose from the structures provided by the state if both a shared democratic political culture as well as a European-wide public sphere exist. The European Constitution may have a catalytic function in materialization of these conditions. It has been shown that in his deliberations Habermas tries to find a reflective equilibrium between the normative and the empirical.

Keywords: Jürgen Habermas, European identity, constitution, European Union, democracy

Zoltán Zakota: Dimensions and Boundaries of European Identity

The paper is based on the assumption that the construction of a European identity is as much desirable as desirable the widening and deepening of the European Union is. In the following pages I wish to present the dimensions of the European identity and their elements, as well as the opposing factors. I try also to emphasize the relations between the European and some other levels of identity, namely the national and the regional ones. The approach is intended to be, in the European tradition, systemic, constructivist and rational.

Keywords: Europe, European identity, national identity, regional identity

Beáta Kassai: About Political Identity in General

The study tries to approximate the problems of the political identity, its definitions and formulations, following Bakk Miklós's line of thought in his work entitled *Structure of the Political Identity*. Then the study offers three completely different viewpoints about this question. Dér Aladár interprets the political identity together with the cultural identity while he presupposes the dominance of the political identity; Bakk Miklós analyzes the political identity in its connection with the national identity and shows them in a three-pole model; finally, in Michael Bruter's conception, the political identity is equal with the national identity, however neither of them can be interpreted without the European identity. These three completely different theories justify that the question of political identity is current and also exciting nowadays.

Keywords: political, national, cultural and European identity

István Bujalos: Interpretation and Identity. Michael Walzer on Identity

Michael Walzer asserts that a person has different identities: the self defines itself in terms of its family, nation, religion, gender, and obeys its ideals, principles and values. Identities of a person are constituted by his communities and society. However, persons in communities interpret, criticize and reconstitute their identities. Not only persons but communities have identities and their identities have been changed in human history. Collective identities constitute individual identities but individuals affect on collective identities. The originality of Walzer's account of identity is that he explains different identities by social goods. Different interpretations, production and distribution of social goods constitute different collective and individual identities.

Keywords: Michael Walzer, personal and collective identity, interpretation of identities, social goods

Brigitta Balogh: Identity and Intersubjectivity. The Lessons of the German Idealism

It is a universally accepted judgment that the philosophical problem of the identity is a genuine modern problem, which occurs as consequence of the

emancipation of the self from his traditionally defined social determinations. This emancipation, called by some researchers the “disengagement of the self”, reaches its most radical interpretation by the thinkers of the German Idealism who elaborated the concept of the “numinous”, absolute free subject. In the frame of this theory, the disengagement of the so-called punctual self is working as a guarantee for the absolute freedom of the subject, but in this way, he loses any possibility to define himself in terms of a concretized, particular, yet morally relevant identity. The paper discusses the transformation of this paradigm in Hegel’s early philosophy.

Key words: Kant, Hegel, punctual self, absolute freedom, dynamized subject, communicative rationality, recognition

Tamás Valastyán: Reflection of Identity

Identity itself struggles with difficulties of identification. It is also true in the case of philosophical research of identity. The identical framework of individual and community has been changed from time to time. The framework of individual and community has been multiplied and has become doubtful in the modern age. After the so called transcendental-philosophical turn we cannot say about ego, consciousness and subject in themselves. We can say about identical features of ego only in its relation to nature, world and object as alter ego. The relation between ego and alter ego is formed by a metaphoric movement, in a performative act. Basing on the analysis of Schelling: *System of Transcendental Idealism* in my essay I argue for that identity is formed in a metaphoric medium, and what is more, identity comes about through metaphoric transmissions.

Keywords: Schelling, identity, metaphoricity, reflection, transcendental philosophy, modernity

Gizella Horváth: Whose Shoes? Identity in Works of Art

The problem of identity in the world of the art is relevant in many perspectives. This paper aims to discuss the identity of the work of art. Discussion is built on three steps: the problem of identification of an object as work of art, the problem of relevant properties of a work of art, and the question of the author of the work of art, as decisive or not for the identification of artwork. These issues are raised by the evolution of art practice and art theory in the last century. The apparition of “readymade” destabilized the firm identity of

work of art, and now we have to decide what is the difference between an artwork and its perceptually identical pair. Traditionally relevant perceptual features lost their importance in conceptual art, so we have to decide what relevant properties belong – even today – to work of art. Finally, the practice of appropriation in postmodern art challenges the notion of the artist and of the meaning of genuine creation.

Keywords: identification of works of art, relevant properties of works of art, authorship of works of art, readymade

Alpár Losoncz: The Phenomenological Problem of Identity

The paper examines the problem of identity using the methods of phenomenology. In the discussion of the concept of identity, the author emphasizes the duality of continuity and differentiation, the state of separation from others and the state of being self-centered, showing that identity must consolidate itself as an achievement, in its relation with this background. From this constellation arises the power and, in the same time, the fragility of identity.

Keywords: phenomenology, identity, politics of identity, culture