



EUROPEAN, NATIONAL AND REGIONAL IDENTITY

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European, National and Regional Identity -
Theory and Praxis (ENRI)*

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KEYNOTE SPEAKERS

01. Örkény Antal - Székelyi Mária,
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DIASPORAS ALONG THE EASTERN BORDERLAND OF EUROPE

Keywords: *diapora, identity, ENRI-EAST*

The lecture is based on the results of the cross cultural comparative ENRI-EAST project, and aims to explore the various aspects of people's national and ethnic affiliations and the social psychological characteristics of national and diaspora identity among ethnic minorities living along the Eastern border of the EU. The goal of our approach is to reconstruct the image of the national identity, which is created through everyday observations, attitudes and value judgments in the individual's mind, as well as the image, which is organized into a coherent identity as some sort of collective stock

of knowledge at the societal level. Also, we can learn what kind of broader political consequences, value dilemmas, or perhaps tensions may accompany the mechanism how ethnic diasporas and migrant groups create their own national identity in the context of their home and host nation. Our analyzes includes four ethnic diads in the border region of Europe: Lithuanians in Russia, and Russians in Lithuania, Ukrainians in Poland and Poles in Ukraine, Belarusians in Poland and Poles in Belorussia, Slovaks in Hungary and Hungarians in Slovakia.

02. Alexander Chvorostov – Natalia Waechter,

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TRANS-BOUNDARY ETHNIC MINORITIES IN POST-SOCIALIST CEE COUNTRIES: MOVED BORDERS, DYNAMIC LIVES, MIXED IDENTITIES

Keywords: *diapora, identity, ENRI-EAST*

The paper summarizes the main outcomes and findings of the international research project ENRI-East (Interplay of European, National and Regional Identities: Nations between the States along the New Eastern Borders of the European Union, www.enri-east.net) funded by the European Commission. This cross-national study has focused on the detailed multidisciplinary investigation of the historical paths and contemporary status-quo of more than 12 ethnic minorities in nine EU and neighboring countries: Germany, Poland, Belarus, Lithuania, Latvia, Russia (Kaliningrad oblast), Hungary, Slovakia and Ukraine. In each of these countries we have selected one or several ethnic minorities, each of which would have their nominal “mother nation” being a “titular nation” in a neighboring country. For example we have studied and compared the history and the present of Belarusian ethnic minority in Poland on the one hand and Polish minority in Belarus on the other. This complex study includes a critical re-assessment of theoretical frameworks for the studies of identities as well as of nationalism in CEE region. Furthermore, we have designed and implemented a large-scale formalized sociological survey (ENRI-VIS,

or “Values and Identities Survey”) among 6,800 respondents representing the targeted ethnic minorities. At least one half of survey questions have been borrowed from other international surveys, such as ISSP, WVS, NDB and others to secure the compatibility and comparability of data with other “majority surveys”. The next empirical tools deployed in the study are a series of Biographical Interviews (144 interviews) and 40 Expert Interviews. In addition, we have undertaken an innovative “Content analysis of web-long and on-line periodicals” dedicated to the study of internet-life of the target ethnic groups.

Outcomes of all the empirical studies outlined above are being summarized in a form of the series of contextual “Minority Reports”, as an empirical accompaniment to the historical and political reviews of the 14 ethnic minorities in Central and Eastern Europe.

The paper outlines the research design of the ENRI-East study in general and presents the main outcomes of the project as well as announces the data collections that shall be made available for wider research audience after the completion of the project.



03. Vajda Mihály,

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EUROPEAN IDENTITY AND NATIONALISM

Keywords: *European identity, phenomenology, philosophical tradition, religious tradition, nationalism*

The author analyses the concept of European identity with the help of the three major German phenomenologists of the 20th century. Husserl and Heidegger identify European identity with the ancient Greek philosophical thinking. Max Scheler is the one who stresses not only the importance of the sciences (there are the result of philosophical attitude for the other ones, too), but the Jewish-Christian religious tradition, as well. The author would like to maintain that European identity, if we do not want to identify it with a conscious standpoint, but take it as

some European type of thinking, behaviour, and habits has not too much to do with philosophy, rather with religion, even in a historical period of secular thinking. European identity is the conscious standpoint of intellectual strata; on the lower level, we cannot find such a phenomenon. European identity excludes practically nationalism, surely in the combatant form of the latter. The paper analyzes also the different kind of nationalisms in Europe, especially on nationalisms in the Carpathian Basin and on the Balkans.

04. David Bartram,

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MIGRATION, IDENTITY AND HAPPINESS

Keywords: *happiness, immigration, identity*

In this paper I offer reflections on how research on identity might connect to emerging research on happiness and well-being. I start with the premise that academic researchers, to the extent that we are interested in the “impact” of our research, would find it difficult to avoid a concern with happiness or well-being - insofar as we would want the “impact” of our work to be positive rather than negative. This premise poses difficult challenges for research on

identity: while one can easily find positive correlations between strength of national identity and happiness, it is by no means clear that increases in strength of national identity would lead to increased happiness. A particular concern arises in relation to immigrants: efforts to enhance national identity among immigrants might carry negative consequences for their well-being, particularly if such efforts are conducted by governments in a quasi-coercive mode.





05. Csepeli György - Prazsák Gergő,

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NEW AUTHORITARIANISM

Keywords: *authoritarianism, identity, family*

Theories of modern authoritarianism have identified the nation state and the family as the major determinants of the development of the authoritarian character. Family was conceived as the psychological agent of the nation state in the process leading to the emergence of superego to maintain strict borders between normalcy and deviance. The result was the authoritarian personality whose love, adoration and readiness for submission are aroused by power represented by external authorities. In contemporary Western societies neither external nor internal authorities play any role in the

life of the individual. What we find is that instead of disappearing, authoritarianism has become more prominent. Based on a series of surveys carried out in the fall of 2010 in Hungary symptoms of authoritarianism will be presented such as anti-democratic attitudes, approval with extreme right wing party programs, dogmatic orientations, agreement with authoritarian statements, and readiness to take positions in which members of a group look upon members of other groups as inferior. Multivariate analysis will be carried out in order to reveal the path leading to the new authoritarianism.

06. Don Kalb,

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MUST THE EU DESTROY ITSELF?

On finance, demos and ethnos in the new old Europe

Keywords: *finance, neoliberalism, Europe, neo-nationalism*

Scholars of identity know that identity is generated in the context of politics but engage little with something as abstruse as finance. Scholars of finance had until recently little interest in its systematic interweaving with politics and society in the neoliberal period, and have even less grasp of how fi-

nancialization, seen as a structural process, intersects with identity formations. I will explore how financialization and the formation of neo-nationalist popular identities in Europe are flip sides of the same coin. Both endanger the very pacts that undergird the EU.





07. Losoncz Alpár,

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DO THE EUROPEAN IDENTITY-PATTERNS CHANGE OUR PERCEPTION OF IDENTITY?

Keywords: *communication, globalisation, communication of identities, language of identity, European identity*

This lecture is dealing with the relationships between communication and identity. This relationship is especially interesting in the context of the ambivalent features of globalized communication. The lecture puts the matter that concerns to what extent, if at all, can we communicate our identities? Should we and can we make distance ourselves from our identities in order to communicate them? Can we bargain and talk about identity? European identity is treated as the frame by which we could try to reply these issues. Can Europe with her tradition-

patterns, politico-economic communication between national states transform our sense of identity? Emphasizing the search of the signs of identity and the fact that language of identity can not be considered either truthful or false the lecture presents possible solutions to the problem of language of identity. What language of identity can do is contribute to strengthening the elements of a certain identity. Although there is no general answer to the question is it possible to communicate identity there are several ways of communicating identity.

08. Vasile Muscă,

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THE PROBLEM OF A NATIONAL PHILOSOPHY

Keywords: *nation, modernization, European philosophy, national philosophy, Romanian philosophy*

It is a widely known fact that, since the age of the beginning of the modernization of Central and Eastern Europe, the nations of this area often deal with the problem of their economic and even cultural arrears comparing to the Western ones. The issue arises in the debates about the possibilities of a national philosophy too, concerning at least two main facets. On one side, the participants of the debates put

the question if their nation could participate in an international philosophical life as coequal partner. On the other side, they put the problem if they could realize a "national" philosophy in the sense of a philosophy that would be shaped in a specific national way. The lecture examines the course of these debates in the Romanian culture and philosophy, dealing also with the contemporary consequences.





Abstracts

SECTION I. CULTURAL DIVERSITY AND SOCIAL CAPITAL

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DRACULA AND ORADEA: THE IMAGE OF THE CITY IN BRAM STOKER'S READINGS AND IN HIS WORKING NOTES FOR THE NOVEL

Keywords: *Stoker, Transylvania, multiculturalism, travel literature, imagology*

If at a first sight, Oradea seems to have no connection with Bram Stoker's *Dracula*, as the Transylvanian city is not mentioned in the famous book, Stoker's working notes for the novel show that the Irish novelist read the descriptions of the city carefully and put down information which he used in the novel later on.

Two of the travellers consulted by Stoker visited Oradea: Major E. C. Johnson, the author of *On the Track of the Crescent: Erratic Notes from the Piraeus to Pesth* (1885) and Elizabeth Mazuchelli, the author of *Magyarland: Being the Narrative of Our Travels Through the Highlands and Lowlands of Hungary* (1881). The city appears in these travel books with both German and Hungarian names: Gross Wardein and Nagy-Várad. In my paper I intend to analyze the image of Oradea in these two travel memoirs and in other British travelogues published in the second half of the 19th century. The main aspect which draws the attention of the reader is that Oradea is represented as a

multicultural city.

Because of its numerous churches and convents, the British travelers depict Oradea as one of the most ecclesiastical places of the Austro-Hungarian Empire, the sees of both Orthodox and Catholic bishops. Mazuchelli visits the main churches of the city and describes the religious service minutely and with great interest. In spite of the multiethnic character of the city, the British travelers notice an anti-Semitic attitude of the Christian inhabitants, and sometimes even the tone of the British narrator is characterized by such an attitude.

On the other hand, the British travellers pay great attention to the general atmosphere of the city and to the picturesque elements. Besides the parallel between what Stoker read about Oradea and what he wrote in *Dracula*, I shall analyze the main aspects in the description of the British travellers which make Oradea (in Mazuchelli's words) an "exceedingly pretty" city.



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CULTURAL DIVERSITY AND SOCIAL INTEGRATION IN HIGHER EDUCATION INSTITUTIONS: AN EXPLORATORY STUDY OF FRENCH BUSINESS SCHOOLS

Keywords: *Cultural diversity, social integration, foreign faculty, French business school*

The structure and role of higher education institutions is rapidly changing. The globalization of markets in education services has created new imperatives for quality in higher education. Many national and international accreditation (e.g. EQUIS and AACSB accreditations among others) bodies have inscribed cultural diversity of both students and the teaching staff, as an essential requirement for obtaining and maintaining the accreditation, considering it as a sign for quality and internationalization.

However, despite this significant trend, little is known about the specific challenges regarding the social integration of foreign professors and/or researchers in the professional structure of host institutions. Using an exploratory and qualitative approach, this study attempts to identify and evaluate the specific degree, procedures and challenges of social integration of foreign faculty members in five French Business School.

After presenting the specific competitive situation of the higher education market in France, and of the Business Schools in particular, the article presents the specific faculty structure of the five investigated French Business Schools, in terms of cultural heterogeneity. Then, using the data collected through semi-structured interviews with 18 foreign and 15 French members of staff from the investigated institutions, the specific situation of social integration and social capital is presented and interpreted in connection to the institutional procedures and structures.

The findings indicate that the social cohesion, social trust and community involvement vary from one institution to another and are influenced by the level of social integration of the foreign members of staff. On the other hand, there are specific differences between the investigated schools regarding the integrative capacity of the organizational culture.

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HOW DOES ETHNIC COMPOSITION INFLUENCE SOCIAL CAPITAL? MODELS OF SOCIAL CAPITAL IN COLLECTIVITIES AROUND THE HUNGARIAN-ROMANIAN BORDER

Keywords: *social capital, ethnic composition, contextual effects*

Controversy surrounds the presumable effects of ethnic diversity on social trust, social relationships and associative participation. According to many social scientists, including Putnam, ethnic fragmentation produces mistrust and an erosion of community bonds. Not all the research and theorization on this topic has provided, however, results that converge with the previously mentioned pessimistic view, the counterarguments highlighting either a positive or lack of relationship between diversity and social capital or the fact that between the

two dimensions the relations are far more complicated than assumed by the proponents of negative relations. The ethnically diverse area around the Romanian-Hungarian border is an ideal setting for testing the effects that variable ethnic composition may have on trust and sociability. Our article will investigate the variations in trust, community involvement and voluntary membership with regard to individual and contextual variables using the data from the ENRI surveys in Hungary and Romania in hierarchical linear regression models.

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NATIONAL IDENTITY AND ECONOMIC LIFE: ROMANIAN, HUNGARIAN AND SAXON CAPITAL IN THE BANKS OF CLUJ, 1944–1948

Keywords: *transition economics, banks, national identity, capital, influence of politics over economic life*

This paper tackles an interesting issue having a great social impact in its time: National aspects of banking policies in the city of Cluj from the end of World War II until the

Communist nationalization in 1948. Based on an exhaustive research, by using Archive sources, but also a relevant bibliography, it presents, in the mirror of 16 case-studies,



the way how Nationalism affected the functioning of Banks in the city of Cluj.

Cluj, during the years of the post-war transition period, was home of 16 Banking Institutions. Some of them had mostly Hungarian capital, like “Banca Ardeleană” (Transylvanian Bank), “Casa de Păstrare și Banca de Credit Cluj” (Consignment and Loan Bank of Cluj) or “Banca de Credit Commercial” (Bank of Commercial Loan), most of them being placed under CASBI jurisdiction; Romanian banks, like the “Economul”, “Albina” or the “Vlădeasa” banks had strong Romanian character, many of their stock-owners being members of Ecclesiastical elites or In-

tellectuals from high society; and the “Banca Generală de Economii din Sibiu și Brașov” (Bank of General Economics from Sibiu and Brașov) was dominated by Saxon Capital. The paper examines how traditional Bank activities, like loan policies, retail banking, conducting accounts for customers in what manner were affected by National issues. Besides presenting un-analyzed aspects of Transylvanian Economic History, our paper is also meant to present the manner in which certain characteristics of National and Cultural strategies can affect sectors of economic life.

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INTEREST GROUPS IN THE TRANSYLVANIAN ACADEMIA

Keywords: *higher education, Hungarian higher education in Romania, content analysis*

Strengthening the autonomy of Hungarian higher education programs in Romania – either by establishing a state-financed Hungarian university or by increasing the scope of Hungarian study programs within existing organizational structures – is a long-debated issue. As the existence and accessibility of higher education institutions for the members of the minorities concerns both general well-being, and the (re)production

of the minority elite, the topic has acquired considerable attention. Also, the issue has become highly politicized and appears as a constant topic on the public agenda. Using the method of content analysis, the paper analyzes the formation and evolution of interest groups taking part in the public debate about higher education: it presents the main actors as well as the dynamics of group formation.





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SOCIAL CAPITAL WITHIN THE LIMITS OF COMMUNITARIAN BONDS

Keywords: social capital, collective reaction/ social reaction, community spirit

This article will focus on the deficiency of social reaction, determined by the lack or by the downfall of community spirit. We will also analyze the consequences it has on the social capital.

A good example of how public space prevents the appearance and the development of community spirit is given by urban living spaces with blocks of flats. While the territorial aspect is absolutely necessary for a community, it is not sufficient to spark communitarian social relationships. Throughout history, especially in communist Romania, one aim of the political power was to reduce popular pressure through the lack of social cohesion, goal achieved by implementing specific urban living spaces. The effects are perpetuated to this day, as individuals stop seeking the pursuit and achievement of common goals, but rather expressing indifference towards these.

The high inertia and continuity of this type

of thinking is clearly visible in today's society, especially when considering the social events that took place in 2010. Last year, the Romanian Government adopted numerous unpopular measures which contrary to what would be expected determined no social reaction, as it occurred in other countries which passed through similar situations.

Social capital, defined as public goods, which normally helps and even accelerates social development, here is affected by community buildings and urban living space. In Romanian communist living space, social capital has been affected by several causes which can be analyzed from multiple perspectives. Moreover, the deficiencies / shortcomings in community spirit led to structuring social capital in undesired ways. The article considers the theoretical literature from our country and abroad, and also the results of sociological research which followed the theme of social capital.

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THE ROMANIAN ORTHODOX CHURCH'S CONTRIBUTION TO LOCAL STOCKS OF SOCIAL CAPITAL IN DOLJ AND GORJ COUNTIES



Keywords: church, local communities, social capital

The Romanian Orthodox Church operates, in Oltenia Region, within very different and diverse areas and communities: urban and rural, disadvantaged areas, but also very rich ones, mostly Romanian but also Roma communities. This diversity requires to parish priests to show some flexibility in engaging the local communities and involving their members in initiating and developing different activities in order to create conditions for a positive change for the entire community.

What are these activities and how were they addressed in the context of the characteristics of local communities? What were the benefits that these activities have gener-

ated to the local communities? Have they contributed to the generation of social capital at local level? Which of those activities generates a bigger stock of capital at the community level? What are the methods by which the Romanian Orthodox Church addresses the mentioned diversity? What are the challenges and opportunities that this diversity has provided to the parish priests? These are questions that the proposed study seeks to answer, while providing an image of the Romanian Orthodox Church's involvement in the process of local communities development in Dolj and Gorj counties, in current context.

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ETHNIC DIVERSITY AND SOCIAL TRUST

Keywords: ethnic diversity, trust, social capital, community involvement

Our paper investigates the relationship between ethnic affiliation and different levels and types of trust of people from the counties next to the Hungarian frontier, as well as its implications on other measures of com-

munity interest and involvement. The data analyzed in this paper is based on the data collected through the project ENRI HURO 0801/180, conducted in June-August 2010.

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ETHNIC DIVERSITY, STRATEGIC MOBILIZATION AND ELECTORAL PARTICIPATION: THE CASE OF ROMANIAN PARLIAMENTARY ELECTIONS OF 2008





Keywords: *ethnic voting, electoral mobilization, Hungarian minority, Romania*

Social scientists have made contradictory claims about the impact of diversity on social cohesion, the levels of social trust, civic and political engagement. This paper conceptualizes ethnic diversity as a contextual variable and evaluates its effect on the electoral participation of the Hungarian minority from Romania, using a case study of the Romanian Parliamentary Elections of 2008. The article examines the differences in turnout between Hungarian electors living in different counties of Romania, and how this varies by the ethnic composition

of the counties. We discern two patterns of electoral participation of the Hungarian minority: lower turnout in ethnically non-competitive counties (i.e. low ethnical diversity, with the size of Hungarian minority below 10% or above 50% of the county's total population); higher turnout in ethnically competitive counties (i.e. higher ethnical diversity, with the size of the Hungarian minority between 10% and 50% of the county's population). The findings support the „strategic mobilization hypothesis”.

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SOCIAL TRUST OF THE MINORITY – INSTITUTIONS, INEQUALITY OR INTERACTION?

Keywords: *social trust, institutions, segregation, minority*

Diversity is today's reality in many societies and research on the negative effect of it on social trust has caused a flood of research pointing to more complicated reasons for the lower levels of trust in diverse settings. The main culprits are economic inequality and ethnic segregation which deprives of contacts as well as state institutions. This article uses empirical data from Estonia which serves to fill two gaps in previous research, namely research on national minorities as opposed to immigrant minorities and research on post-communist countries that are often excluded from cross national

models.

The analysis is twofold: I use data from European Social Survey and Estonian nationwide Integration Monitoring survey to analyze the relationship between social trust and the state – its institutions and policies on citizenship, education and integration. In addition to the institution-based view I include inequality, ethnic segregation and interaction to the analysis. I conclude that for the minority the perceived fairness of policies and equality in the society is related to social trust, the findings on interethnic relations are ambivalent.



SECTION II. QUALITATIVE METHODS IN THE RESEARCH ON EUROPEAN, NATIONAL AND REGIONAL IDENTITY

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THREATENED IDENTITIES: MOBBING AS A FORM OF VIOLENCE IN ORGANIZATIONS

Keywords: *mobbing, organizational identity, organizational culture, EU policies and practices*

Organizations are important spaces of socialization, culture and identity building for individuals and groups equally. Newcomers are often perceived as a threat by insiders and exposed to rejection and exclusion. We propose a theoretical analysis of organizational identity-building processes threatened by mobbing behaviours, and an empirical analysis of policies and practices within the European Union developed to face this form of violence.

Mobbing – a term coined by ethologist Konrad Lorenz to describe the situation when a group of smaller animals attack a larger one in order to destroy it – is an aggressive behaviour in organizations firstly defined

by Leymann and Gustavsson in 1984 in a scientific report. The phenomenon called “mobbing” or alternatively “bullying” and “psychological terror” involves “hostile and unethical communication, which is directed in a systematic way by one or a few individuals mainly towards one individual”. As a result, mobbing may cause severe trauma which leads to considerable psychological and psychosomatic damage, ranging from anxiety to suicide.

There are good examples of tackling this growing concern both globally and regionally. Mobbing is receiving increasing attention within the academic community and on the policymakers’ agenda.



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LOCAL IDENTITY IN A MULTIETHNIC CROSS-BORDER AREA

Keywords: *identity, ENRI, multiethnic, biographies*

The way local identity is present in individuals' narratives is analysed using qualitative data collected in the frame of ENRI project. This research is carried out focusing on biographies and focus group interviews realized with people living in a multiethnic

cross-border area – Oradea – both with Romanians and Hungarians. Local narratives present ethnicized public spaces, institutions and history, through which layers of national identity reveal.

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THE NEW PUBLIC ART

Keywords: *contemporary art, new genre public art, individual/group identity, public spaces*

This paper examines the radical changes that public art has been undergoing starting with the 1990s, a fact also evidenced by its favorite linguistic labels: new genre public art, dialogic art, civic art, engaged art, communitarian art, etc. For the new public art, the engagement public strategies represent an important part of the aesthetic language. The main purpose of these artists is to actively get involved into the urban and social regeneration, and into making life quality better. New genre public art takes to a high extent the form of a social process, an intervention into public space. The value of this public art is given by its capacity to initiate a continuous process of social criticism

and to create imaginary spaces where alternative versions of the future are to be built. Thus it can appeal both to traditional forms (painting, sculpture) and those specific to postmodernism (performance, installation, text, video technologies, music, etc.). This new kind of public art may reflect the tradition of a community or promote an idea, assuming an active role in urban regeneration. Therefore, art strays from the universalist tendencies of modernist abstraction (which offered the aesthetic basis for the previous public art), to celebrate the concrete realities of 'common' people and their daily experience.





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THE CULTURAL IDENTITIES OF A WORK OF ART

Keywords: *cultural war, cultural diversity, identity, image, work of art*

There are three major changes that shape the current artistic landscape. More specifically, these refer to art works, art institutions and art consumers. Art works first belong to the artist's imagination and then to society; art institutions, having defined their autonomy, become cultural landmarks adapted to the views of contemporary artists and of inexperienced observers alike; last but not least, art consumers now have the right to state their own opinion, but do not know how to express it. The way a work of art is perceived by the public is very much determined, beyond aesthetic education, by the financial power of art consumers, by their general knowledge, and by the

curatorial mindset. If well handled, all these elements could facilitate communication between artists and the public who sees their works.

I am describing the cultural war between the artist and the public. A work of art can become a form of racism, coming from the artist and addressed to the society or vice-versa.

In my paper, I am also presenting the cultural stages that an object goes through and how it acquires various identities, from the one given by its maker, craftsman or artist, to the one given by the curator and then by the public.

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IDENTITY IN THE CONTEXT OF SEVERE DEMENTIA

Keywords: *criteria of personhood, narrative identity, numerical identity, dementia, competence, advance directive, surrogate decision making, bioethics*

Our patient is suffering from Alzheimer's disease. He is severely demented but seems to be contented with his life. The group of activities he is able to engage in is quite limited. When his mental functions were intact and he was able to reflect critically about it,

would have been deeply repugnant to him. The exact centre of his fear was the thought that he might lose that very repugnance and end his life in a state where he was not merely demented, but also content to be so. The patient later develops a treatable pneu-





monia. The pneumonia can be life-threatening if it is not treated, but it will clear right up with an easily tolerated course of intravenous antibiotics. In the absence of an advance directive telling doctors and family members how to proceed, should the pneumonia be treated? Or should he allowed to die? If we abide by “his current interests”,

we would seem to be obliged to keep him alive. But if we abide by his past opinions about the kind of life he is now living, it seems we are obligated to allow him to die. What changes could the presence of an advance directive make? This case will serve the starting point for discussing some aspects of the so-called numerical and narrative identity.

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HETERO REPRESENTATIONS OF SAXONNESS AND THEIR POLITICAL MEANINGS IN TRANSYLVANIA

Keywords: *ethnicity, prestige, Saxonness, Sibiu*

The paper discusses the symbolic capital of Saxonness in the Romanian and Transylvanian public sphere and its uses as a political and cultural resource. I am examining the historical representations of Saxonness and the local, national and European context in which they are activated and re-signified, acquiring contemporary meanings.

I focus on the mechanisms behind the political support of Klaus Johannis, representative of The German Democratic Forum in Romania, the Saxon mayor of the city of Sibiu (Transylvania), currently serving his third four-year long mandate. My analysis will attempt to capture the relation between his noteworthy success as elected local representative and the local demographic evolution: a Saxon minority whose numbers dropped severely in the last decades, reaching a lower limit of under 2% of the total lo-

cal population, rendering Sibiu rather ethnically homogeneous. I coin this relation as “philo-Saxonism without Saxons”.

The paper focuses on the largely overlapping representations of Saxonness and Europeaness and on the positioning of Saxon representations on the competence-morality scale of value (Phalet&Pope 1997), developing on their contributions to political capital in Sibiu during the last decade.

I explore the recent salience of the “myth of the Saxon”, by developing on three arguments: on how the media discourse is shaped in reference to Saxonness, on the findings of the Barometer of Ethnic Relations (which reflects the ethnic values and hierarchies as they come to be represented in the collective imagery) and on the role of the Neighbourhood (Nachbarschaft) as a model of social institution in ethnically



mixed communities.
I will contextualize the study by referring to ethnicity as cognitive category and discursive frame (Brubaker 2004), reference

groups and relative deprivation theory, as well as Bourdieu's symbolic capital and systems of meaning.

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INTER-RELIGIOUS MARRIAGES AND IDENTITY CONSTRUCTIONS IN THE END OF THE 19TH CENTURY IN TRANSYLVANIA (THE CASE OF ȘIMLEUL SILVANIEI)

Keywords: *inter-confessional marriage, inter-ethnic marriage, confessional endogamy/exogamy, ethnical endogamy/exogamy, territorial endogamy/exogamy, territorial mobility, marital flows, construction of identity*

Mixed marriages, either inter-confessional or interethnic, have always been and still are an everyday social reality of Transylvania. The intensity of mixed marriages in diverse communities is influenced by the group social dynamics, involving demographic volume mutations, but it is also an indicator of the social prestige systems of the ethnic and religious groups within a particular community and a marker of modernity. In the present study,

I will focus on mixed marriages that took place in the late nineteenth and early twentieth century, in a small town in Sălaj county, named Șimleul Silvaniei in Transylvania. Using parochial registers of marriages, I analyze the marital strategies that led to marriages between people belonging to three religious denominations: Roman Catholic, Greek Catholic and Reformed, and two ethnic groups: Romanian and Hungarian.

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THE WESTERN BALKANS REVISITED – AN ISLAND OF “OTHERNESS” IN EUROPE? BUILDING IDENTITY IN AN ERA OF POST IDENTITY



Keywords: *Western Balkans, constructivism, identity, post-identity, Europeanization, Balkanization*

The Western Balkans (WB) have always been a “hot subject” of research for the social scientists and this is due to their controversial theoretical status. The main theoretical challenge became recently to determine whether the WB are part of Europe, and what kind of criterion is used for inclusion: geographical, political or cultural? The phenomena of Balkanization and Europeanization have been defined in order to encompass the contradictions between the two epistemic worlds that strive to integrate. In this theoretical context, the article aims to demonstrate that the constructivist theory has the conceptual instruments to explain the symbolic interactions between local, regional and European perceptions of the European identity-building in the WB in the last 15 years (since 1995, the end of the Bosnian War, till 2010, the year of visa liberalization for the Balkan countries in the EU).

The main hypothesis of this paper is that

these two actors part of the European arena (the WB on one side and Western Europe – EU on the other side) use two different, incompatible languages in relation to one another, which may partially explain at the symbolical level the delay of the EU Enlargement in the region. The argument the article tries to provide for this “symbolical incompatibility” is that the WB are still making efforts to build a national identity (a process which is considered a mark of political ‘modernity’ which ended in the Western countries almost a century before). This process takes place simultaneously with the EU Enlargement in the WB (a process which involves a post national institutional outcome, mainly configured by the instruments of Europeanization) creating an identity-building dilemma: how can identity-building succeed in the WB when the EU provides what the article shall define as a post identity framework of interactions?

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EUROPE – REGION – TOWN: CULTURAL ROOTS IN NARRATIONS AT SOUTHERN POLISH BORDERLAND

Keywords: *identity, European culture, multiculturalism, borderland*

The lecture reconstructs common conceptions of Europe, cultural region and locality, worded by inhabitants of southern Poland, referring to their involvement in cultural changes that appeared after accession

to the European Union. Ethnographic researches and deep interviews in two towns of Polish-Slovak borderland shows strong cultural changes, that happened under the influence of opening the borders and re-





alization of cultural projects funded by the EU. The most common belief among people, who decide about the shape of local culture in those towns is that the constitutive features of the European community are: multiculturalism and cultural openness. The lecture's point is to demonstrate how those qualities are used for describing one's cul-

tural identification – in reference to European identity, regional (supranational) and local. That goal is realized by using of the qualitative method of the sequential analysis of text.

This work analyse the ideatic content of the International Video Art Event witch was presented on 21-22. 05.2010 in Oradea.

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THE BORDER(LESS) PROJECT. THE VIDEO ART AND THE PROBLEMS OF IDENTITY IN THE CONTEXT OF INTERROGATING THE BORDER CONCEPT

Keywords: *Border(less), video, art, identity*

The Border(less) project aims to investigate the notions of frontier; border or boundary from the perspective of video art. It is a well-known fact that the implications produced by the globalist vision, mainly by means of reconsidering state frontiers, has encountered a growing interest lately in all

the fields of human activity. Consequently, this is the starting point for our project. Born out of the social reality of a frontier city, the project focuses, as its title suggests, on the idea of border, both physical and metaphysical, which is about to dissolve in the present social and political context.

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THEORIES OF LANGUAGE IDEOLOGY AND THEIR APPLICABILITY IN THE STUDY OF IDENTITY, MULTILINGUALISM AND MINORITY LANGUAGES IN EAST CENTRAL EUROPE

Keywords: *: sociolinguistics, language ideologies, multilingualism, minority languages, English as the universal language*





The discussion of identity would not be complete without considerations about language and language use. Language, bilingualism, multilingualism are inherent parts of individual or group identity. The focus of international sociolinguistics has for long been solely on Western European multilingualism and East Central European multilingualism has remained unexplored and undervalued even after the accession of these countries to the European Union. On the other hand innovative contemporary scholarship also pointed out that systematic study of multilingualism and minority languages in the region is an important task of cross-disciplinary sociolinguistics. I would argue that in the context of the European Union and in order to facilitate cross border, interregional economic and cultural communication and cooperation in Euroregions with a very distinct character it is paramount that we analyze the complex language situations to be found in this region. The paper aims to investigate language ideologies and gain theoretical insights in mul-

ticultural and multilingual regions instead of isolating one community for investigation. I intend to highlight some theoretical considerations based on contemporary seminal international studies which could serve as reference in understanding the diversity among language ideologies. Susan Gal in her ethnographic and sociolinguistic studies has demonstrated how universalistic models can be challenged and revised by fine-grained ethnographic methods of the very complex and various language situations in East Central Europe. She pointed to the diversity among language ideologies and to how dominant ideologies are often resisted and contested by the elite and 'folk' alike, and how apparently similar situations may produce divergent processes. Another aim of my paper is to present English language ideologies in a globalized world and consider the possible implications of the growing influence of English as a universal language upon the local languages while I argue for ecology of languages.



SECTION III. SOCIAL IDENTITY AND WELL-BEING

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SPINNING THE EUROPEAN WHEEL: WELFARE, DEMOCRACY, AND IDENTITY LAYERS AMONG THE EU CITIZENS

Keywords: *identity; European Union; crisis; solidarity*

The two most recent enlargement waves of the European Union (EU) did not imply solely the formal inclusion of almost 100 million citizens, but also marked a relevant step towards a stable institutional setting at supranational level. The latter was complemented by the issue of European identity, emerging on the public agenda in a decade of visible display of national feelings (e.g. radical right and populist parties). Starting from the theoretical approach of multi-layered identification (i.e. local, national, regional, and European), this paper investigates how perceptions of political and economic factors determine the citizens from the Member States to prioritize the national over the European identity. The central argument of our paper is that citizens satisfied with the general functioning of national institutions are likely to see themselves

primarily as members of the national polity. Conversely, the citizens of the Member States most affected by the financial crisis are likely to perceive themselves more as Europeans, expecting continental solidarity. To this end, we test how the identity is shaped by perceptions about the economy (both prospective and retrospective), satisfaction with democracy, trust in national political institutions, and individual socio-demographic factors (income, age, and education). Our analysis includes all Member States and we use individual level data from the 2009 Standard Eurobarometer. We use bivariate and multivariate analyses to assess the impact of the variables emphasizing both the general picture and differences occurring between and within the populations of old and new Member States.



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NATIONAL PRIDE AND IDENTIFICATION AND SUBJECTIVE WELL-BEING IN A ROMANIAN/HUNGARIAN NEIGHBORING REGION

Keywords: *national identity, Personal Wellbeing Index, subjective well-being, comparative study*

Using data from the ENRI project, this paper researches the links between national pride, the affective dimension of national identity, national identification, and subjective well-being. Starting with the premise that individual and perceived collective well-being have an influence on personal attitudes towards our nations, we used several national identity data and subjective

well-being measured by satisfaction with region and locality, satisfaction with life as a whole and Personal Well-being Index. Personal well-being variables, such as income and satisfaction with neighborhood, locality and region are, are positively correlated with national identification and pride variables. Relationships are moderated by nationality.



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POLITICAL TURNING POINTS AND CHANGES IN SOCIAL IDENTITY IN HUNGARY BETWEEN 1914 AND 1919

Keywords: *World War I, history, Hungary, political identities*

My paper focuses on a very special and turbulent period of Hungary's history. It's not only the period of the World War I, but also a sequence of years, during which the Hungarian society and political thinking has undergone remarkable changes. Peaceful and aggressive political turnings, change of elites, social unrest were the factors that marked these years. Not only because of the ongoing war and tense international

environment, but also due to the explosion and manifestation of many hidden tensions which stretched the society and even questioned the basic frames of the existing political and social order. The failure of the participation in the war, the need to face former unnoticed challenges, the fear of the tough social and economical consequences opened the door for new ideologies and new social identities that were publicly in-



visible before. It could be a matter of debate, whether all these can be seen from a historical perspective as an organic process or a special phenomena, stimulated by peculiar conditions of the period.

The delicacy of the phenomena was the apparent identity shift of the society, from conservative to socialist or even radical so-

cial and finally a return to the conservative position and order of values. The society seemed to identify itself with all of these courses with ease and got unfamiliar with them briefly. The reasons and explanations are rather complex, so I'll try to present the main courses and to draw some relevant consequences.

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SOCIAL IDENTITIES AND WELL-BEING IN POLAND

Keywords: *social identities, well-being, happiness, religion, Poland*

Social ties are known to have strong influence on well-being, but in this context they usually mean close relationships. The author wanted to check if it was also true in the case of social identities with very big groups e.g. citizens of a province, a nation, citizens of Europe or a religious group. On the basis of big opinion polls from years 1995-2005 (Polish General Social Surveys) and from 2009, the connection between wide social identifications and subjective well-being was probed. Analyses confirmed the hypothesis that social identifications with big groups or communities are connected to subjective well-being, both in an emotional aspect like happiness or a positive affect as well as in a cognitive one, like satisfaction in different domains of life. The results of the first study indicate that sub-

jects identifying themselves on low level with Poland, Europe, region and non-believers were the least satisfied in different domains. Also people highly identifying themselves with Poland and Europe had stronger feeling of happiness. The opposite effect was found for religion: deep believers were less happy than people believing on medium level. The results from the second study indicate that stronger social identities (local, national, European and religious) were connected with more positive affect. Also all of them except EU identity were connected with stronger domain satisfactions. The results are discussed in terms of Terror Management Theory, of support potentially acquired from social identifications and of specificity of religion prescribes on desirable emotions.



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THE EUROPEAN IDENTITY OF WELFARE AND THE ECONOMIC CRISIS

Keywords: *welfare, European member states, crisis, European identity, positive conditionality*

The existing economic crisis determined the entrance in recession of the European Union Member States, and the most affected from this point of view were the New Member States who joined in 2004 and 2007. The deductions of welfare levels have occurred differently, affecting to a great extent the perception of an identity of the community united space. The European identity set down at the level of the representations of those countries citizens were built largely on the consolidated system of Western welfare states. The significant differences of trust in European architecture revealed as common features for pre-accession and post-accession moments have been recorded a new throwback for the New citizens, the economic crisis being the principal pessimism generator factor along with a new visibility of socio-economic gap of the New Member States towards the Old Member States.

Within the context of a post-crisis evolution it will be valuable to assess the dynamics of the political and technical decisions taken

by the European institutions to sustain the New member states in order to maintain the advantage of their active participation at the European construction. From this perspective, it is founded that the decisional delay on diminishing the effects of the crisis in an integrative manner for the European Member States is due to the lack of experience in knowing how to manage the major critical situations in the UE-27 formula, but also due to a prudential and temporized exercise on behalf of the New Member States in fully assuming the European identity of the well-being space defined by Justice, Liberty and Security. The success of positive conditionality recorded in the pre-accession period for the majority of the Member States have been institutionalized through the new measures taken by the European institutions and, in a large way it will encourage the co-participation of all of the Member States to overcome the crisis and to conserve the European identity level, including the welfare dimension.



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INFERRING US FROM OTHERS – TURNING US TOWARDS OTHERS. SELF-TRANSCENDENCE VALUES IN HUNGARY AND ROMANIA ON THE BASIS OF THE EUROPEAN SOCIAL SURVEY'S PVQ MODULE

Keywords: *European Social Survey, Portrait Values Questionnaire, well-being, value structure*

The European Social Survey (ESS) uses an adopted and shortened version of the Schwartz's Value Survey in order to reveal individuals' value orientations, that is the Portrait Values Questionnaire (PVQ). The PVQ module in the ESS consists of 21 items in forms of enounces which sketch the portrait of other people in terms of goals, wishes and aspirations which are important to them. Respondents are then asked to compare each portrait to themselves and rate the similarity on a 6-point scale (from very much like me through not at all like me). Constructed like this, the PVQ infers individual values from the self-reported similarities.

The PVQ module studies ten types of values, corresponding to the broader value orientations of self-enhancement, self-transcendence, openness to change and conservatism.

The proposed analysis is based on the fourth wave (2008) of the ESS and deals only with self-transcendence values, that is the valuation of others' well-being. The approach is comparative: empirical analyses are used to reveal the theoretical vs empirical structure of the self-transcendence values in Hungary and Romania; and to model the profile of individuals for whom the well-being of others is important.

Brief results suggest that in both countries self-transcendence values saturate the major component of the value structure, are clearly differentiable from the self-enhancement values, however tend to mix with values of conformity and tradition. In accordance, the profile of those caring for others reveals, in both countries, patterns which usually reveal the identity of those in favour of conservation.



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SUPPORT NETWORKS FOR PARENTS WITH DISABLED CHILDREN: THE INFLUENCE ON THEIR WELL-BEING

Keywords: identity, support network, family quality of life, disability

The paper focuses on the relationship that membership in support networks for parents with disabled children has with their well-being. Over 100 families from all over Bihor County, Romania, have been inter-

viewed. Various measures of individual and family well-being have been used. Results show that involvement with such groups alleviates some of the negative effects on well-being of these parents.

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STRENGTHENING IDENTITY: TOURISM AND LOCAL HERITAGE FOR EMPOWERMENT THE CASES OF EASTER ISLAND IN CHILE AND LUNIGIANA IN ITALY

Keywords: local empowerment, island, sustainable tourism, traditional knowledge, access to information, dynamic development

Focusing on the new paradigm for community development, Francesco di Castri argued in favour of two elements: local empowerment that leads to cultural pride and identity for a better and voluntary adaptation to change, and access to interactive information. This process is best represented in isolated, fragile and remote communities where tourism can have a challenging role. The best example is the Easter Island, an indigenous culture at risk of collapse, in dialogue with a “rural island” in Lunigiana, Italy, expression of the “lost” identity:

a comparative analysis of the tourism impact on local identity with strong and weak points: the rich archaeological tourism on the Easter Island and the feeble rural tourism in Lunigiana.

Based on an interdisciplinary approach and a variety of data collected from 2000 to 2009 in the frame of several network projects in loco with my NGO, the research is driven by the following question: How can the little communities preserve and strengthen their identity in the global touristic flow? The empowerment method is



built on six pillars which are also relevant indicators of dynamic community development: interactive access to information; self-determination; openness in keeping with its identity and traditional values; education and training for the promotion of local resources; defence of cultural and

environmental diversity; contribution of every single individual to the community's wellbeing. The strengthening of local identity in these islands is a long process and further research may define new indicators for measuring the community wellbeing as dynamic answer to sustainable tourism.

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IDENTITY AND MEANING OF LIFE IN GERIATRIC CARE

Keywords: *identity, meaning of life, family caregivers, support group*

Concluding the positive effect of supervision has resulted from our previous study, we organized a support group for family caregivers in collaboration with municipal social board of Debrecen, Hungary. Family caregivers, nurses and a clinical psychologists are involved. We used the Proactive Coping Inventory to measure coping of caregivers at the baseline. The Problem Checklist and Strain Scale was used to measure the workload of professional and lay caregivers. The longer the period of care giving of demented elderly, the higher the strategic planning and the reflective coping of nurses was, however, the family caregivers showed an adverse tendency.

We have developed several methods for intervention used in the support group: presenting significant photos of relatives; presenting memorable personal objects of the cared ones; writing autobiography of

the cared ones; collecting nice memories relating to the cared ones; reinforcing helping intentions. According to a structured interview, the majority of lay members of the support group were strengthened in following personal skills and values: understanding feelings and the reasons behind them; recognizing early signs and symptoms of caregiver's burning out; reducing feeling of failure for constantly not being able to meet caring demands; developing proper caregiver identity which helps them in reinforcing caregiver role; finding more elaborated meaning of life, which helps them in finding new balance.

In the framework of a prospective, ongoing pilot study we concluded, that some methods are positively useful in reinforcing self-esteem, caring identity, and meaning of life of family caregivers.





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THE EUROPEANIZATION OF NATIONAL IDENTITY THROUGH THE MEDIA IN SOCIETY OF TENDENTIAL MODERNITY

Keywords: *Europeanization, European integration, Identity, Mass media, Tendential
Modernity*

This paper seeks to analyze the process of Europeanization of identity through media. The research on the national media has to examine the contexts in which they become European. The paper presents some empirical study which analyses the news about European Union, released by three televisions in Romania during the campaign for European parliamentary elections, June 2009. National contexts decisively influence social and political actions of various actors at national level, including the media. As long as there is no European media, a strategy is

necessary for the national media to provide permanently news on the Europeanization and the European Union. The Europeanization is a complex long lasting process in a national framework with an identity shaped by a historical and geopolitical specificity. The Europeanization of the Romanian society through media takes place in the transition process from the tendential modernity which characterizes the Romanian society, to the structural modernity of many countries from European Union.

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SUBJECTIVE WELL-BEING AND ACCULTURATION AMONG ROMANIAN IMMIGRANTS IN GREECE

Keywords: *subjective well-being, acculturation, adjustment, Romania, Greece*

Despite the plethora of studies about acculturation patterns of first generation migrants in Europe, little is known about the extent to which Romanian diasporas adjust

in the South European countries. Therefore, the aim of the present paper was to investigate Romanian immigrants' psychosocial adjustment, measured in terms





of subjective well-being and self-esteem (adaptation Rosenberg's Scale), during their acculturation in Greece. As a part of a larger research, in this communication we present data collected through questionnaires applied to 198 first generation Romanian immigrants living in the area of Athens (N=198). Even though the reported preference mainly for integration (maintaining native culture and having contact with hosts) we could rather discuss about

surviving strategies, then about acculturation strategies. In line with our assumptions, psychological adaptation was proved to be an explanatory mechanism in the acculturation process. Besides situational and demographic factors, satisfaction with life, translated in terms of better life conditions, general satisfaction with life and feeling of fulfilment, was an important predictor for immigrant's adjustment in new country.

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WHAT MAKES HEALTHY ADULTS HEALTHY?

Keywords: *DERS, well being, marital satisfaction, somatisation, emotion regulation*

The aim of our study was to investigate interrelationships among physical well being, marital satisfaction, adult attachment style, difficulties in emotion regulation and their sense of psychological well-being.

A theoretical model of psychological well-being that encompasses 6 distinct dimensions of wellness (Autonomy, Environmental Mastery, Personal Growth, Positive Relations with Others, Purpose in Life, Self-Acceptance) was tested with data from a sample of hundred and forty-five adult man and woman, aged between 20 and 60, who participated in our research. They declared

themselves healthy and rated themselves on our measure instruments.

Confirmatory factor analyses did not provided support for the proposed 6-factor model, but suggested superior in fit over single-factor and other artifactual models. Age and sex differences on the various well-being dimensions replicated prior findings. Three decades ago, Gove introduced his sex-role theory of mental vulnerability, which attributes women's higher rates of psychological distress to their roles in society. Central to his hypothesis is that marriage is emotionally advantageous for men and dis-





advantageous for women. Our study revisits this topic and goes even further. Whether marriage itself or the quality of the marriage, which can work as a protective factor of health issues of adults? The analyses indicate two very important results: One of them is that the emotional benefits of marriage apply equally to men and women, but that men and women respond to marital transitions with different types of emo-

tional problems. The other one is that emotion regulation difficulties may underlie a variety of physical or psychological well being difficulties and may also interfere with individual's functioning across important domains of their life, such as relationships. The implications of these findings for future research on gender and mental health are discussed.



SECTION IV. IDENTITIES, REPRESENTATIONS AND PREJUDICES

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REPRESENTATIONS OF NATIONAL IDENTITY IN THE POLITICAL DISCOURSE IN SLOVAKIA

Keywords: *national identity, intergroup relations, intergroup threat, discourse*

The present paper seeks to integrate social identity theory and theory of social representations in the attempt to describe the links between the national identity and Slovakia's attitudes towards the Other. The paper's position is founded in the assumption that national identity is constructed and deconstructed discursively through the means of socialisation (media, education, legislation and everyday practices). Slovakia has recently adopted several controversial acts (Act on the State Language, Act on Citizenship and Patriotism Act) that substantially regulate the aforementioned domains of socialisation, and are said to be designed to protect the nation, national identity and integrity which itself implies perception of a threat of some kind. It is hypothesized that rhetoric of such laws constructs national identity as one that is threatened by the

Other through overemphasizing the presence of intergroup threat and conflict. Such discourse thus makes people defend themselves and re-evaluate their national identity by reaffirming who they are in the respective intergroup affairs. The conflicts not only heighten identification with a group but also create antagonistic intergroup attitudes. Through a brief discourse analysis of the abovementioned laws the paper aims to analyze social representations of nation and national identity in the political discourse and their potential impact on intergroup relations between the so called 'Old Slovaks' (ethnic Slovaks) and the Other. I thus seek to test the extent to which Slovakia adheres to the universalistic principles of equality and justice, or to which it heightens social significance of ethnicity and creates division within the society.

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THE CONSTRUCTION OF SOCIAL IDENTITY

Keywords: *social identity, identification process, identity construction*

Social identity represents the ensemble of the criteria that socially define the individual or group, which places the individual in a certain social context. Through its definition, the social identity is totally consensually assigned by the majority of others. The identity must be „re-cognized” both by the subject that accepts it through his voluntary affiliations and by the others.

This study presents results of a field research of the rural population of Timiș County in Romania focusing on the strategies of identity construction and affirmation on the levels of personal, national, and regional identity. As a second phase of the research, after a quantitative survey, three case studies have been carried out in three villages attempting a qualitative descrip-

tion and analysis of components of rural identity construction.

Social identification processes, by which each member of society can easily determine the identity attributes of any other member, emphasize the functionality of the socio-cultural system. Our study revealed, among other things, that in Banat for all ethnic groups and strangers to become “one of us” depends largely on living and acting in conformity with the values and behaviours which are considered typically “Banat” by the local population. On the village level our research objectives have taken into account eight ethnic groups including also the Roma whose stereotypical image is generally negative.

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LOCAL, NATIONAL AND CONTINENTAL ATTACHMENTS: NORTH AMERICA AND EUROPE COMPARED

Keywords: *continental, national and local identities, Europe, North America*

Many classical perspectives on modern societies have assumed or argued that as societies become more developed and complex, there is a shift away from local com-

munities in favour of larger units as a focus of emotional attachment in modern societies. These perspectives have argued that national states have become (and are likely



to remain) the central focus of citizen attachment and loyalty in the contemporary world system.

More recently, many influential perspectives on globalization have suggested that national states are becoming less important, because of the rise of sub-national units on the one hand, and supranational entities on the other. Examples of the latter trend in recent decades include the creation of the European Union, its subsequent enlargement outwards from its initial core, and the adoption of the North American Free Trade Agreement.

Given these contradictory predictions, it is useful and important to examine some em-

pirical evidence that bears on these questions. What is the relative importance of local, regional, national, and supranational attachments in the contemporary world system? Is the structure of attitudes similar across national settings? Does attachment to local communities vary by country? Where is it strongest? How about attachment to the nation? Where is it the strongest? What about the relative preference for the local community versus other levels? This paper will investigate these and similar questions by looking at the 2003 International Social Survey Programme (ISSP) data on national identities in 34 countries, and also briefly compare the results to those of the earlier

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POLITICAL SYMBOLISM OF THE EUROPEAN UNION AS A PRACTICE OF CREATING IDENTITY

Keywords: *political symbolism, European identity*

The question of European identity resembles the project of government. According to the recent polls it is not the significant requirement for European citizens. For government the European identity means the main task to find out unique European idea. For population this question causes public discussion and criticism.

The referendum on ratification the Constitution of European Union happened to 2005 showed the public position: in France 54.9% and in Holland 61,7% were against. How to get through this situation and in-

crease public support? One possible way is to create the official state symbols and get legal status of them. When people feel and see this symbols they start following them. The political symbols just not construct the unique European identity, they help to bring the feeling of identity on the European continent. Of course, Constitution as an official document has the special symbolic significance. But in reality "Treaty of Lisbon amending the Treaty on European Union and the Treaty establishing the European Community" (2007) eliminates any sym-





bols. Just only 16 countries in the separate declaration confirmed the hymn, flag and motto as symbols of European Union.

What has happened with the contemporary society? Why has they lost any interest to the unique symbols? Some scientists suppose that the modern consciousness closely connected with the change of generations. For example, today integration doesn't mean the way of preventing armed

conflicts. After the collapse of Soviet Union disappeared the strong motivation of integration. For young people, peace in Europe means natural physical state and psychological well-being. That is why integration reminds something pragmatic and European identity something unclear.

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THE NATIONAL ATTITUDES AND PREJUDICES IN EASTERN HUNGARY

Keywords: *national attitude, identity, prejudice, national-radical movement*

In our presentation we wanted to examine the structure of attitudes organized around the notion of the nation and explore the relationship between national sentiments and attitudes towards minority groups. The analysis based on the Dekker and Malova model. The model stands out among the few empirical investigations which focused on nationalism as a political orientation. According to their approach national attitudes can be conceptualized as a set of attitudes towards one's people and country, differing in strength and affect.

The empirical analysis based on two databases. One of the database (N=1000) is linked to the ENRI project. This sample represents the adult population of two Hungar-

ian counties (Szabolcs-Szatmár-Bereg and Hajdú-Bihar) The other database was part of the New Authoritarianism project which started in autumn 2010 by the Centre of Conflict Research at ELTE and the Sociology and Social Policy Department at the University of Debrecen.

The sample of the New Authoritarian survey consists of the members of a right-wing paramilitary organization (The National Army of Guardsmen Heritage Protectional and Civil Guard Organization) and, as control sample, the members of an environmental protectional (non-radical, non-militant) organization (E-mission Organization) operating in the same region (N=100-100 persons). Through the study, it was possi-





ble to examine national consciousness and the fields connected to it (authoritarianism, intergroup prejudice) within a group whose members are openly identified with nation-

al radicalism and who are characterized by a national identity that is extremely different from the majority population.

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IDENTITY CONSTRUCTION AND RELIGIOSITY IN ROMA COMMUNITIES LIVING IN THE BORDER REGION OF ROMANIA AND HUNGARY

Keywords: *identity, religiosity, Roma, pentecostalism, marginality*

While Roma traditionally tended to adopt – although in most cases only in formal terms – the religious affiliation of the region or locality where they lived, recent years witnessed a rapid growth of Roma Pentecostalism, and – to a less extent – an increase in the Roma membership of other neo-protestant churches. Is this phenomenon linked to the ethnic, cultural and social-economic marginality of Roma communities and if so, in what respect? Can religious conversion to neo-protestant religions be interpreted as a possible road to social inclusion? Our paper is discussing the specific ways of identity

construction linked to religiosity in five local Roma communities from Bihor–Hajdú-Bihar Euro-region. The research is based on quantitative data collected within a sociological survey which is part of a cross-border cooperation project on the integration of Roma into the formal labour market. The first part of the paper includes a theoretical overview on identity, religiosity and other important social and economic factors affecting the life of Roma communities. The second part is focusing on the analysis of our own quantitative sociological data concerning the identity and religiosity of Roma.



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FROM A WORKING CLASS AREA TO A “GYPSY BLOCK OF FLATS” – PREJUDICES AND TERRITORIAL STIGMA IN A ROMANIAN URBAN GHETTO

Keywords: *Romanian Roma, prejudices, territorial stigma*

“There you find Gypsies” – pointed out inhabitants of a Romanian urban district, many regarding themselves as Roma, replying to my quest of locating Romany people in the neighborhood. “The Roma” regarded as constantly marginal in EU-level statistics, reports and trans-national researches look much more nuanced in the following close-up. Narratives from “the green block of flats” as well as the larger picture of its post-socialist and neo-liberal decline are brought together to reveal how ethnic categorization and marginalization is working in an urban district from Romania. Prior for

analysis is to enhance that “being a Gypsy”, equal to be regarded as “uncivilized” and “wild”, has nothing to do with “harder” variable as ethnic belonging: Gypsiness in this area belongs to prejudices coming out of a local classification sustained either by Roma and non-Roma. Besides territorial stigmatization, as Loic Wacquant denotes marginal identities linked to geographical landmarks, acts in the area as a mere “over-arching category” putting aside all inhabitants of “the green block of flats” regardless of their ethnic belonging, social status and economical position.

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ETHNIC IDENTITY AND PREJUDICES

Keywords: *ethnic identity, prejudices, intercultural, stereotypes*

The aim of this paper is to throw light on concepts such as ethnic identity, cultural stereotypes, and prejudices by providing explicit definitions and circumstantial examples. Firstly, I will deal with the concept

of ethnic identity in the attempt to elicit some answers regarding its theoretical delimitations and specific characteristics. As our identities are formed and fortified throughout life, the analysis of the elements





which shape this particular identity seems to be of utmost importance in this context as it is shown in Ross Poole's work *Nation and Identity* (1995). Then, I will point out the way in which prejudices affect the ethnic identity through their dimensions: motivational (the tendency to act in a particular way towards a group), affective (attraction versus repulsion) and cognitive (it refers to the beliefs and stereotypes regarding a certain group). By their nature, prejudices are based on one of the characteristics of a group: race, age, gender or ethnicity, being

tightly connected with the stereotypes that we keep for representing other cultural or ethnic groups. Furthermore, I will look into the way in which prejudices act upon the ethnic identity of individuals by providing examples of scientific methods to measure prejudices from the point of view of their intensity and accessibility. Finally, in the context of globalization and extension of the European Union, the necessity to find solutions to deal with such prejudices appears to be essential.

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“ST. STEPHEN WITH ARMS TIED BEHIND HIS BACK” – ON THE WORLD VIEW OF THE NATIONAL ARMY OF GUARDSMEN HERITAGE PROTECTIONAL AND CIVIL GUARD ORGANIZATION

Keywords: identities, representations, memory, history, nationalism

The Nemzeti Őrsereg Hagymányórzó és Polgárőr Egyesület (National Army of Guardsmen Heritage Protectional and Civil Guard Organization) is a paramilitary radical right wing organization founded in 2007 in the Szabolcs-Szatmár-Bereg county. In 2010 and 2011 a focus group interview and three individual interviews were recorded with the key persons of the organization, focusing on their identities, relations to other groups, and strategies to express identities. During the interviews, the members of the Őrsereg continuously not only stressed the

importance of history and heritage for the formation of nation, and community, but also used history to express principal pieces of information on their picture on nation. They constructed a past full of mythical symbols and stories alternative to mainstream history to prove national character and strength.

The present study endeavors to answer the questions: What kind of strategies did the interviewees apply to express identities? How coherent is this picture on the past and what kind of sources can be traced for these





stories? How is nation represented in these stories? What is the function of history and memory for them? In my study, besides the interviews, I also analyzed surveys with

comparable questions and the content of the webpage including the comments of the online fora of the organization.

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THE SOCIAL PSYCHOLOGY OF RADICAL NATIONALISM: RAMIFICATIONS OF INTERNATIONAL RESEARCH ON THE STUDY OF HUNGARY'S EXTREME RIGHT

Keywords: *nationalism, extremism, far right, psychology, identity*

A decade ago an exploratory research project examined whether suppositions about the intersection of narcissistic personality disorders and extremist nationalism were supported by evidence provided by surveys taken in Hungarian high schools. Since that survey was carried out, a growing body of research from the United States and else-

where has exposed the psychological links between collective narcissism and extremist nationalism. This paper describes the state of research to date, and implications for future studies on the phenomenon, with particular reference to the potential for future research in Hungary.





SECTION V. IDENTITY AND THE IDEA OF EUROPE AS PHILOSOPHICAL PROBLEMS

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I. German sub-section

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DAS IDEAL DER FREIHEIT UND DAS PROBLEM DER WAHL DER IDENTITÄT (THE IDEAL OF FREEDOM AND THE PROBLEM OF THE CHOICE OF IDENTITY)

Keywords: *punctual self, absolute freedom, rational agent, choice of identity*

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, which, in this way, can solve himself from all of his so-called “natural” givens. This ideal of freedom incorporates itself in the concept of the free choice of identity, which is a very problematic one, because it is hard to admit the idea that one can choose his or her identity in a properly free way. My paper will discuss the dialectical relation between freedom and identity by analyzing this conceptual problem.





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IDENTITÄTEN IM POLITISCHEN OPFERDISKURS

Keywords: Identität, Umbruch, Diskurs, Denkmal, Opfer

Die Suche nach neuen und andersartigen Identitäten zur Zeiten der gesellschaftlichen und politischen Umbrüche und vor allem nach dem Zusammenbruch ehemaligen diktatorischen Regime ist ein natürlicher, aber auch langwieriger Prozess. Die Frage der Identitätsstiftung in Ost- und Mitteleuropa ist daher ein sehr aktuelles aber auch akutes Thema. Die Instrumente der Neu-Kontextualisierung oder Neu-

Gründung der verschiedenen Identitäten sind ästhetisch-sinnlich wirkende Symbole (Gedenktage, Feiern, Denkmäler) aber auch Mentalitäten und Diskurse, die eine einzigartige Kontinuität mit älteren Formen der Identität aufweisen. In meinem Vortrag möchte ich diese Kontinuitäten hervorheben am Beispiel des gegenwärtigen Opferdiskurses in Ungarn.

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POSTSOWJETISCHE KULTURIDENTITÄT UND EUROPÄISCHE DISCURSE

Keywords: Postsowjetische Identität, Europa, Identitätskrise

Die kulturelle Identität ist ziemlich häufig bestimmend für die nationale Identität. Im postsowjetischen Raum hat die Kultur diese Aktualität nur nach dem Zerfall der Sowjetunion erworben.

Nach dem Zerfall der Sowjetunion ist die neue kulturelle Umgebung entstanden. Die unabhängigen Republiken haben sich auf die Erkenntnis und die Aufspürung der eigenen kulturellen Identität begeben. Hier war gewiß die ganze Betonung auf jene Un-

terschiede verlegt, die existierten und existieren zwischen den ehemaligen sowjetischen Völkern. Den eigenartigen Beitrag an die kulturelle Identität haben die Geschichte, die Religion, die nationale Literatur und die kulturelle Mannigfaltigkeit der Völker beigetragen.

J. Lotman meinte, dass hinter "der kulturellen Explosion" eben die Hochebene der allmählichen Entwicklung folgt. In der neuesten postsowjetischen Literatur nach





“der Explosion” und der gleichmäßigen Entwicklung (der Hochebene) ist die Kompression – die Kürzung “der Technologie” geschehen: nicht so die Möglichkeiten der Postmoderne wurden erschöpft, sondern die Möglichkeiten bestimmter Autoren dieser Richtung. Den Prozess kann man insgesamt bezeichnen: das heißt die Kürzung und gleichzeitig das Kompliziertwerden.

In der Entwicklung stand die Menschheit vor der Auswahl der Generallinie immer: die Ökologie oder die Energetik, die Moral

oder die Sittenlosigkeit und schließlich традиционализм oder des Liberalismus. Jetzt, in die Epoche der Globalisierung soll die Menschheit wieder wählen: sich vollständig, gedankenlos den Globalisierungsp Prozessen zu unterwerfen, die fremden Werte zu übernehmen, oder zu versuchen aufsparen, das heißt handelt es sich um die Auswahl moralisch, da in der informativen Etappe der Globalisierung auf den Vordergrund das Problem der Erhaltung der nationalen Identität erscheint.

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REALSCHULE HORB: SIEBENBÜRGEN ALS EIN „KLEINES EUROPA“

Keywords: Transylvania, “little Europe”, intercultural, multiethnic

Doch nicht nur in der Europäischen Union stößt der Beitritt dieses Landes bis heutzutage auf Bedenken, sondern auch in meiner Heimat ist er nicht unumstritten. Viele der Hoffnungen und Ängste, die meine Landsleute mit der Zugehörigkeit zur EU verbanden – und immer noch verbinden – stehen in engem Zusammenhang mit regionalen Besonderheiten Siebenbürgens, derentwegen man die Region häufig auch als ein „kleines Europa“ bezeichnet. Nicht zuletzt auf Grund dieses Wahrnehmungsscharakteristikums erweist sich die kulturwissenschaftliche Auseinandersetzung gerade mit Siebenbürgen vor dem Hintergrund des EU-Beitritts besonders interessant. Wer durch Siebenbürgen reist, wird im-

mer wieder feststellen können, dass sich die stark ausgeprägten Elemente eines eigentümlichen Multikulturalismus sehr eindrucksvoll zunächst im architektonischen Erscheinungsbild des Landes widerspiegeln. Die Kultur Siebenbürgens enthält deutliche Spuren orientalischer und westlicher Einflüsse. Die beiden Ostkirchen, denen die orthodoxe und die griechisch-katholischen Konfession zugehören, existieren in unmittelbarer Nachbarschaft mit den romanischen, gotischen und barocken Sakralbauten der römisch-katholischen, evangelischen und unierten Kirchen, sowie neben der eklektischen Architektur der Gebetshäusern neuprotestantischen Glaubensgemeinschaften; daneben prägen





die Synagogen unverkennbar das Stadtbild. Die Städte Siebenbürgens überzeugen von einer frühen weltlichen Baukultur westlicher Prägung. Neben der Architektur, die den verschiedenen Herrschaftsepochen Ausdruck verleiht und der urbanen Kultur der

vormodernen Ständenationen zuzuordnen ist, sind Artefakte anzutreffen, die auf die erfolgreiche Tätigkeit griechischer, armenischer, armenischer oder orientalischer Händler verweisen.

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EUROPA-REDEN. KANTS, NOVALIS' UND NIETZSCHES VORSCHLÄGE ZUR INTERPRETATION VON EUROPA

Keywords: Europa, Modernität, Antagonismus, Einheit, Vielfalt

Ich möchte die Bedeutungsrichtung des philosophischen Begriffs „Europa“ durch die Tendenz von der Modernität bestimmen. Europa ist pars pro toto das Synonym von der Modernität. Der Begriff „Europa“ als der Name der Komponenten der Modernität ist überdies – wie es Gilles Deleuze gesagt hat – notwendigerweise eine prozessuale und modulare Figur, d. h. er reflektiert auf sich als Vorgang und Übergang. Michel Foucault hat aber eine andere Meinung: seiner Ansicht nach ist die Modernität keine Geschichtsperiode, sondern eine Attitüde. Also sein und leben in Europa – bedeutet die Offenheit auf die kritische Aufgabe, die an Dinge, den anderen und an uns zu lösen ist.

Immanuel Kant, Novalis und Friedrich Nietzsche haben verschiedene Interpretationen über die Prozesse von der Modernität und über den Begriff, die Rolle von Europa. Sie stehen aber sicherlich an einer gemeinsamen Plattform in der Hinsicht der

kritischen Tätigkeit und des Ethos der an ihnen selbst gelösten, geduldigen Betätigung. Mit dem Begriff von Europa verbinden sich signifikant die Einheit und die Vielfalt in den philosophischen Diskursen von der Modernität. Es fragt sich, was dieser Begriff in seiner Einheit verkörpert, und worauf er sich mit seiner Vielfalt bezieht. Wenn ich die einschlägigen Texte von Kant, Novalis und Nietzsche lese, scheint es zu sich behaupten, dass der Begriff „Europa“ als das Synonym von der Modernität durch die Akkumulationsaktivität von der Einheit und der Vielfalt geformt wird.

Im Falle Kants fokussiere ich auf den Begriff Antagonismus. Ich untersuche noch eine enthusiastische poetische Figur, das Bild der Religion in ihrer Pluralität bei Novalis und die eigentümliche Asymptote der zu kommenden europäischen Seele im Text von Nietzsche.





II. English sub-section

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ARENDT ON NARRATIVE IDENTITY

Keywords: *identity, narrative identity, Arendt, political realm*

Although the topic of narrative identity is not thematized directly in Arendt's works, many of the important basic assumptions of the hermeneutical/social-psychological discussions of identity can be found in her oeuvre. In my contribution I consider some of these elements drawing them from Arendt's *The Human Condition*: "Life in its non-biological sense, the span of time each man has between birth and death, manifests itself in action and speech". There is an inner affinity between speech and action because actions in normal circumstances should be intelligible. "In acting a speaking, men show who they are, reveal actively their unique a personal identities and thus make their appearance in the human world, while their

physical identities appear without any activity of their own in the unique shape of the body and sound of the voice." Arendt thinks the disclosure of the "who" of the agent cannot be achieved as a "willful purpose". These views are really close to what the social contextual narrative approaches have in the forefront when they discuss identity. While I do not make an attempt to convert the Arendtian hermeneutical phenomenology into a forerunner of e.g. a Ricoeurian or a Brunerian identity-theory, I hope to show that Arendt thoughts concerning the world as both objective and subjective "inter-est" and the different shorts of practices of the political realm has relevance to the study of (political) identity.

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RETHINKING THE EUROPEAN IDENTITY

Keywords: *identity, traditional values, European consciousness, desirable construct*

For Romanian people, the idea of reporting to Europe involves some specific and different aspects. In connection with the economic side, our attempt to redefine us

as Europeans involves structural changes and adaptation. From a cultural standpoint, however, to redefine our own identity involves the making of traditional values in





agreement with what is desirable in the construction of European identity. But can we talk about a redefinition of European man himself? What are its values? How he relates to the classic humanist pattern and global dimension? These are some of the

questions we try to answer based on the idea of putting face to face economic institutions, cultural, national and European legal and trying to analyze what might be called crisis of Western consciousness.

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RETHINKING THE EUROPEAN IDENTITY

Keywords: *different types of modernity, different identities, Enlightenment, European dream, American dreams*

There is no such thing as modernity. There are different modernities – this conviction has emerged in sociological and philosophical literature over the last decades. Gertrude Himmelfarb in her book entitled ‘The roads to modernity’ writes about three types of Enlightenment, the British, the French and the American, which gave birth to different types of modernity. The central notion of French Enlightenment was reason, of British was virtue and of American was liberty. Jeremy Rifkin in his provocative book, entitled ‘The European dream’ speaks about two main types of modernity: the American and the European. In his analysis these are diametrically opposed phenomena. The American dream prefers individual autonomy and wealth; the latter guarantees the former and they together constitute personal

liberty. Security here is a consequence of independent individual being. By contrary, liberty and security, for Europeans, can be realized in social embeddedness. The more communities Europeans have access to, the more they feel themselves free and in security. In Rifkin’s interpretation these contrasting dreams embody two phases of modernity: the American dream has been rooted in classical modernity, whereas European dream has been based in the post-modern condition emerging in the late 20th century. So, America is partly the past and partly the present, but European Union is the future. How are these two ways of modernity connected with American and European identities – this the main question of my planned contribution.





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EAST EUROPEAN IDENTITY VERSUS WEST EUROPEAN IDENTITY

Keywords: *identity, unity, ideologies, culture*

In this issue I'll try to understand what the notion of European identity means during the period after 1945, considering Europe's political splitting in Western and Eastern Europe. The final purpose is to give an answer to the following question: in what extent can one speak of a European identity considering the premises and conditions that allowed East European former communist countries to enter the European Community?

In order to give an answer to the question I've decided to start with Milan Kundera's text „Central Europe's tragedy” where he supports the idea that „Eastern Europe's identity is given by it's resistance against communist ideology by maintaining it's identity, it's Westernerity”; „if during the Middle ages Europe unity was a religious

one, a cultural one in modernity, now it is replaced by mass-media, television, technical etc.” The outlooks I'll consider are the political, the historical and the cultural ones. By considering the political point of view the differences between the two Europe's have increased after The Second World War, Ph. Longworth is trying to identify and explain the phenomenon by analyzing the causes of different events that have occurred in Europe. Culturally speaking things look different. We can assert that politically Eastern Europe is placed in the East, and culturally in the West. If the unity of today's Europe can be justified by common rules (most often quantified and quantifiable) that have to be obeyed and implemented, what is going to happen to the cultural identity?

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CULTURAL IDENTITY AND GLOBALIZATION

Keywords: *globalization, identity, hybrid culture, fragmentation, deterritorialization*

Globalization determined not only a transformation in configuring the international economic space, but a rethinking of the world cultural space, by affecting the way

cultural forms are created. From this point of view, globalization has not manifested itself as a tendency to homogenise cultures, but it created a cultural space characterized





by diversity, fragmentation, and discontinuity. The new condition of producing the space is implied by the concept of glocalization (Ronald Robertson), which defines the hybrid space where what is local and what is global make each other and interpenetrate. Glocalization implies deterritorialization and reterritorialization of culture, as its constitutive processes. Deterritorialization of culture refers to the detachment of cultural products from the environment in which they were created and is followed by their reterritorialisation in other cultural spaces and the use of other cultural codes to understand them. Hence, a hybrid culture is created where the modernist categories of authenticity, purity, or identity

are denounced as arbitrary, which will lead to decontextualization and the combination of traditionally cultural forms. The mix of cultural practices has led to approaching the global culture in terms of 'creolisation' (Hannerz), 'orientalisation of culture' (Featherstone), 'the hegemony of rewriting the Eurocentre' (H. Bhaba) or 'translocal culture' (J. N. Pieterse). In this context, if any locally cultural product suffers under the process of globalization, which is unavoidable and beyond anyone's control, a re-signification, then, the issue of cultural identity requires a new wording. The identity in the classical sense should be replaced by a new polymorphic identity, adapted to the hybrid cultural space specific to globalization.

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ON THE SPECIFICITY OF VALUES LIFE IN UKRAINE. THE PROBLEM OF EUROPEAN HERITAGE IN POST-SOVIET WORLD

Keywords: common European heritage, value orientation

Since the fall of the Communist regime, Ukrainian society, social groups have, like other post-soviet countries, experienced an era of the difficulties of changes, during which the basic democratic institutions, have not been created and stabilized. I will focus on the normative dimensions of European values, related to rules, principles and foundations of democracy in Ukraine and in other central European countries.

Contemporary discussions about value changes in Ukrainian society have refocused some of the classical debates about the role of the European identity in our country. The issue of European identity is topical for post-soviet Ukraine which, due to historical cataclysms and irresponsibility of its political elites, turned out on the margins of European civilization. This is especially relevant for that part of Ukrain-





ian society which shares values of common European heritage, freedom, democracy, human dignity and espies to interiorize the best European models of the normative legitimization as well as to adapt community to contemporary demands of post-industrial development. The idea of Europe in national, social development, moral and value orientations determine the shift from the old, irrational, bureaucratic patterns of social development – which exhausted itself – to the new, rational forms of social life. The Ukrainian model of identity is different from the European ones (M. Kunde-

ra, A. Swerstjuk) and is based not so much on democratic values, public participation and free private choice but on those forms of secularity which are connected with the destruction of Lebenswelt (Life World) Corruption, nepotism and degeneration of values are confirmed by sociological data that allow us to identify the tendency towards re-establishing a neo-patrimonial model of identity in Ukraine that has been inherited from Cesaro-Popism, a feudal oppression and the model of paternalism. It is very dangerous for the common European values and the shaping of a global civil society.

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A LITTLE GREAT NATION

Keywords: *Czech nation, Patočka, literature, public discourse*

Thanks to the works and efforts of Václav Černý and Jan Patočka the Czech nation has not succumbed into provincial delusions after the Velvet revolution, quoting Tamás Berkes, but a complex process of self-understanding and critical analysis of national history has been witnessed instead. The first part offers a reminder of the familiar analysis by Patočka in the *Who are the Czechs?*, pointing to interferential points with his interpretation of Plato's heritage to the idea of Europe as a theoretical and praxis-program: a rational approach of self-understanding, the care for the soul is not only a spiritual occupation, but affects

our relation to the world, implying a proactive moral stance, including openness to a sphere that transcends any situational perspective.

The second part is an experimental reading of literary works published in the pre-89 period, applying means elaborated in the first part. Representatives of Czech literature, also influential on the public sphere, such as J. Škvorecký, L. Vaculík, J. Durych are viewed as challenging to analyze Patočka's interpretation of the idea of Europe could be detected.

In the third part the presentation identifies some key moments in recent Czech social





development, relying on a qualitative analysis of recent publishing activities and media presentation. National weekly and monthly magazines, daily papers, documentaries in TV programs, activities by civic organizations are brought into discussion along a specific issue: how far, in what sense, and by what means relevant issues of the post-

war expulsion of German population are discussed. In fact, that very sensitive issue is relevant in the Czech self-understanding, i.e. inter-community relations are basically viewed in the frame of in-group public discourse as a core of national self-understanding.

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IS THERE SUCH A THING AS EUROPEAN PHILOSOPHY TODAY? SOME POSSIBLE ANSWERS

Keywords: *contemporary philosophy, community of philosophers, philosophical cognitivism*

Although it is not a certain fact, for some scholars of philosophy it is becoming clearer and clearer that the idea of a group identity in today's European philosophy is somehow Utopian. Unlike our American colleagues, European philosophers do not appear to have just a couple of major directions of study, but instead our efforts seem to be fractured while communication between us seems to take place in very limited and re-

stricted (both ideologically and geographically) circles. The present paper tries to extend this line of considerations while, at the same time, it tries to investigate the potential of some particular problems to become some sort of general trends in a presumed community of European philosophers (such as, for example, some philosophical aspects of contemporary cognitive sciences, of computer sciences or education).





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BONDS OF TRANSNATIONAL SOLIDARITY VS. CULTURAL DIVERSITY. PERSPECTIVES ON EUROPEAN CITIZENSHIP AS COMMON POLITICAL IDENTITY

Keywords: identity, Europe, solidarity, diversity, citizenship

The classic concept of citizenship as a full membership in a polity guaranteed by equal rights originally applied to homogenous nation-states where the questions of identity and solidarity were resolved as long as citizens had reached a certain degree of cultural and political self-understanding. However, in case of such a fluid and diverse community as Europe which still rather aspires to become a fully developed polity than actually performs as one, the grounds for common identity as expression of one's political membership lack elaboration. By all means EU represents a heterogeneous political space which operates within the framework of supranational institutions while constantly reconfiguring itself internally and seeking to self-affirm itself externally around shared norms and experiences. Many theorists have addressed the question of European identity by arguing that allegiance to liberal-democratic principles provides a sufficient prerequisite for solidarity. But beside these efforts to build an inclusive citizenship on "thin"

proceduralist notions instead of "thick" cultural identity, there appeared attempts to revisit the very conceptual basis of political belonging. Despite the enduring EU "democratic deficit", Europeans as transnational actors are continuously involved in identification processes which can neither be fixed nor prescribed, so constituting European citizenship on a unitary identity for some seem futile. They suggest to conceive of the idea of citizenship that correspond with new modalities of political agency transcending borders and converging in a multiplicity of global networks. First question then is, whether claims for principles-based identity, or common political culture are plausible enough to motivate and justify the actions of Europeans performing as citizens, and whether they bear no partial and exclusivist consequences. Second, less obvious one is whether it is necessary/required to employ the concept of identity instead of understanding European citizenship in terms of shared fate.





SECTION VI. LEVELS OF IDENTITY: EUROPE, NATION, REGION

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“DEUTSCHE KULTUR” VERSUS EUROPEAN CIVILIZATION: NATIONALISM AND TRANSLATION IN EUROPE IN THE LATE NINETEENTH AND EARLY TWENTIETH CENTURY

Keywords: *Culture, civilization, nationalism, translation, German*

By the nineteenth century, “culture” and “civilization” had both been translated into different languages in Europe and beyond, and were both regarded as “international” concepts in the West. A careful study of the translation history of these two terms, however, reveals that European internationalism was not only deeply implicated in colonialism, but also heavily fraught with nationalism inside Europe. My paper will trace the splitting of a European identity—an identity discursively constructed around the concept of “European civilization”—into different national identities. I will do so by concentrating on three European countries’ translations of the two terms “civilization” and “culture” in relation to European power politics—focusing in particular on Germany, France, and Britain.

The term “civilization” originated in France and Britain during the Enlightenment. Not long afterwards, “culture” came to complement “civilization”; jointly, they invoked a state uniting elegance and refinement with police, civil law, and *doux commerce*. In the early translations of these two terms into different European languages, their connotations were by and large positive, and the two terms were often interchangeable. Throughout Europe, there seemed to be a shared identity and a shared pride in “European culture and civilization” as superior to other parts of the world—a shared sense of superiority that helped justify Europe’s domination of the globe. However, the balance of power in Europe was soon undermined by European nationalism—a process that culminated





in the world wars. This process could be read alongside the later development of the translations of “culture” and “civilization” in Europe.

Although the two terms were almost interchangeable in different European countries’ early translations, a lexical opposition between the two in the German language

intensified in the late nineteenth century as a result of Franco-German rivalry after France’s defeat in the Franco-Prussian War (1870–1). The opposition was particularly intense during the First World War. It is my argument that the concepts’ major fault-lines were not so much linguistic as nationalistic.

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ASPECTS OF NATIONAL IDENTITY

Keywords: *nation, national identity, modernism, French Revolution*

The theories of nationalism are so many that even a superficial surveys of them in a brief presentation like this is impossible. So I simply enumerate here the most important existing trends in research like modernism, perennialism, primordialism and ethno-symbolism. Looking beyond these, there are many differences between the modernist theories themselves. First of all, there is a question whether we have to see the nation as a product (or a result) of some sociological tendencies and mechanism, or sooner as a result of economical (for others: political) mechanisms. As a result, we have to deal with a pluralism of theories including the economical theory of Ernest Gellner, the Marxist (or Post-Marxist) theory of Michael Hechter or the political theory of Michael Mann. But, looking at the same problem in a more fundamental way, there is no consent between modernist theories

whether we have to see the nation as a result of some impersonal trends and tendencies at all – be they sociological, economical or other.

In my paper I will try to develop an alternative vision referring to the birth of nation. My point of view is also modernist because I have the strong conviction that before the age of French Revolution there was no such a thing that nation. The nation (as a specific form of political community) and the nationalism (as a certain type of self-interpretation) are the results of the French Revolution, both politically and ideologically. But I am also convinced that the nation is nothing else but the incorporated form of an ideology. So it is not a historical necessity. But beyond this, I have also the conviction that there are some sorts of mechanisms (mostly political by nature) which not only stimulated the birth of nation, but explicitly re-





quired the existence of nation. One of these is certainly the democratic governance – or the republic, as it was known at that time. It is not accidental that Bibó István, one of the greatest Hungarian political thinkers ever, had the strong conviction, expressed over and over through his work, that the nationalism and democratism are twins because they came into the world at the same time and in the same place. But Bibó was neither

the first, nor the last who expressed this belief. This is one of those fundamental convictions which are on the base of Chimène Keitner's brilliant book, "The Paradoxes of Nationalism. The French Revolution and its Meaning for Contemporary Nation Building". I will base my presentation mostly on this book, but also on some of my preliminary researches published earlier in several books.

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REGIONAL IDENTITY IN THE MAKING OF REGIONS AS SOCIO-POLITICAL SPACES: THE CASE OF DONBAS

Keywords: *territorial (geographical) identity, regional identity, national identity, Ukraine, Donbas*

The presentation explores the existence and revitalization of geographical identities of sub-national – local and regional – level as a phenomenon distinctive of the territories characterized by sound historical, cultural, economic, and social specificities. Based upon the critical overview of existent essentialist and constructivist theoretical approaches as well as the secondary analysis of empirical data coming from the World Values Survey, the typology of territorial identities in Ukraine is constructed.

The paper deals also with the following three interrelated issues: What does regional identity as an analytical concept mean? What are historical and cultural founda-

tions of regional identity? In which way is regional identity used for the shaping of region as social and political entity?

The last two problems will be analyzed by using the East-Ukrainian region of Donbas as a case study. The model of regional identity in the Donbas illustrates both the role of essentialist factors connected with the objective, really existing peculiarities of the population of this territory, and the affect of purposeful, constructivist efforts undertaken by the local elites to reinforce the regional passions. As a result, the regional identity in Donbas has markedly expressed polemic character in relation to Ukrainian national (state) identity.





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BUILDING EUROPEAN IDENTITY: INDIA AS A MODEL?

Keywords: *communalism, secularism, Hindu nationalism, cultural diversity*

The mainstream debate about a possible European identity cannot avoid the question: Should the European Identity be based on its Christian traditions and be defined culturally, or should it be affiliated with the secular traditions of the European Enlightenment and be defined territorially as a common living space for all its citizens?

If we look to India, we can find a similar discussion on a very similar basis. Both territories can be considered as artificially created polities consisting of a large number of linguistic, cultural and geographic zones, followers of different religions and speakers of numerous mother tongues. Nevertheless, the founders of the independent India were

able to create a genuine Indian identity. Is it possible to think about the similar move towards similar common identity in Europe?

In this paper, I would like to show some similarities in the attempts to form European and Indian identities and to sketch out how the Indian concept of the “unity in diversity” could inspire the European policymakers in the making of the European identity. Using the parallel with the Hindu nationalist movement as the most powerful alternative to secularism, I will try to denounce the concept of Judaeo-Christian identity and to prove that the European identity should not be based on common culture and religion, but rather on a common living space.

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CAN BE A POLITICAL COMMUNITY RATIONAL UNDER CONDITIONS OF THE LATE MODERNITY? TODAY'S WORLD CRISIS AS A TEST OF THE EUROPEAN IDENTITY

Keywords: *common sense and traditions, difference of traditions, identity, moral universality, political thought based on reason*

The heritage of the Enlightenment contains some trivial elements of the history of political ideas in Europe, concerning the different concepts of reason. One of them is the uni-

versality of the human reasoning linked with a great topic of the history of ethics of modernity, the universality of morality, including some problems connected with the po-





litical and/or public spheres, the questions of the universality of the civic obedience for different rules, laws and “higher powers”. There is a tension between the command of moral universality, and the command of plurality of the lifestyles, identities and forms of communities, expressed by the term of tradition, in which the humans must live with a common reason. Whether this tension can be solved within the framework of a rational theory of politics?

The tension between the universal moral based on rationality and the per definitionem different identities based on (objective or imagined) traditions is the main

question of the different types of the European identities nowadays. The ruling discourse of the European politics in its every – local, national, regional and European – level is a composite of the argumentations based on common sense, reason and traditions, including their mule forms, i.e. reason as a European tradition etc. My lecture’s aim is to offer a reinterpretation of these terms and their consequences in the political argumentation, concerning the different levels of the identities in the contemporary Europe. My paper will discuss the problem in connection of the questions of the endless process of modernity.

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IDENTITY FORMATION IN A EUROPEAN BORDER AREA

Keywords: *nation-state, consociational democracy, Central Europe, Transylvania*

When in the 40s of the 19th century, members of the great liberal and Europe-oriented generation embarked on the formulation of the ideology of the Hungarian nation as a political community, they had in mind the “linguistically-ethnically homogeneous nation”, and the “organic centralised state”. They were not, however, the only ones: liberals Europe-wide assumed that the centralised nation state and its exclusive national identity is the only force that can create communities.

In Transylvania a different type of liberal tradition evolved, because there was not

only one political nation as in Hungary proper, but three: the Hungarians, the Saxons (or Germans) and the Romanians. The evolution of this different non-centralistic consociational civic transformation was greatly hindered by both the Hungarian and the Romanian nation-state, and was, to a large extent, facilitated by an external power factor – the Viennese Court.

Which brings up the tough question, whether the European Union is ready to play today a somewhat similar role as a necessary external power factor.





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BUILDING UP IDENTITY: LA FRANCE AND EU INT THE SPEECHES OF NICOLAS SARKOZY AND SÉGOLÈNE ROYAL

Keywords: Royal, Sarkozy, rhetoric, discourse analyze, France

“Burqa is not welcoming to France. It is against French values”, added Nicolas Sarkozy in 2009. After that in 2009 Government started a discussion about French identity, which was not so well seen. Instead of talking about Europe and EU many nations have started a discussion about how it is to be French, German. In many cases religion, Islam is excluded as “a other”.

My aim with this paper is to analyze how Nicolas Sarkozy and Ségolène Royal talked about La France in their electoral campaign 2007. The presidential election of 2007 was seen as “a rupture” it changed the landscape of French political culture. However, one of main discourses in this election was “national identity”. My aim is to study who Sarkozy and Royal talked about “La France” and how they were building up “French identity” in 2007.

For Sarkozy “La France” was biblical mean-

ing “Le pays qui a souffri”. Everybody who has suffered in the world has a right to become French, I mean Frenchman by heart. Afterward as a president Sarkozy has been talking about French identity which is based to Christianity. “The roots of France are in Christianity”.

I will answer to question how Sarkozy and Royal talked about la France, how they are building up French identity and in which way they use same myths of la France as for example Jean-Marie Le Pen? How religion and the French identity are similar than in Jean-Marie Le Pen’s France? Which are the values and how they are represented? In which way Sarkozy talks about “others”, Muslims and are they building up a certain European identity?

I am using discourse analyze (Patrick Charadeau) and political speeches as a sources. The study is a part of my coming PhD.

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LANGUAGE POLICY IN CONTEMPORARY UKRAINE: NATIONAL IDENTITY VS. MULTILINGUALISM

Keywords: language policy, national identity, multilingualism





The problem of language policy in Ukraine has been analyzed by numerous scholars: linguists, sociologists, lawyers, political scientists, and anthropologists etc. Nevertheless, the problem is still urgent – political changes in the country influence not only the sphere of economics and international relations, but also the fields of language, culture, and history.

This paper attempts to describe the language situation in Ukraine, which is recognized as one of the most sophisticated in the Post-Soviet region. In the country, critics often call the language problem the pre-election toy in the politicians' hands. Bilingualism, and problems associated with it, has been increasingly prevalent since Victor Yanukovich became the President of Ukraine. In contrast, the policy of ex-President Victor Yushenko and his team was oriented to European traditions and values: the practice of majority of European states provides national language with state status and gives linguistic rights to ethnic minorities. Ukraine as a typical postcolonial Post-Soviet state is under the strong influence of the Russian media; the majority of mass-media in Central, East, and South Ukraine are broadcasted and published in Russian.

Most notably in the educational sphere, the new-comer politicians (Party of Regions) are intensifying Russian influence through their draft law on language, among other political decisions. This new draft law on languages that proposes widening of Russian language functions has caused numerous protests by NGO movements. Cultural leaders also criticized the draft law as a way to relegate Ukrainian as “a language imprisoned in a folklore-ghetto,” as compared to language policy of previous Ukrainian presidents that provided “compromises for European perspective”.

The paper describes the language policy not only synchronically, but also demonstrates some diachronic aspects; especially for comparison with previous Ukrainian power (Victor Yushenko and his team, Yulia Tymoshenko and her team). It applies different methods: functional, policy-modelling, discourse-analysis, systematic method and so on. The paper is interdisciplinary, describing both the aspects of political sciences and lingual situation. Finally, it implies a number of practical recommendations about language planning and language policy.





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THE NATION STATE VS. EU AND THE REGIONS

Keywords: *identity, social constructivism, nation state, regionalism, European Union*

My lecture aims to present, from a – more or less – constructivist point of view, the conflicting situation which seems to escalate nowadays between national identity, on one side, and all other forms of identity, on the other.

The fall of the Communist Block has not brought the expected wealth for the recently liberated nations, which have turned back to a pre-World War II identity construct. The process of globalization, which appeared to be one of the main coagulating factors of the Union, now is subject of vehement critics due especially to the global

crisis.

The Nation State seems to be caught between two forces: a centripetal, integrating one of the Union and a centrifugal, disintegrating one, of the regions. This is the battlefield of three kinds of identity and the fight has just begun.

I want to present some of the most important social, political, and economic constructs that populate the actual European political landscape, and what future trends are outlining in the dynamics of relations between European, national and regional identities.





SECTION VII. INSTITUTIONS AND IDENTITY

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EFFECTS OF EU MINORITY PROTECTION CONDITIONALITY ON ROMANIA

Keywords: *human rights, minority rights, ethnic conflict, nationalism, EU leverage*

Although a late starter, with the adoption of the Copenhagen criterion “respect for and protection of minorities”, the European Union (EU) became an important actor in the field of minority protection. The Copenhagen conditionality was initially designed as an incentive structure to be used on Central and Eastern European candidate countries to trigger improvements in national policies addressing minorities. The positive effects of the EU top-down pressure for reform of the minority political conditionality towards Central and Eastern European Countries are uncontested, with little research being however made on the particular impact of EU conditions on the policy area of minority protection in the respective countries. For an understanding on

how the conditionality operated in practice, the paper analysis the benchmarks against which the progress was being measured; the monitoring mechanisms and the areas in which the prospects for and conditionality of EU membership shaped domestic policy-making in Romania. Furthermore, the weight the minority issue played in the negotiation process with Romania is also tackled. The paper ultimately concludes that although the minority incentive and its monitoring process may be characterized by “ad hocism”, the active leverage of the Copenhagen conditionality created the premises for and helped achieve improvements in the way the minority issue was addressed at national level.





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INSTITUTIONS AND IDENTITY. HOW THE PRINCIPLES FOR INSTITUTIONS ARE TO BE APPLIED?

Keywords: *basic institutions, justice, fairness*

An important book was published in 1971: John Rawls, A Theory of Justice. The publication of this book was a turning point in the development of Western philosophy. Rawls based his theory of justice on two principles. He formulated two principles of justice: The first principle is that each person has an equal right to basic liberties. The second principle has two parts. The first part, the so called difference principle tells us that social and economic inequalities are to be arranged so that they serve the greatest benefit of the least advantaged. The second part says that offices and positions are to be opened to all persons under the conditions of fair equality of opportunity. These two principles are Rawls' answer to the question of justice.

Rawls argues that his principles are supe-

rior because they are the outcomes of a hypothetical social contract. This contract was created in the so called original position behind the veil of ignorance. We may characterize Rawls' book as a long argumentation for his principles of justice.

In the second part of his book Rawls applied his principles to basic social institutions. In my lecture I shall investigate that application of principles of justice to institutions. Rawls supposed that officials of institutions do not know their own particular cultural identities. He supposed that representative legislators do not know the particulars about themselves. The veil of ignorance covers their identities. In that way they could make fair and just judgments and decisions. In that way they could respect all different identities of different citizens of their society.

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INFLUENCE OF SOCIAL INSTITUTIONS ON PUBLIC OPINION

Keywords: *social identity, public institutions, social participation, felling of appertain*

In this study the main aim is to show how personal identity is related with the relationship between citizen and public institu-

tions. Also the perception and trust in public institutions are important psycho-social elements that are influence the intensity of





social participation in public problems resolve. The intercourse is going to analyze some particular situations from Romanian experience and is trying to make a comparison with other European countries. Social development is related with personal identity like part of society and acceptance of social values. That's why the social identity

is having a great influence on the process of social development. In this context the relationship between people and public institutions is one of the most important factors of social solidarity. This paper is talking about these social phenomena and exemplify with the Romanian experience.

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EUROPEAN IDENTITY AND THE PRESENCE OF RELIGIOUS SYMBOLS IN SCHOOLS

Keywords: *the headscarf affair, the crucifix debate, war over religious icons, European identity*

The present analysis is concerned with three cases involving social debates regarding the use of religious symbols: the headscarf affair in France and the UK, the crucifix debate in Bavaria and Italy, and the war over religious icons in Romania. The headscarf affair—which received the most media attention—involved restrictions on personal behaviour on public school premises, while in the other two cases, official regulations regarding public schools were questioned. In all three cases, at stake were certain restrictions upon religious symbols in public schools. In every instance, besides the manifestations of politicians, representatives

of the church and civil society, and other public actors, official opinions were rendered in the form of court decisions, laws, and decisions of the European Court of Human Rights. The debates involved clashes between such values as the right to equal treatment, the secular nature of the state, religious liberty and freedom of conscience, and questions of national and ethnic identity. The cases discussed also give rise to the question, to what, if any extent, Christian roots, as well as the concept of universal human rights, form essential constitutive parts of European identity.



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CULTURAL DIPLOMACY THROUGH THE REPRESENTATION OF NATIONAL HISTORY – ASPECTS FROM A RESEARCH AGEND

Keywords: *cultural diplomacy, international relations, European studies*

As a known example, the events of World War II continue to divide many parts of the world, because each country memorializes the period differently. These contrasting ways of remembering can be observed in museums, schoolbooks, etc. Would be useful to assemble data on how war and peace museums and history school books in key countries representative for a particular regional system – have chosen to portray this controversial period and to compare them with the data in key European countries. The European accumulated experience may be used to reveal the way in which zones of fracture and conflicts can be presented not only in their often-dramatic version, but also in terms of their contributions to the cultural unity of different nations.

As a general hypothesis we may say that in Romania, the cultural presence with a display of nationality as a label is no longer the exclusive precinct of national governments and their agencies. The cultural presence occurs widely, driven by several types of regional interests, emanating from politics, economy, education, science, culture and

civil society, in a diversity of exchanges and collaborative forms.

As general research themes The Council of Europe propose the following: The Process of Reconciliation: From Diplomatic to Educational Initiatives; The challenges to teach tolerance towards historical enemies; The Impact of Democratic Development on Contested History. Having in mind the European approach we propose questions like: What constitutes the basis for a plural reading of the city and its history in the European case? Which are the suitable techniques dedicated to bring the historic heritage and experience of a particular country to the world? What is the place represented by academia as source of public policy initiative involving the representation of history? The link between culture (in this case, representation of history) and development is not yet properly studied. Finding ways to integrate the academic approach of historians with the contemporary approach of cultural industries and public policies would be a challenging approach.

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EXPERIENCE OF ALTERITY AND THE ROLE OF LANGUAGE IN MULTICULTURALISM

Keywords: *alterity, multiculturalism, language knowledge, integration, immigrants*

Several public figures share the German Chancellor, Angela Merkel's opinion, namely that experiment of multiculturalism is failed in Germany. In the background of this assertion there are underlying social factors such as the prejudice against immigrants, the lack of language knowledge of the immigrants, community integration problems (who can not or do not want to fit into the host country's society), labour market and social difficulties. The surveyed majority of German citizens expects from migrants, who come to work or settle in Germany, to learn the German language, and the German culture with the language as well.

It is platitude that the language carries the culture, but a multicultural society can be achieved merely with a knowledge of the language? What is the role of the language in relationship between the I and the Other? Does the experience of alterity allow to access to the Other? Whether cultural boundaries can be broken down, and integration can be facilitated with language knowledge as a culture-bearing device? In my presentation I am looking for the answer to these questions by representation of Maurice Merleau-Ponty, Emmanuel Lévinas and Hannah Arendt's thoughts.

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HIERARCHIES OF IDENTITIES IN A STATELESS NATION COMMUNITY. CASE OF SPANISH BASQUE COUNTRY

Keywords: *identity, violence, Spanish Basque Country*

Spanish Basque country is a home for one of the Europe's most active stateless nationalist communities, whose clash of identities both on Spanish-Basque dimension and within the "Basque" one manifests itself

not only in the regular political confrontation, but also in violent forms. The task of this paper is to examine the various levels of construction of the Basque identity, assess the influence of violence on these differ-



ent identifications and discuss the possible changes in these identifications now that the issue of violence seems to be going back into the background. Yet, the Basque society remains split into two strongly opposed communities with different identity construction processes that take place within them. Within the Basque nationalist community, the identity is constructed vis-à-vis the Spanish “other” and involves the affirmation of Basqueness and also loyalty to the European ideals in an attempt to show Basque as a modern identity. On the other

hand, for those who identify themselves with the Spanish state, the “Basque” identity only means a regional affiliation and the attempts to affirm the Basque nationhood are either derided as anachronistic or attacked as “fascist” and “totalitarian.” It thus seems that the two sub-communities in the region are divided by an unbridgeable chasm. The solution to this situation, I would argue needs to go deeper than the end of violence and involve a serious reconsideration of one’s attitude towards the “other”.

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FREE USING OF THE OWN BODY HISTORY – ASPECTS FROM A RESEARCH AGEN

Keywords: *body alteration, transhumanism, personal freedom, enhancement*

The freedom is fundamental to the modern society, especially for democracy which sets up the framework of human behaviour of social groups and their relations to each other. To belong to any group has an impact on the self-image, the internal hierarchy of the group as well as it is playing a key role on the individual’s self understanding depending on its membership status. Individual Members of the same social group are frequently displaying some symbols to display their membership such as a secret gesture on greetings, apparently wearing one particular piece of cloth, modification of the body, etc. Every group has its very own symbols, which represent it’s unity and integrity. This case relies on different perspectives of the body image such as its

intersubjective nature, public and cultural embeddedness but hinges on the concept of the body as a self understood as an individual. Since we are embodied individuals, these bodies are forming, and determinate the actual institutions, however, the institutions are displayed on these living surfaces too. Thus a body for the public symbolizes an individual it occupies a distinctive place in the social and physical space. The self can always realize itself as a body namely ‘my body’ as it happens in real life for the others same. So reconsidering the symbolic or the actual confine of the body has certainly an impact on the identity. The inquiry focuses on the transhumanism to spotlight their possible impact on other social units.





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SALONS, CAFÉS AND PUBS: THE EUROPEAN TRADITION OF DOING PHILOSOPHY IN PUBLIC

Keywords: *public philosophy, Europe, public sphere, deliberative democracy, café philosophique*

In the history of European philosophy the various forms of public philosophy, meeting people in public places (from the agora through salons to modern coffee-houses) and to discuss philosophical questions with them, arguably have been playing a distinguishing role. Quite recently, this kind of philosophizing shows a striking come-back as the worldwide philosophy café movement involves more and more philosophers inside and outside of the academic world and the related public events have got widespread in European countries and other parts of the world, attracting people to talk about their views with different backgrounds.

From the most important historical factors contributing to this new advance we can mention at least three: 1. the ongoing tradition of a philosophical attitude in Europe to think together publicly (be it the tradition of intellectual salons of the Enlightenment or the 20th century French philosophers' preoccupation with café life); 2. the current tendencies to use philosophy as a source of therapeutical methods to get closer to solve everyday problems of everyday people (that is the emergence of the so-called philosophical practice); and 3. the recently stressed

democracy deficit of Western societies to which a more intense public discourse on philosophically relevant issues seems to provide a highly promising remedy (as a form of deliberative democracy).

As a sign of the widespread acknowledgment of the change of the status of philosophy, many people have recently chosen to go to cafés and pubs to talk about philosophy instead of letting these questions to be the terrain of the academic professionals. To meet this need many different forms of philosophizing have got initiated (philosophy cafés, Socrates cafés, pub philosophies etc.). In my conception this new attitude can provide a historically well-supported basis to keep alive a characteristically European kind of doing philosophy in public.

In my lecture I try to overview all of these attempts (with a special emphasis on the philosophy café movement) and to trace their historical and intellectual origins back to some ancient and modern practices as well as to emphasize the potential role of them in the future of European philosophy and democracy. In addition to these aspects, I will provide some more general considerations about the nature of philosophy and education.





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ACADEMIC IDENTITY AND NEO-LIBERAL HIGHER EDUCATION REFORM

Keywords: *social capital, economic capital, cultural capital, symbolic capital inclusive school, social inclusion*

According to Taylor and Tajfel's concept of multiple identities related to the social groups a person belongs to, academics could develop an identity construct related to their link to the university. While many large studies have dealt with the academic profession in the last decade it was mostly taken for granted not only that an academic identity existed, but also that this is internationally similar or at least comparable. The present paper starts from Burton Clarks notorious matrix model of higher education and from internationally comparative research results to comment on the nature

of academic identity and its crisis under the assault of new liberalism.

Many recent reform intentions build upon the corporatisation of universities. A new wave of politicians find that the entrepreneurial university that emerged especially in private sectors around the world might be a step to improve the „efficiency“ of higher education. While nowhere were such radical steps taken as in the Far East, the trend has developed global importance. Taking these concepts to their logical ends, such reforms are reshaping the meaning of academia and of academic identity.





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THE POMAKS: A CASE STUDY OF IDENTITY FORMATION IN SOUTH-EAST EUROPE

Keywords: identity, ethnicity, religion, South-East Europe, pomaks

No Balkan Muslim identity is more contested, more wrapped in multiple intertwining twisted webs of myth and history than the Slavic-speaking Muslims or "Pomaks" of the Southern Balkan range. Standing at the crossroads of language, ethnicity and religion, the identification of Pomaks as a minority has been highly controversial. Throughout the Balkans, the case of Pomaks has not only challenged the nationalist versions of the history and assimilation campaigns but also the established understanding of the notions such as ethnicity, identity, group boundaries, kin vs host-states within the scholarly debate surrounding them. Despite the intellectual curiosity and perplexity that it creates among the scholars, even the use of the traditional name Pomak triggers a sharp criticism and a derogatory look in general public. They could only be "Muslim Bulgarians" for Bulgaria, "Slavic Speaking Greeks" for Greece and "Slavicized Turkish Brothers" for Turkey. Accepting their Pomakness without any ethnic, religious or linguistic hyphenation seems to be hardest of all for the Pomaks themselves as well as the nation-states surrounding them.

After all, Pomaks has never been a self-proclaimed nation or ethnic group with a solid distinct mass group consciousness. In the conflict-ridden politics of Balkans where the ethnicities, nationalities or identities seldom match the territories that confine them in nation-states, like any other minority Pomaks has always been treated as the "other within". Many local discourses of co-existence have been dictated by contesting nationalisms, between which identities were defined and contrasted, primarily from the outside. In other words, official identities ascribed to Pomaks have been tied to seemingly solid classificatory boundaries; yet, these boundaries themselves created questions about Pomakness which itself could not easily be classified. The manipulation of the ethnic boundaries employed by the nation-states in accordance with political considerations, foreign policy issues, and of course also economic interests as well as corresponding reactions of Pomaks in terms of shifting self-and group-identities demonstrate the porous and dynamic nature of ethnicity and identity.





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SOCIAL CAPITAL IN INCLUSIVE EDUCATION

Keywords: *social capital, economic capital, cultural capital, symbolic capital inclusive school, social inclusion*

One measure which aims at increasing cultural heterogeneity is to introduce the concept of inclusive education. In education, inclusion means recognizing the right of all students in learning, involves the acceptance and equal valuation of all. Inclusive school aspirations to play a role in social transformation through training young people to be open to the differences, tolerance and respect for each other. Through a qualitative approach, namely semi-structured interviews applied to managers of several inclusive schools, teachers in these schools, parents of pupils with special educational

needs to examine social capital is mobilized for the inclusion of mainstream schools for children with special educational needs: network built relationships, support from other institutions, partnerships with NGOs, with specialists from the university, etc. However, based on Pierre Bourdieu's theory will be analyzed the relationship between social capital and other forms of capital: economic (the main sources of funding that can be budgetary, extra-budgetary, etc.), cultural (access to information, training, exchange experience, etc.) and symbolic (prestige, status of the school community).

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MASKED IDENTITIES IN MIRCEA ELIADE'S THE FORBIDDEN FOREST

Keywords: *identity, autobiography, fiction, history*

The novel *The Forbidden Forest* comprises, in addition to the main themes of Mircea Eliade's literature, important autobiographical elements. If it is obvious that the main character represents Mircea Eliade, the

other heroes seem fictitious at a first glance, revealing, after a close scrutiny, the identity of the ones they stand for. Biriș represents Emil Cioran. The character feels drawn towards nihilism; he quotes Sartre,





Spengler or Heidegger and is obsessed by death and regression. We can easily notice the striking resemblance between Cătălina Palade and Sorana Țopa, the actress Mircea Eliade had been in love with before he married Nina Mareș. Dan Bibicescu represents Haig Acterian, a friend and colleague of Mircea Eliade. The character Ciru Partenie may be interpreted either as representing Mihail Sebastian or as a double of the author's alter ego. We can also notice numerous similarities between Ioana Viziru and

Nina Eliade. Not only are the main heroes identifiable; there are episodic characters such as Bursuc or Mișu Weissman who are also inspired from reality. Revealing the real identity of these characters also represents a way of understanding Mircea Eliade's attitude towards his own identity and past. In the novel, all the main characters pass away like in an ancient tragedy; the author buries all the witnesses of his history and thus all links with his Romanian past.

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ECUMENISM OR SCHISM

Keywords: *doctrine, schism, excommunication, charismatic*

The paper proposes an analysis of the tendencies of division and their causes in the neo-protestant community in Oradea. The events took place during the year 2010, and the research is based both on the secondary analysis of some documents and

on a significant number of interviews with people involved in the phenomenon. There are scenarios being imagined of the possible outcomes of the phenomenon and there are some preliminary conclusions being analyzed, given the fact that the phenomenon is in evolution.

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THE CHURCH IN THE EUROPEAN PUBLIC SPACE – FROM IDENTITY DISCOURSE TO INTER-RELIGIOUS RECONCILIATION

Keywords: *Christian Church, public space, national identity, religious identity*

The identity of the United Europe was not problematic until the particular cultural and religious elements had to be taken into account. Huntington

argued that after the Cold War the essential differences between peoples are not ideological, political or economic, but cultural. Although immersed





in a crisis of meaning and identity, European Community, however, has its own spiritual heritage which justifies the idea of unity in diversity and the need for a religious dimension. Religion is a constituent part of European public space, which does not identify with the EU institutions. The European Constitution project has not accepted even in the preamble a specific reference to Europe's Christian roots, the project of a united Europe only based on secular principles. The Church was central to the identity of the Romanians, that core of identity that has become the glue of the nation within the

Church boundaries are often confused for those of the nation. Now, both Europe and the Church have to rediscover their own identity calling. The common denominator of Europe and the Church in Europe is a continuing need for communion. In this context, the Church could serve as a model and inspiration for a Europe that seeks its unity in diversity. The adapting of the Church to the current conditions no longer needs to be regarded as apostasy, but as a necessity, arguing that we are dealing with a living Church, ordered on new solutions and reinterpretations to the issues of our time.

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ETHNIC AUTONOMY: BETWEEN PRESERVING CULTURAL RIGHTS AND NATIONAL SUVERANITY

Keywords: *national identity, autonomy, Europeanization, ethnic identity, suzerainty*

In an etymological word autonomy is derived from the Greek "auto", himself and "nomos" – a law or rule. Today the concept is used in three different branches of science: philosophy and its derivatives branches; 2. natural sciences and 3. law, political science and international relations.

Centralization and decentralization, autonomy and de-concentration are administrative realizations revealing outstanding and pure issues, of the eternal social antagonism, which can be found between freedom and authority. Proudhon observed that in any society, even the most authoritarian, one part is necessarily reserved to freedom, and the other part is left for the authority. Authority prevents the freedom to fall into anarchy; the liberty hinders the authority to

turn into tyranny. In the administrative organization of a State, different administrative regimes represent the relationship established between authority and freedom, between life and discipline of life itself. Freedom and authority have a psychological basis. Authority represents the relationship of subordination and over-ordination, transforming the human need to be subject to higher powers in a rule of law. Freedom does not mean lack of law or lack of authority; it means the need of a human being to work, after his inner impulses, according to the laws of life and the laws of society. In this paper we will analyze the concept of autonomy and the correlation of this concept with ethnic autonomy.



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EDUCATION AS A TOOL FOR BUILDING THE EUROPEAN IDENTITY: CONSIDERATIONS ON THE EUROPEAN DIMENSION OF ROMANIAN EDUCATIONAL SYSTEM

Keywords: European identity, education, European/national values

Education represents one of the means fated to forge the European Identity. Many programmes of the European Union in the field of education are meant to expose the younger generation to patterns of cooperation and cultural exchange among various parts of Europe and to emphasize the similarity (in diversity) rather than difference between them.

This paper treats the European dimension of Romanian educational system, concept understood as the inclusion in the school curriculum of the information about the

European culture and institutions, by learning the foreign languages, by promoting the intercultural education, the values of tolerance and human dignity, the citizens' rights and responsibilities. The paper presents the results of a research made amongst the high school students (17-18 years old) from Bihor county, investigating their attitudes towards the European Union, their knowledge about the EU institutions, the European and national values considered as most important for them.

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THE WELL-BEING OF FEMALE INMATES

Keywords: female inmates, stigmatization, inmate identity

The phenomenon of prison implies more than just the prison (construction/institution). It includes the effects of prisons on society and society's interpretation about prisons, the way in which criminals think

about prisons, their role and effect. Based in these general considerations, the present study takes as object of analysis the well-being of female inmates. At a first sight, a discussion about female's well-being in



a context of prison may seem strange and even paradoxical. However, as the study shows, female inmates have special needs and rights and suffer from stigmatization both from the part of male inmates and the outsiders.

Thus, the study presupposes that albeit women are a small minority of the prison population, they have special needs and rights. There is a clear stigmatization of role and status when a woman is imprisoned.

The woman inmate is discredited in the larger world, with its social and legal definitions of failings, shortcomings, and handicaps. This discrediting also re-categorizes the individual as a particular kind of social “outsider”. On this background it is normal to appear the inmate identity.

This paper has dual aim: based on empirical data it seeks to present the inmate women’s profile and emphasize factual techniques of combating their discrediting.

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CITIZENSHIP IN NATIONAL AND EUROPEAN DIMENSIONS

Keywords: *belonging, responsibility, participation and commitment “dimensions”*

Citizenship is not something to be definitively defined and not something to require obsessive technicalities. You can mix in such an inspiring way different approaches, concepts and methods and have more European Citizenship Approaches: Citizenship as main issue belonging (in the same time) to Local, National, European and Global “levels” and discovering (an the same time) Belonging, Responsibility, Participation and Commitment “dimensions”.

European dimension is the crucial one: we talk about European space as a major issue of freedom and challenges, as actor of economic competitiveness and history settings, about its achievements, e.g. in inhibiting wars inside its borders, and its lacks, e.g.

in playing a proper role as political leader, as seen in so many problems not properly faced (the common European socio-economic environment) or not solved at all (the socio-economical injustice from place to place or the weakness of EU role in the international agenda, like in the Kosovo or Palestinian or Afghani crisis). Does the European Citizenship really exist? Major question...

It will exist as long as the leading purpose is that of spreading the sense of active citizenship, youth solidarity and democratic tolerance among Europeans, in order to give them an active role to out-line the shape of the European Union (its present and – most of all – its future).



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SOCIAL REGENERATION AND SOCIAL CAPITAL WHEN MAINSTREAM IT'S NOT ENOUGH

Keywords: social capital, learning region, community development

One of the greatest ideas of the current policies is to develop social capital in communities to help them regenerate. This is considered to be welcomed as it “implies greater openness on human capital than do public discourse on lifelong learning”.

Beyond their own conceptual charisma, the impact of social capital approaches into the real world has been quite limited. Maybe we have started to evaluate this impact too soon; maybe those approaches have never reached the public consciousness. A first empiric explanation of this partial failure could be blamed on the fact that the above mentioned approaches have never followed closely the theory, and furthermore these community development methodologies

have not been really adjusted to the filed reality. It is also a fact that they have usually been isolated pursuits that failed to be part of a coherent public policy. Consequently, one finds himself forced to admit that the community development approach is now far away from the methodological mainstream, although it tends to be a part of the scientific mainstream.

This paper aims to discuss three recent concepts in community approach: social capital, learning region and knowledge society. If the social capital has already been acknowledged by the public conscience, the two other concepts are still awaiting the scientific validation and their recognition into the ideological environment.

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EUROPEAN IDENTITY, PUBLIC SPHERE, AND THE COMMUNITY OF COMMUNICATION. AN ANALYSIS OF THE ROMANIAN MASS MEDIA DISCOURSE ON EU AFFAIRS

Keywords: public sphere, europeanisation, communication, identity

The last Eurobarometer survey draws the attention on European citizens' decreasing trust in European institutions and political

processes. “Amid the economic crisis, people's confidence has decreased, while euro-skepticism has increased”. According to



some scholars, the emergence of euro-skepticism challenges the idea of European identity. Empirical studies claim that the lack of a collective European identity is mainly caused by the absence of a European public sphere and that, therefore, “a truly European polity is almost impossible to achieve”. The European public sphere is mainly based on a “transnational community of communication”, which creates a collective European identity. Research have proven that the community of communication is possible through the active proliferation of a vivid European “we” in the media discourse, this leading to a certain degree of collective identification with each other’s fate. Does

a European community of communication exist in Romania? The paper will examine the extent to which the European “we” is promoted in the Romanian written press as a means of building a European public sphere and a European collective identity. The paper also seeks to identify whether the Romanian media uses a European reference point in discussing European matters and issues; more simply, we will analyze the degree in which national media considers that European subjects are questions of common fate. In this way, we will be able to formulate well documented conclusions regarding mass media role in building a collective European identity in Romania.

