

Englische Zusammenfassungen der Beiträge (چکیده انگلیسی مقالات)

Regine Kather argues for the overcoming of dualisms, which have been determine-based in the constitution of a personal identity since Descartes. She criticizes most of all the prevalent concept among philosophers, which intrinsically individualizes the object and a person. Subsequent to the concept of life and in the light of modern biological and cultural-anthropological insights she features a reciprocal interaction of physical and psychic processes. One of her main arguments is that life can only be grasped through a process of self-transcendence. The young science of epigenetics thereby teaches about the affiliative lifestyle affecting the genes' pattern of activation. A biographical identity cannot therefore non-exclusively sustain on the faculty of thought and speech, but also requires to include body concerns and its affiliation with nature. Interpersonal relationships are also determinative, since their specific form is bound to certain cultural conditions. In order to enable the adoption of chances and a self-transcendent development, Kather argues subsequent to Nussbaum's anthropology, that faculties, which include the whole range of expressions, must be acquired. Hence, the freedom of exposing traditions, following one's own goals for good reasons and accepting responsibility also in a global cohesion becomes feasible.

Peter Gerdson analyzes the interrelationship between a human and his identity as well as his endangered exposure towards a changing world. He thereby feels that the aspects of postmodernism react subversively towards the identity of a human being. Against this backdrop he outlines the main characteristics of a human identity by particularly extracting starting points on which postmodernism's culture unfolds its identity-subversive impact. Gerdson shows that a human's identity lies on a twofold fundament of a vertical and a horizontal entrenchment justifying self-certitude. The dimensions of both entrenchments are scrutinized. On this basis hazards are crystallized out of the moral concepts of postmodernism, which center the triad of democracy, human rights and freedom supplemented by the virtues of

tolerance and non-discrimination. Also outlined are mental development potentialities that protect a human being from those cultural influences subverting his identity. Thereby, a human's thought-pattern plays an essential role so does the quality of his thought-pattern especially regarding the fact that postmodernism tends to undermine the faith in one's own thinking.

Philipp Thull traces the evolution of human identity. Ensuing from the insights of philosophical attempts at an interpretation he also elucidates the social and developmental-psychological dimensions of identity. He reveals that the search of one's own identity is a lifelong process, which in some circumstances never ends. According to Thull, a human being at the end remains on his own, must take care of the stabilization of his own constitution, before he is able to serve others. If he does not bear the string of here and there and the balancing act of being here and being there, his identity threatens to tear apart. As worst outcome Thull sees a human's totally forfeited identity or his being deprived of others. Yet, if a human being succeeds in the learning process in search of his own identity, he accomplishes a self-determined, a free and fulfilled life.

Hamid Reza Yousefi exemplifies the term ›identity‹ on the basis of his concept of a primordial identity, which he regards innate in every human. Yousefi assumes that the fundamental issue of identity goes beyond being a main concern of interdisciplinary science by affecting broad parts of interpersonal communication. The author thereby discriminates a positive, a supportive aspect towards a feeling of belonging from a negative identity, which describes the human in context to his fellows as empty and weak-minded. In a cultural and transcultural context the question of identity arises, as the respective factors unfold, locating the human question of identity in reference to his upbringing, his education and origin and an underlying term of ›homeland‹ in the consciousness of every human. Yousefi shows by reference to different forms of identity that especially people with a migration background often experience fundamental cuts which severely influence their own identity. Yousefi concludes with a recourse into the realm of communication in which the identity issue contributes to essential characteristics of a cultural and intercultural understanding, emphasizing that different functions of identity will play a grater role in the realm of communication in future than temporarily assumed.

Mehrdad Akbari Gandomani discusses how far the term ›border‹ leads to the fact that we distinguish between the ›self‹ and the ›other‹, or recognize each other and get confronted with one another. Among the objective and the subjective borders which humans have built around the axis of the ›I-person‹ and the ›societal-person‹, the literary works themselves were influenced by these borders and also have an impact on these borders and their dimensions. From the author's point of view literary works, with the help of the insights they create, already reduce the power of a conflicting identity and transform the violent-based extremes into bilateral and tolerance-based talks and therefore organize in what way we contact the other for an enhanced understanding and cooperation. The literary works also affect the dialogues between majorities and minorities; they wield influence upon the centers and marginalized groups and with the help of basic structures and connections which they implemented, they again increase the capacity, the receptivity and faculty of reparation and maintenance.

Hassan Haidary addresses the criteria of a human identity in ›Shahnameh‹, the ›Book of Kings‹ written by Abol Qassem Ferdousi (941-1021). The heroic epic deals with the history of Persia before the Islamic conquest in the 7th century. Haidary introduces his thoughts with an explanation of what identity is and which criteria it consists of. Subsequently the author elaborates the characteristics of a human identity and outlines the features of a heroic identity. Thereby Haidary considers Shahnameh a symbol and the epitome of Iranian identity, which comprises characteristics such as the national language, religion resp. confession and political geography as well as a meaning giver in different ways. According to Haidary the main criteria of identity in Shahnameh are most of all the category of reason, the concept of justice, veneration as well as death and destiny. ›Heroism‹ and ›the heroic‹ in Shahnameh create the identity.