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SPECIAL ISSUE: INTEGRITÄT

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**Einleitung. Integrität, Europäische Konstellationen
 im Medium der Literatur**

Wolfgang Ranke **168**
Integrität und Anpassung bei Axel Honneth

Presenting key issues in the socio-philosophical discussion about problems of integrity, this essay presents Axel Honneth's ambitious social theory, first published in 1992 under the title "Kampf um Anerkennung" and modified in 2003 on the occasion of a controversy with Nancy Fraser. Honneth combines ethical and psychological reflections concerning the development of personal identity with a historically framed interpretation of social conflicts, which he regards as morally motivated struggles for recognition. Unlike conflicts of interest, these are struggles for the recognition of personal integrity. Three different levels are distinguished: recognition of physical inviolability, of equality before the law, and of the respect for the individual way of life. The essay mainly focuses on the explanation of three issues: Honneth's concept of integrity, the ethical consequences of his theory, and its perspective on assessing the currently discussed cultural conflicts. (WR. In German)

Andrea Albrecht 184
Im Zeichen der Dissidenz. Juan Goytisolos *Rückforderung des Conde don Julián*

Starting from Jürgen Habermas' and Jacques Derrida's discussion of European identity, the main ideas of the theory of recognition and integrity are introduced, including the controversy between the "politics of difference" (Charles Taylor) and the "politics of universalism" (Axel Honneth, Nancy Fraser). The different theoretical positions are exemplified reading Juan Goytisolo's novel *Count Julian* (1970). In an ecstatic vision of violence the narrator imagines the destruction of Franco's Spain and replaces the traditional construction of a pure Spanish identity by a hybrid one that recognizes the Arabic-Moorish culture in Spain in particular, and the Muslim culture as an integral part of modern European society in general. Goytisolo's promotion of a liberal, cosmopolitan, and dissident citizenship provokes those collectives that try to maintain their homogeneous group identities. The interpretation of Goytisolo's novel shows how literary criticism address with the sociological and philosophical theorems considered here, and how the analysis of literary positions can stimulate the critical reflection of the theory. (AA. In German)

Kora Baumbach 213
Verdrängte Kolonialgeschichte: Zu Uwe Timms Roman *Morenga*

Our interpretation of Uwe Timm's historical and documentary novel *Morenga* (1978), an early attempt to critically review German colonialism, centers around the meeting of the two protagonists Gottschalk, veterinary of the colonial troops, and Morenga, native leader of the Nama uprising. According to Axel Honneth this encounter can be read as a symbolic manifestation of reciprocal recognition. Honneth's definitions of love and law as spheres of interaction guide an analysis that reveals the novel's core issue: the dilemma of Gottschalk's personal integrity, given the asymmetry of the colonial situation and his position between the two hostile collectives. The focus is on a programmatic exchange of roles, the ideas of universal moral and human rights being placed on the side of the African rebels, and the ensuing intercultural and anthropological perspectives. The novel is to be seen as *supplementary question* in the sense of Homi K. Bhabha and Jacques Derrida, deploying its provocative potential within the discourse of historical and social criticism in Germany of the 1970's. (KB. In German)

Nele Hoffmann 232
Integrity & Wilderness: Europäische Exzesse und ihre ekstatische Repräsentation in *Heart of Darkness*

Joseph Conrad's *Heart of Darkness* is read in view of the destruction of European standards of integrity under "manichean" (Frantz Fanon) and "anti-dialectical" (Jean-Paul Sartre) colonial conditions. Presented as a seaman's empathic report of his former African experiences while in the service of a European company, the text lays out the discrepancy between the ruthless economic exploitation of the colonies and its ideological justification: the necessity of civilizing and chris-

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tianizing the ‘savages.’ For the narrator Marlow the journey into the interior of the continent turns out to be a journey towards the protagonist of the novel. Kurtz, the most successful agent of the company, has become chief of an indigenous tribe, going far beyond the “carefully drawn boundaries” of colonial “European Communities” (Megan Vaughan). His “going native” is inconceivable to Marlow, who consequently describes him as a mysterious incarnation of evil, representing “the horror” of the colonial enterprise as a whole, thus exposing the European hypocrisy in the face of the threatening *terra incognita*. Marlow comes to realize the loss of his own moral standards. The colonial “denial of recognition” towards the colonized turns out to be a reflexive “disregard” (Axel Honneth) and violation of the colonizer’s own moral values. (NH. In German)

Matthias Beilein

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**Unter falschem Namen. Schweigen und Schuld
in Doron Rabinovici's *Suche nach M.***

Doron Rabinovici's novel *Suche nach M.* (*The Search for M.*, 1997) shows what being Jewish means in today's Austria. A hybridized identity such as the Austrian-Jewish identity becomes problematic when it is not acknowledged by the majority of society. Thus, contemporary Austrian-Jewish literature is dominated by a struggle for recognition, a “Kampf um Anerkennung” (Axel Honneth), imposed by postwar Austrian society: By insisting on its fundamental myth of being the first victim of Hitler's aggression and by concealing its own complicity in the Shoah, Austria continues to exclude the Jews, a fact that became especially clear during the debates surrounding Kurt Waldheim's election campaign in 1986. As a result of these debates, a new generation of Austrian-Jewish writers and intellectuals (e.g. Doron Rabinovici, Robert Schindel, and Robert Menasse) began to fight back against the silence, against the concealment of guilt, and for the recognition of their hybridized identity as Austrians and Jews. (MB. In German)

Yasemin Dayioglu-Yücel

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**Mercedes, mon amour—Integrität und Konsum
in Adalet Ağaoğlu's *Die zarte Rose meiner Sehnsucht***

Turkish literature concerned with Turkish migration to Germany, which had its beginnings in the 1960s, has not yet been acknowledged as part of the evolving field of migrants' writing (*Migrationsliteratur*) in Germany. Novels like Adalet Ağaoğlu's *Die zarte Rose meiner Sehnsucht* (1977), however, do provide insights into the impact of migration on both, the emigration countries and the migrants themselves. We explore how the ever-growing role of consumerism changes the ways of identity formation and recognition by looking closely at the novel's protagonist, the guest-worker Bayram Ünal, and his struggle for recognition on his trip home with a brand-new Mercedes. The article draws on theories of integrity (Axel Honneth), habitus (Pierre Bourdieu), and consumption theories in general. (YD-Y. In German)

Zaal Andronikashvili
Kollektive Identität als Integrationshindernis. *Aluda*
im Spiegel von *Muzal*

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The article reconstructs two models of collective integrity from the Georgian writer Vazha-Pshavela's *Aluda Ketelauri* (1888) and its post-modern "remake," Giwi Margvelashvili's German novel *Muzal* (1991), within the framework of Axel Honneth's theory of recognition and the liberalism–vs.–communitarism debate. In *Aluda Ketelauri* the community treats the law as sacred, given, and unchangeable. *Aluda*'s attempts to extend the law's interpretation by recognizing an alien as equal and treating him as a member of his own community are punished with banishment. This kind of society, which seeks to restore its integrity to the given and unchangeable sacred order, is identified as *homeostatic*. The *transformational* model of collective integrity in *Muzal*, which displays the struggle for recognition of the Muslim *Muzal* within the Christian community, is no longer based on the restrictive sacred law, but on a law that is subject to voluntary consent, debate, and change by the members of the community. The controversy between liberalism and communitarism (Jürgen Habermas, Charles Taylor, et al.) shows that these two models are concurrent and cannot be placed in an order of historical progression. On the contrary, their dialectical relation still determines modern and even democratic societies. (ZA. In German)

Horst Turk
"Palimpstina." Die Integration Europas als Vabanquespiel
säkularisierter Monotheismen?

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Salman Rushdie's novel *The Moor's Last Sigh* (1995) rewrites and overwrites Europe's cultural, political, and ideological self-image from a postcolonial Indian point of view, including the European "constellation" which generated, by secularization and nationalism but also socialism and capitalism, and which now aspires to globalization, modernization, and democratization. The article focuses on the postmodern intellectual criticism, pitted by Rushdie against the "clash of civilizations," that emerged from the overlapping of cultures, myths, and icons and was spread all over the world by Muslim and Christian fundamentalisms. Set in the genre of a family saga with significant military, economic, political, and social references, the palimpsest-like novel acts out a monotheistic turn, opposing the maternal cosmocracy with its deeply rooted secularism. Based on the contested solidarity of a shame that is felt less towards the claims of recognition than towards the interests of survival, Rushdie finally proposes a *restitutio in integrum* from outside the European boundaries. The solution offered, composed of displacement and replacement of autochthonous elements, transfers the problems of postcolonial violence back to Granada, its place of origin, and transforms the European constellation into a postcolonial one, uncovering and analyzing the conflicting loyalties. (HT. In German)

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