

Individualitatea omului și cetățenului

The Individuality of Man and of Citizen

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Abstract:

Before becoming citizen or Christian, in the natural state, man discovers himself as an individual, but the utopia of natural state appears precisely in order to ground the citizen status of man; the identity (~f each (modern) citizen builds itself under the sign of the identical, thus, obliterating specificity. The first model by which one can relate to alterity is the antique one, that conceives alterity as something belonging to the realm of non-human (the barbarian), and differentiates human beings by nature/gender (man/female), that provides justification to a hierarchic society. The second model assumes that human beings are equal, despite all cultural or natural differences. but this acknowledgement is made by paying the price of not taking into account specificity. The democratic acknowledgement of all people was made possible only by accepting a universal dimension, so that this model is biased to totalitarian deviation. The third model - the contemporary one- tries to combine the advantages of the previous models and to preserve both specificity and equality, proposing a differentiated identity. We consider that a primary description of this model was made by Aristotle in his Politics, by the inquiry into the identity or difference between the virtue of the brave citizen and that of the chosen man.