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**„Identity Claims and Legal Order”**

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Understanding a person’s authentic legal subjectivity is not possible without an understanding of the connection between this person and their identity, understood as that which makes us one and the same person at different moments in life. For when we ask about personal identity, we are asking about what is essential to the individual as an individual, that is, the factor that enables the individual to be themselves despite the numerous changes they experience as an empirical individual functioning over time – as one who ages, changes their appearance or even their gender. This is crucial when we consider the legal recognition of the subject, because it concerns the individual form of subjectivity, and more specifically what makes a particular individual different from others.

In this context, the category of identity is of vital importance, because when we think or talk about identity, we seek to single out those characteristics that are exclusive to a particular person. We point to that which defines this person and no one else, and therefore that which distinguishes them from others, making them at the same time identical with themselves. In this way, we can realise the ideal of an authentic life, which presupposes the search for one’s own path and fidelity to one’s own originality, i.e. that which only I can discover and express. In this view, identity has, by definition, a singular, individual and even particularistic character, and is more closely related with that which is empirical and concrete. This is because when we speak of identity, we always have a specific individual in mind. The point of departure for this perspective is the focus on the subject and on being a subject, rather than on the subject as the object of research in psychology. This makes it possible to analyse subjectivity in an objective sense, instead of focussing on the subjective feelings associated with an individual’s perception of being a subject.

The concept of identity is crucial for defining human beings in terms of the two most important relationships: one’s relationship with oneself – which is summed up in the question ‘Who am I?’, and one’s relationship with other human beings – thus in the question ‘Who do they think I am?’. It is clear that lacking an identity of our own makes us a chaotic, disordered object, a subject that is easy for others to manipulate. Hence the fear of losing one’s identity is a natural fear, one which encompasses not only personal identity, but also national, cultural or ethnic identity. In the sphere of legal relations, it is essential to recognise that there is a relatively symmetrical interdependence between the individual and society. It follows that it is the individual who analyses their social situation (including the legal situation) and, in order to understand it, applies cultural – i.e. community-generated – categories for finding the social meaning of the circumstances of interaction (legal relations), which in legal terms may mean a specific understanding of such concepts as family, marriage, contract, etc. It is necessary to stress that the individual does not follow social and cultural patterns unreflectively, but analyses these patterns from the point of view of the practical consequences that they are aware of, and with consideration of the anticipated behaviour of interlocutors and participants in the social situation.

We should therefore investigate these issues under various perspectives (amongst others but not limited):

- What is the relationship between law and identity?

- What ought to be considered central or important about an individual’s or group identity?

- What are the interactions between identity and human rights within the diversity and tolerance within socio-legal contexts?

- What is the essence of self-identification and full-fledged participation in social and legal interactions?

- How important is it to extend the legal perspective to include the idea of narrative unity?

- How public institutions assess identity claims?