

ESF SCH Exploratory Workshop

FINAL REPORT

Sociology of the Idea of Europe A Simmelian Frame Analysis

University of Bielefeld, Germany
15-17 April 2004

Convened by
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Key words: Europe, Simmel, history, epistemology, politics, culture, arts, sociology.

1. Executive Summary

The proposed workshop was held at Hotel Brand's Busch (conference hotel often used by other institutes at the University of Bielefeld), Furtwänglerstrasse 52, D-Bielefeld 33604 from 14.04.2004 until the 17.04.2004. The workshop was concerned with articulating and interrogating the aims, function and future directions of critical reflections on and with Georg Simmel's "Idea of Europe". It was a first step in the process of establishing a regular international forum for scholars concerned with research around and with Georg Simmel to exchange and develop collaborative scientific projects.

It is astonishing how little attention the sociological plea paid to the "Idea of Europe" of the German sociologist and philosopher Georg Simmel (1858-1918). If one asserts, E. Du Réau for example, that the "Europeanist Movement" in the Twenties can be considered as the very matrix of the Idea of Europe in the whole 20th century (E. du Réau, 1996), one can wonder how much and deep Simmel himself, Simmel's students and Simmel's friends contributed to it. Let us mention names such as Otto Flake, René Schickele, Ernst R. Curtius, Graf Hermann Keyserling, Karl Jaspers, Charles DuBos, Rudolf Pannwitz, Thomas G. Masaryk, which contributed with Simmel and after his death to what Coudenhove called the "Pan-European Project", the great deal of the Expressionist movement at this time which also found echoes by Benedetto Croce in Italy and by Sergius Hessen in Poland. Let us also mention the European minded review that Simmel grounded, *Logos*, with which he, his collaborators and international affiliated scholars actively participated to the democratic debate in Germany during World War I. Generally unknown or minimized, these elements give evidence of the important role played by Simmel, Simmel's scholarship circle and Simmel's works in the conception of Europe as an Idea. For these scholars, the Idea of Europe leads to new research perspectives enabling to analyse the impact of Europe as theoretical (i.e. regulative idea) and practical (i.e. concrete condition) medium embedded in the making of "society". For this reason, specialists of Georg Simmel's thought do not hesitate to see in him one of the first sociologists of Europe (Lawrence, 1976; Mongardini, 1992; Rammstedt, 1999; Vieillard-Baron, 1993) long before Buddeberg's Essay „Zur Soziologie des europäischen Denkens“ (Buddeberg, 1927).

The aim of the proposed workshop is to stimulate what is now called the "Simmel Renaissance" on this topic, the Idea of Europe, in order to expand its richness in sociology at both theoretical and empirical levels and in an international context in order to reach three main aims:

- a) To show the importance of the works of Georg Simmel in the context of European foundation of sociology at the beginning of the XXth. century;
- b) To underline the systematic and interdisciplinary character of his works;
- c) To take in account its richness and productivity for sociological history, empirical sociology and contemporary social theories.

On the one hand, the work done and directed by Prof. Rammstedt and his team led to the recollection of an important volume of documents related to Georg Simmel and to the birth of European sociology as an institutionalized scientific discipline between 1885 and 1920. These documents are gathered in an archive in the heart of the faculty of Sociology at Bielefeld University, which remains a first-hand resource in order to understand the birth of sociology and sociological problematic in Europe.

On the other hand, the documents concerning especially Georg Simmel have been partly edited by Prof. Rammstedt at Suhrkamp-Verlag (Frankfurt on the Main/Germany) and are now known as Georg Simmel's complete works (abbreviate *GSG* for "Georg Simmel-Gesamtausgabe"). Discussions and exchanges related to this project had given a solid basis for the edition of an international journal of sociology dealing with sociological history, social theories and empirical problems emerging in the field of the birth and development of European sociology. Firstly named *Simmel Newsletter* (1990-1999), this journal is now known as *Simmel Studies* (1999-) and provides a portal for collaborative knowledge sharing in German, English and French.

Once this project stabilized in its main axes, and once it provided evidences of its international and interdisciplinary ramifications, it was possible to go deeper in the topics of Georg Simmel works fitting with the components of this network, namely: the Idea of Europe. All along his work, Georg Simmel underlines the importance of what he called an "Idea", i.e. the legitimacy of Europe as a fruitful research perspective for sociology suggesting new ways of the "making of society" (*Vergesellschaftung*) by the exchanges and collaborations between European people (see for example: *GSG* 13: 112-116 and *GSG* 16). In his life, he always engaged himself to promote this Idea abroad, cultivating relationships with French, Italian, Spanish, Russian, Czech well known sociologists and philosophers such as Henri Bergson, Emile Durkheim, Gottfried Salomon-Delattre, the main thinkers' circles of University of Strasbourg during the First World War, Ortega y Gasset, the Unger circle "Sonntagskreis" of Georg Lukács and Karl Mannheim, etc. 1915 he published a programmatic synthesis of his thoughts and intellectual exchanges entitled "The Idea Europe" (*GSG* 13: 112-116) that will be published again in 1917 (*GSG* 16: 54-58), and in which he asks: *How is Europe possible, how will it contribute to the redefinitions of boundaries between individuals and social systems, and how will it have an impact on our sociological knowledge?*

2. Final program

Thursday 15th April 2004

09:15 INTRODUCTION TO THE WORKSHOP'S

MODULE 1: HISTORY

Session 1

09:45 - Simmel and the Idea of Europe (Prof. Dr. Otthein Rammstedt).

10:15 - Discussion

10:25 - Ideas of Europe. From Simmel to Spengler and Freyer (Prof. Dr. Galin Tihanov).

10:55 - Discussion

11:05 - Coffee

11:25 - Simmel's 'Idea of Europe' and Ernst Troeltsch's Late Writings on Europeanism. (Dr. Austin Harrington).

11:55 - Discussion

12:05 - Lunch

Session 2

14:00 - Patriotism and European Ideal (Dr. Gregor Fitzi).

14:30 - Discussion

14:40 - Solidarity, Europe and Compromise. The Three Banners of Simmel's political sociology (Dr. Cécile Rol).

15:10 - Discussion

15:20 - A Unique American Sociology or an Americanized European Sociology? (Dr. Matthias Gross).

15:50 - Discussion

16:00 - Tea

16:20 - Conflicted Simmel & Engaged Sociology. Aristocratic Chauvinism or Egalitarian Interbeing. (Prof. Dr. Ralph Leck).

16:50 - Discussion

17:00 - Coffee

17:20 - Round Table: Scientific Borders. The Role of History of Sociology in the Understanding of Europe.

Friday 16th April 2004

MODULE 2: EUROPEAN IDENTITIES

Session 1

09:15 - The Work of Simmel in South America. Nation, Translation and Existence (Prof. Dr. Esteban Vernik).

09:45 - Discussion

09:55 - Sociology of Space and The Idea of Europe (Prof. Dr. Alexander Filippov).

10:25 - Discussion

10:35 - Frontiers of Europe (Dr. Natalia Milà).

11:05 - Discussion

11:15 - Coffee

11:35 - European as a Stranger (Dr. Svetlana Bankowskaia).

12:05 - Discussion

12:15 - Lunch

Session 2

14:00 - The Role of Europe in Simmel's Geopolitical Vision (M. A. Claudia Portioli).
14:30 - Discussion.
14:40 - "Der lauernde Erbe am Sterbebett des reichen Erblässers". Simmel and the Europe-USA Contemporary Argument (Prof. Dr. Andrzej Przylebski).
15:10 - Discussion
15:20 - Massive Crime, Memory & Responsibility. Europe and South America in a Simmelian Perspective (M.A. Valentina Salvi).
15:50 - Discussion
16:00 - Tea
16:20 - Round Table: Identities' Borders. The Relevance of the European 'Subject'.

Saturday 17th April 2004

MODULE 3: CULTURAL EUROPEAN ISSUES

10:00 - The Idea of Change in European Art. Simmel after the 'neue Sachlichkeit' (Prof. Dr. Slawomir J. Magala).
10:30 - Discussion
10:40 - From qualitative Individualism to European Art Firms (Prof. Dr. Pierre Guillet de Monthoux).
11:10 - Discussion
11:20 - Interactive.European Integration (Dr. Christian Papilloud).
11:50 -Discussion
12:00 - Round Table: Cultural Borderlands. Forms of Globalization.
12:45 - Meeting closes

3. Final list of participants

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4. Scientific content of the event, results and perspectives

Since 1990, the problematic mentioning above (please, see above point 1.) gave rise to discrete works dispersed in the fields of sociology (such as sociological history, economic sociology, political sociology, epistemology, etc.). The proposed workshop has been profiled to be the first event enabling the development of an important research program related to this subject matter, based on a stronger international structure to empower the exchanges between scholars dealing with Georg Simmel's Idea of Europe which will give them possibilities to expose their researches related on this topic. Scholars coming from 7 different countries of Europe and 2 countries abroad answered positively to our proposition totalizing a number of 15 participants (please see the list of participants above, point 3.). The high number of participants coming from various countries confirms the interest in the research topics proposed and the international profile of the researches on and around Georg Simmel's works. As a consequence of it, the workshop gives very interesting results which can be synthesized in relationship with the three main topics of discussion related to Georg Simmel's text "The Idea of Europe", namely:

- a) European Identity: Simmel is not very explicit when he speaks about his conception of what we would call a "European Identity". One of the main aims of the workshop was then to analyse deeper Simmel's conception of European Identity. According to Simmel's concept of Europe as a concrete regulative idea, there is no sociological interest to look for a conception of a unitary and unique European Identity, i.e. to promote an abstract image of Europe (Simmel names it *Gebilde*) because it will not fit the day-to-day concerns of people and countries on the continent. Sociologically speaking, a "European Identity" is only concretely possible as multi-facets identity. For Simmel, this means to analyse the social and cultural specificity of national identities, their typical characteristics in order to observe and to describe their possible encounters. These encounters define crossroads where typical identities (i.e. regional, national, religious, etc.) meet, enabling to localize the conditions of the rise of a European Identity in order to understand how this European Identity is possible. Yet, Simmel's conception of European Identity fits with his more general conception of Europe as an Idea: as the Idea of Europe, European Identity is concretely possible as mediation, as bridge between local identities. The metaphor of the bridge used by Simmel does not mean that relationships between European people have to be peaceful in order to enable the formation of such an identity. The bridge can also be a door, the mediation can also be an obstacle impeaching the formation of such European Identity. This leads to a better explanation of what Simmel identifies as the challenge of the making of European Identity, namely: the capacity of such median identity to stimulate the commitment of specific (i.e. regional, religious, national, etc.) identities for each other in order to be possible as their developmental perspective.

Though, the following question remains: what could be then the specific characteristics of such a median identity? Or in other words: what is the “European” property of European Identity? We tried to develop deeper this question considering Simmel’s discourse on European Nations and on the place of Europe in international relationships, especially in front of America.

- b) European Nations: Simmel puts in the centre of his discourse on European Nations the relationships between Germany and France. He has already underlined it several times in his work as f. ex. in his essays on roman and gothic arts. For Simmel then, relationships between France and Germany are not only mentioned related to Europe because of World War One. Yet, WW-I is not the modern “foundational myth” of Europe but the moment of the crystallization of its possibility or its impossibility. This is the reason why France and Germany are of central signification for Simmel. They challenge the question of a concrete realization of Europe. But why does Simmel concentrate himself only on the relationships between France and Germany? Because both of the countries show a lot of oppositional coincidences like no other European countries. WW-I expresses those coincidences in an extreme polarized one, namely the friend/enemy relationship. Simmel tries to think “Europe” in this way. Europe doesn’t refer to the sum of European nations, and it is not to be conceived as another country cut from people of the continent. As shown out of the relationships between France and Germany from 1870 until WW-I, Europe is this formation born out of the encounters of opposed particularisms which have to commit each other in order to ensure the existence of their own country/people and their legitimacy. We find again at the level of European Nations what we found at the level of European Identity: the meaning of Simmel’s Idea of Europe doesn’t fit with any particular local or global level, but it compels with all of them together. Europe is a transversal perspective. It is then possible at a local or a global level because it is not defined in relationships with time and space, but with the development of relations, of communications producing more communications between particularisms, and more than communications between them, namely a durable perspective for future relationships. This enables a first answer to the question appearing during the discussions of the first point, namely European Identity. For Simmel, the “European” character or property of a “European Identity” and a “European Nation” remains in the ability of particular relationships (i.e. from conflict to contract) to compel with each other at every possible level (from individuals to societies and cultures). This is only possible when confrontations of those relationships lead to the interplay of their particularities, i.e. when their particularities find in these confrontations their possible concretisation;
- c) Europe and America: One of the main characteristics of Simmel’s text “The Idea of Europe” is his strong criticism of North America and North American culture (Simmel doesn’t speak about South America, a lack in his conception of relationships between Europe and America

which we underlined during the workshop and which we tried to fulfil by inviting scholars working on the reception of Simmel's works in South America). This criticism could be appeared at a first glance as a particular kind of ethnocentrism, namely Europeanism. But if we look nearer at Simmel's discourse on America and Europe, we see that he is more subtle. Simmel says that America is, as Europe, a specific area with local, regional and national characteristics, so that on a very concrete level, America is not that different from Europe. Though, America is not structured on the basis of the same principles than Europe. Its identity and its boundaries have not been developed out of the confrontations between nationalisms and regionalisms, even when we would take in account the conflicts and finally the extermination of Indian people in America. The make up of the identity and of the boundaries of what we call "America" remains for Simmel on a kind of pragmatic ontology. With the expression "pragmatic ontology", we underline what Simmel describes as another metaphysic. This metaphysic is not dealing with abstract ideals (God, the Truth, etc.), as the traditional European metaphysics, but with idealized means-aims relationships and with complementary idealisation of the day-to-day life. America remains structured in its identity and difference on the basis of ideals and not on the basis of ideas, as Europe. So, America can't be defined as the median perspective of the states it contents. It is a country of countries, the form of forms which development has not to be understood as a process of concretisation of a multi-facets identity resulting from the confrontations of local identities, regions, nations, etc., but on the contrary as the conservation of the unity and the uniqueness of the form in which the forms it contents can make sense for themselves. This enables to understand another property of the "European" quality of "European Identity" and "European Nations", namely: the importance of deconstruction of regionalisms as a process of concretisation of their specificities. Once concretized, those particularities do interact with other particularities in order to engage each other in the confrontation whose results is this median Idea called "Europe". So, what differentiates Europe from America is for the former its emergence at the crossroads of reciprocities and conflicts, concretization of localism which supposes its fragmentation, bridges and doors. America emerges as a synthesis of all possible particularities which form remains efficient only if it concentrates always more particularities in itself. Simmel's criticism against America has then to be understood as a denunciation of the being pure form of Identity and Nation leading to the exploitation of particularisms only in order to enable the life and the pragmatically efficiency of the form of forms. Europe shows on the contrary that a specific identity and a specific nation are possible even if probably not without permanent conflicts but surely not without the consideration and the interplays of particularisms.

In our workshop we asked *How is Europe possible, how will it contribute to the redefinitions of boundaries between individuals and social systems, and how will it have an impact on our*

sociological knowledge? The results mentioned shows future perspectives of the research to be done taking in account Simmel's proposition to see Europe as a median perspective emerging out of the confrontation of particularisms which find in the interaction to each other the possibility to concretise themselves. Those *Wechselwirkungen* give "Europe" its soil, its multi-facets identity and its boundaries. As an Idea, Europe is then not only to be situated in the continental Europe, furthermore not in a particular time, in a particular space, in the head of specific persons, even if it would find especially in the ambivalent relationships between France and Germany its most privileged roots. So, we have to look after not the "where", the "when" or the "who" of Europe, but the "how" of Europe, leading to new perspectives mentioned in our round tables binding the question of Europe and the question of stranger about which Simmel also delivers us one of its famous essay.

On this last point, i.e. round tables, let us underline that participants particularly appreciated them because they found at this occasion the possibility not only to get a synthesized look at what was debated during the conference, but also because they could express themselves more freely. This is the reason why round tables lead to great engagements and scientific exchanges. We would like just to recall that the structure of round tables has been conceived in order to convey scholars to express themselves on a crossing problem evocated in each session. Generic speaking, each of this round table was organized as an "expert session" in which scholars discuss the productivity of Georg Simmel's Idea of Europe and its scientific exploitation in order to conceptualize contemporary problems implied by the actual formation of a communitarian Europe. The first round table crossed the two first session. Its aim was to show how Simmel's Idea of Europe leads to discuss the problem of boundaries between history of sociology and social theory in a time where the construction of Europe seems to redefine the role of both of these discourses. The second round table let state the problem of boundaries pragmatically in the case of borders between individual and society, insisting particularly on the role of the 'Subject' in Simmel's Idea of Europe and European globalization. The last round table examined the redefinition of boundaries inside and outside Europe implied by the development of forms of globalization stimulated by hybridized cultures, economy and hyper-mediality.

These three round tables have stabilized the results of discussions hold during the workshop. They have also reached the aim to enhance exchanges and knowledge-sharing between invited scholars on the proposed topic. They constituted a basis for a productive brain storming in order to explore and edict prior research perspectives in this domain enabling interdisciplinary collaborations on a long term and permanent exchanges between scholars in this network.

Finally, let us mention that results presented at the workshop will be published as issue of the workshop in the international journal *Simmel Studies* at the end of the year 2004/beginning of the year 2005.

5. Abstracts

Dr. Svetlana Bankovskaya

European as Stranger (or the Idea of European Identity from the Strangers view)

The main questions of the paper are: how the problem of European identity could be set in the context of frontier? The concept of frontier here has both meanings -- "space frontier" and "time frontier". The main feature of frontier – expansion – corresponds with the Europe as an Idea concept. This supposes the simultaneity of the ambivalent, undetermined character of European identity, its "openness" and of the strife to set the European identity as a non-empty concept with its specific europeanness. The "social/cultural closure" of the idea emerges where two frontiers meet. The marginal areas of frontiers' crosscutting are both the "ideal" resources and the limit for the identification. Who are those "former", "post-soviet", etc., now spatially/spiritually(?) belonging to Europe? "New Europeans"? "Estranged Natives"? Is the Europeanization possible as Estrangement? Is the Stranger possible between frontiers? Is the very idea of identity possible without the Stranger?

Key words: Stranger, Frontier, European identity, marginality

Prof. Dr. Alexander Filippov

Sociology of Space and the Idea of Europe

Georg Simmel's sociology of space could be a rich resource for himself to elaborate a sociology of the Idea of Europe. However we would hardly find any trace of such an attempt in his writings. Nevertheless we still have a possibility to combine both parts of his heritage. The Idea of Europe is not a description of any piece of space. It is something produced by the people's psyche and probably projected onto the real space of Europe. So, the problem is, whether this space is a territory that corresponds to that idea. What concepts do we find in the sociology of space to describe this problem? Europe is not a state, so its unity has nothing to do with exclusivity of space. It has no formally recognized borders. However, it is constituted as something that stands as something indubitable for all identifying themselves as Europeans. In other words, it is a spatial frame of reference, a kind of horizon of communication and action. Such kind of space can be also described on the basis of Simmel's sociology of space. The question is: how far can we proceed with it?

Key words: Space, Sociology of space, Borders, Cultural and spatial identity

Dr. Gregor Fitzi

Patriotism and European Ideal. The Dilemma of the Moderate Intellectual during the First World War

In the last 20 years the debate in political philosophy was split in to positions of communitarians and liberals. Alasdair MacIntyre, one of the leading communitarians, bases his position on the concept of patriotism. Shared values and the willingness to defend one's own country constitute for him an essential requirement to grant social integration. John Rawls, the chief liberal thinker, points out instead that individual freedom and a minimal degree of overlapping moral consent are enough to assure civil cohabitation. The intellectual debate during the First World War offers an important opportunity to prove these theories about the moral grounding of modern society. In this context Simmel's reflection is particularly interesting because he tries to harmonise moderate patriotic sentiments with their cultural limitation through the Idea of Europe, which was a leading aspect of his intellectual biography. Europe as a cultural value with the function of a regulative ideal in Kant's meaning that moderates the patriotic attitude "from the outside" is Simmel's unequalled contribution for overcoming the patriotic-nationalistic issue in Europe.

Key words: Patriotism, Idea of Europe, Liberalism, Communitarianism, Kant, MacIntyre, Rawls, Simmel.

Prof. Dr. Pierre Guillet de Monthoux

From Qualitative Individualism to European Art Firms

The Simmelian concept of qualitative individualism defines the avant-garde dynamite that has exploded on several occasions since. Sometimes the mix of art and society has backfired sometimes it has opened new vistas for European cultural life. Let us examine how this kind of aesthetic force, pinpointed by Simmel, has been tamed and managed to serve a constructive vision for European cultural action. This taming is done by an organizational form we will try to grasp as an Art Firm.

Key words: Art, Individualism, Firm, Management

Dr. Matthias Gross

A Unique American Sociology or an Americanized European Sociology?

Some Thoughts on Georg Simmel's Influence on Edward A. Ross

In this paper Simmel's possible influence on the thought of Edward A. Ross, a so far neglected link between American and European social thought of the early 20th century, will be discussed to add an indicator to the thesis of a continuity between European and American sociology. The paper aims to highlight affinities between both author's general understanding of the development of modern societies, especially with regards to (1) their seemingly pessimistic outlook and (2) their focus on the unintended side-effects of modern society, stemming from the very heart of modernity so that they can be understood as the reason for its own downfall. It is argued that for both Simmel as well as for Ross this idea lies at the core of their perspective on the modern world; both the European as well as the North American world. To carve out this nexus between Simmel and Ross seems to be especially interesting, since Ross's own understanding of an American sociology and indeed of his own work was that it should move forward and become independent from its European forbears. Finally, the current importance of this idea of modernity will be discussed.

Key words: Simmel, Ross, Europe, North America

Dr. Austin Harrington

Simmel's 'Idea of Europe' and Ernst Troeltsch's Late Writings on Europeanism

The paper discusses a number of conceptual similarities and differences between Simmel's "Idea of Europe" and Ernst Troeltsch's late writings on Europeanism from 1918-1923. Unlike Simmel, Troeltsch experienced the early years of the Weimar Republic. Troeltsch's late writings on "Europaeismus" repudiated the nationalism of his war-period statements and sought to promote a new cosmopolitanism in German political and intellectual culture. This paper considers the extent to which the germ of a similar way of thinking can also be detected in Simmel's earlier essay from 1915.

Key words: Simmel, Troeltsch, Europeanism, Eurocentrism, World War One, nationalism.

Prof. Dr. Ralph Leck

Conflicted Simmel & Engaged Sociology. Aristocratic Chauvinism or Egalitarian Interbeing

Simmel's essay, "Die Idee Europa" is emblematic of political tensions implicit in his sociological philosophy of life. Here, he defends conservative conceptions of the German state in opposition to internationalism and cosmopolitanism. His cultural conservatism and national chauvinism - manifest in the language of blood and roots - are consciously positioned in opposition to internationalism which is a code word for socialism. In large part, this anti-socialism recapitulates the tensions of Simmel's sociological philosophy of life. His Nietzschean defence of a cultural aristocracy against the levelling influences of socialism coexists in his work with a masterful ethical critique of economic liberalism and a sociology of equality that is still unmatched. This essay will expose and put forth a critical revision of these tensions. These tensions make up what might best be described as Simmel's unity of extremes. With the end of the Wilhelmine world and the rise of social democracy after the Great War, the intellectual counterculture no longer looked to Simmel for critical insights, as it had earlier. His support for the war and distance from working class politics made him appear as an intellectual dinosaur. This accounts for the precipitous decline of his intellectual stature after the outbreak of the Great war. Despite this historical decline, Simmel's complex sociology of equality is relevant to the

future of contemporary Europe. However, his prescriptive egalitarianism must be reconciled with his anti-socialism and self-conception as a cultural aristocrat. This will be done by re-examining his sociology of Eastern thought and socialism through key idea of engaged Buddhism, interbeing.
Key words: Conflicted Simmel, Aristocratic Chauvinism, Egalitarian Interbeing

Prof. Dr. Slawomir J. Magala

The Idea of Change in European Art. Simmel after ‚neue Sachlichkeit‘

Between the global, the local and the European, Simmel chose European defined with bureaucratic nation-states and leaving the Polish Iroquois out. WWI multiplied the number of nation-states, WWII curbed their sovereignty, war on terrorism marks their ambiguous return. The idea of Europe got remolded in politics, economics and culture. Tate Modern in London, Centre Pompidou in Paris, Biennale in Venice and Documenta in Kassel celebrate the post-simmelian idea of Europe with arch-simmelian dynamics of growth. The arrival of photography and competitive growth of minimalist strategies in contemporary art changed the very idea of change. What is left of Simmel's idea of Europe after *neue Sachlichkeit* (from Sander to Stella) and "tender barbarians" (Cattelan and Kozyra, Nieznska and Ruff) recycled all auras again and again?

Key words: Cultural change, European culture, new objectivity (neue Sachlichkeit), artistic competition, photographic art, recycled aura

Dr. Natàlia Cantó i Milà

Die Grenzen Europas

Anlässlich der Osterweiterung wird gegenwärtig wieder verstärkt über die Relevanz der Außengrenzen der EU diskutiert. Die Bedeutung der Innengrenzen der EU hat demgegenüber durch das Schengener Abkommen deutlich nachgelassen. Mit Hilfe der Überlegungen von Georg Simmel über eine Soziologie des Raumes (insbesondere der Grenze) und seiner relationalen Auffassung von der Vergesellschaftung soll in diesem Beitrag der Versuch unternommen werden, diese Grenzziehungen systematisch zu analysieren und darüber hinaus eine Theorie zu entwickeln, die derartige Grenzen auf menschliche Wechselwirkungen zurückführt.

Key words: Europa, Grenze, politische Gemeinschaft, Vergesellschaftung, Wechselwirkung, Raum

Dr. Christian Papilloud

Interactive European integration

The Idea of Europe unifies European nations within a shared destiny. It preserves their socio-cultural differences and ensures their expression. If the Idea of Europe disappears, war, as Simmel says, would have won. It would have succeeded in destroying not only men, but also the community's spirit of European nations. It would have succeeded in transforming their differences in a mix of heterogeneous and disarticulated socio-cultural tendencies. Internationalism and cosmopolitanism are symptoms of it. They make of Europe a place where living is not possible any more, a kind of transfer-place for globetrotters. Interactivity shows an analogous ambivalence related to the Idea of reciprocity, one of the principal properties of social differentiation. If the Idea of reciprocity describes the horizon of the various relational impulsions whose differences remains preserved, the development of interactivity questions it not in destroying it, but at the contrary in materializing it more.

Key words: Interactivity, Simmel, Europe, Integration, Reciprocity.

Claudia Portioli, M.A.

The role of Europe in Simmel's geopolitical vision

The centrality of the idea of Europe as political and cultural unity in Simmel's thought may assume a further interest if we consider his reflections concerning the situation of Europe at the beginning of the First World War. Through the analysis of his argumentations with regard to the role of Europe from a world-history point of view, we will test the possibility and the prospects of a Simmel's geopolitical perspective.

Key words: Simmel, Europe, geopolitical vision, First World War

Prof. Dr. Andrzej Przylebski

„Der lauernde Erbe am Sterbebett der reichen Erblässers“. Simmel’s actuality in the conflict between Europe and USA

In his article “Europa und Amerika”, Georg Simmel gave to his anti-Americanism an explicit expression, underlining the broader and broader differences between European and US-American culture based on his vision of an essential cultural unity between Germany and France. It is possible to evaluate Simmel’s purpose as a precursor one related to actual European critics against USA, mainly diffused by French and German scholars and, not least, politicians. In my paper, I would like to ask about Simmel’s statement and its significance for us today, i.e. about his idea which leads to see American culture as both a new and dangerous alternative to European culture. As a Polish Philosopher, I will naturally refer to the position of the Polish society and the conciliating attitude of its government related to the strong US-critics produced at the moment of war in Iraq.

Key words: Cultural diagnostic, Anti-Americanism, World’s history, Centres of power, Wechselbeziehung as innovation’s principle.

Prof. Dr. Otthein Rammstedt

Georg Simmel and the Idea of Europe

We will present the scope of Simmel’s Idea of Europe in the discussion around the XIXth. century, the functionality of Simmel’s conception at his time and the originality of his purpose.

Key words: Simmel, Idea of Europe, XIXth. century

Dr. Cécile Rol

Solidarity, Europe and Compromise. The three banners of Simmel’s political sociology

From his satirical and anonymous pamphlet of 1894, *Weltpolitik*, to his short essay of 1915, *die Idee Europa*, Simmel’s discourse on Europe keeps on dealing with the same main line in spite of the evolution of his thought. Its discrepancy to geopolitical as well as internationalist approaches lead him to consider Solidarity as the political a priori of Europe. Simmel developed this a priori in two main directions: a political thought, centred on the topics of responsibility, and a political sociology, which focuses on the idea of compromise.

The aim of this contribution is to precise the articulation between the three banners of Simmel’s neglected political sociology, and to question its fruitfulness as well as its limits in comparison with the actual issues on the necessity of a European army and on the possibility of a European constitution.

Key words: Simmel, Political Sociology, Compromise, Europe, Solidarity.

Valentina Salvi, M.A.

Massive Crime, Memory and responsibility. Europe and South America in Simmelian perspective.

The concept of collective or individual responsibilities, in the case of massive crimes, rather than being and evident ones are objects of memory and political conflicting definitions. Although, during the XX century, there were several historical examples in which remember the past implies to many generations elude or assume own responsibility for make that possible, the problem remains complex and controversial. Not only has the European debate about Nazi period showed us how the question of responsibility tries to pay or to forget past accounts, but the South American (Argentine, Chile, Brazil and Uruguay) and South African ones have contributed with numerous and rich narratives to confront past and to imagine collective future. In order to extend my approach to argentine memory work, the present paper intend to exam Simmelian Sociology and the problem of collective responsibility, as he presents in *Über soziale Differenzierung*, to inquire into complexities and perplexities that this concept acquire alongside Modernity. These complexities are, of course, present in diverse European and South American historical examples.

Key words: Simmel, Europe, South America, massive crime, responsibility

Prof. Dr. Galin Tihanov

Ideas of Europe. From Simmel to Spengler and Freyer

The purpose of my paper is to explore the (dis)continuities between Simmel's ideas of Europe and those of Spengler and Hans Freyer. I wish to pose the question of the extent to which conservative ideas of Europe were shaped by a post-romantic ideology, and how Simmel's modernist orientation related to this process.

Key words: Ideas of Europe; Simmel; Spengler; Freyer; Conservatism.

Prof. Dr. Esteban Vernik

The work of Georg Simmel in South America. Nation, translation and existence

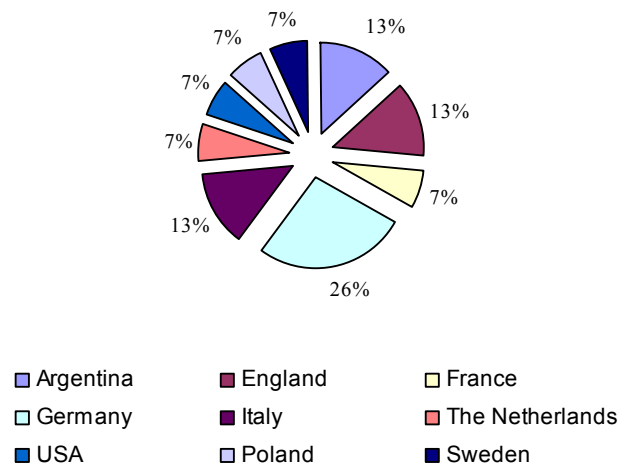
The paper offers a panorama of the work of Simmel translated to Spanish and tries to estimate the general impact of these editions over the Latin American production, following in detail the uses of Simmel in the work of two fundamental thinkers in the developing of the idea of nation in South America: the Peruvian José C. Mariátegui and the Argentinean Carlos Astrada. In the former the discussion over the Simmelian theory of modernity constitutes a significant element in his attempt to interpret the Peruvian reality. In the latter, who throughout his long and original work made a rich critical examination of Simmel's work, the simmelian concepts about knowledge and history constitute substantive elements for both his mythic interpretation of South America, as for his development of a philosophy of existence.

Key words: Translation, Nation, South America, Myth, Ontology

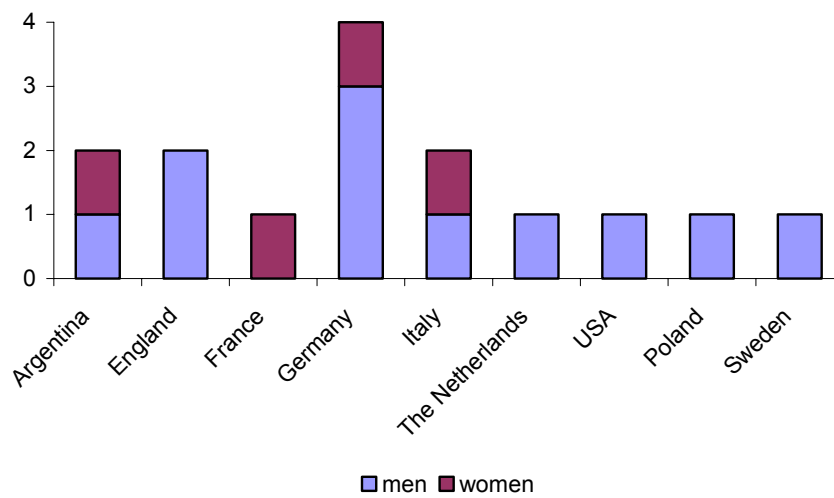
6. Statistical informations

88% of participants are affiliated with academic institution(s). 12% of scholars are affiliated with para-academic institution(s) or embedded in academic institution(s) as lecturers.

Provenience of participants (n = 15)



Gender (n = 15)



Age of participants (n = 15)

