

Editorial

“Comparative law is the disciplined, sensitive search for knowledge, is a particular way of finding out about others and ourselves”.¹ *Bernhard Grossfeld* thus begins his masterly work on comparative legal semiotics. It is a unique journey into our world of languages and other sign systems (numbers, music, digital patterns), their cultural meaning and virtuality. *Grossfeld* invites us on that journey with the book title “Dreaming Law”. This may sound astonishing. Law (German: *Recht*) and dream (*Traum*), two peculiar components and customary opposites, a common dimension: maybe the law as a dream?

Let us look to the courts, the great theatres of the law; and to illusions about the English language that fills the world with words. In order to “put the case”, lawyers, like actors in a Shakespearian comedy or in ancient Athenian tragedies, had to learn the art of rhetoric and of performance.² In ancient Rome it was said that in court it is not the law that is disputed, but words. If you take a look today at the workshops of legislation (parliaments), bureaucracy (administrations) and jurisdiction (courts), you gain the impression that it is still all about “words & phrases”. But of course, it is about much more. Remember the *septem artes liberales*, the epitome of education (of a “free man”) as the pursuit of comprehensive knowledge, leading to the faculties of theology, jurisprudence and medicine.

So it is about the entirety. As *Johann Wolfgang Goethe*, the poet and jurist, put it timelessly in his “Faust”: What holds the world together at its core. The tragedy of man in his search for knowledge in order to peacefully and sensibly organise the chaos of the world, to shape it entrepreneurially, on a small and a large scale. The articles in this issue of the CLL bear witness to this.³ *Eduardo Tadeu Roque Amaral* addresses the issue of gender prejudice and discrimination by examining the linguistic and legal aspects of the inclusion of the preferred name (Brazilian Portuguese *nome social*) in the Brazilian legal system. *Cinzia Piciocchi* deals with the intensification of the legal protection of animals and its expansion into the different areas of the law, also running through definitions.

Ivo Petru regards the institutional multilingualism in the European Union, which is dominated by one working language (English) despite 24 official languages with equal rights, as unlawful and in contradiction to European integration.⁴ *Morad El Kadmiri* argues about semantic discordances in defining comparative law. *Filipe Venade de Sousa* addresses sign language comparatively as a *tertium genus* that specifies issues inherent to sign languages based on legal circumstances related to the rights of deaf people. *Michiel Luining* and *Aleksandra Kubinska* explore the reciprocal relationship between law and history, elucidating the influence of historical beliefs and narratives on political and legal decision-making according to modern examples in Hungary and Poland, two EU members.

¹ B. GROSSFELD, *Dreaming Law: Comparative Legal Semiotics*, Frankfurt, 2010, p. 1.

² P. ACKROYD, *Shakespeare: The Biography*, New York, 2006, p. 233.

³ This issue is the result of a call for papers for young scholars. All articles published in this issue have undergone the standard double-blind peer review procedure.

⁴ Cf. C. LUTTERMANN and K. LUTTERMANN, *Towards peace in Europe: on legal linguistics, prosperity and European identity – the European Reference Language System for the European Union*, in *6 International Journal of Legal Discourse* 2021, pp. 7 - 41. Basic C. LUTTERMANN and K. LUTTERMANN, *Sprachenrecht für die Europäische Union*, Tübingen, 2020.

Comparative law, like any law, is about humanity, the basis of law, as *Albert Schweitzer* put it: “I am life that wants to live amongst of life that wants to live”. Reconciling people and the environment. In the sense of jurisprudence, this means: law is practised ethics.⁵ So that peace does not, as *Erasmus* teaches us, continue to wander around homelessly.⁶ It is a rocky road, like *Dante’s* journey through hell to righteousness (*Rechtschaffenheit*, Italian *rettitudine*). Reality and fiction go hand in hand, as with the legal person (corporation): a creation of the law and the epitome of our business world, which no one has ever seen – virtual reality. So what about peace? A common dream, which we can (only) realise together through the law.

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⁵ C. LUTTERMANN, *Recht als praktizierte Ethik und unternehmerische Verantwortungskultur*, in E. WEBER (Ed.), A.SCHWEITZER – *Hundert Jahre Menschlichkeit: Spital Lambarene* (1913–2013), 2013, 74-76.

⁶ *Erasmus of Rotterdam*, *Querela Pacis*, 1517, decorated with woodcuts after *Hans Holbein the Younger*.