

ABSTRACTS

Bernadett Balassa

■ ***Education for Autonomous Morality or Herd Instinct? The Interplay of Obedience and Desire for Security in Central and Eastern Europe***

Keywords: *autonomous morality, Central and Eastern Europe, obedience, security*

According to the sociological literature, the preference for obedience is closely related to authoritarian thinking. Those who are more receptive to authoritarian leadership, the sheep, so to speak, also favour obedience. This research examines the demographic and cultural characteristics of those who value obedience in Central and Eastern Europe, at both individual and national levels. The cultural dispersion along the traditional versus secular and survival versus self-expression axes, as used in Inglehart and Welzel's research, is familiar to many. The starting point for this paper is Shalom H. Schwartz's theory of values, which says much about the relationship of obedience to other values, and its representation in national culture. In the light of the results, the choice of obedience in the analysed region is not so much related to authoritarianism, but primarily to the avoidance of insecurity, the desire for national security, and the need to preserve national values.

Béla Bauer – András Déri

■ ***Compliance and Traffic Safety Culture: Reflections on Theories and Empiricism***

Keywords: *road safety, traffic safety culture, sociology, compliance*

Our study examines the changes in traffic habits in recent years and presents the resulting key issues of compliance and divergence within the framework of theories of traffic safety culture. In the first part of the paper, we present theoretical approaches to understanding the road safety aspects of compliance, including aspects of traffic safety culture, socialisation for safe driving and norm following. Empirical data collected in recent years by the KTI Hungarian Institute for Transport Sciences and Logistics will then be presented. Our surveys examine issues related to traffic safety culture among the adult Hungarian population, while our focus group studies investigate habits and discourses related to safe transport. The results show that safe transport as a priority is strongly present among road users, but that this is not always linked to compliance with rules.

Miklós Csapody

■ ***Béla Jancsó and the Brassói Lapok (1928-1939)***

Keywords: *Béla Jancsó, Brassói Lapok, Transylvanian Hungarian literature, 20th century*

The friendship between literary scholar Béla Jancsó and the editor-in-chief of the leading Hungarian daily newspaper, Sándor Kacsó, accompanies the processes of self-organization within the Hungarian society in Transylvania. This study analyzes Jancsó's cultural-political writings published in the *Brassói Lapok* between 1928 and 1939. Jancsó clarifies the concept of Szekler literature and promotes the works of popular authors such as Dezső Szabó, the returned Benedek Elek, and Áron Tamási. He strongly condemned the relocation of

prominent figures in Transylvanian Hungarian literature, such as Lajos Áprily and Sándor Makkai, to Hungary. In contrast, he praised the decision of Sándor Reményik to stay in Transylvania. During the conflicts between the “middle-of-the-road” *Erdélyi Fiatalok*, the right-wing *Hitel*, and the left-wing factions, he engaged in debates with Tamási, and together with Kacsó, co-edited the popular *Hasznos Könyvtár*. Although their friendship endured, their political paths diverged during the Meeting from Târgu Mureş (1937). Kacsó supported this significant forum for Hungarian intellectual youth, while Jancsó and his associates chose not to participate, viewing it as a communist initiative.

Gábor Hannos

■ *Infernal Postcard: The Way of Self-Creation in Siska Finuccsi's Hiphop-Track Út a pokolba (Road to Hell) – An Aesthetic-Anthropological Analysis of the Inferno Metaphor*

Keywords: *inferno, metaphor, self-creation, aesthetic anthropology*

This paper seeks to answer the question of how individuals create themselves through metaphorical narratives (here one particular metaphor, the inferno). First, I briefly review the general, cultural and terrestrial features of the inferno. In a second step, I outline the relevant metaphor theories, mainly belonging to the domain of analytic philosophy. In the second half of the paper, I analyse the track *Út a pokolba* by the artist Siska Finuccsi, using the metaphor theses reviewed earlier. I conclude that the metaphorical narrative of self and world creates the possibility for the individual to view

him/herself in a unique, authentic and nuanced way.

Tamás László

■ *Resilience and Ressentiment: A Possible Conceptual Framework for the Sociological Analysis of Narratives Related to Uncertainty*

Keywords: *coronavirus, resilience, solidarity, resentment, Nietzsche*

The pandemic situation that emerged as a result of the coronavirus, between March 2020 and June 2021 in Hungary, brought about substantial changes in people's lifestyles. It made the diverse narrative-discursive directions in dealing with uncertainties, present in late modernity societies, particularly visible – often exacerbated by media messages. In recent years, the phenomenon of resilience, referring to the flexible adaptability to changes, has become an important concept in sociological analyses. This study aims to outline a conceptual framework based on quantitative and qualitative methodologies. Within this framework, social resilience, conceived as a habitus, can gain specific sociological relevance beyond the dominant psychological approach. The study places particular emphasis on the aspect of solidarity. The role of the counter-concept to the ideal-typical resilience habitus seems fitting for resentment, as described by Nietzsche but hitherto not extensively applied for empirical analyses. Resentment, involving hidden anger, mixed with envy, aversion, agitation, and a desire for revenge stemming from helplessness, appears to be an appropriate choice.

András Máté-Tóth

■ *Refuge for the Penitent: Socio-*

theological Dilemmas on Forgiveness

Keywords: *theology, sociology, forgiveness, penitence*

People of faith live in the hope that there is forgiveness for their sins, and this forgiveness comes from God. Put differently, a religious person, whether Jewish, Christian, or Muslim, is capable of facing and confessing their sins because they believe and hope in the God who ultimately grants mercy to the sinner, who is understanding and compassionate. In the profound logic of religions, it is not repentance that one must pay for mercy, but rather mercy enables repentance.

András Nagy

■ ***Kierkegaard's Masks***

Keywords: *mask, theatre, direct and indirect communication, Kierkegaard's method, Danish Golden Age, pseudonym*

Why did Kierkegaard prefer to write his masterpieces under different pseudonyms and what was the theatrical logic behind the constant playfulness of an author otherwise doomed to melancholy? What were the reasons of his ongoing philosophical, theological and aesthetic hide-and-seek that he did not want to finish until the very last, nearly tragic phase of his authorship? How much inspiration did Kierkegaard receive from theatrical performances, from playwrights and even from actors and actresses of 19th-century Copenhagen, which seemed to be sometimes stronger than the influence exercised on him by his professors, masters and theologians of Denmark's "Golden Age"? Can the difference between direct and indirect communication that basically characterized Kierke-

gaard's oeuvre be described in theatrical terms or even to approach it as an ongoing dramatic dialogue? Should we rather call it a "polylogue" as different actors are present throughout the texts that were often polemic with each other, simultaneously reflecting certain issues from different angles and finally Kierkegaard denying that any of those were written by him? Could his own name be a pseudonym, as his brother suggested when giving the eulogy on the prodigal son, who learned to doubt from Socrates and from Descartes, yet could not give up his intention to question even the final axioms of human existence? The author tries to find answers to these questions by reconstructing the very special Kierkegaardian method, so familiar from the stage, in the spiritual, cultural and theatrical context of Kierkegaard's Denmark.

Réka Szilárdi

■ ***Securitization and Exclusive Victimhood: The Nature of the Experience of Collective Threat***

Keywords: *securitization, victimhood, collective perception, Hungary, Central and Eastern Europe*

The research on collective victimhood has been emphasised in the last few decades, mainly in social psychology, and especially in narrative research, but both theoretical and empirical results are applicable to almost the whole range of social sciences. This paper explores the relationship between securitisation theory and victimisation, primarily from the perspective of the so-called threatened collective identity. In addition to firstly detailing the concept of securitisation and the victimi-

sation approach, it focuses on how the social characteristics of Central and Eastern Europe and within Hungary render society itself both suitable and vulnerable to the securitisation practices of power actors.

Péter Tóth

■ ***Contributions to the Anthropology of Wounded Collective Identity***

Keywords: *wounded collective identity, mimetic theory, nationalism*

Nationalism and religion play important roles in the ongoing armed conflicts, thus the investigation of this topic is crucial both today and for the future. The paper focuses on Central and Eastern Europe (CEE), where there's a special connection between nationalism and religion, which are key factors in shaping the history, the present and the future of this region with traumas, conflicts and tensions. According to my hypothesis, mimetic rivalry, scapegoating, and victimization are core elements of the wounded collective identity and the nationalisms of the CEE societies – thus, Girard's mimetic theory provides a unique understanding. I attempt to outline a new possible pathway for applying mimetic theory concerning

the wounded collective identity of CEE.

Lóránd Ujházi

■ ***Possibilities for Lay Faithful to Promote the Work of Peace in the Current Law of the Catholic Church***

Keywords: *Catholic Church, lay faithful, canon law, peace mission*

In the wake of the changes of the 19th century, the Church expressed its desire to be an active participant in social processes. Over time, the cause of promoting peace became an integral part of the Church's social teaching. During the two World Wars, the Church did much to promote peace in an institutional framework. Vatican Council II has the merit of giving lay faithful a worthy recognition in the affairs of the Church. The teaching of the Council has been reflected in the new Code of Canon Law, so that lay faithful can be involved in the work of the Church, including the promotion of peace, not only in general but also in a legal framework. In this context, three legal relationships will be discussed: the general apostolicity of lay Christ-faithful, the ecclesiastical offices and the right of association of Christ-faithful.

A Korunk folyóiratot és intézményrendszerét anyagi hozzájárulással támogató magánszemélyek névsora

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