



PhD Students' Conference at the Institute of Advanced Studies at Kőszeg

The Doctoral School of Sociology of the Faculty of Social Sciences of ELTE and the Institute of Advanced Studies at Kőszeg organise a conference to be held in Kőszeg on April 26-27. PhD Students of the Doctoral School of Sociology of ELTE will take part in the conference and present the focal issues of their thesis.

Date & time: 26 April, 2018, 10:00 – 27 April, 2018, 13:00

Venue: Kőszeg, iASK, Zwinger Öregtorony Kőszeg H-9730 Chernel str 16.

PROGRAMME

April 26

10:00-10.15 Welcome (by György Csepeli)

10:15-10.45 Ilyas Aytar: How Second Generation Muslim Students in Hungary Identify Themselves, how their identification affects their integration and school achievement

10.45-11.15 Esra Aytar: Being Muslim in Hungarian Context. The Qualitative Case Study of Muslim Immigrants and Muslim Hungarians in Budapest

11.15-11.45 Szeréna Vajkovszki: The New Contemporary Cross-Cultural Buddhist Woman and her Attitude and Perception Toward Motherhood

11.45-12.15 Discussion

12.15–14.30 Lunch Break

14.30-15.00 Márta Wollner: Changing Values in Modernizing Egyptian Society. Snapshots from Yacoubian Building Mode

15.00-15.30 Emese Kővágó: Collective memory of the events of 1944 in Vojvodina

15.30-16.00 Tamás György: Recent changes in criminal policy and the support system and the possible long-term effects on Hungarian society

16.00- 16.30 Gabriella Richman: Effects of Communication Practices in the founder-run Micro Enterprise (ME). Country Comparison: United Kingdom vs. Hungary

16.30-17.30 Discussion

18.00 Reception

April 27

10.00-10.30 Dezső Máté: Roma Identity Understandings- 'It exists, and I am existing'

10.30-11.00 Éva Számely: Capturing correlations between historical developments and societal exhibits of today

11.00 -11.30 Izabella Agárdi: What is iASK? Mission, Organization, Goals

11.30-12.00 Dan Brooks: Climate change and diseases

12.00-13.00 Discussion

ABSTRACTS

ESRA AY TAR: *Being Muslim in Hungarian Context. The Qualitative Case Study of Muslim Immigrants and Muslim Hungarians in Budapest*

The paper is part of a wider project the main interest of which is to examine the Muslim community of Budapest in and through their discourse by focusing on their social identities, and family dynamics. The research aims to analyze their life, i.e. their experiences, emotions and reactions under certain circumstances that they face within the society they live. Qualitative methods, participant observations and interviews are our main source of empirical information. Conceptually, we do consider identity as a discursive accomplishment shaped by a complex of various sorts of orientation, schemes and social prescriptions that a person relies on during her /his daily life. These schemes and prescriptions originate mostly from the surrounding social world including family, culture, linguistic group, religion, ethnic, national community.

Muslim community of Hungary will be categorized in two groups as Hungarian Muslims who embraced Islam and acquired a new culture and the immigrant Muslims who came to

Hungary and has been living here at least for one year or more. The focus of the present study will be Muslim Hungarians who are converted. They are Hungarian citizens, not a foreigner or alien but still by conversion to Islam one might anticipate that they are sort of rejected or alienated from their own national identity and country. The main concepts and factors related to them will be the integration process of their inherited and acquired identity, the embracement process of the faith, and the reactions of the society and the environment they belong to and their feeling of attachment, identity and belongings. Their sense of identity, their perception of self and group, their conflictions with their past and today and their position in the society they live will be analyzed with the help of interviews and participant observations. The study aims to compare the Hungarian converts and born Muslims who are immigrant in Budapest. Therefore, the comparison group will be Muslim immigrants in Budapest who moved to a place that has a different cultural and religious inheritance. The main concepts and factors related to them will be their integration to the hosting country, their integration process or the problems they have gone through, the difficulties they are facing in Hungary, their way of handling the problems and the conflictions in their family and social life.

In sum, on the bases of the conducted interviews the emotions and reactions of the participants of these two groups and their approach to certain cases and problems in family and social lives will be compared. The goal of the research is to make deduction to what extent the Muslim community tends to be isolated or even fundamentalist or integrated in the light of their emotions and reactions and which cases have more effect on tendency to be isolated or to be integrated and how these two groups, converts and born Muslims, within Muslim community influence each other through their identity construction.

ILYAS AYTAR: *How Second Generation Muslim Students in Hungary Identify Themselves, how their identification affects their integration and school achievement*

My research is an ongoing study related to integration, identity, and educational studies. It provides a summary about second-generation Muslim students in Hungary; how they identify themselves, and how their identification affects their integration and academic achievement. According to the website of the Hungarian government (kormany.hu); there are around 15,500 foreign children and students from kindergarten to high school. And according to the data from Central Statistical Office (ksh.hu); in 2017/2018 curriculum year, there are 1 579 138 students in Hungary. The percentage of the 'foreign' children is % 9. The government aims to

raise the percentage up to % 15. Some of the children already were born in Hungary and they have been living in Hungary for years. Some speak Hungarian very well, but some do not. They are aware of the European, Hungarian culture. They can state the cultural, and religious differences. Some are resistant to integration, and they are decisive to keep their inherited religious and cultural identity. And in some cases, children appreciate and emulate the Hungarian identity. Consequently, identifying themselves is a dilemma for them. They sometimes emulate to describe themselves as Hungarian, sometimes they identify themselves as non-Hungarian. Because of the social pressure around them, they are sceptical about identifying themselves. I will search the reasons behind this identifying difficulty. I will conduct qualitative methods. I will make face to face interviews. I will ask them open ended questions. My plan is to interview with around 50 students. Plus, I will contact with around 100 more students to make surveys. Thus, I may contact with more samples and gather more data about the topic. I will also record videos or speeches in classes. I will observe the foreign children and students in the context of schools in Hungary.

Keywords: Migration and Integration, Foreign children and students, Second Generation, Identity, School Achievement

TAMÁS GYÖRGY: *Recent changes in criminal policy and the support system, and their possible long-term effects on Hungarian society*

The Hungarian government has, inter alia, passed a new Penal Code after 2010 and introduced several new legal institutions, alongside the systematic dismantling of the existing infrastructure of the system and radical policy changes.

I will try to present these changes and investigate the possible long-term outcomes of the measures applied by the government from 2010 to the present day.

It is very important to know, interpret and research what has happened in the last seven and a half years, because we do not feel any immediate effects yet, or at least not with their full weight, and therefore we tend to forget about this important subject.

My main research area is the Probation Service. The government has abolished a working, well-integrated, relatively effective, and modern European system in 2010, that was created in 2003, based on wide professional consensus and thorough preparatory research work. To understand the reasons behind this action, and the possible outcomes of it, it was necessary to widen my scope and get familiar with all the legal and policy changes in the criminal justice

system of the country. As I have discovered, young offenders are much more affected by these changes. It is an old cliché, that children are our future, but it is hard to argue with it. Based on these findings, the most important purpose of my presentation would be to discuss with the audience, what kind of future is waiting for our society and home country, if our most vulnerable children – and adults as well – will stay under the influence of the system I will briefly describe.

EMESE KŐVÁGÓ: *Collective memory of the events of 1944 in Vojvodina*

During the last few decades the memory of the events of 1944 in Vojvodina transformed into cultural from communicative in the circle of local Hungarians. Given that societal forces behind the memory-construction were effective, the collective memory of the event serves as a basis for rites. However, the presence of 1944 memory can't be observed at the micro level of the Serbian-Hungarian society but the lack of its infiltration to it. In fall 2017, through the method of participant observation I examined local rites that attempt to preserve the collective memory of the 1944 events, which also serve as a basis for creation and formation of local cultural meanings and values. Moreover, by observing and analysing the characteristics of the examined rites my aim was to detect the societal forces that influence the formation of local meanings and shape the frames of processing the past. Through the observed rites, as I concluded - which I wish to present on the conference and willing to re-consider based on the received critics-, collective memory of the event is energized through and forms the past by “nationality”. This feature, however, leads us to the question whether the memory of the event locking itself into “tricolour-ness” is able to serve reconciliation in a society that lacks relevant fundamental societal discourses and past-processing exercises in general.

DEZSŐ MÁTÉ: *Roma LGBTQ Identity Understandings- 'It is exists, and I am existing'*

Although there is extensive academic literature as well as public discussion about Roma and LGBTQ people, the particular subgroup of LGBTQ Roma is often surrounded by a lack of awareness and taboo, and is therefore invisible. The common definition of this social group is composed external knowledge that often includes elements which can be interpreted as unfavorable. Some literature and informal sources have (incorrectly) mistakenly argued that the inherent “deviance” of these two minorities is genetically coded. In addition, it is also argued that socio-economic, cultural, linguistic, and “lifestyle” elements are what separate

these groups from the majority. This paper, looking at hate crimes in Hungary, the applicable court cases, Eurobarometer 2015 data, and the relevant national legislation, analyzes the topic through the lens of multiplied intersectional marginalization, and argues that Roma LGBTQ people face particular forms of oppression because they are confronted with racism, xenophobia, homophobia, and transphobia. We can recognize the Roma LGBTQ existence through the concept of intersectionality. Intersectionality is a tool, which helps to understanding identities and oppressions at the same time, with lived experiences. This paper looking on the Roma LGBTQ people different social positions, values and lived experiences, into the majority society, between and within them own groups. In my point of view intersectionality is an anti- discriminatory value, which is challenging the society, social distances, prejudices, equity, equality and social- responsibilities. Intersectionality is a term of the destabilization; which offers flexibility, new perceptivities to understand much more the different social issues, as example the Roma LGBTQ identities. The study provides an overview of intersectional marginalized identities and discusses the particular oppression of Roma LGBTQ people.

It seeks to answer: (a) How do Romani LGBTQ people confront multiplied intersectional marginalization and oppression such as racism, xenophobia, homophobia, and transphobia in state legislation? (b) What are the main challenges in their lives and what strategies do they build against labeling? (c) How do Romani LGBTQ people resist so-called multiplied intersectional marginalization?

With this study I would like to give an overview what the social science and the legislations means by multiplied intersectional marginalization in the case of Roma LGBTQ people in Europe, more exactly Hungary.

Keywords: Romani gender/sexuality/ LGBTQ identity, oppression, multiplied intersectional marginalization

GABRIELLA RICHMAN: *Effects of Communication Practices in the founder-run Micro Enterprise (ME). Country Comparison: United Kingdom vs. Hungary*

Inclination towards entrepreneurship has become a driving force of market economy bringing about the task to understand the multifaceted phenomenon of entrepreneurship and its different aspects. The multicultural workplace has become a demographical reality whilst the economic value of cultural diversity and the positive effect of multiculturalism on economic

growth have not been principally acknowledged. However there is a growing interest among policymakers and researchers to study the link between cultural diversity, innovation and entrepreneurship for supportive national and international policy making.

The unique cultural composition of the population has made the United Kingdom one of the most culturally diverse countries in Europe. Its cultural and economic diversity, especially in the urban areas, suggests positive link between cultural diversity and economic growth. For Hungary, on the other hand, cultural diversity is a new phenomenon that triggers dispute and the effect of cultural diversity on its economic performance is yet unclear.

The research aims to investigate entrepreneur drive and the operations of the founder-run micro enterprises in these two countries. Empirical evidence will be gathered on the firm level, putting emphasis on culturally diverse work groups, leadership and organizational communication practices. Secondary statistical data is provided by Eurostat in the framework of the Entrepreneurship Indicator Program (EIP) which is an initiative launched in 2007 in order to

provide sufficient statistical data and information based on a strong co-operation between Eurostat, the OECD and national statistical institutes.

It is often initiated that leadership has less importance in the Micro Enterprise because the division of labour relies upon task management rather than delegation of authority and the size of the work team considered to be too small for substantial cultural effect through managerial practices.

Micro Enterprises (ME) are known to be set up and run by the founders. Founders are the entrepreneurs who take the risk to launch a creative idea or invention and to cause market disruption. They usually have deep passion for their businesses. They have invested significant time, talent, and money into making their idea reality therefore it is often difficult for them to hand over the steering wheel that lead their dream to a long term business success. The founder-run Micro Enterprise ultimately applies for a business loan or seeks angel investment in exchange for convertible debt or ownership equity. Nevertheless business growth happens with little adequate development of business processes that eventually causes an unresolvable crisis indifferent from the size of the investment or the accepted requirements for investment.

Preliminary data analysis shows that newly registered micro enterprises doubled in number although the rate of enterprise birth in all categories only increased by 8% from 2014 to 2015 in Hungary. The entrepreneur activity in connection to the rate of enterprise birth in all categories was 2% lower in the UK than in Hungary in the same period. All in all, the rate of

increase as to newly registered enterprises is moderate in both countries against the vast difference in population from 2008 to 2015. However there is great difference in the survival rate as a proportion of the total number of active enterprises.

The research investigates leadership in the micro enterprise as a collaborative social achievement. It aims to identify core values and the elements of organizational context in support of development towards acquisition maturity and economic growth.

The conference presentation will introduce the preliminary Eurostat EIP data analysis offering alternative perspective on the research.

Keywords: founder-run business, micro enterprise, birth of enterprise, survival of enterprise

ÉVA SZÁMELY: *Capturing correlations between historical developments and societal cultural exhibits of today*

Geert Hofstede defines culture as the common mental programming that distinguishes the members from one group or category of people from another. The most fundamental element of culture, according to him, is values, which are passed on from generations to generations relatively unchanged. Hofstede together with his team have conducted a comprehensive research on how values in the workplace are influenced by national culture. As a result of it the so called “Six cultural dimension theory” has been developed based on an analysis over 100.000 respondents over 70 countries in the world.

In this presentation I will try to investigate whether the values, as defined in the Hofstede model, in the individual countries across Europe correspond with the pattern of the Europe’s historical regions as identified by Jenő Szűcs. I will try to show, to what extent the historical internal borders of Europe can be recognised on the contemporary cultural map that can be drawn from the rich value data collected by Hofstede’s team.

With this presentation, I seek to contribute to the debate on path dependency confirming its existence reflected in individual values and attitudes highlighting the complexity of the relationship between social structures and individual preferences.

SZERÉNA VAJKOVSZKI: *The New Contemporary Cross-Cultural Buddhist Woman and her Attitude and Perception Toward Motherhood*

Among the relatively large volume of literature, the role and perception of women in Buddhism have been examined from various perspectives such as theology, history, anthropology and feminism. When Buddhism spread to the West, women had major role in its adaption and development. The meeting of different cultures and social structures had the fruit of a necessity to change. As Buddhism gained attention in the West it produced a Buddhist feminist identity across national and ethnic boundaries. So globalization produced a contemporary cross-cultural Buddhist Women. The aim of the research is to find out the new role of such a Buddhist woman in aging societies. More precisely to understand what effect this contemporary Buddhist religion may have, direct or indirect, on fertility. Our worldwide aging society, especially in developed countries, including members of EU, raise sophisticated sociological and economic issues and challenges to be met. As declining fertility has outstanding influence underlying this trend, numerous studies have attempted to identify, describe, measure and interpret contributing factors of the fertility rate, out of which relatively few revealed the impact of religion. Among many religious guidelines we can separate two major categories: direct and indirect. The aim of this research was to understand what are the most crucial identified (family values, gender related behaviors, religious sentiments) and not yet identified most influential contributing contemporary Buddhist religious factors. Above identifying these direct or indirect factors it is also important to understand to what extent and how do they influence fertility, which requires a wider (inter-discipline) perspective. As proved by previous studies religion has also an influential role on health, mental state, well-being, working activity and many other components that are also related to fertility rates. All these components are interrelated, hence direct and indirect religious effects can only be well understood, if we figure out all necessary fields and their interaction. With the help of semi-structured opened interviews taking place in

different countries, it was showed that indeed Buddhism has significant direct and indirect effect on fertility, hence the initial hypothesis was proved. However, the interviews showed an overall positive effect, the results could only serve for a general understanding about how Buddhism affects fertility. Evolution of Buddhism's direct and indirect influence may vary in different nations and circumstances according to their specific environmental attributes. According to the local patterns, with special regard to women's position and role in the society, outstandingly indirect influences could show diversifications. So it is advisory to

investigate more for a deeper and clearer understanding of how Buddhism function in different socioeconomic circumstances.

For example, in Hungary after the period of secularization more and more people tended to be attracted toward some transcendent values which could be an explanation for the rising number of Buddhists in the country. The present research could serve as a general starting point or a common basis for further specific national investigations how contemporary Buddhism effects fertility.

Keywords: Contemporary Buddhism, Cross-Cultural Woman, Fertility, Gender Roles, Religion

MÁRTA WOLLNER: *Changing Values In Modernizing Egyptian Society. Snapshot from Yacoubian Building Movie*

My Phd dissertation is about Social Values and Pluralism in the Modernizing Egyptian Society.

In this presentation I long to introduce some relevant aspect of the challenges of Value Changing in the Modern Egyptian Society. Across the methods of social values it can be discovered some aspect and conflicts, which currently represents the Arab Societies.

To display the Value Crisis, I long to use an art film snapshots, five stories, five aspects which shows off some relevant details from the topic.

The Art Film is the Yacoubian Building, directed by Marwan Hammed, based on the novel of the same title by author Alaa Al Aswany, Egyptian journalist, co-founder and activist of the Kifaya- Egyptian Movement for Change, which has a main role in 2011 Revolution.

The film has 5 Main Story lines- represents 5 Value and Social Crisis- in the Pre-Revolution Egypt: Nepotism, Corruption, Modernization Crisis, Decadency, Sexual Abuse, Woman Rights, Social Taboos, Islamism: Path for Social Justice, or for Terrorism.

A Novel and a Film, what summarize the Conflicts and Show off the Background and the reasons that led to the Arabic Spring Revolution in 2011.

Keywords: Modern Egyptian society, Value Crisis, Nepotism, Corruption, Modernization Crisis, Decadency, Sexual Abuse, Woman Rights, Social Taboos, Islamism: Path for Social Justice or for Terrorism