

Abstracts

Zoltán Levente Bognár: *Autonomies throughout the World: Criteria Concerning Form and Content in Eighteen States (1)*

Comparative studies on institutions, which ensure the independence of national minorities and ethnicities, usually concentrate on solutions that are geographically close and operate within similar social, political and legal frames. In relatively few cases had been attempts to approach the subject at a global level.

I think this is partly due to its current political importance. Therefore, the authors who studied the subject matter wished to analyze first of all, western European solutions that were considered to have model value; as a consequence, they considered irrelevant and treated with less significance solutions existing in faraway countries within different social, political and legal structures. On the other hand, accurate information and basic documents are not accessible to everyone, not even with the possibilities offered by the internet, and most probably, few have an adequate background for a research of high standard.

The present study wishes to analyze the topic in a global context.

László Csák: *Rural Competitiveness - Authentic Vision of the Future?*

The present study tries to give an overview of the chances of competitiveness of rural areas with special regard to regions inhabited by Hungarians in Transylvania based on the program-proposal on Rural Development and Policy. The competitiveness of rural regions, if such a thing is possible at all, is achievable only through integrated strategic approach and will be probably accompanied by severe social and economic difficulties. The creation of the conditions for competitiveness might redraw the sociological and economic map of Transylvanian rural areas. Still this radical changing seems to be indispensable from this viewpoint.

Edit Gábos: *The Conditions of Sustainable Rural Tourism - Comparative Analysis on the State of Tourism in Zetelaka(Zetea) and Ördöngösfüzes (Fizeșu Gherlii)*

My research compares two systems of tourism that are at different state of development from the viewpoints of offer, natural environment, locality

infrastructure, mentality, key participants and the assistance of local authorities. Then I try to establish a system of criteria necessary for the implementation of a working tourism in any locality.

I consider prosperous the system developed in Zetelaka as compared to that in Ördöngösfüzes, where the system has not been developed yet. As for the methodology, my research is qualitative, based on interviews and observations made in the field. My interviewees are persons who are in contact with tourism, entrepreneurs or community leaders.

József Gagy: *Duty and Truth - on the Cultural and Moral Dimensions of Present-day Rural Life*

The study of Dénes Kiss is a pretext to present the conclusions of my 2002-2003 research (*Land and Man in the Szeklerland. New Forms of Land Usage in the Szeklerland after 1989. Economic Practice, Social Expectations, Moral Values.*) that is also in connection with the problem raised by the keynote lecture.

My remarks present the economic and social process of decollectivization, the end of which, in my opinion cannot be linked to one historical moment as it calmed down slowly, in rippling waves. After the generation that fought for regaining the possession dies out, and the ancestral principle of property completely disappears, (i.e. the land is a social value, which is owned and used according to family regulations, it cannot be sold) it will emerge as a capitalizable value, use and disposal will be influenced more and more by market factors. The moment when decollectivization “calms down” in Szeklerland will coincide with the historical end of peasantry. This results in the reorganization of local ties and land ceases to be a property that moulds status and social structure. The place of (small)holder peasants will be taken by countrymen, agricultural entrepreneurs seeking supplementary income.

Gábor Kerekes: *Rural Development and Policy*

The compilation of the study on the situation of the country and village is going on over six months; its actual form is the result of unending debates.

While working on the topic, I realized that the *strategy for the economic development of Transylvania* should focus on man, his education, qualification, working power, whose success is helped or hindered by infrastructure.

The goal is to maximize the values accomplished through work, but the prerequisite for it is quality school, professional, and adult education. The starting point of our short and middle term policy must be the quality and availability of secondary school education, because our present education

based on conservative, lexical knowledge fails to answer the future economic challenges and to ensure competitiveness.

We must realize that many people – due to their age or other social causes – cannot join qualification processes, thus each idea must include its social dimension.

Infrastructure has a strong role in the development of economy, but it would yield no value by itself. The value on which the welfare of the community depends is produced by work based on knowledge. Consequently, man, knowledge and quality have a central role in my study.

István Kinda – Lehel Peti: *„Let’s just hold the sack when they distribute” – Joint Forms of Farming and Their Strategies in Two Localities by the Kis-Küküllő (Târnava Mică)*

During our research in two villages by the Kis-Küküllő (Târnava Mică), through the analysis of the effects of the change of regime on rural areas, we tried to concentrate on the changes in the structure of economy that can be interpreted as having the highest effect since the beginning of the 1990s. The Law on the restitution of the lands was received with mixed feelings. There were two alternatives: either maintain former agricultural organizational forms and cultivate the lands of the village in common, or redistribute the properties existing before collectivization to former owners. Our study presents – with different emphasis – both farming forms.

Our analysis focuses on *collective farming*. In our opinion, by inquiring into the causes that lead to the survival of collective farming model, exploring the organization of farms, as well as the periodically differing operational conditions of the target localities, one can grasp the most important economic problems of the recent past and present.

Dénes Kiss: *Transylvanian Villages in the 21st Century*

My keynote lecture treats the problems of rural areas after the change of regime in Romania took place, dwelling on agriculture, the decrease of village population and the change in the situation of the elite living in the country. I call the attention to the fact that agriculture cannot be the solution to the economic problems of the countryside. The economic situation developed due to socialist industrialization (i.e. large number of jobs in industry, obtainable with low qualification) is improbable even with the recovery of the economy. The present trend concerning the division of labor shows that the chances of rural enterprises – in the service sector – are better as compared to former periods and together with the possible development

of infrastructure, these chances continue to grow. At the same time, there is room for uneasiness too, as the qualification level of rural workers diminishes, and school dropout rate increases, and makes room for irremediable or, at least in the long run, unfavorable situations for rural workers.

Beside the above, I consider important to discuss different non-economic aspects like limited access to state service institutions, as compared to high standard services that exist only in cities, meaning that disadvantage of the inhabitants of rural areas increases together with their distance from cities.

Finally, I call the attention to the change the rural elite underwent, and to the lack of leaders. It is well known that without leaders acknowledged by the community, communal goals and the chance to accomplish them diminishes. I think a possible economic upswing would not solve these problems either.

Zita Kiss: Life of Associations in Villages

My paper is an attempt to give a sociological description of cultural organizations that operate in rural environment. I try above all, to answer questions about the way certain institutions appear in this environment and to their peculiarities. Following the presentation of some theories on civil organizations, I give the cross-section description of rural cultural organizations and then I try to analyze the life of associations in villages.

Hanna Kónya: The Analysis of the Elite's Network of Contacts in a Village in Fehér (Alba) County

My analysis studies the conditions for becoming elite, more precisely the influence of the vast, heterogeneous network of connections on success within a locality, and to what extent this contributes to becoming the member of the local elite.

Sociological analysis traditionally studies this question relying on analytical indices. According to classical theories high education, cultural inheritance, high income per capita are generally considered as necessary conditions to become the member of the elite. After the change of regime, the opinion according to which a good acquaintance in the right place replaces a degree or a diploma compensates knowledge, gain ground. My research starts from this premise. I assume that in a small community, at local level, success depends on the capital of connections, the heterogeneous network of connections to the same extent as on the above-mentioned analytical characteristics.

Béla Mester: *Language and Political Community in the Hungarian Age of Reforms (1825–1848) in the Mirror of Gusztáv Szontagh's Thought*

My article discusses the connections of the linguistic and civic communities in Hungarian political thought of the 19th century, in the mirror of the ideas of an influential political philosopher of that age, Gusztáv Szontagh. The roots of Szontagh's ideas about the usage of languages came from his native land, Upper Hungary (now: Slovakia), and his Lutheran church, where the common, officially Latin institutions – schools, and churches – were used by modern Slovakian, German and Hungarian nations. The different national endeavors led theoretical divergences: Slovak Pan-Slavic Hegelianism was a reaction to the Kantianism of some Hungarian professors in Upper Hungary, too. This linguistic model appeared in his early play entitled *Egy scena Bábelünkről* [*A scene from Our Babel*, 1828].

Szontagh's political ideal, formulated in his *Propylaeumok a társasági philosophiához, tekintettel hazánk viszonyaira* [*Propylaea for a Social Philosophy, from the Point of View of the Conditions of Our Country*, 1843] was an ethnically non-neutral kind of the republican state, in the Kantian sense. On the one hand, he regarded the common Hungarian language of the country as a *sine qua non* of a modern political community; but his idea of language was very instrumental, on the other hand. His image of the Hungarian language was based on the experiences of the Linguistic Reform of these decades. Every meeting of the Hungarian Academy of Sciences voted recommendations of some new words for the writers, terms and grammatical forms were often discussed in the press. The Linguistic Reform worked as an enlightened republic of the speakers of Hungarian; but *this* Hungarian became a semi-artificial, educated idiom, whose command needed efforts on behalf of native Hungarians, and German-, Slavic-speaking Hungarian citizens, too. The use of this language (only) in public sphere and citizenship were analogous things in Szontagh's thought. Distinction of *nations*, as civic groups, and *peoples*, as ethnic groups in Szontagh's political philosophy was based on his instrumental concept of language.

Zoltán Miklós: *Midway between Traditional Economy and Capitalist Economic Orientation*

Following the post-Decembrist era, the economic crisis of the country proved to be an excellent breeding ground for innovative initiatives. Many chose to set up a private business, and – hoping to make profit – invested in fields they considered most appropriate. These initiatives can be of different types, from mass-production for export to self-supporting economic efforts.

In the two villages by the Kis-Küküllő (Târnava Mică) also studied by me, the paths of life give evidence of the use of different strategies. A common trait of all would be that they always used their economies for investment and they are all *self-made-men*. The majority of the entrepreneurs rely on family sources rather than on credits. Household is only in few cases separated from business, or resources invested and not used up. In most of the cases, their occupations will not yield large profits in the long run either, therefore it is almost impossible for them to become large enterprises. According to observation made during fieldwork, the enterprises made no substantial qualitative changes in the life of the families.

Benedek Nagy: *Few Ideas with Regard to the Proposals to the Keynote Lecture on Rural Development*

In a short analysis, I wish to add a few – probably omitted – ideas to that part of the keynote lecture that deals with the future of regional development.

I try to make some useful observations on three interconnected fields, one of which is rural development. Here I deal less with the usual infrastructural problems and more with its strategic aspects, the question and necessity of planning.

The other topic is territorial, more precisely regional marketing. Here I give a short sketch of the possibilities, prospects offered to different historical regions by marketing tools.

My final remarks deal with hopes concerning rural tourism, having in mind certain specific aspects: which are the partially or totally absent elements of Transylvanian rural tourism and what is to be done. In the case of Transylvanian rural tourism one must take into consideration both its limits and possibilities when planning its potential future.

Sándor Oláh: *Remarks on the Transylvanian Statements of Dénes Kiss*

The author of this study does not think that he knows the living conditions, economic and social problems of the Transylvanian village of the 21st century. He has certain information and experience as far as a smaller region, certain villages of the Szeklerland are concerned. From that perspective he considers that a part of the observations made by Dénes Kiss is refutable, or at least needs rectification. This does not mean that Kiss would assess wrongly the processes, the trends at the level of analysis chosen by him, or that one could not agree with his conclusions. The matter at issue is, basically, the difference of the validity circles of observations made

at different levels of analysis, to which in sociology we can receive directions after the problem of *scale* has been cleared.

Dénes Kiss formulates his keynote lecture in two scales, at macro-analytical and micro-analytical level. This means that he analyses his subject by choosing and changing two informational levels. At macro-analytical level he speaks about Transylvanian villages at country level or in transfrontier connections, yet in the bibliography he often quotes books that do not treat Transylvanian villages. This is obviously a necessity, as sociological literature on Transylvanian villages are scarce. Therefore the scale must be modified in some places. If we descend to the level of certain villages, phenomena, then the macroscale ceases to be a proper tool of analysis. Villages are inhabited by people, they run households, farms and institutions. If we want to write down and understand our experiences, we must change the scale.

Lehel Peti: *Changes of the Agrarian Structure in Transylvanian Villages. Remarks on Transylvanian Villages in the 21st Century* by Dénes Kiss

The approach used by Dénes Kiss, namely outlining the problem of rural areas by using the city-village comparison, is not desirable in my opinion because, the premises deriving from it fail to bring us closer to understanding the problems that derive from the “provincial” character of the countryside after the change of regime. On the basis of these considerations, the subjective contentment of the inhabitants of rural areas as far as their circumstances of life are concerned might at all times be more pessimistic than that of city dwellers. The difference between urban and rural areas is increasingly of historical origin. If we compare the problems of villages after the change of regime to a historically given factor, the ratios might be incorrect.

I organized my remarks round the questions discussed by the author, following the order used in the keynote lecture. As I agree with the author in several aspects, I shall mention only those processes I observed/experienced in a different way.

Csaba Sebestyén: *Remarks on the Keynote Lecture by Gábor Kerekes*

I know both the first and the second version of the keynote lecture by Gábor Kerekes, namely *Rural Development and Policy*. Unfortunately, the third version is not modified basically. I underline “unfortunately”, because none of the useful and good remarks made at the debate of his proposal packet was included in the new version.

In my opinion the level of the keynote lecture corresponds to that of a scientific paper, I raise no objections against it if it was written with such a purpose. However, I think it is not suitable to be put into practice. My remarks set forth the most important deficiencies of the keynote lecture, without trying to be exhaustive.

Árpád Töhötöm Szabó: *Cognition and Experience: the Question of the Transylvanian Village*

Science and politics are interested in the situation of the village with special regard to caring for, supporting the countryside since the establishment of industrial societies. Thus the distinction between village and city is important from this point of view as well, because in this epistemological situation it is the city that wants to know and understand the village. Beginning with the 18th and 19th century it used scientific tools to do so and, in fact, we also fit into this category, even if our scientific tools, methods and final goals differ from those existing 200 years ago.

My remarks are divided into three parts. In the first part, I speak about some of the causes that led other researchers – just like us – to deal with the village. In the second part – wherever I can – I complete the papers of Dénes Kiss and Lehel Peti. Finally, in the third part I give a moral economic approach of rural worlds of life and the distinction between village and city. In this way, I try to give a different and larger perspective of the question, referring to my own observations.

András Tóth-Bartos: *The Issue of the Reintegration of Northern Transylvania*

Shortly after the Second Decision of Vienna, on August 30, 1940, it turned out that Hungary had grown with economically undeveloped territories. During the Romanian era, the economy of Transylvania declined due to the Romanian policy. After the reannexation of Northern Transylvania, the Hungarian authorities began to reintegrate the new provinces. Beside the administrative integration, the Hungarian cabinet started the process for the economic recovery of Northern Transylvania.

The first conflicts between the mother country and the freshly annexed territories arose from the different viewpoints evolved around the issue of the reintegration. Whilst Budapest implemented a centralized policy, several Transylvanian political groupings argued for decentralization.

Attila Varga: *Relation of Religion, Society and State at the Beginning of the 21st Century - Background Sketches to a Potential Legal Regulation*

Religion is a social reality that expresses a complex network of relations; law must regulate some of its fields. It is an unquestionable principle that the law need not and must not regulate all social relations. This is valid in the case of religion too, certain areas of which need to be regulated by law (state), while other fields are regulated by the churches due to their right to self-government or by the prescription of the religion. There are also certain fields that cannot be regulated and to which no legal requirements can be linked.

At present, the Romanian Parliament discusses the draft Law on the Freedom of Religion and the Status of Denominations in committees. Considering that they are at the beginning of the debate, I would spend little time analyzing the content of the draft as it may change. I rather sketch the factors that make necessary the regulation, analyze the concept, content and character of the religion, and the changes that account for the regulations, together with those principles which define and characterize the normative content of the present draft.

Emőd Veress: *The Actuality of the Division of Power*

The relation between state bodies can be characterized as the organization of the state power. This can be a simple *division of labor* or much more: the *division of power*. The division of power prevails in state organization if the bodies exercise control over each other, one state body limits the power of the other, and appears as its counterweight. The control must be *general*, because we cannot speak about the division of power if one body controls the other, but there is no counterbalance towards it. This control *is not necessarily carried out reciprocally*: the state bodies do not perform bilateral control, but the structure of the state organization makes possible that the balance of control takes place.

In my study, I undertake the task to make the historical presentation of principle of the division of power and to deal with the influence of different conceptions on the process of formation of the analyzed principle.

Andreas Wimmer – Nina Glick Schiller: *Methodological Nationalism and Beyond: Nation-state Building, Migration and the Social Sciences*

Methodological nationalism is understood as the assumption that the nation/state/society is the natural social and political form of the modern world. We distinguish three modes of methodological nationalism that have

characterized mainstream social science, and then show how these have influenced research on migration. We discover parallels between nationalist thinking and the conceptualization of migration in postwar social sciences. In a historical tour d'horizon, we show that this mainstream concept has developed in close interaction with nation-state building processes in the West and the role that immigration and integration policies have played within them. The shift towards a study of 'transnational communities' – the last phase in this process – was more a consequence of an epistemic move away from methodological nationalism than of the appearance of new objects of observation. The article concludes by recommending new concepts for analysis that, on the one hand, are not colored by methodological nationalism and, on the other hand, go beyond the fluidism of much contemporary social theory.