

ABSTRACTS

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SOCIAL INTEGRATION, CULTURE, DEVIANCE: THE IMPACT OF RELIGION ON SUICIDE IN HUNGARY

The research reported in this paper tested two major claims made by Émile Durkheim more than one hundred years ago: first, that Protestants are more likely to commit suicide than are Catholics, and second, that this greater vulnerability of Protestants to self-destruction is due to their lower level of social integration. Of these two statements, our results confirmed the first but not the second; while Protestants have preserved, despite the profound historic changes that took place during the last several decades, their increased susceptibility to suicide, the explanation Durkheim proposed was inconsistent with many of our findings. First, contrary to what Durkheim's ideas would lead us to expect, including church attendance as a control variable did not make denominational differences disappear; in fact, it made them even stronger. And second, we found interaction effects that were hard to reconcile with Durkheim's theory. While this theory would predict religious differences to decline with increasing attachment to the church community, what actually happened was just the reverse: as the degree of social integration, measured by church attendance, increased, the gap between Protestants and Catholics has widened. It thus seems that in order to explain the impact of social integration on suicide, or on deviant behavior in general, we should not focus exclusively on the role it plays in reducing loneliness or individualism but also on the role it plays in conveying specific norms, values and behavior patterns. This would not only facilitate a more complete understanding of how social integration works, but would also help connect two distinct branches of theories of deviance: control theory and subculture theory.

Renáta NÉMETH

CHANGES IN SOCIAL MOBILITY IN HUNGARY DURING THE TRANSITION PERIOD

The paper analyzes social mobility data for Hungary from surveys conducted by the Hungarian Central Statistical Office in 1983, 1992 and 2000. The main focus is put on testing Treiman's modernization hypothesis that was posed in 1970 and is still widely cited today in the context of transition. The fitted models are graphical models based on directed acyclic graphs and the values of marginal log-linear parameters (as proposed in Rudas, Bergsma, 2004) are used to gain insight into the strengths of associations. The main findings include that the process of status-attainment seems to be basically unchanged for women, but some of the Treiman-like associations move toward greater social closure. That is, our findings do not support the hypothesis of a trend toward increasing social fluidity in Hungary between the early 1980s and 2000.

Tamáská Máté

**HERITAGE SOCIOLOGICAL STUDY OF TRADITIONAL
AND MODERN RUSTIC DWELLING HOUSES**

The paper focuses on the social acceptance of rural dwelling houses. It is based on the theory of Hajnal István, who is inspired of the sociology of Durkheim as well. The type of dwelling is considered as a morphologic fact. So the house shows the social change in the rural environment. The first group consists of the representatives of traditional rustic dwelling houses. The second and third periods represent the socialist era: the typical single-storey house with a tent roof, characteristic of the 1960s and 1970s, and the multi-storeyed white or grey house of the 1980s. The fourth period tries to grip the dwelling demand of the differentiated, urbanized society after the change of regime. It is important to mention that the four period representing dwellings are to find in the heritage of today Hungarian villages. The questionnaire asks for the opinion of the persons who live or work in the surveyed building (N=400). It was verified the connection between new dwelling types and social changing (mobilization). The survey showed a striking difference between the attitudes of strata to the values of built environment. The paper advances the before the second world war build heritage. In the answers are to observe the different types of Folklorismus. The “all days Folklorismus” preserves peasant values: the society represents a unitary world of taste, there are no differences according to parameters of education, gender, age in the judgment of the four buildings evaluated in details. The mentality that measures the representational value of the house, its size, as well as the aspiration to the newest and the rejection of the old, that is out of usage or is simply considered anachronistic, can all be considered as peasant features. These kinds of after-effects of the peasant values don't allow the plurality characteristic of the modern civilized society, the judgment of taste that prefers the heritage of the aged folk architecture is labeled as extravagance. The “artistic Folklorismus” makes a growing status for the rustic houses. This art of Folklorismus brings elements from the whole country. At the end will be showed some aspects of heritage, which determine the rural development. It will be showed that villages preserving rural heritage have a special chance for develop.

Dóra Boronkai

**INSIGHTS INTO „GENDERLECTS” BASED
ON A SOCIOLINGUISTICALLY DISCOURSE ANALYSIS**

This paper analyses the social differences between male and female discourse strategies in common usage discourses. The purpose of this research is to demonstrate the gender differences in conversational interaction by the methods of DA (of a material from live language usage) and sociolinguistically discourse-complementary survey. This comparative analysis searches the answers to the following questions: (1) what kind of prestart, opening, discourse-organizer, recompleter and closing strategies are popular in male-female communication, (2) which kind of turn-taking are usually used by men and women, (3) how do they use different (locutionary and illocutionary) speech-acts, face-protector strategies and conversation and politeness principles (CP

and PP) in their verbal behavior, and (4) how do the informants represent of male and female communicative features as gender-markers (for example „chattering” and „taciturn” vs. „a man of few words”) in their mental lexicon. Summing up this study aims at reply to the current question of daily gender-discourse: can we talk about sex-typed language or ”womanspeak” and “manspeak”, is the male-female conversation cross-cultural communication, consequently can we talk about “genderlects”?