

ABSTRACTS

Pál Dombos

HABERMAS' SELFCORRECTION

Differences between some sentences in the German original of 1981 and their English translation of 1984 were found in Volume 1 of Habermas's magnum opus. It turned out to be an accurate self-correction of Habermas, which created there a concise summary of the teleological aspects of his speech act theory. This improved the linguistic devotion of his argument, but weakened the practical, societal influence of his theory of communicative action. Some other topics within the vast secondary literature on Habermas are also touched: the meanings of the key term "Verständigung" ("Understanding"), problems around the validity claims, the formal, procedural character of his theory, i.e. the lack of substantive, causal factors. The latter traits and behind them Habermas's close connection with the dominant philosophical trend of the "linguistic turn" (Rorty 1967) are supposed to have led to the fact that Habermas's theory has failed to fulfil possible hopes about social mobilization effects in the late 20th century.

Yet, Habermas's theory has vast significance. Besides complementing the "paradigm of production" with the one of communicative interaction, enriching the notion of modern democracy, highlighting the significance of interpersonal social networks through the elaboration of the "lifeworld" concept, Habermas's work in providing theoretical foundations to the problem of modernity is of key importance. Through analysing "the unfinished project of modernity, of the Enlightenment", whose contemporary defects "can only be made good by further enlightenment", Habermas sums up the essence of our age of globalization, of capitalism. He provides a program for all social scientific workshops still following the paradigm of historical progress and working for a developed, humane and democratic society, but sometimes being on the defensive today. The extension and supplementation of Habermas's theory of modernity, with a "social turn" (Roderick 1986) and a "causal turn" is being proposed.

Réka Nagy

NEW LENSES IN ANALYSING NEW COMMUNICATION TECHNOLOGIES: ABOUT THE COMPREHENSIVE APPROACH OF RESEARCHING DIGITAL INEQUALITIES

The study overviews the latest empirical and theoretical approaches and research agenda concerning digital inequalities and the social implications of the new communication technologies. The author focuses on the complex model of digital inequality, arguing that new communication technologies should be viewed as common goods, and not just as consumables. In the last chapter the author propose to

complement the research of new communication technologies with the integrating cultural-cognitive concepts of lifestyle and knowledge style (cognitive style).

László Letenyei–Gábor Dániel Nagy
**ELASTIC QUESTIONNAIRE: FIELD-NEAR APPLICATION
OF SURVEY DATA COLLECTION**

This writing revives a methodological dispute laid aside in the forties, when it takes the standard character of surveys into consideration. We believe that the standard requirement originating in the modernist approach to survey researches, according to which questions have to be asked verbatim every time, needs to be reconsidered due to three aspects: it is unethical, unimplementable, and produces invalid results. Thus the second half of the writing suggests researchers to use an old but hitherto not widely used survey practice what we call “flexible survey.”

Valér Veres
**THE ROLE OF NATIONAL IDENTITY ON SHAPING SOCIAL
NETWORKS IN TRANSYLVANIA**

The purpose of this study is to analyse in detail the manifestation and influence of national identity dimensions of Transylvanian social networks in inter-ethnic perspective.

The empirical data came from the research entitled “ The Influence of National Identities of Social Networks between Romanians and Hungarians from Romania” and the data was collected in February 2000. The sample consists of 1756 cases, of which 831 are ethnic Romanian cases, 925 are ethnic Hungarian, all from Transylvania.

We observed that national attitudes have an important role in forming social relations. The social networks of the Hungarians from Transylvania are organised on an ethnocentric basis, hardly intersecting with the Romanian’s social networks and vice-versa. The social groups which are less affected by ethnocentric socialisation, have more inter-ethnic relations than the others, such as less educated people, the Romanian youngsters and the Hungarian older people. The Transylvanians have more inter-ethnic relations in the case of weak ties. We can observe different tendencies between the different youngsters according to ethnicity in the proportion of inter-ethnic social relations.

László Kovács
**THE RELATIONSHIP BETWEEN RELIGIOSITY AND DRUG-USE
AMONG ADOLESCENTS**

The aim of the research carried out on a representative sample in Romanian, Hungarian and German classes in Cluj/Kolozsvár among secondary school students

(N=1.047) was – over and above the data collection referring to the epidemiology of smoking habits, alcohol and drug use – to clarify the role of religiosity from the predictors of drug-use. The religious denomination, religious upbringing, public and private worship, religious self-esteem, as well as the INSPIRIT-scale (Index of Core Spiritual Experiences) was used to identify intrinsic religiosity. The measured low level of extrinsic religiosity led to higher proportion of drug-users. Our findings suggest that among students with high level of intrinsic religiosity there is significant lower level of drug-use.