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STUDIES

Examination of the Operation of Child Welfare Services in Hungary

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Abstract. In Hungary, child welfare services started with the Child protection Act 1997. Child welfare services are a form of special personal services, using methods and tools of social work aimed at protecting the interests of a child by facilitating the child's physical and mental well-being and upbringing in a family, prevention of endangering a child, terminating already existing harmful and endangering situations, and rehabilitation of children removed from their biological families. The Rubeus Association has prepared a survey with the aim to examine the effectiveness of child welfare services and evaluate the realization of these services. In this study, we present the main results of the research relating to the operation of child welfare services and we also analyse future requirements for improvement.

Keywords: Hungarian child welfare services, future areas for improvement

Introduction

The child welfare system is a group of services designed to promote the well-being of children by ensuring safety, achieving permanency, and strengthening families to care for their children successfully. However, the child welfare system is not a single entity. Many organizations, professionals at local and government level work together to strengthen families and keep children safe.

Young children and their families are especially vulnerable in countries undergoing social and economic transition, where health and social services may be poorly resourced. Child protection has improved in many countries over the last 30 years but with little resulting decline in the rate of child death, which remains unacceptably high. Estimates show higher infant homicide rates in Central and Eastern Europe (WHO 2007).

According to Eurochild, child protection systems must build on and relate to enabling services that address the structural causes, such as poverty and disadvantage, which might lead children to be in need of protection, and provide support to children and families in finding coping strategies. The preventative dimension of health, education and care, and social and welfare services is crucial to ensuring a protective environment for children and respect for their rights. Therefore, national child protection systems must be equipped to respond to situations of violence against children, but, above all, they should put in place preventive mechanisms (Eurochild 2014).

The Rubeus Association[1] has prepared a survey based on complex methodologies[2] with the aim to examine the effectiveness of child welfare services and evaluate the realization of these services as well as the effectiveness of various methodologies currently utilized in such services.

The creation of the child welfare services started with the Child protection Act 1997, whose aim was to guarantee the upbringing of children in their biological families as part of an efficient service. The Act is the basic law in line with the UN Convention on the Rights of the Child directives and 'although in its content it regulates social services and policies relating to children and their families, it's about more than just guaranteeing the social welfare of "children in need" – it's about providing a guarantee to the child's welfare itself' (Gáspár et al. 2004, 6–7).

In line with the current legislation, the tasks and objectives of child welfare services are as follows:

Child welfare services are a form of special personal services, using methods and tools of social work aimed at protecting the interests of a child:

– facilitating the child's physical and mental well-being and upbringing in a family by:

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1   The Rubeus Association is a network for the young researchers to support undertaking research on the special fields of social exclusion and discrimination. The studies focus on the analysis of the legal system, the decision-making process, social services, and general social theories. Main topics: child and youth policies, child and youth protection, questions of the policy analysing the field of social services (www.rubeus.hu).

2   In this study, we only present the most important results of the quantitative and qualitative research findings. Part of the research methodology consisted of the detailed analysis of documentation about the evaluation of three counties and the capital city as well as concluding a SWOT analysis based on the results of the research.

- providing information on the child's rights and social benefits they are entitled to receive;
- providing information on family planning and prevention of psychological, hygienic and mental vices as well as facilitating access to such services;
- providing help and assistance to expectant mothers in danger;
- organizing outdoor activities;
- providing assistance with administrative tasks;
- prevention of endangering a child by:
  - operating a system to reduce the endangering of children as well as co-ordinating efforts for successfully managing preventative actions;
  - investigating and analysing causes leading to endangering situations and formulating solutions for their management;
  - potentially providing social work support at schools;
- terminating already existing harmful and endangering situations:
  - resolving family conflicts;
  - initiating use of other sectors' services;
  - initiating intervention on the part of authorities in line with the level of potential harm;
  - co-operating with preventative services;
- rehabilitation of children removed from their biological families:
  - by restoring the relationship with parents and children;
  - by providing follow-up support after the rehabilitation of children in their biological families.

The primary goal of child welfare services is to protect the interests of children, which becomes especially important when there is a conflict of interests between the child and other members of their family. The target audience of these services predominantly includes all children living in the given location as well as all families with children in the area.

Among the various responsibilities involved, we differentiate between services aimed at prevention and those aimed at problem management. The domestic child welfare services have quite a broad interpretation of prevention and care, recognizing the right of the family to request support and assistance with the child's upbringing should any difficulties arise.

The Child Protection Act provides quite a broad definition for the roles and responsibilities of the child welfare services as well as of volunteering, which assumes that the families have at their disposal information of sufficient quality and quantity regarding the application for such services and that families and children have freedom of choice.

In child protection, a basic requirement is that the services should be provided in a localized manner, where the family lives. The findings of our research also shed light on the anomalies of the service providers and on the co-operation between

the various parties involved, as well as on which services are not being provided at certain settlements to satisfy the needs of both children and their families.

Politics concerning child welfare are built on the contemporary premise that a child is the subject and not the object of services aimed at them, which is not possible without the required co-operation from other members of their families. The various welfare and protection services aimed at such children form a special integral part of local social policy. Within the system of child protection, there is a need to create a balance between the provision of welfare and the protection services as an approach that places the emphasis on the assumption that protection cannot be dominant if it does not support the upbringing of a child within their family (e.g., Gáspár et al. 2004, Herczog 2001, Szöllősi 2000, 2003, Szilvási 2006). Thus, the 'three key elements of social policy aimed at children, as well as their order of importance, are determined by the Convention on the Rights of the Child as follows: parents need to be supported in practising their responsibilities with regards to the upbringing of their children (Article 18); and children need to be protected from all harm and danger as long as they live in their families (Article 19); should a child be either temporarily or permanently be removed from their family environment, then substitute protective services shall be provided' (Article 20) (Szöllősi 2000, 19).

Recently, there have been various amendments to the laws with a view to better align the child welfare services with the interests of children. However, these amendments have not covered overarching adjustments to the regulations concerning the provision of the basic child protective services; however, this would still be required in light of both local experiences as well as the findings of this research as – since these new regulations have come into effect – there has been an accumulation of sufficient industry-wide experience to lead to the development of overarching, system-wide recommendations for the improvement of child welfare services. This is also required as there is a need to place a greater emphasis on the development of such services with the ultimate aim of bringing up children in their own families. From the service providers' end, there is a need to provide technical help to further improve the parents' competencies in this area, too.

As part of this research paper, we are summarizing the most important findings relating to the operation of child protection and welfare services and will also cover future requirements for improvement.

Main statistical indicators of child welfare services

Statistical data relating to child welfare services originate from the OSAP data collection of KSH 1775 (Hungarian Statistical Office), filled in on an annual basis by the providers based on a questionnaire relating to the situation existing on 31st December of the said year. Once completed and returned, the KSH aggregates the information collected and creates a database from these. This database can then be searched and filtered down to institution type (child welfare services in our case), and it can verify the distribution of these data across the country at regional and county level. Alongside this, data can be arranged in chronological order to further investigate correlations and trends. In the following sections, we are going to present the most important data relating to child welfare services with a mention of the operation of the alert system as well.

Table 1. *The most important details of child welfare services**

Year	Child welfare services	Settlements providing child welfare services	Settlements covered by service	Settlements supplied with child welfare service		Number of children receiving services[b]	Number of families receiving services[c]
		Number[a]		Total	Ratio		
2000	1 525	1 490	1 304	2 794	89.1	155 904	..
2001	1 497	1 445	1 540	2 985	95.2	193 071	..
2002	1 587	1 587	1 450	3 037	95.8	206 907	..
2003	1 541	1 450	1 594	3 007	95.3	173 844	..
2004	1 623	1 414	1 502	2 916	92.7	170 116	..
2005	1 493	1 219	1 500	2 719	86.5	130 350	..
2006	1 238	924	2 099	3 021	96.1	122 908	63 327
2007	881	820	2 254	3 050	96.8	121 539	64 246
2008	815	765	2 348	3 096	98.2	126 478	68 548
2009	814	762	2 360	3 084	99.0	127 219	69 340
2010	807	754	2 334	3 045	96.6	145 377	79 645
2011	782	734	2 387	3 081	97.7	151 204	84 705
2012	686	639	2 514	3 128	99.2	145 324	82 314
2013	661	621	2 573	3 147	99.8	140 843	78 056

a) Until 2006, data covers both child welfare services as well as other related provisions on an equal basis. From 2012 onwards, this includes the number of child welfare services without the currently open locations.

b) Until 2004, the number of cases, from 2005 onwards the number of children taken into the service except for underage children requiring special and/or preventative help. From 2010 onwards, it also covers those in care due to professional help.

c) Families with children involved in these services; before 2006, no such data was available.

*Source: KSH, Social Statistical Yearbook (2013, 44). The underscored sections show the limitations of comparisons between the two separate years.

Table 2. *Operations of child welfare services (number of people)*

Name	2010	2011	2012	2013	2010= 100%
Number of children	145 377	151 204	145 324	140 843	96.9
From this:					
Care in basic service	97 466	94 101	92 209	91 454	93.8
Taken into child protection	27 444	33 376	30 749	26 721	97.4
After-care	1 082	1 157	915	935	86.4
Children under child protection	19 385	22 570	21 451	21 733	112.1

Source: KSH 2014

Table 2 shows that the operations of child welfare services practically cover the entire child population affiliated with such services. Those in care due to special needs have only been documented since 2010 and their numbers show a continuous increase. From the data available, we can see that their numbers have grown since 2010 by 12.1%. The biggest decrease can be seen in the area of after-care, where the number of children involved had decreased by 13.6% by 2013.

Table 3. *The proportion of alerts submitted by the system, %**

Name	2010	2011	2012	2013	Mean
Health care service	8.3	7.2	7.0	8.5	7.7
from this: district nurse	6.7	5.5	5.4	6.6	6,1
Social service	3.9	2.9	3.1	3.2	3.3
Early child care provider	1.9	1.4	1.8	2.0	1.8
Short-term care provider	2.2	2.1	2.4	2.4	2.3
Migrant camp, short-term accommodation	0.0	0.0	0.0	0.0	0.0
School	44.3	44.0	46.5	43.8	44.7
Police	6.3	5.2	5.2	6.2	5.7
Courts	0.8	0.6	0.6	0.7	0.7
Probation	2.7	2.3	2.1	2.0	2.3
Non-government organization	0.3	0.3	0.3	0.2	0.3
Victim support organization	0.1	0.2	0.1	0.1	0.1
Citizen	3.7	3.1	3.3	3.8	3.5
Local government, court of guardians	25.4	30.5	27.5	26.8	27.6
Labour authority	-	0.1	0.0	0.2	0.1
Total (without district nurse)	100.0	100.0	100.0	100.0	100.0

*100% is excluding the alerts submitted by school nurses.
Source: KSH 2014

Based on the data in *Table 3*, we can conclude that out of the various members of the alert system the most active ones are the educational institutions, submitting almost half of all alerts over four years, followed by the group of local authorities,

notaries, and child welfare agencies in second place, providing around a quarter of all alerts in the examined period. Healthcare workers represent a slightly greater proportion, although around 80% of these are made up of submissions from school nurses. We can also conclude that the activity levels of various institutions can vary based on the region.

Table 4. *The number of children affected by certain issues per ten thousand 0–17-year-olds in 2013**

Region	Financial	In their ways of life	Abuse in the family
		Number of children	
Budapest	167	84	31
Pest	121	89	21
Central Hungary	145	86	26
Fejér	134	109	19
Komárom-Esztergom	116	106	25
Veszprém	150	157	26
Central Transdanubia	134	123	23
Győr-Moson-Sopron	99	70	11
Vas	145	134	17
Zala	101	154	13
Western Transdanubia	111	109	13
Baranya	217	140	29
Somogy	126	166	15
Tolna	165	92	24
Southern Transdanubia	173	137	23
Borsod-Abaúj-Zemplén	231	190	17
Heves	134	110	12
Nógrád	213	164	15
Northern-Hungary	204	166	15
Hajdú-Bihar	206	191	24
Jász-Nagykun-Szolnok	174	154	31
Szabolcs-Szatmár-Bereg	192	188	20
Northern Great Plain	193	181	24
Bács-Kiskun	194	158	31
Békés	208	137	24
Csongrád	157	82	22
Southern Great Plain	186	129	26
Total	164	128	22

Rounded-up values based on population data from 1st January 2013.
Source: KSH 2014

Table 4 shows that while the number of those with financial woes is the highest in Borsod, Nógrád, and Békés counties in relation to the entire population within

a similar age range, in regards to the parents' lifestyles, these numbers tend to be the highest in Borsod-Abaúj-Zemplén, Szabolcs-Szatmár-Bereg, and Hajdú-Bihar counties. However, in regards to domestic violence – based on data provided by child welfare services – Budapest, Bács-Kiskun, and Jász-Nagykun-Szolnok counties demonstrate the highest values.

Modern society considers the protection of children as utmost importance, which is why child welfare services also maintain a record of statistics relating to children as victims of violence, partly based on who the source of violence was either within or outside the family, as well as whether this was a form of physical, mental, or sexual violence. The proportion of children affected by domestic violence is relatively low – around 3.2% of children could be grouped into this category in the period between 2009 and 2013, with a decreasing trend.

Table 5. *The number of children in danger based on the type of danger, per ten thousand, 0–17-year-olds, 2013**

Region	By environmental reason	By behavioural reason	By financial reason	By health reason	Total
Endangered					
Budapest	352	135	37	103	627
Pest	400	144	55	105	705
Central Hungary	375	139	46	104	664
Fejér	359	92	35	57	542
Komárom-Esztergom	437	137	58	62	693
Veszprém	421	130	56	56	663
Central Transdanubia	401	117	48	58	624
Győr-Moson-Sopron	245	70	26	66	407
Vas	359	100	37	73	570
Zala	416	137	36	85	675
Western Transdanubia	320	96	32	73	520
Baranya	629	231	66	191	1 117
Somogy	561	168	30	83	843
Tolna	606	165	40	193	1 004
Southern Transdanubia	600	193	47	154	995
Borsod-Abaúj-Zemplén	767	256	60	140	1 223
Heves	446	161	25	63	695
Nógrád	605	219	63	155	1 041
Northern Hungary	663	227	52	123	1 066
Hajdú-Bihar	666	200	58	90	1 014
Jász-Nagykun-Szolnok	490	161	32	45	729
Szabolcs-Szatmár-Bereg	640	203	43	72	957

Region	By environmental reason	By behavioural reason	By financial reason	By health reason	Total
		Endangered			
Northern Great Plain	613	192	46	72	922
Bács-Kiskun	631	188	60	118	997
Békés	486	125	38	97	746
Csongrád	375	138	36	158	708
Southern Great Plain	512	155	47	125	838
Total	486	160	46	100	792

*Rounded-up values based on population data from 1st January 2013
Source: KSH 2014

From this data, we can see that the environmental factors have the biggest influence on the level of danger. In regards to most danger factors, Borsod-Abaúj-Zemplén, Baranya, and Nógrád counties stand out the most, where the number of underage children in child protection care is the highest. However, when looking at environmental factors, Hajdú-Bihar and Szabolcs-Szatmár-Bereg counties also stand out, while in regards to behaviour Nógrád and Szabolcs counties are also noticeable. In the area of financial woes, Nógrad County stands out, while Tolna County has the highest number of children affected by health, based on data collected in 2013. This all highlights the different interpretation and use of the various definitions and categories of danger.

Table 6. *Aggregate numbers of children receiving professional support from child welfare services*

Activities	2010	2011	2012	2013	2010= 100%
Providing information	97 831	104 823	103 964	107 800	110.2
Discussion supporting personal development	89 692	97 169	110 992	113 068	126.1
Consultancy	98 660	95 669	99 707	104 373	105.8
Assistance in administration	67 551	70 729	74 045	73 412	108.7
Visiting family	122 113	133 737	159 372	158 860	130.1
Transmitting the client to other service	29 045	29 894	32 027	30 146	103.8
Participation in the first negotiation of child protection	13 836	16 850	13 659	11 387	82.3
Participation in revision: temporary and long-term care	7 073	7 036	6 705	7 408	104.7
Participation in revision: protection under basic service	15 417	18 787	17 741	15 560	100.9

Activities	2010	2011	2012	2013	2010= 100%
Participation in negotiation of placement	4 837	5 032	4 276	3 782	78.2
Psychological consultation	12 739	12 047	12 690	11 433	89.7
Legal consultation	8 541	8 429	9 137	9 161	107.3
Special educational support	4 438	3 948	3 168	3 560	80.2
Mediation	15 589	16 489	14 341	13 422	86.1
Case conference	16 692	17 310	16 405	14 282	85.6
Steps for child adoption	681	440	380	352	51.7
Donation	64 566	71 544	102 920	110 026	170.4
Caring of mother in social crisis situation	1 933	1 609	1 827	1 528	79.0
Total	671 234	711 542	783 356	789 560	117.6

Source: KSH 2014

Based on the values of *Table 6*, there has been a significant increase since 2010 in the number of children affected by donations, with an almost 33% increase in family visitations and a more than 25% increase in underage children participating in consultations. However, the number of 0–17-year-old adopted children involved in child welfare services has almost dropped to half.

Table 7. *The number of alerts and professional activities submitted by the alert system, 2013*

Region	Number of alerts	Number of professional activities	Ratio
Budapest	18 367	216 277	11.8
Pest	18 221	274 895	15.1
Central Hungary	36 588	491 172	13.4
Fejér	5 188	86 705	16.7
Komárom-Esztergom	6 436	86 934	13.5
Veszprém	4 618	133 424	28.9
Central Transdanubia	16 242	307 063	18.9
Győr-Moson-Sopron	4772	61 341	12.9
Vas	1 882	62 997	33.5
Zala	4 098	63 151	15.4
Western Transdanubia	10 752	187 489	17.4
Baranya	6 817	76 708	11.3
Somogy	5 427	121 602	22.4

Region	Number of alerts	Number of professional activities	Ratio
Tolna	4 234	47 055	11.1
Southern-Transdanubia	16 478	245 365	14.9
Borsod-Abaúj-Zemplén	27 575	210 627	7.6
Heves	6 379	63 664	10.0
Nógrád	3 991	45 542	11.4
Northern-Hungary	37 945	319 833	8.4
Hajdú-Bihar	15 405	200 713	13.0
Jász-Nagykun-Szolnok	12 593	129 491	10.3
Szabolcs-Szatmár-Bereg	15 850	220 325	13.9
Northern Great Plain	43 848	550 529	12.6
Bács-Kiskun	8 912	140 391	15.8
Békés	6 549	101 203	15.5
Csongrád	5 247	75 451	14.4
Southern-Great Plain	20 708	317 045	15.3
Total	182 561	2 418 496	13.2

Source: KSH 2014

Based on the data contained in *Table 7*, there are counties with a higher number of professional activities per alerts than the national average (Vas, Veszprém, Somogy counties), which shows a higher level of activity for these services. However, in other locations, where we would otherwise assume a higher level of involvement due to the currently known issues, this level of professional activism tends to be lower (Borsod-Abaúj-Zemplén and Nográd counties). As this trend can also be witnessed across other counties, we are unable to draw exact conclusions based on this data.

Table 8. *The number of those involved in professional services, per ten thousand, 0–17-year-olds, 2013**

Region	Playhouse	Club	Coaching	Holiday camps
Budapest	564	405	93	64
Pest	128	346	38	134
Central Hungary	356	377	66	97
Fejér	73	165	13	84
Komárom-Esztergom	445	667	17	184
Veszprém	760	568	56	162
Central Transdanubia	398	437	28	137
Győr-Moson-Sopron	567	95	15	207

Region	Playhouse	Club	Coaching	Holiday camps
Vas	181	134	18	61
Zala	253	212	14	57
Western Transdanubia	384	136	15	129
Baranya	231	118	124	65
Somogy	296	26	7	274
Tolna	145	454	7	60
Southern Transdanubia	232	170	55	136
Borsod-Abaúj-Zemplén	398	249	13	104
Heves	108	345	17	43
Nógrád	22	259	46	58
Northern Hungary	269	274	19	82
Hajdú-Bihar	218	268	54	185
Jász-Nagykun-Szolnok	226	284	12	201
Szabolcs-Szatmár-Bereg	636	134	31	289
Northern Great Plain	389	217	35	231
Bács-Kiskun	240	211	36	167
Békés	253	185	12	163
Csongrád	247	264	106	261
Southern Great Plain	246	220	51	195
Total	332	283	43	140

*Rounded-up values based on population data from 1st January 2013
Source: KSH 2014

As the participating children could only be mentioned once per service, the differences between various counties can be indicated well in *Table 8*. Based on this, play houses were most often used in Veszprém and Szabolcs-Szatmár-Bereg counties, clubs and group activities in Komárom-Esztergom and Veszprém, tutoring in Baranya and Csongrád, and school time camps in Szabolcs-Szatmár-Bereg and Somogy counties.

Looking at the most recent data relating to child welfare services, these services tend to reach to the different requirements across various locations. Based on the aggregate numbers of alerts coming from various local alert systems and the level of professional activities in each location, we can see that the correlation between these two does not always accurately express the real issues surfacing in each of the locations; however, there appears to be a connection between the ease of resolving a problem and the possible tools/methods at the service's disposal. The level of activity of the alert system's members also does not seem to correlate with the locations where the requirements would substantiate this.

Examination of the operation of child welfare services

Questionnaire phase

The first phase of the research was conducted with the help of an online questionnaire, the main aim of which was to get an overview of the situation. We put together two separate online questionnaires in relation to the operation of child welfare services, which we then e-mailed out to the nation-wide database obtained from the NRSZH (National Office for Rehabilitation Services). One of them was addressed to the service providers, while the other one was sent out to the towns and cities they worked in. There was a total of 649 service providers covering 3,207 cities and towns (around 5 per provider on average). As the database only contained the addresses of the service providers, we asked the directors to forward the second questionnaire to the towns they were working with.

Level of service providers

The full sample contained 649 service providers with a total of 209 questionnaires sent back that we deemed to be eligible for analysis, showing us a response rate of 32%. The sample can be considered representative on a county basis (we received data from every county, with Borsod-Abaúj-Zemplén being slightly overrepresented and Szabolcs-Szatmár-Bereg and Jász-Nagykun-Szolnok counties being slightly underrepresented compared to the average). Around 47% of the questionnaires were filled in by child welfare services in cities, 36% in villages, 7% in large villages, 6% in cities with county rights, and 4% in child welfare services operating in the capital.

The majority of child welfare services are done on an integrated basis, with around 39% of the sample operating with family support, 20% with other social and/or basic/professional healthcare support. 29% of them are independent child welfare services, 7% provides one-on-one support, while 5% operate as child protection centres.[3] A 100% of the institutions provide family guidance and support. Around 92% also offer preventative services and 78% offer follow-up services/treatments. Although on a smaller scale, but still around a half of them provide other services, 23% provide temporary care, and 16% offer specialized services.

In the formation and maintenance of the current child welfare structures, the respondents have marked the following characteristics as the most important: efficient alert system; individual case management, resolving alerts, preventative programmes, and intensive family maintenance. Relationship management, after-care, and specialized services received a less significant weighting.

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3   Child welfare centres can also work in an integrated way; however, we have not included this in the questionnaire.

Concerning the professional support of staff working at the serviced areas, they provide case discussions (90%), professional team (54%), and supervision (34%). Around 8% of them however do not provide any kind of professional support. This fluctuation can be explained by the fact that in 2014 almost 298 staff left the child welfare services included in the questionnaire, with only 275 of them being replaced with new staff. Some of the services saw around 29 people leave at the same time. One of the main reasons for this was the uncompetitive salary, followed by negative experiences gained during the working hours and burning out.

We have also asked the service providers about what they thought that were the most important missing services. On average, each provider named around 4 of these – with psychological support and therapy being important in over half of the providers. Second was the lack of temporary services (temporary homes for families, temporary homes for children, substitute parenting, crisis accommodation), third was the free-of-charge legal support, fourth was family therapy, fifth was pedagogy support, and sixth was the school-based social work. In connection to the latter, many have mentioned that since it is not compulsory to employ someone responsible for child protection in schools, they do not know whom to turn to and build relationships with. As a recommendation, they have suggested setting up a database of members of the alert system for each of the child welfare services.

We can also examine the missing services based on the types of locations. Based on this, we can assume that the requirements towards these services can also depend on the location categories. In the non-beneficiary locations, there is predominantly a need for psychological support and therapy, temporary accommodation, legal advice and psychiatric support, and relationship management. In beneficiary locations, there would be a need for psychological support and therapy, temporary accommodation, family therapy, and school-based social work. In locations requiring development, there is a need for psychological and legal support, while in locations requiring complex development, these would also be important alongside debt support.

In terms of the tools at disposal, around a third of the services have tools of sufficient quality. Where there is a lack of these, it is primarily IT tools that are missing, 20% requiring common areas (common room, interview room, etc.) and means of transport. Some of them also mentioned that they were lacking the required tools and books for activities.

We have also asked what professional concepts would be required for the further improvement and development of child welfare services, which can be seen as follows:
1. Provision of services in line with uniform professional ethics and requirements across the country;
2. Preparing the members of the alert system for their tasks, including training opportunities for the closer co-ordination of child welfare services;

3. Increasing the current number of staff;
4. Guaranteeing the ethical and professional appreciation of employees (as part of their professional development);
5. Provision of practical training opportunities for employees, prevention of burn-out and supervision;
6. Re-assignment of methodological institutions;
7. Provision of appropriate financing;
8. Improvement of preventative services and provision of tender opportunities;
9. Separation of legislative and support activities due to conflict of interests;
10. Provision of solution-focused services and improvement of efficiency;
11. Reduction of administrative duties;
12. Improvement of school-based social work and restoration of someone in charge of youth protection services;
13. Reduction and definition of cases;
14. Focusing on deep poverty and segregation and devoting more time to families from under-privileged backgrounds;
15. Definition and unification of legislation relating to child protection and other relevant services.

Level of location

Out of the total population, around 3,207 are made up of serviced areas. As we did not have data available for these, we asked the centres to pass on the questionnaires to the service workers working in the serviced areas to then fill in the questionnaires online. This way, we received responses from a total of 868 child welfare services in these serviced areas, which gives us a response rate of 27%. Looking at the different legal categories, their vast majority lives in communities (84%), with a further 11% living in cities, 3% in large villages, and 1-1% in the capital and cities with county rights.

Based on the classification of counties, Zala, Borsod-Abaúj-Zemplén, and Vas counties completed the largest number of questionnaires, but each county provided data. Based on the development of the locations, 55% belongs to non-beneficiary districts, 21% to beneficiaries, 20% is to be developed with a complex programme, and 5% operates in locations requiring development.

The most often provided service in these locations is family management, offered by all of the child welfare services. The alert/alert system also works across almost all locations (with the exception of 8). The majority of these also provide various support and counselling services, professional meetings and conferences, preventative programmes, and after-care. The least offered services include development pedagogy counselling, legal advice as well as psychological counselling. Temporary care is only offered by around 16% of locations.

Regarding satisfaction with facilities, most of the child welfare workers are satisfied with lighting and heating; however, the items missing the most are bicycles for transportation in smaller villages/settlements as well as cars. The majority of child welfare services also have a lack of toys and sports inventory and they are also missing books and appropriate dining conditions. The main reason for this is that in many of the serviced areas the child welfare centres are normally housed in the city council offices, where there is normally a lack of appropriate space for meeting with clients as well.

The average number of children belonging to the care of a service worker is the highest in cities with county rights (68 persons), followed by villages with 53 children, in contrast with large villages with 28 and the capital with 26 children per service worker.

The services most often missing in almost half of the centres is the psychological/psychiatric counselling. Alongside this, close to a third of the service providers would also require legal advice. However, it is important to note that on the serviced areas, the third most important missing service is debt management. On the other hand, around a quarter of the centres do not have any missing services.

The most important members of the alert system are: district nurses, GP, family services, public education institutions, and guardian services. Less frequent is the presence of unions, social organizations, and police. The average number of alerts per location is 59, with the lowest averages measured in the capital (16). Almost twice this much was measured in smaller towns, 53 in cities and 62 in bigger regions (reaching around four times as much as that in Budapest). This can mean, however, that in these bigger regions the alert systems work more efficiently, but it can also indicate a greater number of problems. Co-operation between the various members of the alert system was deemed good by around 96% of the services. However, this is negatively affected by the following data: around 41 services have flagged up missing out on submitting an alert, including various services where this occurred almost 10 times in 2014. Some of them have also elaborated that most often it were GPs and paediatricians who missed out on these, resulting in 6% of the services (53) turning to the child welfare services in 2014 to start a legal procedure.

Interview research stage

In the qualitative stage of the research, 7 individual and 3 group interviews were conducted with the aim of getting to know the opinion of decision makers in relation to the operation of child welfare services and to examine areas they deem important for further development, both in terms of provision of basic services as well as the child welfare services. During the interviews, we have also asked how the participating decision makers and the staff of child welfare services working in different types of locations evaluate the operations and efficiency of the alert

system. In the following section, we are going to further elaborate on the most important findings of this interview stage.

The professionals we have interviewed have mentioned in relation to the provision system that compared to the pre-1997 situation in the field of child protection there has been a significant transformation thanks to the introduction of the child protection laws. This new type of thinking, which has had a fundamental change in its foundation, also requires a shift of attitudes and thinking from professionals involved in the operation and maintenance of the system; however, the conditions for this are not always given. For example, it is quite common that the city councils, due to lack of resources, organize the provision of basic services not based on real requirements, but rather than to comply with the relevant regulation, meaning that the services of temporary care cannot fill their function.

In general, we can say that the legal environment provided by the regulations governing both basic and specialized care is deemed to be of sufficiently good quality according to most professionals; however, the deficiencies predominantly tend to appear in the area of practical applications.

> [...] one of the most important basic requirements for child welfare services is to be able to defend a child in case of danger, which means there's a need for policies that are mainly covered either by the child protection laws or the authorities [...] Despite this, we too often see that we cannot sufficiently represent the interests of children as these are often suppressed by the rights of parents [...]

In relation to this – normally talking about the actual state of the system – the interviewees have also mentioned the lack of staff due to financial difficulties. Alongside the exhaustion of professionals, the lack of resources has also led to various services which are often hard to provide.

> [...] I see it as a nation-wide problem that we have a very thin safety net. Many of the services operate with a lack of staff and often with work share, which means that family counselling and child welfare services aren't always separated – there's no clear professional division. This has financial reasons or at least this is what most of the service providers point out. Then, you also have missing services, such as accommodation, [...] we keep coming across more and more cases where it would still be possible to keep the child in the family as long as the family was provided with sufficient help and support. This would then result in a reduction in the number of cases when a child is taken into care by, for example, providing comprehensive meals to children during term-time at schools from Monday to Friday – thus relieving families of this financial burden.

Many interviewees have pointed out that from the child welfare services many of them were not developed properly, especially in the more rural areas

of the country, where there is still a significant lack of access to temporary accommodation as well as foster parent systems.

The majority of professionals also mention as a core issue that among the current list of services, prevention tends to get a smaller emphasis. In their opinion, in the current situation, all those preventative methods are marginalized that would otherwise help to avoid more drastic interventions and the involvement of authorities. Many of them have mentioned that the resources put into these preventative methods will only be able to provide measurable return over the long term; however, in terms of efficiency from both a social and financial point of view, these far surpass other more reactive methods.

The professionals who participated in the interviews have also highlighted other problems and deficiencies when talking about the theoretical background. On the top of the list, these include the inadequate quality of theoretical materials and instructions. Due to the spread of online communication tools, professional/industry literature and co-operation should be made more readily accessible at all times; however, these would require a more solid professional foundation as well as dedicated forums and platforms. Furthermore, there is also a lack of relevant training opportunities, and many have flagged up that this situation is made worse by the heavy concentration of all such resources and training programmes in the capital.

The development and operation of the alert system within the confines of the law provides a relatively good level of flexibility for the service providers, what – according to the professionals – means that a well-functioning and developed system also heavily depends on both the interests and financial resources of the service providers. They highlight that the effectiveness of the alert system is not only important for preventative reasons but also for the maintenance and operative indices of the system. The treatment of more critical problems which are often signalled later on also requires a much more complex intervention and thus leads to a more time- and resource-consuming process than in the case of an issue that is dealt with at the early stages. However, providing solution at these early stages also assumes the availability of specific forms of support.

> [...] it's a really important notion from the Child Protection Law that should there only be a financial danger/threat the child should not be removed from the family [...] it's also been observed that, unfortunately, when problems aren't addressed on time with sufficient help, then other issues will pile on top of these, and by the time a child is removed from the family then, alongside financial threats, there will be a host of other endangering circumstances in relation to the child's welfare. However, there might still be a stage when all this would be reversible [...] an answer to this is the introduction of preventative methods from this January.

Another increasingly important source of danger in relation to the operation of the alert system is the alerts getting blocked or missed entirely. According to

industry professionals, the main reason for this is the lack of detailed protocols and the unregulated nature of information channels; the quality and functioning of information channels between the different parties is largely affected by the levels of the personal motivation of relationship management abilities of those involved in the process.

Another subject-specific section of the interviews focused on the core characteristics of child welfare services and their operation. Most of the interviewees have provided a mixed picture on this topic, showing that the characteristics of both a provider and the authorities could be witnessed at different levels of operation, although the latter seems to have a slightly dominant side. The main reason for this is that, due to the inadequate operation of the alert system as well as to the worsening situation on social level, it is made more difficult for support-type services to take effect. Alongside this, the lack of resources and the prioritization of cases requiring urgent intervention also mean that situations that could still be resolved with these services get pushed into the background.

> [...] there are some serious issues at the child protection and welfare services, with an often authoritative dominance in their operation, not because they want to assume this role, but because by the time a case is submitted to them the issues are often so complex and in an advanced state that other methods of treatment, such as social work or counselling are no longer enough to treat the problems. Furthermore, a small number of staff having to attend a large number of families also mean that most of their time is consumed by co-ordinating activities with children taken into care.

The marginalization of this service is further enhanced by the tendency that there is an increase in the number of preventable cases. Many children are taken into care whose families would not be considered dysfunctional and there is no direct danger; however, the worsening financial conditions – in theory – validate the removal of children from their families.

Based on the group interviews, we can also confirm that the essential steps of professional development and improvement are very widespread and varied, covering almost all areas. Both basic and specialized care suffer from a lack of staff, highlighting the lack of industry professionals, psychologists, family counsellors, and development teachers. Furthermore, there is also need for a regional professional team that would be able to use restorative methods with other members of the services.

> And we'd rather there was one fewer family counsellor, but we had a psychologist, lawyer, case discussing group – to be able to help those people that have to carry this burden; otherwise there won't be anyone –, and if we want to work with them, then we need tasks as well.

As seen from the questionnaire section as well, there would be need for professional workshops in each of the institutions, where the various specialists (e.g.

family therapists, mediators, trainers, etc.) could work. We would be able to create groups focused on mental hygiene and workshops for staff training and meetings. We also need to come up with a solution to the issue of the 16+ age group who fell out of the education system due to lowering the compulsory school age to 16.

Based on the findings of both the individual and group interviews, we can conclude that the structure and institution system recorded in the 1997 Child Protection Law is, in theory, in line with a modern and efficient system, covering the whole scope of child protection. However, there have been various developments that make it necessary to rethink some of its parts and return to these roots to re-examine whether those ideas are still valid in today's circumstances. On the other hand, fundamental changes are required in regards to the financing of child welfare services, finding a solution to the lack of staff and the regional differences, and making a move from the currently authoritative to a more service-oriented approach.

Future areas for improvement

Based on the results of the research, the most important areas for development have been identified below:

It is extremely important to separate the more authoritative and service-oriented tasks in child welfare, i.e. those based on voluntary participation and those required by law (Rácz 2012). The main reason of this is a conflict of identity in these services, where most interviewees identify themselves as service providers; however, they complain that most of their work is more authoritative. This separation can be achieved by introducing a new legislative category called *basic child welfare service.* This means that it would be part of child welfare services, especially its alert system, preventative services, counselling and co-ordination activities, as well as care, specialized services, and temporary care provided on a voluntary basis. Then *basic child protection service* would also include legally required family management as well as the compulsory daily and temporary support of children taken into care.

The development of various levels of services also ties in closely to this, as it can help with separation as well as with tackling the inequalities at both a regional and city/town level. As part of this, it is possible to define services that would need to be accessible at every location and to every child. Just as important is to make sure that bigger units based on this (e.g. all areas covered by the services) are still valid; however, it is not essential for these to be accessible in every location. Based on this, we can then determine the required numbers of staff, the qualifications and responsibilities required for the various services.

Furthermore, the state support of these services is also necessary as well as the motivation of co-operation with local city councils, the improvement of the

quality of provision of child welfare services, as well as the professional training and technical support of professionals living in towns and villages. It would be wise to strengthen the presence of civil organizations in the area of child protection, together with a better supply of resources and alternative services, projects, and the deployment of local creative developments.

Another essential point is for the industry itself to rethink the definition of 'family' in light of the latest social and economic developments, which is another important question of family sociology. It is also important to recognize the complex living arrangements that characterize families, especially those living in deep poverty.

Our research findings show that the weakest link of the alert system is the school, the main reason for which is that the management of child welfare services by public education institutions has significantly weakened over the past years. Moving school-based social work over to the clout of child welfare services would provide an improvement to these services in the long run. Assistance of children could be further strengthened by a closer co-operation with and better definition of the roles and responsibilities of school-based social workers and those responsible for child protection.

It is mentioned in one of the latest amendments of the child welfare services that the child has a right to receive a consistent and high-quality service from industry professionals for the prevention of violence and other danger factors. This makes it all the more important to provide a clear definition for endangerment and its categories – as one of the core definitions of child protection system – as well as to guarantee its consistent application both by authorities and child welfare services. As shown by our research findings, the professionals involved cannot always determine exactly when a child is endangered, which means that the procedures applied many times lead to inadequate treatments.

It is also important to develop more target-audience-specific services in the currently underdeveloped professional areas, especially for the use of adolescents and of certain special groups of parents (e.g. abusive, ignorant, or separated parents).

Some of the institutions responsible for the daily provision of children are not always sufficiently developed and widespread, which makes their development essential (e.g. nursery schools, day care, etc.). Just as important is increasing the availability of institutions providing temporary and other forms of accommodation, with a special emphasis on the restoration of halls of residence, which can be a useful tool of keeping children in their families.

The use of standards and protocols is also essential as this forms a base of system-wide operation. This needs to be maintained by the professional services. In our opinion, it is also worth considering what laws and regulations are needed at a service and authority level to be able to guarantee the provision of efficient and professional services.

In order to improve on the industry's staff retention rates, it is also important to improve on staff training and the appreciation of professionals working in child welfare services and to provide a good level of motivation to career starters in the area. This requires substantial changes in supporting overwhelmed staff, preventing burn-out and preventing professional failures. It is essential to build modules dealing with these topics into the higher education of future child protection professionals and also facilitate gaining practical experience in this field. To this end, it would be useful to include a greater number of industry professionals in the delivery of higher education courses as well as to build into the curriculum those notions of provision of basic specialized care that are deemed to be lacking by professionals currently working in the industry, e.g. hospital- and school-based social work, etc.

Furthermore, it is also essential to guarantee access to a sufficient quality and quantity of research data and to keep monitoring the efficiencies and negative impacts of the operation of child welfare services. However, this is only feasible once the Child Protection Capacity System is fully developed and its use is also extended to the provision of basic child protection (Rubeus Egyesület 2013).

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Students' Integration into the Academic World

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Abstract. The purpose of the study is to analyse those effects of academic value preferences of students which are related to institutional behaviour, integration, and learning. The mass higher education system made the pattern of the attitudes far more modulated towards the higher education and it called forth those layers which are very far from the elitist concept. Veroszta's analysis (2010) draws attention to the extant diverse values in Hungarian higher education, whilst in the international specialized literature we can read about – among others – the complex mode of action of the trend of marketization (Bok 2003). For the quantitative analysis, we used the part of the database of the HERD research[1] which focused on the University of Debrecen (2012, N=1,118). The techniques which were applied are: cluster analysis, variance analysis, and cross-tabulation. The results indicate that among the current demonstrable concepts we can find elitist, pragmatic, and open ideas at the same time, and the students rated to those groups are showing dissimilar marks in the fields where they were researched. In the classical elitist sample, we can find the strands which are the most interconnected to the academic world; however, if we look at the peer connections, their integration is considered as imperfect.

Keywords: higher education, academic values, students, integration, mass higher education system

Introduction

In our analysis, we are looking for the answer to the question how students' relationship towards learning and their level of institutional integration can be explained in terms of views about higher education (these concepts are the academic values). In case of a positive outcome, the question of which patterns are shaping the different types of integration and which are connected to efficiency and commitment towards learning come up. Mass higher education system evolved in

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1   Registration number: HURO/0901/253/2.2.2. Leader: Prof. Dr. Tamás Kozma.

the 1990s in Hungary and we can find those sections in the new system which are assisting the students to become first-generation intellectuals. A significant part of students here has not got middle-class background and the indices of certain institutes are far below to compare with the results of the 'Greater' universities. The University of Debrecen has the widest spectrum of disciplines in the whole country and often appears at international higher education rankings, but at the same time the composition of the students seems regional: it reaches people who come from parts of the country which have lower economic indicators, i.e. the northern and the eastern regions. At the same time, the university is the main target for the Hungarian diaspora (Teperics 2006). The institutional structure contains the faculties with elite qualifications and also those units which have lower prestige. We believe that, on the one hand, the wide discipline coverage and, on the other hand, the existence of the units with different status are the ways in which the university can demonstrate a wider spectrum of the academic values.

On the changes of academic values

In our first step, we try to find – with the use of the functions and the peculiarity of the university – its ideal typical value background and target system. After this, we look for the answer on how the last decades' changes form the system of the academic values. In our reading, the term academic value contains the goals and the toolkit for higher education, its social incorporation, and its relation to practice and usability as well.

Marginson (2007) describes the universities as self-reproducing, knowledge-forming organizations, where both students and teachers have to represent values in a committed way, such as critical attitude, significance of innovations, and didactical way of thinking. Important aspects are the pluralism of the values, liberty of speech, empathy, tolerance, solidarity, and detachment. According to Veroszta (2010), the main function of the university is the maximization of the influence on the mind within society. Harland and Pickering (2011) considered engineering and dissemination of knowledge and critical attitude towards society as the main task for the institute. Ward (2007) says that the missions of higher education institutes are academic liberty, intellectual approach, probity, and commitment to social claims. Schwartz (2004) conceives that the cultural context of higher education shifts the values of the student towards personal autonomies, choices, and decisions. Considering the list above, it is unambiguously connected to D'Andrade's (2008) model, which places the position of knowledge nearby altruism and individual values. Although universities relay on the individual freedom of thinking, they are still part of society, and some of the functions aim at solving the problems of societies.

One of the major groups which carries the academic values is the group of teachers, who in every level of hierarchy in the classical universities have some kind of academic habit and the types of symbolic capital within higher education (Bourdieu 1988). The question is, nevertheless, how the bureaucratic organization of the institutes can fit into an academic habit and the prospect to advance to the standards of erudition. At the turn of the century, even Weber wrote that it is questionable how an entrant teacher could endure that 'undistinguished people pass him or her year by year' (Weber 1995, 14). Teachers have to be considered as the carriers of the ideal typical academic values. The years students spend at the campus transform their way of thinking, and part of the conversion is happening along the values: ideally, the students progressively approach academic ethics, moral and scientific knowledge. Other theories and researches refute the unidirectional and passive adaptation of higher education values: Escobar-Ortloff and Ortloff (2001) believe that academic norms which 'leak' downwards simply do not work: the impression on the students does not necessarily work out this way, especially when the relationship between the students and the teachers is limited.

The values represented by the universities cannot be managed as a standardized system, as certain professions as well as sciences have different preferences, and they expect different attitudes of mind from the person. However, particular sciences are more likely to be considered as rational and efficiency-centred, whilst, for instance, the assisting professions apparently converge towards the community sector.

The trends of higher education in the last decades (for instance, marketization, the development of mass higher education system, or fragmentation) have totally changed the tie of the universities and values. One of the most important generators of the changes is the tight connection between trade and higher education, which could be partially explained by the changed funding channels. Probably the biggest problem is caused by the different logic of the two fields. Huge distance appears in connection with liberty and autonomy since in most cases the tight co-operation with the labour market means sponsored research, tutorial second jobs, and partiality for certain projects (or even certain research outcomes). Tasker and Packham (1993) underlined that the moral principles of higher education are different and the collaboration of the characters of scientific life is inconsistent with the competitive market behaviour. Moreover, intellectual excellence cannot be qualified, whilst the values of the marker are quantifiable. According to Graham (2005), we cannot expect a scientific research to be profitable, even if it is an operable construction in some higher education system. Bok (2003) summarized the trends of the commercialization and its thwarting-filled process, and he underlined that some disciplines cannot be fit into these changes: for instance, liberal arts get into a sort of vacuum caused by that. They made a sort of 'Faustian deal,' where the institutes sell their souls to the market

and they shove out from the academic standards, and due to the profit-oriented research the conversations between the teachers and the students become very rare. These could reinforce a sort of materialist approach, which affects both teachers and students, while the logic of scientific life should move on different lines. If the students are single-minded about their final goals, i.e. to have a job on the labour market (in a lot of cases, the institutes transmit this to them as well), they will move away from the classical learning purposes, the moral dilemmas, and the professional ethics as well. The judgment of this so-called 'academic capitalism' is not always as negative, though the opinions are corresponsive: the functions of higher education have to be put on a new basis. In other instances, independence and autonomy are blocked by the state; the outcome is the same again: the academic values will get eroded.

The development of mass higher education system affected both students and teachers. Pusztai (2011) wrote that the traditional student culture has split, but we have to see: it is the same with teachers. According to Bourdieu (1988), the stability of previous systems was based on the fact that teachers had an academic attitude on every level of the academic hierarchy. Where we can find sections of higher education expressly or tacitly, but obviously, where there are students far from middle-class mindedness, taught by teachers far from traditional academic attitude, we cannot build on classical academic functions and classical academic standards cannot be demanded. At the same time, the process offers mobility channels and it enables (even if it is depreciative) to get a diploma. It is really important to see that all of this does not steadily typify the whole higher education since the keeping of academic culture becomes the 'territory' of the high-prestige faculties and institutes (Bourdieu 1988). According to Veroszta (2010), a mass higher education institution is less normative, it can be described with lack of values and it shows a decrease in critical approach, ethical orientation, and features of the institutional autonomy. Nevertheless, the process does not have an obviously negative outcome.

The changes – which were listed above – will implicitly enhance other fields of academic values, while the structure of the different disciplines had been distributed from the beginning. It is important to see that all of these are connected to the learning attitudes which are part of the family identity in middle-class families. In that case, if the diploma is just a tool to run or maintain a mobility career, the tool aspect of the studies comes out and very likely all of these will convert the market aspects to the beliefs of higher education. If graduate students' labour market placement is difficult or the training courses tend to show signs of mass higher education system, then conceptions to constrict higher education can appear. Also, the rational and material mindset of students can result in similar process.[2]

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2   An earlier analysis of ours showed that the idea of closing universities does not attach to the higher-prestige faculties of the University of Debrecen (Bocsi 2014).

Scientific identity (Whiting 2009) is the entirety of personality features, goal-achieving mechanisms and practices, which provide a particular characteristic for students to make them successful in education. The author lists characteristics such as self-efficiency (the person's belief in his/her own efficiency and task-completing skills), generosity, the belief that the good results depend on the individual as well, future orientation and self-confidence in the academic fields or needs of the student to achieve results. Therefore, such features evolve as better resource management, further, but accessible, targets, and a higher level of responsibility.

The tangible commitment towards academic values (Weber 1995) will definitely result in positive attitude towards learning, which is followed by certain specialties of institutional integration. The question is: does it take effect on the entire integration? – since a significant part of student integration cannot be characterized with the particularity of the academic world. In a study on the participants of teacher training, Pusztai and Fónai (2012) showed that in future teachers' institutional peer relations will be weaker, while other dimensions of their institutional integration seem to get stronger. If we give further consideration to all of this, we believe that if students display more elitist academic values they will show similar patterns in their institutional integration. Therefore, at universities which show the signs of mass higher education, students' academic commitment and integration can be just partial and asymmetric.

Methodology of the analysis

The HERD research was an international research with the participation of the University of Debrecen, University of Oradea, and Partium Christian University. It was a two-year-long project: we laid down theoretical frames and an empirical phase that was conducted in 2012. The same omnibus questionnaire was used in every country, so the findings are comparable. The leader of the project was Prof. Tamás Kozma.[3]

To assess the values related to functions and the openness of higher education, we used a 20-item questionnaire which had to be rated on a 4-stage scale by the students. The items contained statements about the elite training (for instance: just the high school students who have excellent grades should be admitted to the university) or they supported the presence of the disadvantaged in higher education (for instance: in regard to poorer students, the number of social scholarships should be increased) or had statements of a worldly-minded, utilitarian university-image (those university programmes should be eliminated which do not provide jobs immediately after graduation). We modelled the

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3   The research findings are available at: http://unideb.mskszmsz.hu/hu/kutatasi-eredmenyek

clusters of academic values from this questionnaire. We analysed the socio-demographic background with variables of gender, parents' financial status, and the variable of the mother's and father's diploma. The base of the objective index of the financial status was modelled with their supply of durable goods.

We modelled the academic habit with a question block that measured the attitude towards learning. The rate of accordance relevant to these statements (also rated on a 4-stage scale) fits into the idea of the theoretical chapters.[4] We also configured the index of the learning strategies which model the ability of learning. We analysed the field with a 4-stage scale[5] as well (contains 4 items, such as: 'I am able to prepare myself for the exams'; 'I am able to study when I have more interesting things to do'). The variable for the efficiency of the students was modelled with an 18-item questionnaire. We also made an index for that (for instance: 'I have a paper or a poster for the National Conference of Students' Scholarly Circles'; I am a member of academic vocational programme).[6] We modelled the attitude towards learning with a 16-item questionnaire, which refers to the behaviour in the classroom (for instance, I ask questions in the classroom) and to the relations between teachers and students ('I had a meeting with one of my teachers about my career plan'; 'I had a serious talk with students whose religious habit is different'). We used a block which models a teacher conformity (for instance: 'I have a teacher with whom I e-mail regularly') and a student conformity (for instance: 'I have a classmate who looks after me and visits me when I am sick'). Our hypothesis was that the elitist university image partners with higher academic integration (habit, efficiency, etc.), and we assumed a sort of asymmetric integration, i.e. their peer social network within the institute is weaker.

Research results

The average of academic values is demonstrated in *Graph 1.* According to the obtained data, we can assert that the judgments and functions of the universities and colleges are dominated by the pragmatic labour market aspects. Those items are also in a favourable position which contain social meanings: e.g., the idea of free higher education, the support of social scholarships, or the states regarding

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4   We assess the academic habit with the following statements: 'The studies that I am doing will be useful in my professional career'; 'I am very determined to finish my studies'; 'I would like to achieve even better scholastic records'; 'I do everything to participate in the seminar and the course'.
5   We made the index of learning strategies with the following statements: 'I am able to study when I have more interesting things to do'; 'I finish the papers in time which are required by the teachers'; 'I am able to get ready for the exams'; 'I am able to focus in the class'; 'I participate in the course/seminar'.
6   The procession of configuration of the certain indices will be explained in the appendix.
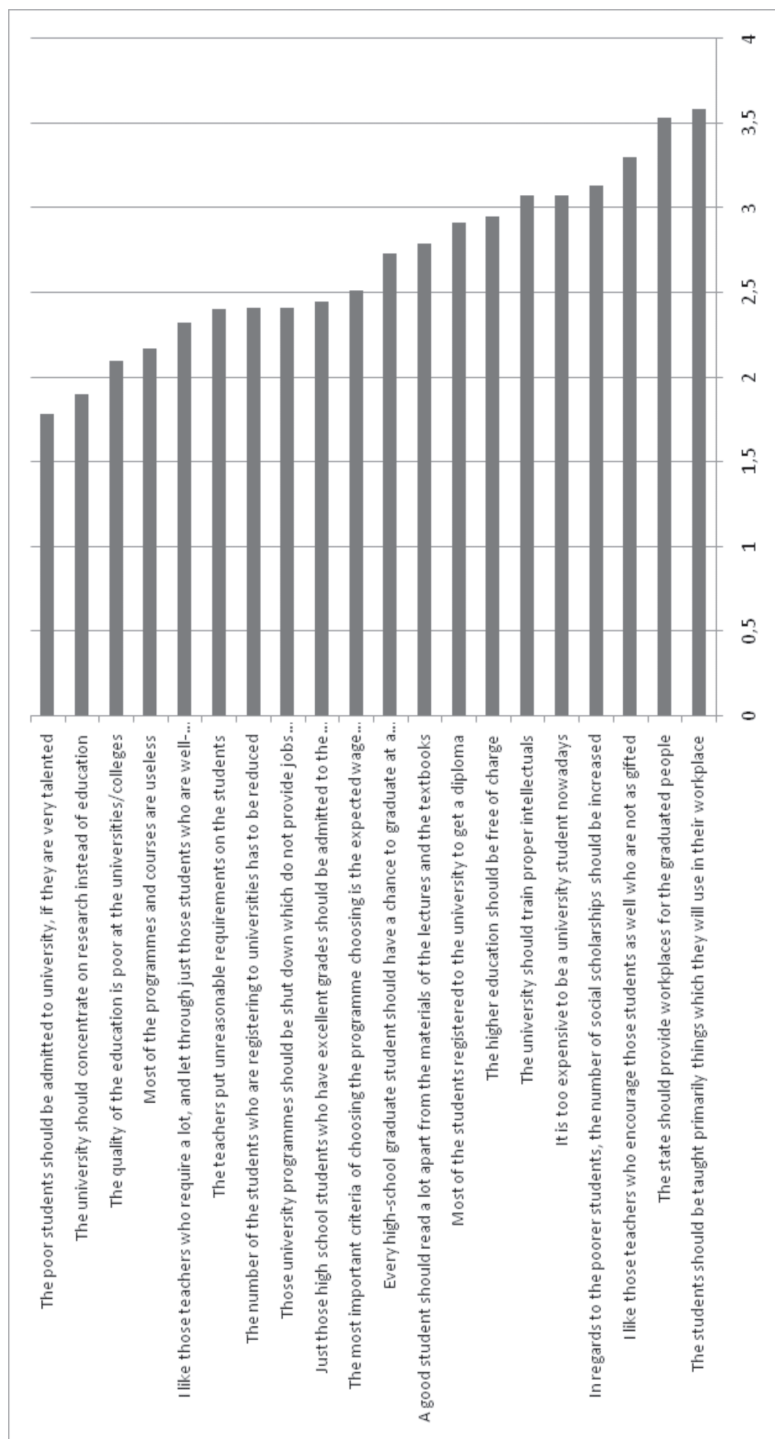
Graph 1. *The average of the academic values in a student's sample*

the cost of students. The items of the elitist concept (for instance: only the high school students who have excellent grades should be admitted to university) came just after the statements with social meanings. According to the preferences of the students, the tone of teaching and the researching roles of the institutes are dominated by the first role. Therefore, students' image of higher education has a particularly important role on the practice and the social attitude, while the weaker roles are illustrated by supporting those concepts where learning has a strong transformation into the labour market needs and by the approval of elitist attitude.

Next, we make clusters from the academic values. With the help of this method, we have created student groups, and every group has got their own characteristic in the field of academic values. During the next steps of the analysis, we can determine the social-cultural background of these groups and we can analyse the means of the indices in every cluster. The identified clusters are demonstrated in *Table 1*. The clusters were made by listwise deletion and k-means techniques. The sample contained 250, 101, 158, and 195 people, resp.

Table 1. *Cluster centres on the basis of academic values*

|	Open	Materialistic and antisocial	Elitist and non-market-oriented	Practical elitist
Only the high school students who have excellent grades should be admitted to university	2,036	2,192	2,855	3,077
Universities should concentrate on research instead of education	1,773	1,879	1,913	2,145
The university should train proper intellectuals	2,979	2,472	3,467	3,379
A good student should read a lot besides the materials of the lectures and the textbooks	2,688	2,416	3,019	3,048
The quality of education is poor at the universities/colleges	1,902	2,060	2,164	2,486
The poor students should be admitted to university if they are very talented	1,368	1,889	2,112	2,289
I like those teachers who require a lot and let only those students pass who are well-prepared	1,886	2,188	2,837	2,831
The number of students who are registering to universities has to be reduced	1,713	2,034	3,111	3,086
The state should provide workplaces for the graduated people	3,776	2,853	3,648	3,736

	Open	Materialistic and antisocial	Elitist and non-market-oriented	Practical elitist
I like those teachers who encourage students who are not as gifted as well	3,663	2,944	3,248	3,135
Most of the students register to the university to get a diploma	2,691	2,499	3,271	3,347
The teachers set unreasonable requirements on the students	2,720	2,087	1,953	2,651
It is too expensive to be a university student nowadays	3,483	2,528	2,593	3,484
Every high-school graduate student should have a chance to graduate at a university/college	3,339	2,349	1,976	2,720
In regards to the poorer students, the number of social scholarships should be increased	3,606	2,474	2,764	3,242
The students should be trained primarily to things which they will use in their workplace	3,825	2,966	3,673	3,830
Those university programmes should be shut down which do not provide jobs immediately after graduation	2,235	2,304	2,289	3,156
The most important criteria of the programme choice is the expected wage after graduation	2,601	2,422	2,126	3,008
Most of the programmes and courses are useless	2,034	1,986	2,018	2,756
Higher education should be free of charge	3,390	2,101	2,380	3,264

Source: HERD database. Authors' computation

In the case of the 'open' cluster, social sensitivity is dominant. The students' ideal image of higher education refers to accepting the disadvantaged; the cluster has supportive ideas towards the disadvantaged, and this view is completed with practical features and critical points (too expensive, free of charge). The sample part cannot go with statements about elite training. The explanation of the second cluster was very challenging since this group has mainly negative decisions; that is why we had to find the points where students were reluctant to changes less (practical values, quota reduction, powerful student-base sorting). We named this sample part as 'materialistic antisocial'. The third cluster is typified with a classical, elitist university and student image, which is completely far from labour-market logic (elitist and non-market-oriented group), while the fourth cluster is a kind of a mixture of the elitist and practical items.

In the next step, we analysed the socio-cultural background of each cluster. We found the qualification of the father as the only connection (chi-square statistics: p<0.05, sig.: 0.000). If the father is graduated, the students have bigger chance to get into the elitist and non-market-oriented group. This is a logical coherence, even if more of them get into the materialistic antisocial group than anticipated. This is a surprising result and it points out that higher education graduation does not necessarily generate a behaviour towards academic values in the region (and in the current labour market). The sons of the graduated fathers are attending the 'open' group in a lower number than it was anticipated. It has to be underlined that the parents' financial status did not affect the academic values either.

We analysed the indices of the attitude towards learning and the academic commitment with the clusters. The results seem to be obvious (p<0.05; sig: 0.000) since the rate of the efficiency index was the highest in the elitist and non-market-oriented group (4.27), which was followed by the practical elitist group (3.54), while the rates of the open and the materialistic antisocial group showed a lower level (2.69 and 2.93). While we were analysing the academic habit, we found the highest rate in the elitist and non-market-oriented group sample (13.86), but the difference was not significant. In the fields of learning strategies that require organizing and planning skills, the practical elitist sample showed the highest index rate (ANOVA test: p<0.05, sig: 0.000). The coherence is represented in *Graph 2*.
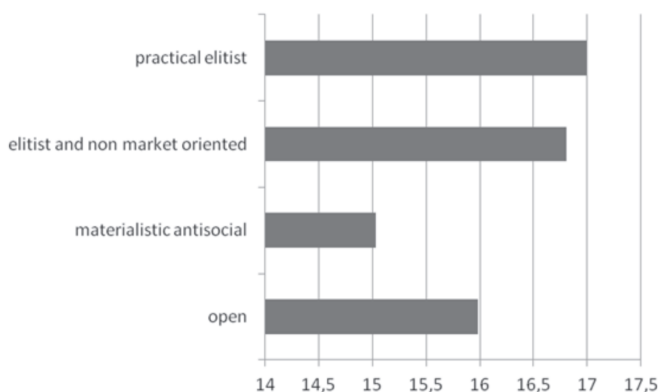
Source: HERD database. N=704. Authors' computation

Graph 2. *The connection between learning strategy and the clusters*

The items assessing academic behaviour and extracurricular attitudes were not typical in the cases of open and materialistic antisocial groups with the positive statements.[7]

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7   From the 16 statements, 13 showed significant coherence. We found different motifs about the statement 'I talked with the teacher after the class about what I heard in the class' – here the materialistic antisocial sample was overrepresented.

When we analysed the frequency of the activities and the clusters, we did it with contingency tables and chi-square test (p<0.05). As a result, the existence of the elitist concept generates a habit which is similar to an ideal student image. The elitist items' dual motif induces different forms of behaviour. The behaviour of the elitist and non-market-oriented group is more adjustable ('I correct my homework several times before I hand it in'; 'I ask questions in the classroom'); at the same time, the activities outside the classroom will be less typical. The practical elitist group is less active in class, while the scaling of the attitudes and the wish to meet them is more frequent ('During a conversation, I approach the topic from more aspects'). The social network seems stronger within the sample ('I worked together with my classmates during the class'; 'I coached them for free or for money'; 'I had serious talks with students who came from different cultures or ethnicities'). As it seems now, the behaviour of the two elitist groups is very different during the class and after the class.

A separate block of questions mapped the relations with the teachers – with nine statements –, and we found significant connection in three cases (cross-tabulation and chi-square test p<0.05). In the case of non-market-oriented and practical elitist groups, we more likely got the answer that they had a teacher with whom they talked about future plans, while these two groups are more likely to connect via e-mail. Concerning scientific career, we received different motives for the most important statement ('I have a teacher who takes care of my career') (Graph 3). The obtained data are interesting as they show that the learning strategies of practical elitist students are the best regarding certain behaviours: during class, they produce more favourable distributions than the non-market-oriented samples. We can raise the question whether in case of the elitist and the non-market-oriented group they turn to the labour market because they failed to establish good relationship with their teachers.
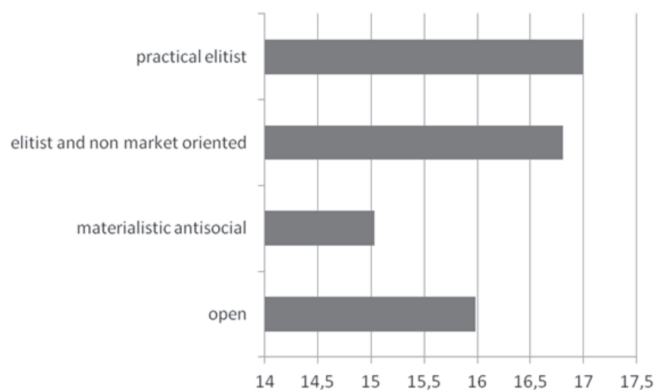
Source: HERD database, N=704. Authors' computation

Graph 3. *The ratio of the teachers who monitored the career of the student*

We assessed the conformity of the students' connections with nine statements, and in six we found significant relations (cross-tabulation and chi-square test p<0.05). On the whole, we can say that in connection with peer integration within the campus (spending free time, borrowing notes, conversations about scientific questions, asking for help when sick) the practical elitist group is in the most favourable place. It is very interesting to see that the motives of the two elitist clusters differ since the elitist and non-market-oriented group could show bigger social network in the field of talking about future plans. Peer networks are not typical in the elitist and non-market-oriented group even in fields of cultural or scientific conversation.

Summary

In the first step, let us analyse the correctness of the hypothesis. We presumed that the student clusters which contain elitist components show tighter integration to the academic world. This hypothesis is not fully probable. Two samples were counted here, the elitist and non-market-oriented and the practical elitist ones. The index of efficiency and learning strategies got their highest rates in these two groups; however, the differences in the field of academic habit were not that significant. On the other hand, we wanted to demonstrate the phenomenon of the asymmetric integration, which was revealed by Pusztai and Fónai (2012), but in this case this hypothesis was not obviously provable. Our findings have showed that the practical elitist attitude generates a strong peer network inside the campuses, but this phenomenon is not demonstrable by the case of elitist and non-market-oriented group (although they probably plan their future at the university). In an earlier analysis of ours, where we studied further education plans, we found out that in this cluster the students who intend to continue PhD studies were overrepresented (Bocsi 2014). The received results propose two questions. On the one hand, it opens our eyes that the value system which is tightly connected to the university generates a university life free of student connections, where co-operation (even in the field of learning) is less likely.

A student image based on the Prussian educational model is emerging in front of our eyes and rightfully reminds us of Karikó's correspondences (2005) about conformism and education. We have identified clusters in which peer networks and those outside of the campus are important. The case of these students shows that they approach problems from different viewpoints – this phenomenon prevails in the fields of learning strategies and communication. Practically, we demonstrated the value fields of science (Bocsi 2014) in such a group which is almost out of the institute and plans its career outside of it. It is also emphasized that analysing the academic conformity in this group is rather successful, but

the tracking of their career by their teachers is less observable. We can ask the question whether in their case conformity characterizes them from the beginning of their studies or it evolves as they could not find the right tutor for themselves. Unfortunately, we are unable to answer the arising question from the available data; however, the qualitative enquiries, which we are going to conduct, could take us closer to understanding the phenomenon better.

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RESEARCH NOTES

A Social Survey of People Living with Disabilities at the Dawn of the 21st Century

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Abstract. In my study paper, I introduce the condition of people living with disabilities in Hungary and internationally. In my summary, I intend to familiarize the reader with the numbers, condition, as well as the legal and economic states of people living with disabilities. The condition of people living with disabilities, meaning educational opportunities, presence on the labour market, social acceptance, and political activity, has changed substantially following the turn of the millennium. This can be attributed in part to the appearance and adoption of European currents in Hungary but also to the wider and more pronounced social integration of the disabled as well as to Hungarian and international legal regulations and diverse policy initiatives in this area. The latter entails initiatives in education, the labour market, and civil society; additionally, the role of individuals, groups, as well as state/public initiatives aiming for the realization of disability rights and goals should not be discounted either.

Keywords: disabilities, advantages, mental problems, social integration, divided

> *Disabilities can be deciphered only within a given historical context. In times preceding our modern era, societies relegated people living with some forms of disabilities to total exclusion; meanwhile the so-called 'village idiots' well-known from stories and fairy tales, who according to contemporary standards would be treated as less than complete members of any society, were accepted and valued members of their communities.*
> *(Maschke, 2010)*

Introduction

More than a billion people are estimated to live with some form of disability. According to the World Health Survey, around 785 million (15.6%) people of 15 years or older live with a disability, while the Global Burden of Disease estimates a figure

of around 975 million (19.4%) people. Of these, the World Health Survey estimates that 110 million people (2.2%) have very significant difficulties in functioning, while the Global Burden of Disease estimates that 190 million (3.8%) have 'severe disabilities' (WHO World Report 2011). The number of people with disabilities is annually growing. There is a higher risk of disability in older age-groups as societies are aging at a rapid pace. There is also a global increase in chronic health conditions, such as diabetes, cardiovascular diseases, and mental disorders, which all significantly influence the nature and prevalence of any resulting disability. Patterns of disability in a particular country are influenced by trends in health conditions, environmental and other factors. Additionally, experiencing disability is greatly influenced by the interaction of health conditions, personal factors, and environmental factors. While society views disability as a disadvantage, not all people with disabilities are equally disadvantaged. The prevalence of disabilities is disproportionately high in so-called high risk groups or vulnerable populations. There is a higher occurrence of disabilities in lower-income than in higher-income countries; similarly, in the lowest strata of society, among women, and the elderly. Furthermore, people with low income levels, the unemployed, or those with basic educational qualifications are at an increased risk of disability.

The social position of people living with disabilities after the turn of the millennium: Trends in Hungary

The condition of people living with disabilities, meaning their educational opportunities, presence on the labour market, social acceptance, and political activity, has changed substantially following the turn of the millennium. This can be attributed in part to the appearance and adoption of European currents in Hungary, but also to the wider and more pronounced social integration of the disabled, as well as to Hungarian and international legal regulations and diverse policy initiatives in this area. The latter entails initiatives in education, the labour market, civil society; additionally, the role of individuals, groups, as well as state/public initiatives aiming for the realization of disability rights and goals should not be discounted either.

   Currently, more than a billion people are estimated to live with some form of disability, or about 15% of the world's population (based on 2010 global population estimates). This figure seems higher than the previous World Health Organization estimates, dating from the 1970s and 1980s, which suggested a figure of around 10% (World Report on Disability 2011). Mere numbers do not reveal the whole picture of the condition of people living with disabilities; nevertheless, it is clear that the affected population is continuously increasing in number, especially among the elderly, thereby requiring intervention to better their living

conditions and environment, including integration into the educational system and the labour market.

In Hungary, until the last decade of the 20th century – due to specific historical reasons –, the question of people living with disabilities had not become a public issue; it had rather remained a family affair to be dealt with (Horváthné 2009). The dawn of the 21st century brought meaningful positive changes without doubt; thus, the living environment and conditions of the disabled have been transformed, the notion of integration came to the forefront, and the process of inclusion gained pace.

The progressive disability policies of the new millennium approach the condition and situation of people living with disabilities not primarily as a health, rehabilitation or social policy issue, but rather elevate it to the level of human rights. The mere declaration of fundamental rights and the fight against manifestations and practices of negative discrimination is insufficient and it must be supplanted by positive action and even positive discrimination to remedy the adverse effects of exclusion and to mitigate the disadvantages facing the disabled (Census of 2001).

An overview of the terminology of disabilities

The definition of disabilities varies quite substantially depending on the particular area or symposium under consideration. The diverse definitions of the European Union member states are compiled by the German Federal Ministry of Health (Bundesministerium für Gesundheit und Soziale Sicherung). Even from this compendium it is clear that national definitions and applications of models to be used for the identification of disabilities are far from being uniform. In Denmark, no single definition is used. People with disabilities are normally identified as all those who require support, care, or specialized treatment to regain or develop their skills. This includes physical, mental, social, and invisible disabilities.

In Finland, the disabled are designated as individuals who due to a disability or medical condition are unable to fulfil their normal daily activities on a long-term basis (Law on the Disabled, 1987). According to the social welfare services, an individual is considered disabled when his/her ability to work and potential to earn income is substantially compromised.

In Spain, an individual is considered disabled if he/she has congenital or acquired physical, sensory, or mental conditions, which negatively affect his ability to receive education, to work without any limitations or to fully function in society (Europäische Kommission 2004).

Disabilities form a central aspect of special education. In this case, the word comes from medical terminology referring to long-term or irreversible limitations

in physical body functioning and attendant personality disorders. It is seen as a deviation from the average 'normal' in a negative sense. It is an organic dysfunction of the central nervous system, any of the sense organs, speech impairment, or dysfunction of the limbs or gross motor ability, which persists throughout the entire lifespan and is irreversible (Spaller 2006). In Gordosné Szabó Anna's definition, which approaches the special education aspect of disabilities, it is an umbrella term that denotes impairment, activity limitations, and participation restrictions (Horváthné 2008). It refers to an individual with a chronic health condition and is characterized by contextual factors.

Psychology approaches the question of disabilities focusing on its mental aspect; those individuals are identified as disabled who suffer from mental, sensory, or motor function impairments or limitations. Children who are unable to study in a regular school setting attend special classes or are enrolled in entirely specialized schools (Encyclopaedia of Psychology – Almássy 2007).

The pedagogical approach searches for a definition in the fields of educational theory and pedagogy. Here, this condition is traced to its medical origins; it is a condition that persists due to genetic causes or some form of impairment. However, from a pedagogical point of view, the main focus is on mental, visual, hearing impairments, physical limitations of the limbs, and speech impediment; additionally, disorders of emotional life are also emphasized as they can lead to alterations in the personalities and in the personality development of the affected individuals (Báthory and Falus 1997).

In sociology, as Giddens (2008) stated, disability has an individual and social model as well. In the individual model, the main source of problems in the lives of disabled individuals stems from their personal limitations: physical impairment leads to a certain degree of disability or functional limitation. Contrary to this, in the social model, the causes for disability lie not in the individual but rather in society. Here, disabilities manifest due to barriers placed in front of those living with disabilities, thus preventing their full participation in society.

In their professional/academic discourse, the various actors' use of phraseology tends to reflect the focus of their activities concerning disabilities. In health care, the term 'patient,' in education the 'student with special needs,' and in employment the term 'employee with disability' – as sanctioned by the Labour Code – is used (Horváthné 2009).

In 2001, the International Classification of Functioning, Disability and Health (ICF) was introduced. The ICF is a classification of health-related domains of individuals relative to their specific living conditions and environmental factors. Its primary approach is not medical, it rather focuses on bridging any limitations and dysfunctions:

'A variety of conceptual models has been proposed to understand and explain disability and functioning. These may be expressed in a dialectic of "medical

model" versus "social model". The medical model views disability as a problem of the person, directly caused by disease, trauma, or other health condition which requires medical care provided in the form of individual treatment by professionals. The management of the disability is aimed at cure or at the individual's adjustment and behaviour change. Medical care is viewed as the main issue, and at the political level the principal response is that of modifying or reforming health care policy. The social model of disability, on the other hand, sees the issue mainly as a socially created problem, and basically as a matter of the full integration of individuals into society. Disability is not an attribute of an individual but rather a complex collection of conditions, many of which are created by the social environment. Hence the management of the problem requires social action and it is the collective responsibility of society at large to make the environmental modifications necessary for the full participation of people with disabilities in all areas of social life' (ICF 2003, 46).

The disabled in Europe, similar to the United States, make up one of the most numerous minorities and, following the elderly, are the largest beneficiaries of public services. According to OECD (2003), data budget outlays directly connected to disability expenditures are the third significant segment in the social public services' budgets of the EU member states, behind old-age pensions and medical expenses, but by far exceeding costs connected with unemployment (Maschke 2011).

Besides this, the European Commission emphasized in a summary report on social integration that in most member states people living with disabilities are faced with potential exclusion, which is tangibly signified by the continuously elevated risk of impoverishment faced by the chronically ill and the disabled. Thus, the issue of disabilities has become a European and member-state-level social affair in the past years, in which even the affected individuals have become active participants and actors. The significance of the disability issue is further shown by the fact that 97% of the EU citizens think that more should be done for the integration of people living with disabilities.

A survey of terminology – person or individual living with disabilities? Disabilities as a concept?

Act XXVI of 1998 on the Rights and Safeguarding of Equal Opportunities of Disabled Persons as amended by Act LXII of 2013 defines a person living with a disability as an individual who in the long-term or permanently lives with some form of sensory, communicative, physical, mental, and psychosocial dysfunction, or any number of them cumulatively, which adversely affect their ability to effectively engage in social interactions on an equal footing with others

due to environmental, social, and other factors and hindrances (Magyar Közlöny – Official Gazette, 2013: 51397) .

Section 11 on people living with disabilities in Hungary of the 2011 Census defines disabilities, focusing on measurability, as any persistent condition or quality when an individual is in total lack or only in partial possession of their physical, mental, sensory, motor, and communication functions or capacities, thereby hindering their ability to participate in any forms of social interactions and to lead lives considered to be the general norm (Népszámlálás – Census, 2011: 94).

Terézia Szabó G. (sine anno) approached this term in her work, the *Introduction to Special Needs Education*, from the angle of her specialization and provides a detailed analysis by surveying various involved fields. The definition of disability entails, on the one hand, its various aspects individually and, on the other hand, the relationships and interrelatedness of these given a specific case under consideration. There are a number of psychological and social characteristics as well as the ability to make sound decisions which are necessarily impacted by physical and nervous injury, i.e. they are direct consequences of the impairment. The overlapping nature of the various attributes of disabilities is an all too common phenomenon. In certain types of vision impairment, eventually total blindness ensues, meaning that a physical disability is aggravated by psychological damage and the inability to carry out normal daily activities. If the impairment affects additional functions, then these are referred to as the primary, secondary, and tertiary disabilities. Physical disabilities are seen as the primary, psychological ones as the secondary, and the lack of capacities to lead a normal daily life as the tertiary form.

Árpád Spaller and Katalin Spaller (2006) furnish a detailed analysis of the terms disability, people living with disabilities, and the institutional framework supporting the disabled. In line with this, the authors treat the topic of disabilities from the angle of special needs education, whereby, according to them, disabilities are in the centre of special needs education. The terminology originates from medical science and indicates chronic biological impairments, alterations in basic bodily functions, and any attendant changes in the personality of the individual. Disability indicates a negative alteration from the generally accepted norm. It shows an organic dysfunction, which may be of the central nervous system, one of the sensory organs, speech impediment, or motor skills disorder that persists through the entire lifespan of the affected person and is irreversible. The term 'disability' may be one-sided and derogatory simultaneously since it labels an individual by focusing on existing impairments (Spaller and Spaller 2006).

The interpretation of the WHO provides more complex terminology and content. The WHO created a classification system in 1980, adding a completely new element to the academic framework of the topic, referred to as the ICIDH: International Classification of Impairments, Disabilities and Handicaps.

This new multidimensional approach was a significant landmark in the rejuvenation of special needs education in Hungary (Gordosné 2004); however, we can also include the fields of sociology, political science, and even medicine. According to this classification, disability is produced by a number of interrelated processes following some form of illness or disorder, and consequently leading to some form of impairment that could be further aggravated to result in an actual disability, which can be coupled with the development of a handicap. In 2001, the World Health Assembly adopted the latest revised version of the WHO's International Classification of Functioning, Disability and Health (ICF). The ICF does not assess individuals or their predicaments, i.e. their health issues or the adverse outcomes of accidents, but it rather utilizes a so-called reverse classification system by surveying the effects and severity of illnesses relative to the functional potencies of the affected person (Gordosné 2004, 81).

The list of terms is concluded by Act CCIV of 2011 on Higher Education, Section 108, which defines a student (applicant) with disability as a student (applicant) who suffers from physical, sensorial, or speech disorders, autism, or disorders of cognitive, psychological, and behavioural development – potentially with severe learning, attention deficit disorders, or in the incidence of a number of simultaneous disabilities as a student living with multiple disabilities (net.jogtar.hu, 2015).

Organizations and support networks in favour of the disabled

In the social integration of the disabled, great emphasis is placed on the various support groups and organizations. Currently in Hungary, on behalf of the disabled, three different types of organizational forms are in existence. These may be state/public, non-profit, and for profit organizations, with a dominance of the first two. From the perspective of the state, the legally mandated responsibilities must be fulfilled primarily and the European and Hungarian norms in disability services must be maintained. In the case of non-profit organizations, a wider scope of activities is discernible depending on which segment of the disabled they care for and what level of social responsibility they take, and in that specific area how pronounced is state/public involvement.

As a good example of state involvement in this field, there is the work of the Parliamentary Committee on Youth, Family, Social Affairs, and Housing. The Committee's area of responsibility encompasses the supervision of the social policy-making activity of the powerful Ministry of Human Resources and all its subordinate organizations dealing with family and social affairs and the youth.

The wide-ranging activities of this committee are signified by the establishment in June 2010 of seven subcommittees, on controlling, pensions and senior citizen

affairs, youth, population demographics, housing, the disabled, and on the government policies of the eight years preceding the current government. Most of these subcommittees have by now ended their mandate (Parliament website, 2012). As indicated, one of the subcommittees deals with disability affairs and as such it forms an active part in the political discourse of the country in this area; however, similar to the Committee on Human Rights, Minorities, and Religious Matters, it is only partially active in networking with NGOs involved in this field. In the political arena, such co-operation is only visible at the national level while it is greatly diminished on the regional and local scale.

In the case of municipal governments at the local or regional level, the typical public organizations do not form functioning co-operating entities in particular, but they rather – in line with the available options present to them – attempt to create functioning systems with NGOs and for profit organizations.

Besides the state/public organizations, an important role is played by NGOs, which, on one hand, function as advocacy bodies for their specialized areas and, on the other – though they lack their own support networks –, they aim to elevate the life quality of the disabled and strengthen their social integration. One of the most prominent representatives of such NGOs in Hungary is the Equal Opportunities of Persons with Disabilities non-profit Ltd., which operates under the principle of 'nothing about us without us'. The goal of the organization is that, through its specialized programmes, the issue of disabilities should reach a widening segment of the general society. In its realization, besides the Hungarians, numerous foreign organizations/groups are also actively involved. One of these is the EUFAMI, founded in Belgium in 1992 as a democratic international non-profit organization with the stated goal of improving care and welfare for people affected by mental illness. Another important organization is the Disabled Peoples International, which has a sizable worldwide presence encompassing more than 130 countries.

We can count as disabled advocacy NGOs those national associations which take over public responsibilities in favour of specific groups of disabled.

Currently, in 2012, we can mention nine such organizations. Although they represent diverse groups of people living with disabilities, they can successfully represent the interests of the disabled, especially when co-operating (support schemes, benefits, and disabled friendly employment conditions). The National Federation of Disabled Persons' Associations is in existence since 1981. Its mission is to map and articulate the particular interests of the disabled, harmonize them with other groups but at the same time initiate amendments or new laws to improve the opportunities and living conditions of disabled persons; furthermore, to provide support and assistance in the formulation of strategies for the creation of lacking educational, cultural, sport, employment, and leisure opportunities (MEOSZ 2012).

The Hungarian Federation of the Blind and Partially Sighted is one of the oldest advocacy organizations in the country. It was founded in 1901, although not at the initiative of the blind. Its mission, similarly to the goals advanced in favour of the disabled, is the protection, advocacy of the interests of the blind and partially sighted.

The Hungarian Association of the Deaf and Hard of Hearing and its precursor organization have been in existence since 1802, using the current name since 1952. The Association provides various services to its members, including fully accessible information with its own newspaper, employment opportunities; it supports initiatives for independent living, offers subsidized recreational and transportation opportunities, as well as cultural, sports, and leisure programmes. Additionally, sign language services, legal assistance, and psychological counselling are also available; lastly, it organizes various conferences dealing with the deaf and the hard of hearing (SINOSZ 2011).

Besides the three largest organizations, other advocacy groups also have prime significance. Their list includes the Hungarian Association for Persons with Intellectual Disability, the National Autism Association, the Hungarian Association of Transplant Recipients, the National Association of the Deaf-Blind, the Soteria Foundation for people living with emotional problems, and the National Association of Employers of the Disabled.

The principle of integration only partially functions among the various organizations; if we consider state subsidies, then there is a certain measure of linking coming from above while the desire to act effectively for the common cause and the attendant professionalism and experience of the involved organizations creates horizontal linkages.

Another one needs to be mentioned from the already listed network of organizations, namely the National Federation of Disabled Persons' Associations, established in 2001, representing roughly 600 thousand disabled people. The express goal of the Association is to enhance co-operation among all disabled advocacy organizations with the exception of the Soteria Foundation and the National Association of Employers of the Disabled. However, the question that still persists is whether it is possible to consider these organizations, functioning as they do, as genuine NGOs, or rather as state/public entities fulfilling a public function, although formally operating as NGOs.

Summary

In this brief paper, I aimed to give an overview of the current state of disability affairs in Hungary with a focus on what it means at the present to be living with disabilities in society, how it translates to numbers, what the definitions of the

terms used are, and what type of organizational structures are available to help those disabled in need.

The functioning and work of the involved groups and organizations is difficult to quantify and is often diffused. Certainly, the data provided by the Hungarian Central Statistical Office is greatly beneficial; however, mere figures do not offer even a glimpse of the actual inner workings of these groups. In Hungary, among these groups, we can find only a single form of integration, which is the advocacy function they practice. When considering the specific groups of the disabled, it is indeed this function that has prime significance. The organizations function independently, each with its own specific focus and target area; nevertheless, they are oftentimes obliged to co-operate for the realization of their common goals and principles.

In the lives of the people living with disabilities, these organizations fulfil essential functions; supporting them effectively should not be relegated to the state alone, but it should also entail the involvement of private companies and other actors in the economy. Beyond such co-operation, i.e. financing, we must take into consideration the express knowledge that has been accumulated in these groups, therefore the work of the National Federation of Disabled Persons' Associations, as an umbrella organization, should be further encouraged.

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The Effectiveness of the Ethnographical Viewpoint in Prevention

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Abstract. Our theoretical goal is to promote health as a value and facilitate young people to pursue a healthy lifestyle. The novelty of our methodological approach is based on the knowledge of local customs in the community and that of the self-protective rituals in service of health promotion. Our analysis attempts to ascertain whether there are significant differences between adolescents from Târgu Mureş (Romania) and Eger (Hungary) regarding their attitudes towards the community and towards ethnobotanicals and their consumption patterns. We were also interested in whether there is any difference between the two local communities with regard to the experiences of the users that they are connected to. Our participants were 200 students aged 14–16. The methods we used were questionnaires, interviews, and projective tests. The data were processed mainly by qualitative analysis and content analysis was also performed. Our results show significant differences in the following: among the Romanian teenagers, situational anxiety, the needs for control, and self-realization were more frequent. Among the Hungarian teenagers from our population, we revealed that the search for situational and societal incentives and contingency, the need to improve performance, the need for protection, and the search for self-justification were more typical. We share a vision of prevention design in which the person is accustomed to local cultures (with the customs and values of the community). Community action will only be utilized by adolescents in situations when there is an emotional bond between the adolescents and the social environment. In order to ascertain this, we examined the importance of the community in the life of the adolescents.

Keywords: community custom, synthetic cannabis consumption, health promotion

Background

Because social progress is a function of the younger generation's ability to adapt to social change, we must place great emphasis on the prevention of deviant behaviour patterns. Prevention is none other than the health development, the

establishment of healthy lifestyle needs and practices. Therefore, prevention, even in the case of drugs, is not just about narcotics, but also propagates health as a value. Prevention assumes continuous non-action, long-term activities whose secondary goal is a drug-free life (Rácz 2007). The ultimate goal consists of a healthy lifestyle and independent activity for health. The disclosure of information, the knowledge by itself is not always sufficient. Information provided should not be a deterrent and it must rely on genuine facts. By giving adequate reasons and by committing, we must exercise influence on beliefs, targeting pro-health attitudes and positive health behaviour. This is possible only through the development of the personality (health education through acquisition of skills) and environmental interaction (through health promotion measures). In this sense, the goal is not primarily the development of knowledge; it rather consists of influencing the attitudes and behaviours towards a healthy lifestyle. The goal is to facilitate young people to pursue a healthy lifestyle, to maintain physical and mental health, and to reveal their personalities.

Today, one form of prevention or another have become almost standard practice in schools, yet, unfortunately, the statistics on drug use have not improved substantially (ESPAD 2011, Elekes 2009, Felvinczi and Varga 2009, Huebner 2004). We are faced with altered patterns of consumption, a change in the order of preferred drugs, and, in essence, the rate of self-destruction by the young has not improved.

In the recent years, we have noticed a change in the approach towards the research into the drug problem in the sense that qualitative analysis has come to the fore. Not only are statistics communicated to the researchers, but we can also read narrative analyses, interviews, and content analyses that point to the deeper background factors of the phenomenon. This change in the approach should also be used in the case of prevention. Thus, prevention programmes containing more or fewer changes (so-called adaptations) are increasingly being used from Central America to the neighbouring Eastern European countries. Neither local community specificity, nor the ethnic characteristics of local communities are left out, and it is supposed that the low effectiveness of previous prevention programmes might have resulted from a much too general character that these programmes had.

We believe that the drug issue must address problems from an ethno-psychological viewpoint in order to discuss psychological disorders, their possible causes, and the treatment of patients by taking into account the cultural group features of these patients and the traditional systems of healing. The procedure must be customized according to the specific traditions and mentality of the community and community knowledge, while also building on the customs of the community, cultural models, and systems of meaning. At the same time, adapted prevention seeks to strengthen the individual's natural network of relationships. Thus, a reinterpretation of prevention means the following: customization to the individual and its community; the unfolding of the personality (to facilitate

the individualization process); the basic needs of development, the overcoming of obstacles, as well as the establishing of internal and external opportunities; finding the self-fulfilment: activation of self-development, self-determination skills; the capacity to accept change and experiences that promote development; empowerment (endowment with strength); aiding commitment to positive values and to health promotion (Albert-Lőrincz 2013).

In this sense, prevention is not intended to develop the personality and its components (elements such as skills) but to affect the entire personality, facilitating development and evolution. We assume that awareness and the development of skills are not enough for the development of adequate attitudes against drugs. Prevention primarily focuses on encouraging the incentive-evaluative area of the personality – the emotional-motivational structure, needs, desires, fears, complexes – as well as the basis of the axiological-exploratory dimension in order to facilitate the harmonious development of the personality. Prevention, as illustrated below, is not limited to knowledge transfer and skill development; it also develops the self-regulatory, incentivizing, and controlling dimensions of the personality through involvement in life situations with its roots in the community. Participation in community activities awakens the ancient health protective energies that have been preserved by the internal rules of traditional communities. This requires inter-generational cohesion and communication to facilitate the transfer of community culture.
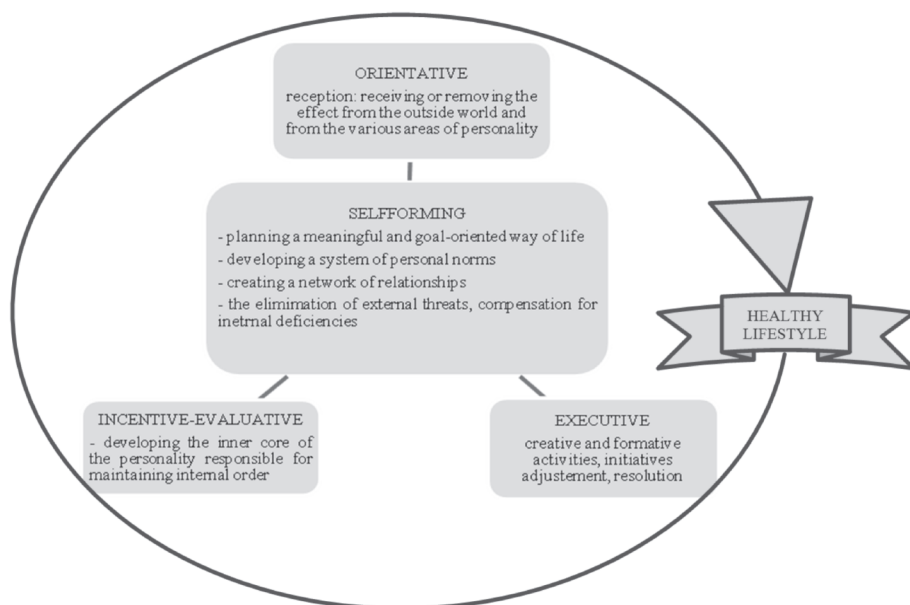
Source: author's proposal

Graph 1. *Prevention as the aid to personality development*

The novelty of our methodological approach is based on the knowledge of local customs in the community and that of the self-protective rituals. The difficulty is that the healing traditions of community customs and values have been forgotten. Therefore, the first step in prevention is to bring to the surface those characteristics of the community which strengthen the sense of belonging and bring traditions to life. This requires the persons to identify with his/her family and with the community. A synthesis between past and present is required, the continuity of the roots, the foundation of a sense of belonging needs to be established, and we must strengthen the feeling of perspective or future vision so that the prospect of an attractive future exceeds present difficulties. A community tradition drawing on such situations in life lessons should be made the focus of the attention of adolescents. It is necessary to reveal the customs of the community, and we must look for avenues of action that can mobilize the archetypal resources of adolescents. This would allow the conditions of individualization (Jungian perception: initiation, sitting inside the hero, in contrast – shadow, anima–animus –, balancing differentiation and autonomy) to manifest. In this way, prevention is not taking place only in the classroom, but it could be a natural part of life.

The goals and methods of the analysis

Previous research (Albert-Lőrincz 2009) drew attention to community attitudes that were able to promote the spiritual traditions of coming of age and that are no longer present in today's world of adolescent experience. In order to see more clearly and to design the prevention, we started studying one of the latest challenges, the use of ethnobotanical drugs. Our study seeks to answer if there are significant differences between the Târgu Mureş (Romania) and Eger (Hungary) adolescents regarding their attitudes towards the community and towards ethnobotanicals and their consumption patterns. We were also interested in whether there is any difference between the two local communities with regard to the experiences of the users that they are connected to.

The analysis presented in this study is based on data collected from a population of 200 students (100 from Eger and 100 from Târgu Mureş, aged 14–16). Data gathering took place in spring 2013 and involved two 7th and two 8th grade classes from a central and a suburban school from each city.

The methods we used were questionnaires, interviews, and projective tests. In addition, we used web interfaces available for drug experience reports. The data were processed mainly by qualitative analysis and content analysis was also performed. We were primarily interested in the motivation underlying the use of ethnobotanicals and whether there was any difference in the cities studied.

We assume that consumer habits and motivation for specific consumption shows differences depending on the local community, and that prevention should be performed specifically and in a differentiated way.

Next to the general considerations of prevention, it should also take into account the local features and psychological characteristics of the affected community. For the last decades, community customs have lost their importance and have no longer been in the centre of attention; we believe their merits should be restored first. If we want to improve the practice of prevention, we also need to concentrate on how adolescents relate to today's social environment – the local community – in which they live. To reach our goal – to mobilize the archaic resources in prevention, to enhance activities that had protected mental health for centuries –, we must achieve emotional attachment and connection to the communities in which the adolescents live. Thus, a community development approach is necessary that could reinstate the life functions of communities such as retention, protection, control, and reward–penalty forces. We would like to restore a tradition that has – from generation to generation – fulfilled health care and, based on this, to establish a new style of prevention that would correspond to the needs of the adolescents in the twenty-first century.

Our research focuses on the following main directions: adolescents' attitudes toward ethnobotanical drugs, analysis of the factors underlying consumption, and adolescents' relationships with local communities.

An excerpt from the results of the study

The features of ethnobotanical drug consumption

Ethnobotanical consumption has been a problem in Romania since 2008 until today. Since then, despite large and small setbacks – as a result of legislation –, their use has been spreading. Acquisition was done mainly in 'dream shops' (there were 91 of them as of April 2011), and via Internet shopping. A survey by the National Anti-Drug Agency (Botescu 2011) places Romania in the fourth place in online shopping after England, Germany, and the Netherlands. The most popular products are Diesel, Pure, Katana, and Magic, but both their names and their composition are being rapidly altered to circumvent the prohibitions.

In Romania, there are two groups known as so-called 'legal drugs' (Botescu 2011): 'Spice'-type products obtained from plant extracts and chemical compounds (56.1% frequency of consumption); Energizing and / or hallucinogenic effects of synthetic psychoactive substances, mainly in injectable (characteristic to every sixth consumer, one third of whom are infected with hepatitis B, C, or HIV) and snuff form (43.9% frequency of consumption).

In 2009, 1,300 people in Romania needed medical care following the consumption of hallucinogenic substances purchased in so-called 'dream shops' or off the Internet. In 2010, by the end of May, emergency care units from around the country had received 206 people intoxicated with substances that have psychoactive effects (Report: Prevention of ethnobotanical consumption, http://www.aspjbacau.ro). In the last five years, the situation has abated somewhat, but still, the prevalence of new psychoactive substances (NPS) at least once during their lifetimes (in the last year and the last month) places these substances among the most consumed drugs (5.3%) among 16-year-old students in Romania, according to ESPAD studies performed in 2011.

The analysis of our research data shows that of the Târgu Mureş sample 78.8% of students who have tried drug consumptions (excepting alcohol and tobacco) have experience with ethnobotanicals, while in Eger 48.6% have consumed ethnobotanicals out of the students who have tried drugs in their lifetime (the difference is significant: p<0.001).

When comparing the frequency of ethnobotanical consumption in a Romanian and a Hungarian town, we find that although the annual prevalence of illicit drug use was significantly higher in Eger (4.8%) than in Târgu Mureş (3.5%), Romania has a lead in ethnobotanical drug consumption (p<0.002).

The socio-demographic profile of new psychoactive substances shows that most of them are socially integrated young people from good financial backgrounds and even with good academic records.

In this part of our study, our main goal was to examine what underlies the consumption indices and what the motivation for consumption is.

The explanation for why herbal drug consumption is more common in the Romanian city is – in addition to factors we have not yet discovered – that the Târgu Mureş locals often refer to legal drugs as easily available, relatively inexpensive. As they are considered 'legal,' they are thought to be much less dangerous than other psychoactive drugs. This argument is brought by fewer adolescents from Eger.

The justification for consumption experiences was provided by the interviews and the content analysis of the web reports. Several categories were identified and included in the table below. The first column sets up categories derived from the narratives of reasoning that are provided by consumers in terms of motivations and use-related experiences. In the second column, there are the spiritual needs which we tried to identify and link to the corresponding categories of reasons. We made no distinction between the Romanian and Hungarian (Eger) population.

Table 1. *Backgrounds of consumption*

Reasons of consumption	Unfulfilled needs (Csirszka 1998; Maslow 1971)
Assuming a position: decision, selection – self-determination, self-enhancement (self-efficiency)	Life stability, lack of influence, metaphysical needs: experiencing the meaning of life, perceiving one's own position and role – SECURITY
Social and situational incentives	Social needs: establishing and maintaining relationships – STATUS
Self-regulation: elimination of the negative internal state, establishment of a pleasant state	Lifestyle-related needs: coping, aesthetic needs: harmony, beauty – SELF-REALIZATION
Experience of control (the illusion of influencing the situation created)	Self-expression and self-validation – SELF-REALIZATION
Correction of cognitive functioning (or the illusion thereof)	Productivity, self-fulfilment value needs: intellectual, mental construction – SELF-REALIZATION
Self-determination: self-confidence, independence	Freedom, autonomy, independence SELF-REALIZATION AND ACCEPTANCE
Craving (intense inner motivation)	Obtaining experience – AUTONOMY

The table shows us that the archetypal structure responsible for the healthy development of the personality – which directs emotional processes – has not awakened in the souls of these adolescents. If we think along the lines of the Jungian individualization process, we can see – based on the themes of ethnobotanical use – that there is a developmental disruption because:

– the fight against reality is erroneous (we can see the idealization of curiosity);

– the differentiation of emotional acceptance (internalization) does not come to pass – because the master, the borders, and the theme of the hero are missing –; all of these functions are fulfilled by the drugs;

– inner contradictions become more pronounced, self-knowledge is superficial because of the lack of attention to internal experiences (the integration of the shadow, of the anima–animus);

– there is no value integration, no assumption of a calling or responsibility or commitment (the empty longing for the experience, slaked by chemicals, remains);

– there is no synthesis in the interest of reconciling the self-image, the career image and the representation of society, which in turn should emerge as the core of the personality (the sense of independence and autonomy cannot come into being).

As a consequence, they are left with the craving for the numinous experience that would ensure finding autonomy (the primary core) and could tame the destructive forces of the soul to become healing ones.

In the case of these two Central and Eastern European towns, adolescents differ significantly from each other in the following:

– Târgu Mureş, Romania: situational anxiety, the need of control and self-realization were more frequent. These needs reveal curiosity, loneliness, and inferiority complexes. Themes suggesting dynamism and activity were more common.

– Eger, Hungary: The search for situational and social incentives and contingency, the need to improve performance, the need for protection, and the search for self-justification were typical. These needs are mostly fed by curiosity and guilt complexes.

The following apply to both samples:

– Lack of operational differentiation and ineffectiveness in behaviour (externalization) because of a disruption in the guiding and evaluative systems operation can be identified, which may result in aggressive and/or self-destructive manifestations.

– Self-development and self-restoring operations are necessary.

Prevention requirements

The characteristics (developmental hurdles) described above are treated as targets for prevention. In this concept, prevention design should be carried out on the basis that the person is accustomed to local cultures (with the customs and values of the community). This requires us to strengthen solidarity and communication between generations in order for the culture of mental health protection to be handed down to young people. These are the activities that, in past centuries, had served to satisfy basic psychological needs and that can be passed on to adolescents today.

Community action will only be utilized by adolescents where there is an emotional bond between the adolescents and the social environment. In order to ascertain this, we examined the importance of the community in the life of adolescents. We asked the adolescents studied from both cities to think about the local community they belong to and to write down what it means to them and what emotions this community may be described with. We found (Graph 2) that the community is an asset to them – it represents togetherness, love, support, and inclusion; thus, the power of the community can be used as prevention, too.
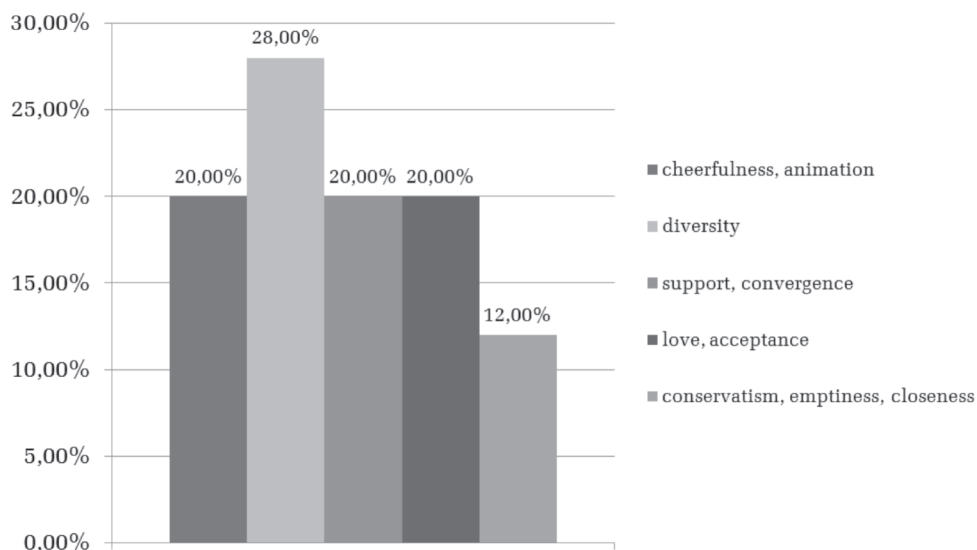
Graph 2. *Characteristics of the community based interventions on the experience of the adolescents*

We also asked what experiences these emotions stem from. Although there were a low number of experiences related from both cities (e.g., town fairs, arts and crafts activities with parents, neighbourhood cleaning, harvest ball, joint sports activities), these events were remembered as positive experiences by the adolescents. This means that adolescents can be included and can be active participants in the life of a community where they can feel useful alongside the adults; they have the opportunity to achieve success and can experience the joy of closeness.

We can trust in the power of influence community activities have because through them the differentiation and the maturity of the adolescent personality may be developed. Themes carrying pro-social and personal development themes can be established by the transference of community customs, traditions, and values. However, this requires research efforts aimed at identifying traditions that are specific to each local community and are able to satisfy the emotional needs that aid in the development of the personality. Lacking these, adolescents will turn to artificial means to satisfy their needs, e.g. drugs. We assume that an unconscious compulsion, a search for an experience underlies consumption, one that is related to the archetypal structure of the human soul. We have found that the consumption of ethnobotanicals can also be a search during which experiences are artificially provoked from which they – mistakenly – expect spiritual growth, differentiation, and ultimately becoming an adult. If the search for experience arising from an internal need – such as action required for development – is not done along positive values, then it will not serve the growth but the destruction of the personality.

The needs and themes that we observe behind drug consumption accurately show what type of activities needs to be organized in the individual local communities. For example, healthy emotional development would be best served in Târgu Mureş by reducing the anxiety and increasing self-worth and in Eger by enabling the experience of togetherness and usefulness.

Summary

A characteristic community life results in significant differences in the attitude towards specific drugs and the frequency of their consumption. The system of predictive and protective factors shows dissimilar situations in the two populations. In order for prevention to become effective, the specific traits of the community must be taken into account. Factors that aid spiritual maturity should be offered to adolescents not only in an artificial form (e.g. group training sessions) but as a natural way of life – as part of a 21st century lifestyle –, in the shape of community activities. We are aware of the fact that it is not a matter of a lifestyle change made overnight but a process that should be started at once in the soil of community traditions. Prevention must mobilize the internal resources characteristic of the individual community that are rooted in common desires, fears, and daily practices – customs and values. Only community actions can breathe life into the archetypal resources of the personality and be of assistance in a healthy development.

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DISCUSSIONS

Some Considerations regarding the Family System of the Children with Bronchial Asthma

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Abstract. Within psychosomatic families, the person who manifests the symptoms has a regulative role in solving the conflicts. The family contributes to the endurance of the symptom, whereas the ill person contributes to the maintaining of the pathologic equilibrium. We tried in this paper to approach the psychosomatic illness (bronchial asthma) in children according to the systemic theory. The theoretic input was conceived in such a way as to attack the bronchial asthma problematic with regard to children from the point of view of the medical prophylaxis as well as from the perspective of psychological research and systemic family therapy. Our hypothesis claims that, along with genetic factors conducive to bronchial asthma in children, there must be also other kind of factors of psychological and social nature that, in their turn, have a relevant significance in the manifestation and the maintaining of the illness. We drew special attention to the family of the child with bronchial asthma (the psychosomatic family) because we found theories and research that emphasized certain particularities in the functioning of the family within which the child with psychosomatic illness carries out certain vital roles.

Keywords: family system, bronchial asthma, psychosomatic family

Family as a system

According to the systemic approach, the family unit is more than the sum of its members because the interaction between them must also be taken into account. This web of relationships is spun in accordance with certain rules, enwoven in certain functions, and it tends to uphold a certain equilibrium within the family itself. When one of the members undergoes a change, there is an immediate effect upon the other members of the family (Fábián 2007).

Human systems present three defining characteristics: they are non-summative (the whole is more than the sum of its parts (Watzlawick, Beavin, and Jackson 1967); the parts of a system mutually influence themselves in a bidirectional

manner so much that one part's modification leads to the modification of the others (Pinsof 1995); finally, the limits of a human system are unclear and ambiguous (ibidem).

The systemic family theory purports that family is a self-regulating system, which functions according to its own rules. It has two basic functions: maintaining the homeostasis (un-change) and, respectively, adjustment to changes (Hermann and Berlin 1981). Both functions hold an important role in the system's survival and only together can they achieve this goal.

The family system is defined by the system of rules needed for its functioning, by structural characteristics, and by communication schemata. The homeostasis provides the stability and continuity of the system and it is ruled by the laws and rules at work in the family. Every human system takes on its own identity as well as limits and develops itself vertically (it contains several subsystems) and horizontally (it is itself part of a more extended system).

Family, as a system, consists of several subsystems which mutually interact with one another. These sub-systems are usually diverse and different from one another, and they function as components of the overall system. But even a particular subsystem may operate as a system with regard to its own components. There are no two identical subsystems and every subsystem has accordingly its own particularities. Family subsystems are: the parental subsystem, the children subsystem, the marital subsystem, the grandparents' subsystem, the siblings' subsystem, the boy–girl subsystem, and the nephew–grandparent subsystem.

The family as a system is in constant interaction with the environment, permanently connecting and communicating with it. Families do not merge and fuse with the environment; they have clear boundaries which are at the same time flexible enough to accommodate changing exigencies and demands. The boundaries' flexibility determines whether a family is open or closed. Completely open or completely closed families do not exist. Within closed families, the family rules are more severe, whereas within open families they are more lenient.

In normal situations, the boundaries change according to the demands of the family life cycle. Blurry (faded) boundaries fortify the feeling of belonging to the same family, but aggravate the development of individual autonomy for family members. Rigid boundaries lead to reducing the exercise of the protective function, to rendering difficult and halting the communication between family members who are, thus, left to fend for themselves. Both the rigid and blurry/faded boundaries indicate a pathological situation.

In families with faded boundaries, each member of the family reacts to everything very quickly, with an out of the ordinary intensity; the doors of these families are always open, and there is no intimacy. Everyone knows what the other is thinking, and this shows up in communication when one speaks ahead of and instead of the person who is asked to speak (Hermann and Berlin 1981).

In families with rigid boundaries, family relationships are loose and relaxed. Oftentimes, family members do not react when they should. 'Dramatic' events are needed in order for them to engage in a reaction and to get the function of family protection going. Such events may be, for example, an attempted suicide, an asthma crisis, an accident etc. (ibidem).

Most of us have experienced for ourselves the power of the family system during our lives. Irrespective of the changes registered at the social level, the family was and still is a 'workshop' of personality development. The two parents are 'the leading masters' of this workshop, and they lack experience, confidence and moan in the face of such a big responsibility (Satir and Baldwin 1984). According to these authors, family problems stem from: low self-esteem; indirect, ambiguous, insincere communication; strict rules that cannot be negotiated; anxious relationship based on the submission to those who control the family (Fábián 2007).

To resume, the family is a unique system with a particular social and relational structure which consists of an array of communitarian situations, constantly pertaining to each other and permanently entangling one another. This situational web of relationships can become, suddenly or gradually, problematic. When a problem appears, family members usually focus upon one person whom they deem problematic, and claim that only this person is the one who created the problem in the first place.

There are families relatively 'without problems,' but this does not mean that they are immune to problems; on the contrary, this problem-free situation entailed solving the problems through their own forces (Fábián 2007).

The functioning of the psychosomatic family

In the last three decades, research regarding family functioning has targeted two facets of medical sciences: first of all, the families of schizophrenics and then the families of children with psychosomatic disease (Hermann and Berlin 1981).

The research of Minuchin and his collaborators is highly noticeable: with the aid of systemic family therapy, they obtained good results in the case of families with children affected by psychosomatic illness (Minuchin, Rosman, and Baker, 1995).

The systemic model claims that there are certain types of family set-ups which can be connected with the occurrence and maintaining of the psychosomatic syndrome in children. This model also sustains that the psychosomatic symptoms of the child play an important role in maintaining the family homeostasis (ibidem).

According to their research, Minuchin and his collaborators established four characteristics of psychosomatic families. Alone, none of these traits seem to be enough to cause the psychosomatic symptom to appear or to endure in time, but

the group of transactional matrices may respond for those family processes that encourage somatization.

These characteristics are the following: enmeshment, hyper-protective behaviour, rigidity, and lack of conflict solving (ibidem). Enmeshment appears when the boundaries between family members are vague, faded, and the individual autonomy is lessened. Hyper-protective behaviour manifests itself through highly intense relationships wherein members of the family try to influence the other's behaviour and feelings. In the case of rigidity, the rules and norms which regulate family life are very difficult to modify, and consequently new solutions are hard to accept. The lack of conflict solving pertains to pushing the problems under the rug, which many family members may confront. The family strongly pains in the face of conflict erupting between its members. Fights are forbidden because they are deemed to be entirely destructive phenomena.

Within psychosomatic families, the person who manifests the symptoms has a regulative role in solving the conflicts. The family contributes to the endurance of the symptom, whereas the ill person contributes to the maintaining of the pathologic equilibrium.

In a psychosomatic family with several children, the enmeshment between parents and the diseased child ensures the increased independence of the other children. In this kind of instances, the sick child 'connects' and 'holds the parents closely together'. Many a time, the most sensitive person of the family takes this role (of being sick) upon herself in order to allow the other children to lead a freer life (Hermann and Berlin 1981).

In psychosomatic families, its members are afraid that the family will be dissolving if it gets out that something is not in order with them. Consequently, the cardinal rule in these families states and requires the avoidance of conflicts, exactly because conflict is perceived as something 'dangerous' that needs to be strategically ignored, put out of view. Likewise, the expression of negative feelings is unacceptable in this kind of families. Unfortunately, the tension does not go away, but it only attaches itself to another person of the family (most of the times, the tension between parents is transferred upon children) or it transposes itself upon a person whose symptoms do not go through a psychosomatic conversion. Conflict avoidance technique is not unusual in healthy families, but it does not represent a prevalent behaviour and strategy, such as is the case in psychosomatic families. The most dangerous situation occurs when the parents, as a method of conflict averting, drag the children into their conflict, waiting for them to 'solve' it.

There are three forms of involving the children in their parents' conflict: triangulation; the child–parent coalition; taking the long way round, or 'the roundabout route' (Hermann and Berlin 1981). In the case of triangulation, both parents spur the child to take his/her part in front of the other parent. The child–parent coalition entails the association of a parent with the child against the other

parent. When the child has the role of the 'roundabout route' in a family, it means that in the family in question everything appears to be in order at a superficial level, whereas in reality the child is keeping the family together.

The child's illness may be the best method of discharging the marital conflict. In such cases, the sickness contributes to maintaining the family homeostasis. Thus, a 'diabolical,' vicious cycle can be noticed at work here, which is conducive to the illness and which amplifies it in time.

The desire to avoid conflict represents in fact a social norm. Psychosomatic families comply with this norm. The society we live in appreciates positively and enforces this attitude of conflict avoidance, playing therefore an important role in maintaining, perpetuating, and regulating this vicious circle. Transactional schemata are inherited by generations upon generations. Only by dismantling cognitive schemata can one deter from or block the transfer of problems from generation to generation. The systemic theory allows for the approach of the individual as a member of the family system and is able to capture and analyse the problematic burden of his/her relationships with family members and its generational cross-over.

Conclusions

'The human organism can be conceived as a unitary whole, and this point of view constitutes the basis of the psychosomatic paradigm; or it may be regarded as a co-operation between two components: physical and psychic' (Dumitrascu and Pohribneac 2007, 12). The relevance of psychosomatic medicine consists in 'searching for physical sufferance without evident medical, objective data […] in taking care of physical affections with psychological or psychosocial etiopathogenesis' (ibidem, 16).

Psychosomatic medicine is based, along with a drug treatment, on specific interventions, such as: psychotherapy techniques, psycho-education, taking an interest in patients' diaries, relaxation therapies, the technique of expressive writing and biofeedback (ibidem, 18).

Ranschburg (1998) claims that bronchial asthma is not a 'chosen' disease, as psychoanalysis has inferred. There is no 'asthmatic personality' hiding behind this illness and there is no particular atmosphere prevalent within the asthmatic child's family, nor do his/her parents present special educational attitudes (ibidem).

Contrary to Ranschburg's scientific results, Nemes thinks that there is, after all, a connection between the child's asthmatic condition and the family dynamic because when the child is ill his/her behaviour is deemed to be 'in order,' but when the child gets healthy his/her behaviour becomes asymptomatic. Ranschburg

states with regard to the latter idea that it represents a kind of 'transposition of the symptom' in the sense that when the behavioural problems of the child become way too risky, he/she transfers the problems in a fully-fledged illness and vice versa. The sickness and the behaviour of the 'good' child as well as the healthiness and the 'badness' of the 'bad' child develop an associative relation, wherein under 'goodness' one must see the need of dependence and the need for parental care, while under 'badness' the child's desire for 'freedom' and his/her aspiration towards autonomy.

Revisiting Nemes' thesis, it is clear that it is not by chance that those children who are suffering from a psychosomatic illness are excessively good but ill, whereas those who are usually healthy are more alert and frisky; they may not take care of themselves, but they are healthier. There is no doubt that a child who lives under the strict control and exacting and exaggerated norms of his/her parents, and whose aspirations towards independence are constantly hindered by them when he/she tries to disengage from their hypercritical demands and claims, takes 'refuge' in the somatic illness. Nevertheless, one cannot speak in this case about a transposition of the symptom because the situation is not about the transference of a permanent behavioural problem but rather about the fact that this 'good' child, who in the majority of time behaves according to the norms, cannot cope with or face up that he/she did not comply with a norm that he/she deems very important. It follows that 'the child gets sick, a somatic symptom occurs (and this is not about the transformation of a behavioural symptom into a somatic one)'; on the other hand, the child 'does this' because he/she knows that the 'being sick status' brings him/her more attention and understanding from his/her parents.

We tried in this paper to approach the psychosomatic illness (bronchial asthma) in children according to the systemic theory. The theoretic input was conceived in such a way as to attack the bronchial asthma problematic with regard to children from the point of view of the medical prophylaxis as well as from the perspective of psychological research and systemic family therapy.

Our hypothesis claims that, along with genetic factors conducive to bronchial asthma in children, there must be other factors of a psychological and social nature that, in their turn, have a relevant significance in the manifestation and the maintaining of the illness. We drew special attention to the family of the child with bronchial asthma (the psychosomatic family) because we found theories and research that emphasized certain particularities in the functioning of the family within which the child with psychosomatic illness carries out certain vital roles.

The systemic approach envisages to discover the relations within and the functioning of a real system – the family system. Its essence consists in the fact that it does not seek for 'scapegoats,' or to assign blame to somebody: nobody is impuissant or helpless. Each member of the family is right because each of their manifestations serves to gain stability, to achieve homeostasis for the family

dynamic. Consequently, everybody strives for something inherently good. In order to deal with the symptom, to drive it into a healthy disappearance, a new stability is needed within the family. And here comes the specialist.

We think that the most efficient systemic approach may be carried out in the case of children with psychosomatic illness, while the illness is not yet chronic, not yet fixed. Moreover, the parents of these children tend to be young, and it is easier in their situation to work on the family structure problematic.

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Public Administration in the Perspective of Alfred Adler's Individual Psychology. A Discussion

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Abstract. Alfred Adler's Individual Psychology as a psychosocial discipline provides the axiological and practical foundations for accomplishing successful transition, for dealing with the undesired effects of the crisis and globalization processes, for the vitalization and efficient functioning of democracy. In this respect, terms such as: social equality, community feeling as pro-sociality, unconditional respect for human dignity, co-operation 'on the useful side of life,' and horizontal interpersonal communication represent psychosocial concepts and anchors in the democratic transformation of social reality. In order to apply the fundamental principles of public administration, i.e. democratic values and efficient administrative activities, public administrative organs need an integrative psychosocial perspective. The projects promoted by public administrative organs should focus more on co-operation and less on competition, they should encourage self-esteem, and should assert the potentialities of community members. In partnership with civil organizations, public administrative organs can create within a community some efficient social equality 'laboratories' marked by co-operation as the dominant interactional behaviour. Public administrative authorities' encouragement of citizens and civil organizations to participate and co-operate for solving community problems represent a 'motion of confidence,' especially when community is faced with difficulties and hardships.

Keywords: Adlerian psychology, democratic principles, community, social equality

The psychosocial approach to the administrative phenomenon in the context of globalization and transition

Globalization processes represent a mandatory reality of the contemporary world, being characterized by life acceleration through the hypertrophy of material consumption and money rush, as well as by the degradation of community values

and social co-operation. Such attributes lead to increasing social tensions and to an atmosphere of discouragement, with all repercussions for the individual's social behaviour and also for the quality of cohabitation. Ultrafast changes, competition and fierce fight for power, together with generalized corruption, immorality, increased selfishness and aggression have undermined both the psychosocial foundation of community and the individual's mental health, causing him/her to react more and more by destructive and self-destructive behaviours. Social life is marked by the abuse of democratic freedom, which means that each individual pursues his own rights and at the same time disregards the rights of the others. This unilateral and discretionary interpretation and use of democratic rights only in the self-interest emphasizes social and economic inequities and leads to the so-called polarized society (Dreikurs 2000, 205).

After the values specific to the totalitarian regime have collapsed, the transition period still lacks a climate which could encourage the formation and crystallization of a system of authentic democratic values. Such values should be able to shape the major social actions in a society into developing democratic communities and a civil society in which citizens adopt a proactive and pro-social behaviour. Very weak or inexistent social cohesion, especially in the urban areas, dramatic decrease of the political leaders' importance, lack of trust in the political class, inequities and discrimination, and increasing difficulties in providing the means of subsistence constitute themselves as main sources of malfunctions in individual and community life. In such an unfavourable climate, power is constantly shifting away from citizens and communities are being concentrated in institutions which drift apart from citizens' interests and rights, and they operate by ignoring communities and civil society.

Thus, the essential issues to be addressed today concern the way in which globalization works, how the transition to market economy and to the democratic pluralistic political system is performed, how undesirable effects are to be prevented and counteracted, and also how the positive and stimulating influences of these processes could be employed to raise the life standards and improve cohabitation. In this respect, based on decentralization and real local autonomy, local public administration authorities have the task to manage these processes in the public interest, 'humanizing' globalization and dropping the reactive counterproductive attitude according to which they claim that globalization processes are the cause of unsuccessful transition and prolonged recession.

In order to tackle the issues mentioned above, local authorities should initiate the planning and application of viable realistic solutions and to involve in this social co-operation all interested factors, ranging from economic agents from the private sector to civil organizations and communities of citizens. Public administration's responsibility, initiative, and need for intervention are increased in the context of the crisis. Taking into consideration that action is required first

and foremost at the levels of inter-human relations and psychosocial realities, an important issue to be addressed is represented by the means of accomplishing this initiative and intervention, this bold and proactive approach. Public administration authorities must take into consideration that market economy is not a purpose in itself. Instead, it should serve the needs of the community and citizens since economic values cannot replace democratic values.

In my opinion, globalization processes and the promotion of advanced technologies constitute themselves as opportunities to increase citizens' welfare and the quality of community and citizen life only when growth is sustained by environment and respects the human dignity of all community members. Public administration authorities should join their efforts with all economic and social life factors and counteract the effects of crisis manifest in three main directions, namely: deepening poverty, environmental destruction, and social decomposition – all consequences of society malfunctions (Korten 1995).

Ultrafast world changes and globalization processes, together with efficient functioning of information society and promotion of communication technologies, require the clarification, re-evaluation, and introduction of concepts and values such as: community, integration, co-operation, cohabitation, representative democracy, identity, reciprocity, subsidiary, autonomy, solidarity, interpersonal equality, horizontal communication, citizenship, pro-sociality, and self-determination.

A main objective of public administration activities is shaping the European identity by channelling all efforts into creating an integrated Europe of all citizens as a community of regional, cultural, and local communities.

Regardless of the undesired effects of globalization, crisis and slow transition, public administration organs should create contexts which encourage social solidarity, an ethics of partnership, and respect for differences, and also contexts which satisfy the actual needs of communities based on the plurality of values. An efficient and humane society needs co-operating communities, social groups, and citizens who express social interest and pro-sociality, act as autonomous agents with initiative, and take responsibility for their actions. Consequently, a chief organizational and formative objective of public administration authorities lies in generating democratic practice and cohabitation, as well as in encouraging and promoting authentic values in all spheres of life. At the same time, such an objective involves creating contexts which support the development of co-operating capacities and ensure the feelings of equality and satisfaction of all actors involved in this effort.

Furthermore, another matter which should not be omitted is represented by what Naisbitt (1994) considers a paradoxical aspect of globalization, namely that small constitutive elements, such as communities, organizations, groups, and people, gain an increased importance and become stronger owing to information technologies and to the multiply interconnected world.

In this integrative context, public administration organs, communities, and organizations will interact productively, existing and working together to achieve desirable purposes. Decentralization, local autonomy, and subsidiarity will become authentic realities characterized by self-administration, initiative, self-management, sharing of responsibilities, applying democratic procedures in taking decisions and applying them.

A positive aspect of making administrative activities more efficient is represented by the fact that citizens and civil organizations possess nowadays the knowledge and information necessary to participate in co-operative actions, to lead a democratic and productive life, to get involved responsibly in making decisions about the community in which they live and act.

In an optimistic approach, globalization processes can lead to the formation of more efficient functional units, to an interactive system based on pro-sociality and each individual's personal responsibility (Ambrus 2004, 13).

Public administration authorities are meant to promote democratic social values and pro-sociality, focusing their entire activity on the problems and needs of their communities and citizens, in the context of a democratic plurality of values. In close co-operation with civil society, public administration organs can and must counterbalance the undesired effects of globalization by employing social psychology knowledge in devising public interest programmes and forming alliances with a pro-social purpose. Thus, public administration organs contribute to the formation of a new humanism, based on functional interpersonal equality as a premise of a truly democratic society (Delors 2000, 37).

Psychosocial aspects of achieving the fundamental principles of public administration

Alfred Adler's individual psychology as a psychosocial discipline and integrative anthropological approach to human nature constitutes itself as an authentic 'psychology for democracy,' providing a value and an action-like framework for the successful achievement of the fundamental principles of public administration (Stein 1999).

Adler (1992) focuses on the social environment in which the human being develops and acts as an indivisible entity of similar value to his fellows. The term individual in 'individual psychology' designates the integrative, indivisible (*individuum*) nature of human personality.

In Adler's psychosocial conception, man is not a victim of uncontrollable internal or external forces but rather a conscious actor responsible for shaping his own destiny, capable of self-determination and self-education, and able to co-operate with other people. Thus, the Adlerian psychology provides the axiological and

praxeological foundations for accomplishing a successful transition, for dealing with the undesired effects of the crisis and globalization processes, and for the vitalization and efficient functioning of democracy. In this respect, terms such as social equality, social interest as pro-sociality, unconditional respect for human dignity, co-operation on 'the useful side of life,' and horizontal interpersonal communication represent psychosocial concepts and anchors in the democratic transformation of social reality, in modernizing society and satisfying the needs and interests of the community (Ambrus 2011, 10).

Social cohabitation and the accomplishment of efficient social co-operation require initiative and personal courage, a constructive lifestyle and community feeling in action and provide an effective psychosocial ground for overcoming the feelings of discouragement and inferiority generated by contemporary world realities. In the Adlerian approach, the epoch of anxiety, fear, and discouragement must be replaced by an encouraging and democratic social practice leading to communities in which each and every individual and group enjoys respect and confidence and at the same time shows respect for the others' rights and dignities.

A key issue of the administrative reform consists in increasing the democracy of public administration, by extending citizens and civil society's direct participation in taking administrative decisions, in accomplishing the objectives of public administration, and in the control of administrative processes.

An indirect form of public administration's democratic procedures is represented by the promotion of public interest which expresses the interests of the majority of society, without disregarding the interests of minorities. Since it reflects continually changing social processes and needs, public interest implies a perpetual re-evaluation to which public administration authorities and the civil sphere can make a valuable contribution by emphasizing the actual needs and interests of population.

As far as the principle of public administration's social efficiency is concerned, in our opinion, administrative activities are efficient only if community members, civil society, and political organizations are satisfied with them. This is why administrative communication and public relations must aim directly at substantiating this satisfaction.

The above mentioned public administration principles define the quality of public administration activities. On the one hand, a less democratic public administration cannot be efficient since its citizens cannot participate in solving common issues and in controlling administrative processes. On the other hand, an inefficient public administration which does not manage resources accordingly cannot be democratic as long as it ignores the fundamental needs and expectations of the given community.

Public administration's democracy and social efficiency must be approached as psychosocial realities with a focus on values and actions, and such an approach

implies an integrative and deeply humanistic perspective. In this respect, the Adlerian psychology provides a theoretical and praxeological framework extremely useful to all participants in accomplishing truly democratic and efficient public administration.

In the Adlerian approach, democracy implies social co-operation based on mutual respect, dignity for all citizens, acknowledging the equal worth of all humans, and being social interest in action (Beames 1992).

According to Dreikurs (2000, 197), democracy supports the realization of man's fundamental rights, based on acknowledging the human equality of all citizens. In this respect, democracy represents functional interpersonal equality.

Equal rights are generally accepted, whereas acknowledging the equal worth of all people is considered an aim impossible to achieve. At the same time, everyone has the right to define democracy in their own way, so people deem it right to regard themselves as democratic and progressive beings. Consequently, many of them perceive democracy as mostly a political phenomenon, when in reality democracy does not end at the borders of politics, it only starts there (Stein 1999).

As far as the democratic process is concerned, neither political equality nor economic equality is possible without achieving social equality. Political, economic, and social harmony can be accomplished only when all society members will be acknowledged and treated as having a similar human value (Dreikurs 2000, 200).

The main difficulty lies in the fact that people do not know and are not ready to live together as humans of a similar value, having the mutual duty to respect everyone's dignity. This is why an essential formative and public relations purpose of public administration authorities should be focused on developing the citizens' ethical and democratic behaviour by employing new encouraging methodology and interactive techniques at the levels of communities, organizations, institutions, and families. This purpose can be achieved by performing projects in common with civil society and all factors interested in the democratization of the entire public life. At the same time, there is a strong need for leaders who are able to help communities to become democratic by providing them with opportunities to apply democratic procedures at a smaller scale in daily life, and thus training citizens in the more significant challenges of taking social responsibilities.

This co-operative approach is absolutely necessary in the contemporary world since different spheres of socio-economic life are marked by an abuse of democratic freedom, according to which everyone pursues only their own rights and ignores or even despises the others' rights. Such unilateral and reductionist interpretation and use of democratic rights and freedom without responsibility emphasize social and economic inequalities, leading to the so-called polarized society and to social conflicts which impact on the quality of cohabitation (Dreikurs 2000, 205).

By establishing a constructive psychosocial atmosphere characterized also by trust and co-operation at community level, public administration authorities are no longer perceived by citizens as coercive institutions which do not represent their interests and are even their enemies. Consequently, an important public relations objective is represented by changing the image and reputation of public administration authorities and institutions by means of horizontal and respectful communication, as well as by widely participative actions.

Public relations campaigns led by public administration authorities should aim at changing and restructuring the attitudes of community members in a proactive and pro-social direction, namely by replacing the citizens' ignorant obedience, discouragement, and 'slave mentality' (Dreikurs 2000) with responsible involvement in leading their own lives (Ambrus 2010, 62).

In case that legal provisions and democratic cohabitation norms are violated or contraventions are committed, the decided sanctions should serve mainly community interests, focusing on adopting a desirable social behaviour. In this respect, the sentence to community service should be widely employed, providing a coercive context and having a more efficient preventive character (Vedinaş 2012, 301–302).

Local public administration authorities should take into consideration the human factor, the human resources potential, and the real needs of community when taking economic initiative and solving economic problems within their territory.

According to the social dominance model, social and power inequalities coexist with different forms of oppression in human society in the context of democracy. In such an approach, prejudices, discrimination, and oppression are not seen as pathological or quasi-pathological states of community, but rather they are regarded as 'normal' states, linked to the essence of politics and materialized in an inter-human communication process on the undesirable side of life (Sidanius and Pratto 1999, 61). This phenomenon is explained by the existence of negative reference groups which have an extremely low social status and which are strongly discriminated. It should be mentioned that social policy programmes applied forcefully do not achieve their purposes because they generate strong opposition when reaching the limits of status between dominant groups and negative reference groups.

In an optimistic perspective, Dreikurs (2000, 205) notices that there are no obstacles, malfunctions, and deprivations in the achievement of democracy that cannot be dealt with or remedied without more democracy. In other words, social practice based on equal interpersonal relations and mutual respect can be successfully promoted by courageous and co-operative actions.

In order to reach this objective, we have to take into account that democratic social practice requires negotiating abilities necessary to attain common grounds of action. Democratic leadership involves diplomacy and reconciliation of

opposing interests and viewpoints, and at the same time it stimulates the formation of concepts, attitudes, and desirable values within the framework of constructive group activities and responsible participation of all community members in taking, elaborating, and accomplishing decisions.

The fundamental premise of individual psychology is represented by all human beings' quest to belong and be appreciated by a human community. Thus, the democratic process is meant to provide welfare both for individuals and for groups, constituting itself as the means through which people who enjoy equal respect and dignity can solve life issues in co-operation with their fellows (Ferguson 2004, 8).

In conclusion, in order to implement public administration principles successfully, public administration authorities and institutions must encourage citizens in their activities, reassure them that they belong to the community in which they live, and support their cohabitation with their fellows as people of a similar value.

Social co-operation based on community feeling as social interest in action – the psychosocial foundation of public administration's democracy

Serving public interest and community welfare, public administration is meant to co-operate with civil society relying on social interest as an evaluative attitude towards life as a whole, encouraging citizens' 'feeling for and with community' (Ferguson 1999, 5).

According to Dreikurs (1989, 9), community feeling/social feeling has no fixed or rigid object, but rather it expresses one's attitude towards social life, one's need to co-operate with his/her fellows, and an adaptive coping with life situations. Community feeling develops according to the individual's need to belong to a social community and is expressed by his/her capacity to co-operate with other community members. Non-development or lack in community feeling steers the discouraged individual towards the useless side of life, and thus makes him/ her adopt counterproductive and antisocial behaviours aimed even against the community.

Adler (1996, 64) notices that the social value of human personality and character can be evaluated solely from the viewpoint of the individual's relations with the community, acknowledging his/her level of community feeling development as a sense of solidarity.

In public administration practice, the concept of community as well as that of community feeling can be employed abusively or manipulatively. In other

words, demagogical political rhetoric constantly resorts to the social feeling of solidarity between citizens when aiming at undesirable purposes targeted even against the interests and needs of the community. Employing the social feelings of community members in public administration activities involves psychosocial processes which favour the action-like character of this human potential, such as: co-operation, mutual trust, respect for human dignity, respectful communication, interpersonal equality, sharing of responsibilities, peaceful solving of conflicts, taking decisions in common, etc. (Adler 1958).

As a consequence, an essential objective of local public administration organs is represented by creating favourable pro-social contexts which will encourage the formation of desirable attitudes and behaviours meant to ensure the welfare of both individuals and the community.

Thus, public administration authorities should focus mainly on the formation of authentic communities that can promote the development of community and solidarity feelings. Such communities would also promote interpersonal relationships of social equality and would respect the differences between individuals, as well as the personal dignity of each and every member of the community who co-operates for everyone's welfare (Ambrus 2010, 62).

Lacks in community feelings can make people tend towards the 'useless' side of life, adopting disadapting and deviating behaviours. Mosak (1977, 117) states that social interest cannot be manifest both on the useful and the useless side of life since this complex social attitude represents a psychosocial foundation of positioning the individual, making him/her act on the useful, constructive side of life.

Adler (1996, 64) regards community feeling as a crucial motivating factor of human's social behaviour, stressing out that community shapes the entire psychology of the individual: 'no man can fully develop himself without sufficiently cultivating and emphasizing his social community feeling'. An appropriate level of community feeling development ensures that the individual acts courageously as a responsible agent, thus reaching self-development and contributing to the achievement of community purposes. The most consistent courage towards life issues stems from community feeling. Such courage does not require big physical efforts or daring actions but rather the courage and moral strength to cope with continual life challenges (Ferguson 1999, 9).

Dreikurs (1989, 5) claims that the individual's co-operating ability represents the measure of development specific to his social interest and community feeling. Co-operating capacity is tested in difficult and critical situations, when a courageous person interacts and contributes to the problem solving without expecting any reward.

Community feeling makes possible the constructive compensation of negative inferiority feelings, as well as finding personal significance and importance by productive and socially useful means. This extremely valuable psychosocial

equipment of the individual provides him with the foundation for life success, constituting itself as a crucial source of self-esteem and a life filled with satisfactions and achievements.

Social interest developed ever since early childhood represents a psychosocial 'immunization' against the hardships and negative aspects of life which needs to be incorporated in the individual's lifestyle, whereas the co-operating capacity should be incorporated in his/her social behaviour in order to ensure the courage and mental health, which are absolutely necessary in coping with life challenges (Lombardi 1975, 11).

According to the Adlerian psychology, the main matters in life, namely work or professional career, interpersonal relationships or friendship, couple relations and family life, are social issues which request a significant level of social co-operation and human solidarity to be completed successfully. Adler (1958, 8) draws attention to the fact that all human beings aim at reaching personal significance and importance, but many times they forget that this significance lies in fact in their own contribution to the others' lives. Groups can stimulate and encourage the development of community feeling, but they cannot force this development.

Individual psychology as social science approaches human matters in their social context, promoting an integrative sociological perspective. From this viewpoint, all life matters must be analysed in their social situation, considering the iron logic of communal life (Ansbacher and Ansbacher 1993, 127).

Community feeling represents the individual's social attitude of coping with major life tasks, namely: socially useful work, relationships and social integration, couple relations, and family life. According to Adler (1958, 10), the individual's manner of coping with these unavoidable human matters expresses the community feeling's degree of development. These major life tasks do not have an incidental character, but rather they represent essential duties, eternal life challenges which seriously test each individual. As a consequence, neglecting, ignoring, or unaccomplishing any of the life tasks denotes undevelopment or lack of community feeling, a discouraging state which amplifies the individual's inferiority feelings.

Being an existential task of the individual, work/occupation does not assume a very high level of community feeling development as compared to the other major life tasks. By way of contrast, interpersonal relations and integration in community require well-developed community and human solidarity feelings, co-operating capacities, and compassion. Some people attempt to compensate their lack of courage to establish authentic interpersonal relationships with excessive social relations, for example, by intense activities in the political sphere or in other areas of social life, aiming only at increasing personal prestige. Therefore, forced sociability signifies one's concealment of his/her lack in significant interpersonal relationships (Ambrus 2011, 110).

A satisfactory coping with these major life tasks fortifies the individual's feelings of self-value, self-esteem, and self-competence, leading to self-efficacy. In their efforts to increase the quality of community life, public administration authorities must not overlook these psychosocial aspects which are crucial to individual and community welfare. At the same time, they should provide contexts which encourage the formation and development of psychosocial competences absolutely necessary in social adapting and integration processes.

In conclusion, public administration's democracy, openness to citizens' and community issues, co-operation with civil society can and must contribute to the formation of constructive, proactive, and pro-social civic behaviour. Thus, the citizen becomes a free and responsible agent able to decide for himself and for the others' welfare, whereas public administration activities become socially efficient.

The principle of functional social equality in public administration's democratic practice

The principle of interpersonal equality constitutes itself as a sine qua non premise of public administration's democracy and social efficiency. The sense of social equality represents a functional psychosocial component of pro-sociality as community feeling, of democratic social practice. In this respect, democracy can be defined as functional interpersonal equality, meaning that each individual is entitled to take his/her own decisions on his/her actions; in other words, s/he has the right to self-determination.

In the Adlerian conception, social equality is applicable only in a social context, being a psychosocial aspect of democratic cohabitation. The fact that people have a similar value does not mean that they are all the same standardized beings, but rather that they are unique human beings with unmistakable and infinite inner worth, who have the universal right to be treated with dignity and respect. Adler (1958) emphasizes that no one can be absolved from the universal duty of treating fellows with respect, an essential prerequisite of gaining the others' co-operation.

People will co-operate and cohabit democratically only if they acknowledge that they are not utterly different from the others in spite of the inter-individual differences and varied abilities. They have a similar value on the social level and are equal human beings who share the same need to belong to a community (Dreikurs 1989, 5).

In a world of discouragement and fear, developing human condition and establishing democratic social practice require social communication and interpersonal relationships which follow the psychosocial principle of human equality, based on mutual respect and one's right to self-determination. Public

administration's democracy and social efficiency are accomplished when each and every group and individual feels respected by the others and enjoys their trust. Thus, the citizen becomes a free agent responsible for his own behaviour and for the social field in which he acts. Dreikurs (2000, 14) remarks that in daily life practice people's similar social value is rarely acknowledged owing to the individual's fear to lose his/her superiority over the others, in the false belief that human equality will actually place him/her in an inferiority position.

Applying the interpersonal equality principle into practice is faced with two major interdependent obstacles, namely the social inferiority feelings and the competitive climate. Therefore, aiming to compensate the social inferiority feelings, individuals often choose competition, achievement, and maintenance of personal prestige, defending their superiority over the others (Ambrus 2005, 100). Consequently, the projects promoted by public administration organs should focus more on co-operation and less on competition, encouraging self-esteem and asserting the hidden potentialities of community members.

Enduring social inferiority, marginalization, and discrimination, as well as maintaining negative reference groups and lack in democratic practice of social equality undermine community life, preventing citizens from participating in social life and contributing to community welfare.

Systematic experience of negative social feelings, together with the context of the crisis of values, generate and maintain extremely noxious prejudices with destructive consequences upon social cohabitation. According to the Adlerian psychology, one's issues are not isolated, detached from life realities, but rather they are anchored in the wider societal matters, being in close connection with the psychological processes in which the person is involved.

Applying the human equality principle to social life raises a series of practical questions and issues. This is the reason why certain scientists even deny the possibility of putting interpersonal equality to practice, considering it outside the limits of human possibilities and even against human nature, and thus proving that people are not equal in essence. Such an approach suggests that psychosocial and ethical motivation for interpersonal equality has decreased drastically, posing a real threat to losing the equalities that humanity has achieved by hard struggles over the centuries.

Dreikurs (2000, 193) claims that it is not human equality, but rather social inequalities that are arbitrary, discretionary, and therefore against human nature, although so far there have never existed societies based on social equality which would encourage unconditional respect for human dignity. Certain forms of social dominance and superiority, such as the superiority and dominance of money, of masculine individuals or of the white-skinned people, represent the manifestation of a vertical psychosocial dynamics, motivated by the fear of imperfection, of personal insignificance, or by the fear of reaching an inferior position.

Consistent promotion of pro-sociality as a supreme value of the planetary system of social values as well as achieving functional human equality contribute to the implementation of more democratic forms of social life by public administration. Interpersonal equality coincides in fact with the deepest individual interests and needs, and at the same time ensures both the cultivation of co-operative relationships and the accomplishment of productive democratic cohabitation.

Public administration organs must influence the redirecting of community values from competition to co-operation, from discouragement to courageous social actions, and from vertical social relations to a horizontal psychosocial dynamics. In daily social practice and in their position towards public administration organs, citizens must experience pro-social behaviours, relating to the others as people of a similar human value.

In partnership with civil organizations, public administration organs can create within the community true social equality 'laboratories' marked by co-operation as the dominant interactional behaviour. In such social learning laboratories which would have objectives such as environment protection, community development, charity actions, spending free time, cultivating cultural traditions, etc., participants would learn to act together, to experience interpersonal equality, and to co-operate in order to reach common goals.

Consistent promotion of social equality in daily community life as well as in public relations with public administration authorities and institutions constitutes itself as an important psychosocial factor in the prevention and counteracting of hate, envy, chauvinistic nationalism, aggression, dissocial and antisocial behaviours. As a consequence, discouraged people are provided with real opportunities to choose a new behavioural orientation based on their adhesion to community values (Ambrus 2005, 106).

In my opinion, a decisive aspect of establishing democratic communities in which citizens co-operate relying on social equality is represented by the promotion of an integrative identity of community members. By means of their actions and projects, public administration authorities and institutions can and must contribute to the formation of a regional identity of the citizens. Such an identity has an integrative character, defining all community members at the same time in the spirit of interpersonal equality.

In the perspective of the Adlerian psychology, selectively highlighting the ethnic criterion in defining personal identity excludes, estranges, and discriminates those who have a different ethnic or religious origin, a fact with serious repercussions for cohabitation and co-operation within the given community. Therefore, encouraging the development of local or regional identities through active democratic means contributes to the increase of cohesion and social solidarity at community level, and thus optimizing the entire public administration activity. In a plastic comparison, Dreikurs (2000) appreciates that social equality as a

fundamental law of social life which governs all social interactions owing to its general and unavoidable effects resembles the universal law of gravitation which determines the relationships between physical corps.

Ways to improve communication and co-operation between public administration organs and civil organizations based on the Adlerian principles

An essential condition in ensuring public administration's democracy, in orienting administrative activities exclusively towards the society's interest is represented by the participation of citizens and civil society in solving the major issues of communal life, in other words, the existence of a direct relationship and co-operation between community members and public administration authorities and institutions (Brezoianu and Oprican 2008, 17–18).

As the most important factor of public life, civil organizations' involvement in taking administrative actions is an essential requirement of democracy, and in this respect public administration authorities have the duty to put this need of civil society into practice. Civil organizations can be more engaged in the decision-making process by 'socializing' the administrative decisions, in other words, by opening this process and less by co-opting civil society representatives into decisional organs, since such an option is not in accordance with the nature and obligations of civil organizations (Kákai 2004, 159). In this respect, the majority of civil organizations consider that it is important to participate in the preparation of decisions and to influence local decisions both by their professional activity and by the activity performed within the local community (Bogdanor 2001).

As a consequence, civil organizations must be essential actors in the decisional administrative process also because implementing the decisions made in their absence or even against them is not possible without their contribution, no matter if they participate in the preparation and establishment of this process or not. Therefore, civil organizations must be involved as equal partners all along the decisional process.

The decisions made by public administration authorities cannot reach their aim and thus become socially efficient unless they are built on the responsibility, social co-operation, and partnership of all factors which promote the values of pluralist democracy in community life.

In order to overcome the difficulties and obstacles which occur in the attempt to establish productive social co-operation between public administration authorities and civil organizations, both parties should agree upon the content of this co-operation according to their specific needs. Thus, public administration

authorities expect civil organizations to participate in carrying out the decisions made, whereas civil organizations wish to be actively involved in the entire decisional process, starting with the preparation stage and continuing into the decision formation and application stages.

Civil organizations will become actual partners of public administration authorities only when fear, discouragement, negative attitudes, and counterproductive competition will disappear. The political factor has the tendency to subordinate civil society and keep it in a dependent position, and this is why – in order to establish authentic partnerships with civil organizations – political authorities have to abandon the relations of power and domination, as well as those of superiority–inferiority. Civil organizations cannot achieve their purposes as long as they are permanently subjugated by the power organs, what causes the civil organizations' tendency to shift away from politics (Kolumbán 2008, 120).

I think that a significant improvement in the relationships between public administration authorities and civil society will be made when public administration organs will drop the attitudes of rejection, superiority, or discrimination, and provide all civil organizations with equal opportunities in continual growth (Horváth 2002, 157).

Thus, public administration authorities should abandon their superiority position and overcome the fear of losing this superiority or the prestige of being superior. This vertical communication should be replaced by bold horizontal communication based on mutual respect and social equality. At the same time, authorities should encourage co-operation and voluntary involvement within the community as well as in the relations between communities.

In my opinion, public administration authorities still do not perceive or treat civil organizations as partners of a similar value. They do not encourage sufficiently their participation and co-operation in joint efforts in the decisional process, in an atmosphere of encouragement and mutual respect. This fact is also owing to the authorities' lack of preparation and psychosocial competence to treat the others as entities with a similar value, to co-operate with the others as equal people, given that the democratic evolution of a society is based on the feelings of human equality and self-determination, which are absolutely necessary in all spheres and at all levels of social practice.

According to Dinkmeyer and Losoncy (1996, 5), one has the tendency to discourage people s/he interacts with. Moreover, when one discourages the others, s/he becomes even more discouraged, and thus contributes to the undesirable phenomenon of mutual discouragement and cultivates interpersonal relationships with disadaptive and counterproductive effects.

This is why encouragement is crucial to any democratic interaction, involving respect for the other's dignity and stimulating the development of one's internal resources on the useful side of life in the social co-operation process.

Encouragement activates the community feeling and stimulates the participation of the encouraged person in his own development and in the achievement of shared purposes (Ansbacher and Ansbacher 1993). The encouragement process implies a positive feedback from the encouraged person, accepting his involvement in co-operative solving of life issues. However, encouragement should not be mistaken with praise, constraint, or the pressure of the others. It rather aims at accomplishing self-management, intrinsic motivation, developing trust in one's own forces and abilities, what is so necessary in coping with complex situations with a high degree of difficulty.

As a stimulating approach, encouragement implies a series of specific attitudes, such as: stimulating attempts, accepting mistakes, creating opportunities for achieving success, setting realistic standards, acknowledging efforts in improving situations, showing confidence in the effort to become competent, stimulating self-evaluation, appreciating contribution and co-operation, and focusing of strengths and qualities (McKay 1992, 11–12).

Encouragement is absolutely necessary for reaching co-operation, in other words, the voluntary effort to participate in achieving common purposes. In this respect, co-operation between public administration authorities and institutions and civil organizations must express social interest in action, i.e. common activities with beneficial effects in improving cohabitation in community.

According to the principles of Adlerian psychology, actual improvement of relationships with civil society assumes approaching the situation in its complexity, searching for solutions which would aim at the given situation in an integrative manner. In this holistic perspective, what is suitable and desirable in a given situation can be inadequate or unsatisfactory in another because it represents a different whole. In this conception, the purpose of public administration organs is to understand, evaluate, and satisfy the needs presented by a concrete life situation at present and in the future, respecting the others and valuing human dignity (Ferguson 1991, 69).

Co-operating in a democratic atmosphere, in other words, acting interdependently with the purpose of achieving common aims, leads to new psychosocial attitudes and competences. As a consequence, civil organizations are no longer considered uncomfortable or even hostile, but rather equal partners in a joint effort to raise community life standards.

In an optimistic view, we can develop our community feelings; we can learn co-operation, group problem solving, respect for the others' subjectivity and dignity. Moreover, we can learn to acknowledge and satisfy the needs occurring in a given situation and thus contribute to the successful implementation of public administration principles in social practice. Sincere wish to help or a congruous expression of the intention to provide assistance are crucial to supporting civil society's democratic participation and to promoting an ethics of partnership.

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SOCIAL PSYCHOLOGY LOOKS TO HISTORY

On a Vojvodinian Researcher of the Psychological Relation between the Individual and the Society. Geiza Farkas's (1874–1942) Pioneering Socio-Psychological Studies

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Abstract. Geiza Farkas was an extraordinary researcher of the psychological relation between the individual and the society in Vojvodina. He was significant primarily as a writer, but sociology and social psychology were also his fields of study. This study presents his almost forgotten pioneering socio-psychological studies and books.

Keywords: Geiza Farkas, socio-psychological studies, individual and society

Introduction

In Vojvodina, Geiza Farkas is primarily recognized as a writer, while his significance in the history of science, predominantly his studies in the fields of sociology and social psychology, has so far been disregarded by scholars. As a consequence, his contribution in these latter fields has not yet been the subject of a more detailed research. Nevertheless, within his wide-ranging literary and scientific work, there is quite a significant opus of psychological/ socio-psychological works and studies in which he analyses and interprets the relation between the individual and the society. What is more important is that in the methodology he propagated a personally viewed socio-psychological research, and thus he took up a groundbreaking role in Vojvodina's history of science. In fact, it is only in present times that we begin to appreciate and value his psychological papers, in which he presents the results of his research in the field of social psychology, the major themes being centred on the relationship between the individual, the group, the crowd, and the society; his research on the socio-psychological aspects of the notion of 'the mass' made him a pioneer ahead of his time.

Geiza Farkas's excellence is in the fact that in the 1920s and 30s he endeavoured on the borderline of two important disciplines – sociology and psychology – attracted by new interests, we could say, which he had developed as early as during World War I. The synthesis of these studies was published under the title *Az emberi csoportok lélektana* [*The Psychology of Human Groups, 1916*] (Bori 1971, 41–48). In this extensive work, he analysed, among others, the characteristics of group psychology, the relationship between 'I' and 'we,' the notion of public spirit, the historical development of human groups, their evolution, class struggles and revolutions, the role of social classes in the creation of the nation, the life of social groups, their ideologies, etc. (Farkas 1916).

Apparently, the tragic events of the First World War steered the sociologist towards socio-psychological researches, the results of which were published in the *Huszadik Század* [*Twentieth Century*] journal and other influential periodicals (Bori 1971, 41). According to Imre Bori, after Farkas had emigrated home in the 1920s, his interests were almost entirely directed to psychological issues, i.e.: 'He took interest in man's "demons," which so unequivocally showed their powers in people swept into the horrors of war' (ibidem). Later, his scientific work was fully developed in the field of social and child psychology.

Another reason of why his scientific studies are significant is that in the rough times of the 1920s any scientific research in Hungarian language in Vojvodina was banned, with workshops temporarily closed; so, Geiza Farkas's endeavours seem to have enabled not only the continuity of scientific research in general, but also substituted for the work of a whole institution of the time.

Who was Geiza Farkas in fact?

Geiza Farkas was the great-grandson of Ernő Kiss, a Martyr of Arad, a member of the richest landowner family in Banat, a descendant of the Bobor family (Gerold 2001, 84), whose extraordinary career did not start from the little village of Elemer in Banat, but it took off in Budapest. The ancient castle in Elemer (together with a 1,300-acre property) will only later be his second home (ibidem) – on account of a family inheritance – and the nearby Nagybecskerek will become the important setting of his literary and social scientific studies.

He was born in Budapest at 3 Sebestyén Square on 5th January 1874 (Németh 2000, 58–60). At that time, his parents were living in Budapest since his father, Geiza, a judge for the Royal Courts, took office there. After finishing high school, Geiza chose to study law and his interests turned to social sciences and later towards literature.

His literary work commenced in 1897 with a treatise entitled *A fényűzés* [*Opulence*] (Gulyás 1992, 270). Until World War I, he was mostly engaged in

economic issues: *A nemzet gazdálkodása* [*The Nation's Economizing*, 1901], *A kisgazda* [*The Smallholder,* 1912], and *Az úri rend* [*The Gentry Class,* 1912] (Bódy 2000). In these years, he also published a youth play in 1908 under the title *Veszélyben a haza* [*Threatened Motherland*] (Gerold 2001, 84; Gulyás 1992, 270). He was one of the founders and contributors of the *Huszadik Század* journal, member of the Social Sciences Society, friend of Oszkár Jászi; and Jászi claimed about this friendship that 'it belonged to one of the few great assets of his life' (Németh 1996). They also conducted correspondence, and among Jászi's selected letters we can find the ones written to Geiza Farkas (Litván and Varga 1991, 349–351).

At the beginning of the 20th century, he published not only in the *Huszadik Század* journal but also in journals and periodicals like *Közgazdasági Szemle [Economic Review]*, *Munkásügyi Szemle [Workers' Review]*, *Fővárosi Lapok [The Capital's Papers]*, and *Köztelek [Public Property]* (Gulyás 1992, 270).

His works were mostly theoretical and philosophical rather than practical-empirical. His last work in the field of agricultural policy, published in Budapest in 1919 during the Károlyi era, was *A mezőgazdasági kérdés [The Agricultural Issue]* (ibidem). In addition, Farkas, who was a lawyer by education, engaged also in economic and sociological studies, and at the Law School of the University of Budapest he lectured as professor of agricultural policy (ibidem). For a certain period, he was appointed Lord Lieutenant of Torontal County (Gerold 2001, 84–85). However, all these lasted briefly. After Károlyi's fall, he emigrated to Vienna, from where he later moved back to his property in Elemer (ibidem). From there, he often went to Nagybecskerek. From thereon, he became predominantly interested in literary-aesthetic and psychological matters (Bori 1971, 41–48). In the 1920s and 30s, he was often in the circle around Kornél Szenteleky, i.e. the Hungarian literary movement in Vojvodina. He considered Szenteleky his friend and his leader (Farkas 1933, 615–616).

The individual's struggle with the 'demons' of the society

The literary acquaintance growing into friendship was possibly initiated in April 1923 by Szenteleky's appraisal in *Bácsmegyei Napló [Bácsmegye Journal]* (Szenteleky 1923) of Farkas Geiza's 'study on social psychology' with the title *Démonok közt [Among Demons],* published in Budapest. Among others, he wrote: 'Matter, the lifeless mass also has influence, puts weight on us; there is something spiritual, something demonic in everything: in people, animals, tales, religion, in love, and thus Geiza Farkas can rightfully say that we live among demons. Demon does not mean devil, demon does not mean evil spirit but a mystic, inconsistent and not yet explained force "which – as Goethe put it – can be found in living and non-living nature." This demonic force is scrutinized and explored by Geiza

Farkas, who has already been published by *Bácsmegyei Napló* too and whose highly acclaimed name must not be forgotten above all because he lives here, in Yugoslavia, where we are so poor in men of cultural eminence. […] Farkas points out that there are demons as early as in our childhood: the feeding bottle, the wall clock, the icon, the cat, and almost everything that surrounds a child. However, the mystery, the demonic character vanishes with age, the horrors fade away, the old demons die, but they emerge in a different form. Later the demonic character is hidden in the teacher, the friend, the boss in the office, the passed away relative, or the close acquaintance. Also, demons haunt us in love, they rule in faith, in poetry, in religion, in the arts. A man constantly frees himself of demonic influences, repeatedly falling under the power of others, and that is why it is impossible to imagine without demons a man of love, hate, struggle, and action' (ibidem).

It is interesting to read into Geiza Farkas's volume on demons (Farkas 1923) because in this way we can make sure of his scientific argumentation, his vision-like images and almost inexhaustible curiosity in socio-psychological matters. His necessary starting point is literature: most importantly Goethe, Wahle, Nietzsche, Spencer, Schopenhauer, Weininger, Barbusse, Mauthner, Leopold, Le Bon, Coppée, Ruskin, Bergson, Tagore, and others, who are referred for their psychological studies, researches, and findings. Farkas starts off from Goethe's interpretations of demons, which he later uses to build on his own specific views and explanations. After Goethe, what Farkas defines as demonic is 'the being which (…) steps between everything, divides and connects everything' (Farkas 1923, 2). His fundamental theory is that the 'demonic manifests itself in every body and bodiless, what is more, in animals it shows various peculiarities; still it is with humans that it has most fantastic connections and forms an authority, which unless it is in opposition with universal morality, it traverses it' (ibidem, 3). Thereafter, he does not talk about *demons* like 'specific entities' but about the *demonic* as a feature that can appear in various beings, even in lifeless objects (ibidem).

Demonic is what he calls certain natural and social force, a driving force present in everything which we personify as demons (ibidem, 5). He characterizes 'a demon as never indifferent, rarely objective or righteous; as a rule, it almost blindly serves someone or engages in his corruption, and is highly subjective. The moral viewpoint is not strange to it; a good demon will guide a man along the path of virtue, while a bad demon will lure him into sin. The demon sometimes changes its conduct, takes shape to fit the deeds of man; it even lets one bargain, negotiate with itself' (ibidem, 4–5).

In his further elaborations, Geiza Farkas looks at the demon images of a young child, for which he largely uses the work by Wahle, *Der Mechanismus des geistigen Lebens* (ibidem, 6–7). He outlines the development of the child's intellectual sphere, its phases, stating that in the first stage of the child's development 'there are only influences, and later events that are pleasant for him – and only for him,

they are good, or unpleasant and bad' (ibidem). Actually, we can only talk about 'chains of sensations,' and at this stage the child is 'surrounded by such kinds of beings which, if he could speak in an adult's language, he would call demons. (…) The small child will always feel his 'demons' unpredictable, although he soon notices that (…) the mother-demon finally always conjures up what is needed, or a mischievous sibling-demon regularly or quite frequently irritates, frightens, and agitates. (…) For the infant, nevertheless, (…) 'demons' are not only represented in human beings around him and animals in his vicinity, but also every single object, (…) be it the feeding bottle, the pillow or a piece of furniture. (…) In this age, a man still lives among all kinds of demons since he comprehends everyone and everything as a demon' (ibidem, 7–8). It is only later that he frees himself from this, during the intellectual development and towards adulthood.

Geiza Farkas sets a high value on 'humanizing the demon' in an adult's life, especially love life (ibidem, 11). He claims that 'regarding a man, every other man is in fact once a fellow-man, once a demon all along' (ibidem, 12). According to him, 'women usually experience the demonic view of people and things longer and more intensively' (ibidem, 13).

Farkas attributes certain subjective human sensations to the results of demonic effects. First of all, 'the not completely explicable predilections, animosities, feelings of fright and disgust, idiosyncrasy towards certain objects and persons, 'making impressions' not quite justifiably, the majority of attractions and repugnancies qualified as hysteria, dread caused (…) by evil-eyed people, and finally the crippling fears which occasionally distract masses of people from seeing their prompt situation clearly, and swirl them into fatal deeds or inaction, thus detouring the flow of world history off its regular course' (ibidem). At the same time, 'regarding every man, demonic are images in dreams, feverish states and hallucinations, voices and their supposed causers' (ibidem).

As the author puts it, 'the demonic concept of the fellow man and freeing oneself from it (…) raises another huge wave in love. (…) Real, demonic love primarily seeks in its object that he should unite both the traits and even the flaws of the other sex in him as perfectly and purely as possible' (ibidem, 15). Within this framework, Farkas analyses homosexual relationships, love liaisons seen as eccentric or pervert, as well as fetishism, sadism, and masochism (ibidem, 15–17).

In an interesting part of Geiza Farkas's collection of socio-psychological studies, he deals with the demonic character of the language. As he puts it, 'it is often the matter of one word whether the majority of people should see a person more as a man or as a demon. In this respect, among our parts of speech, nouns are definitely 'more demonic' than verbs' (ibidem, 19). He proves this with an example: 'A soldier who fought and died as a knight' is still a man in our eyes, but 'a hero' is more than that' (ibidem).

In Farkas's interpretation, one can become a demon by means of a certain name, a garment, a badge, a profession, or a position, since 'in a soldier's uniform in an office (…) most people will act differently than in casual clothes among family or friends. Various insignia, flattering or disgraceful names and addresses, as well as ceremonies do make a person different, less of a man but more of a demon' (ibidem, 20).

In his volume, he specifically refers to the dead, too, as a unique group of human demon world. In his wording, 'very soon we cease to see the ones passed away as men; their 'other self,' as Spencer put it, stands before us on course of which reflection we increasingly deal with demons. (…) The dead, much more than the living, get to be credited with more experience, knowledge, even foresight, together with superhuman and supernatural powers' (ibidem, 22–23).

Thereinafter, we can read that certain moral concepts, like homeland, freedom, humaneness, enlightenment, rights, righteousness, oppression, unjustness, lies, darkness, or inhumanity, affect many people's reasoning as a good or a bad demon (ibidem, 29).

Geiza Farkas talks also about collective demons, i.e. group demons, as he sees to be the following: aristocracy, camarilla, clergy, officer corps, the government, the nation, or the mob (ibidem, 30). Simultaneously, in connection with demons, he analyses religious thought (ibidem, 38).

Summing up Geiza Farkas's socio-psychological study, we can conclude that it represented a groundbreaking scientific endeavour among the Yugoslav/ Vojvodinian Hungarians after the Trianon Peace Treaty had made them a minority nation. After interpreting the relationship between the individual and the society in his work *Démonok közt [Among Demons, 1923]*, he authored a number of other serious socio-psychological studies in which – much ahead of his times – he again attempted to draw daring conclusions. Thus, he devoted several articles to the psychological aspects of the relationship between the individual and the society. Apparently, many of the phenomena studied by him came to be in the focus of psychological analyses only now, at the beginning of the 21st century. In addition, it is only today that we realize that a number of his important findings, mostly those concerning youth psychology, are provided evidence in present-day life. His interest in psychological issues – as we have already mentioned – began as early as during the First World War.

It should be pointed out here that as a volunteer of the first Budapest Infantry Regiment he fought throughout the First World War. In 1916, he published his study in the Social Sciences Library, *Az emberi csoportok lélektana [The Psychology of Human Groups]*, and after that came out the volume *Démonok közt [Among Demons]* (1923) both in Hungarian and German. Afterwards, in 1925, he published three of his lectures under the title *A társadalmi lélektan köréből [On Social Psychology].* In 1927, he attempted a psychological aesthetic essay,

Mi tetszik, és miért? [What We Like and Why] (Gerold 2001, 84–85; Gulyás 1992, 270; Kalapis 2002, 281–282).

In 1933, as the first volume of Kalangya Library, his novel *A fejnélküli ember* [The Headless Man] was published (Csetvei 1974, 670–677). In it, as said by Kornél Szenteleky, 'the raised psychopathological problem is highly interesting' and 'from the medical-psychological point of view there is nothing to object to' (Bisztray and Csuka 1943, 315). According to Szenteleky's appraisal, 'there has never been such an impressive, pathopsychologically structured novel written, not only in Vojvodina but in the whole Hungarian-speaking region as well' (ibidem). In the *Nyugat* magazine, Kázmér Ernő wrote the following about the novel: 'The reputable polyhistor Geiza Farkas's novel (…) scrutinizes the infinite mystery of one body, two souls,' while the strengths of the novel, in his opinion, are the 'psychological, almost laboratory study, completely separate from the story, and a landscape description done with a few leaden-coloured streaks' (Kázmér 1933, 612–614).

In the 1930's, Geiza Farkas sold his properties in Elemer, and moved to Vienna. He met the outbreak of the Second World War there (Csuka, 1942). Eventually, he moved to Budapest, more precisely to Budatétény, and commuted from there to the libraries on a daily basis. He lived lonely and forlorn, having almost no contact with anybody by the end of his life. He died on 24th September 1942 at the age of 68, in a quiet street in Budatétény, having been found by his housekeeper only a day later (ibidem). He was walked to his last journey by no more than a few people. He was buried in Budapest in the family crypt at the Kerepesi Street cemetery (ibidem).

His socio-psychological opus belongs to 'scientific masterpieces worth diving into and instructive up to the present day' (ibidem).

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