Although politicians and directors of multinational corporations seem to be more and more socially conscientious and tolerant, urgent global crises like social inequality, global warming and political extremism are beginning to seem ever more threatening. For example in Hungary, multinational corporations like GE like to boast their progressive stance on discrimination by attending events like the Budapest Pride, it neglects the demands by its Hungarian workers for an adequate living. This contradiction led me to the realization that these issues are impossible to analyse atomistically, but rather a system-specific critique is what is needed. For me, the point of social studies is to identify oppressive and dangerous social constructs, which infiltrate our judgements, and to understand how these social constructs can exactly do this.

At the age of 16, I enrolled into Milestone Institute, an advanced studies programme, which provided me helpful resources to continue my studies at a higher level. I attended several courses, one of which centred around classic political theories, like social contract theories by Rousseau, Locke and Hobbes, which made me understand the necessity of humans forming cooperative societies and why a state is a good tool to upkeep social order if its powers stem from the citizens. One of my biggest interests within the realm of political theory is the much-discussed issue of identity politics as a potential tool for combatting oppressive structures. Reading essays of Anthony K. Appiah and Iris Marion Young, I have realised how identity politics is more than just a means of cultural emancipation, as it gives room to explore how positional exploitation and cultural discrimination intertwine. Another potential instrument to forge a critical political base is populism. I find the ideas of Chantal Mouffe in her book "On the Political" quite intriguing, as she defends the populist use of a "we vs. they" narrative with a poststructuralist approach, claiming that every group identity must consist of an us-them distinction, as it is impossible to define an "us", without clarifying who is "not us", or "them". I have also dealt with the issue of social ontology, reading Ian Hacking's "The Social Construction of What?", where he explains important distinctions between the structuring of social and natural kinds. Hacking made me understand the dynamic nature of social sciences, as unlike elements of the periodic table, humans are subject to looping effects, making them react to the categories they are placed into, by being labelled by others which causes the categories themselves to change too. This has helped my understanding of how discriminative social structures can infiltrate individuals, thus perpetuating the harmful practices. Through these readings, I could also develop my analytical skills, which I found incredibly useful at the 2020 Nation Philosophy Competition, where I achieved 2nd place.

In order to understand the practical impacts of oppressive systemic practices, I began doing Model United Nations at the age of 14, dealing with contemporary issues like the persecution of Kurds in the Middle East, but also historic events, like the Rwandan genocide. This also improved my critical and analytical skills, which led me to achieve 8 'Best Delegate' awards at multiple conferences throughout Europe. I find MUN to be an excellent way for interested students to dive deeper into social studies; this is why I am also the director of the MUN-Club in our school, which is one of the most renowned MUN groups in Central-Eastern Europe. My aim with this club is to create a hub for Hungarian high schoolers, who are interested in social sciences to share and discuss their ideas and develop critical stances with fellow students. At university, I hope to find something similar to this, encountering new perspectives and progressive ideas in a challenging environment.