

**European Case
Studies of Economic,
Social and Cultural
Diversity**

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ABSTRACTS

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About the Conference

Diversity has several forms and expressions and these may show both similarities and significant differences in the cultures of various peoples and communities. We invited researchers to discuss the numerous manifestations of diversity in selected European communities, and to investigate whether it is possible to compare these cultural patterns, and to what extent these phenomena are divergent from each other.

The conference focuses on a wide range of issues and approaches related to the interpretation and interpretability of economic, cultural and social diversity in European societies. Consequently, we encouraged submissions with cross-disciplinary theoretical perspectives on ethnography, cultural anthropology, folklore, history, literature and linguistics, sociology, philosophy and psychology. At the same time, we also invited researchers to present empirical case studies and to provide an in-depth analysis of selected ethnic and minority groups.

The aim of the conference is to provide a comprehensive overview of cultural change and a multidimensional analysis of cultural interactions in various European and Hungarian contexts. We would like to pay special attention to the interrelationship between the economy and the socio-cultural spheres of society.

Elek Bartha – Melinda Marinka



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Panel I.

Edina BOROVSÁ

Foreign Language Teaching Meeting of Cultures

Foreign language classes represent a place where cultures meet. Both teachers and language learners often have different cultural backgrounds, which may cause challenges and/or misunderstandings in language classes. Opinions, attitudes, interests, and behaviours of individuals are controlled and managed on the basis of the given cultural background. For this reason, Hallet sees the participants of foreign language classes as cultural subjects (Hallet, 2007).¹ In order to effectively deal with possible problems that might arise from the cultural diversity of those involved in the process of learning foreign languages, it is necessary to be aware of the importance of this issue. The concept of intercultural learning appears to be highly pertinent to the discussed context. It stems from the need for dialogue between foreign cultures. Foreign language learning seems to be absolutely relevant for this concept, since it combines linguistic aspects of the target language with experiences of cultural nature. It is vital to enable and ensure conditions for intercultural learning in foreign language education. Cultural

¹ HALLET, W. 2007. Literatur und Kultur im Unterricht: Ein kulturwissenschaftlicher didaktischer Ansatz. S. 31–48. In: Neue Ansätze und Konzepte der Literatur- und Kulturdidaktik 1. Trier: WVT, 2007.

awareness, equal perception of the foreign, positive attitude when dealing with foreign cultures, openness to new value systems, and behaviours should be striven for. The present article deals with the problem of cultural diversity in foreign language teaching. An attempt is made to explain the concept of culture and intercultural learning and to give practical suggestions for this concept.

Albert Zsolt JAKAB – *András* VAJDA

Transylvanian Countryside in a Changing World

The basic objective of the research was to explore the present and the recent past of the Transylvanian rural society (which is preserved by the memory of the individuals, along with data that can be reconstructed on the basis of archival documents), analyzing the coexistence, interlocking and conflicts of the archaic (but nevertheless continually changing) and formerly inextant, newly manifesting (e.g. online) cultural behaviors over the past fifteen years. While conducting the research, we counted/examined the forms of rurality specific to the 21st century, attempting to offer a new, comprehensive frame of interpretation for the ethnographic approach to rurality and to the understanding of recently emerging rural attitudes.

Krisztina KALTENECKER

Diversity Management in *Darmstadt* in the 1950s

*The Non-for-Profit Associations of the Ethnic German
Refugees and the Locals*

My social history presentation deals with the effects of the so-called sociological diversity on non-for-profit associations using the example of a district in *Darmstadt* in the 1950s. In 1950, the Hessian „small big city” had a total of around 95,000 inhabitants. The district *Heimstättensiedlung* had about 4,500 inhabitants at that time. It comprised several settlements: the actual *Heimstättensiedlung* (so-called *Altsiedlung*) of the old-established Hessian population from the 1930s, the *Buchenland* settlement of the Bukovina Germans and the Danube settlement of the Hungarian Germans. All three settlements on the outskirts were in the process of being built up, which was fundamentally being pushed forward by various not-for-profit housing associations. At the same time, certain structures for cultural and sporting activities were deliberately created by the three communities. In the course of the decade, some of these were even organizationally manifested and thus finally consolidated, such as the „*Schwabenbälle*” and the separate „*Kirchweihfeste*”.

Using local political examples of non-for-profit associations, the presentation shows that some demarcations were wanted both by the long-established

Hessians and by the newly arrived Hungarian and Bukovina German expellees – partly with political support, partly despite protests from the city magistrate and administration of *Darmstadt*. For example, the competition between the *Sportvereinigung Eiche* of the old settlers and the *Sport- und Kulturverein Rot-Weiß* of the new settlers remained simply insurmountable.

Tilman KASTEN

Eternally Yesterdays?

*On the Diversity of Futures in the Periodicals
of German Expellee Organizations after 1945*

The Germans affected by flight and expulsion as a result of World War II are often described as memory community(ies). Accordingly research is often focused on the question what functions referring to the past has for the construction of groups and identities. However, the fact that memory of the past is not only relevant to the present, but is often also related (by the actors) to the future, has so far been given little consideration.

If one does understand the future as a horizon (N. Luhmann) and thus as part of individual and collective imaginations, we can ask the following questions: What is the function of remembering in relation to the (imagined) future of the remembering actors? What notions of the

future are implicit in practices and discourses of remembering? How do concepts of the future shape memories of the past (and vice versa)? To what extent can actors of memory communities also be understood as "future makers" (A. Appadurai)?

The talk addresses these and further questions based on historical (R. Koselleck, L. Hölscher) and anthropological (Rebecca Bryant, Daniel M. Knight) considerations of the future. Periodicals published by the organizations of German expelles serve as sources for my research. The spectrum ranges from the official organs of the overarching organizational units to the lower levels of organization (at the district or local level). In accordance with the theme of the conference, it is not intended to ask about *the* future vision of *the* expellees. Rather, the diversity of the future references, and thus, also the diversity of their functions should be worked out.

Katalin KOVÁLY

Economic Strategies of the Transcarpathian Entrepreneurs in the Light of Ethnic Relations

In recent years, Hungary's kin-state politics have significantly strengthened in Transcarpathia, Western Ukraine, where sizeable Hungarian community resides, mainly along the state border. This attention focusing on

Transcarpathia has particularly strengthened after 2014, following the Euromaidan events and the outbreak of the armed conflict in Eastern Ukraine. It involves not only providing assistance in diplomatic matters, but also significant financial assistance to the Hungarian minority. One of these financial supports provided by the Hungarian state is the Egán Ede Economic Development Program, which has targeted Transcarpathian Hungarian entrepreneurs.

The present research examines the role of formal and informal ethnic social capital in the life of enterprises and how these processes are influenced by the Hungarian kin-state politics. The results of the current investigation are based on the qualitative research carried out by making interviews with Hungarian and Ukrainian entrepreneurs of Transcarpathia, with the representatives of local socio-economic organizations as well as with experts relevant in this topic.

I argue that informal relationships are essential in the operation of the examined enterprises, whereas among Ukrainian entrepreneurs the institutionalized relations did not play a crucial role. In contrast, among Transcarpathian Hungarian entrepreneurs the role of formal ethnic relations has increased owing to the extensive financial support provided by Hungary. These subsidies – supplemented with the dual citizenship without residency introduced in 2010 by Hungary and the benefits associated with it – provides for the Hungarian

minority a number of socio-economic privileges against the majority of the population.

Tymoteusz KRÓL

The Exotic Roots as Explanation of Ethnic Differences

The Case of Vilamovians

The town of *Wilamowice* (the border of Silesia and Lesser Poland -former Galicia) was established in the thirteenth century by settlers of Germanic origin, who came from Western Europe. The Germanic language *Wymysorys* and other elements of culture they developed are present in *Wilamowice* until today - it is actively spoken by fifteen elderly native speakers living in *Wilamowice* (the town has 3200 inhabitants) despite of ban of usage of the language and folk dress in 1945.

Vilamovians became an ethnic group with about 1500 members. Until 1945 most *Vilamovians* spoke *Wymysorys* at home and some of them did not know Polish at all. They used to have their specific, multidimensional identity/ belonging, constructed in opposition to Germanness and Polishness. *Vilamovians* declare, that their ethnic distinctiveness is the heritage of the first settlers of exotic (Flemish, Scottish, Dutch or Frisian) origin. They support their theories with

fabularised and folklorised stories, retold again and again. The process of fabularisation and folklorisation concerns not only to oral stories – the tales have been rewritten by journalists and academics too. It led to the development of many variants of this story but all of them are compatible with the opinion shared by the community. In my paper I will use the folkloristic perspective to reconstruct the images of “natives” – Vilamovians and “strangers” - Poles and Germans which are present in the fabularised and folklorised memoirs-based stories of Vilamovians as well as the reproduction of these tales in journalistic and academic texts.

Michael PROSSER-SHELL

The Approval of Ethnic Diversity in the Late Habsburg Monarchy: Considerations, Using Ethnographic Texts of the „*Kronprinzenwerk*“ (1886-1902) – With a Lookout for the Accolade „European Capital of Culture“ *Timișoara* 2021/2023.

The presentation aims to give an overview of the fundamental idea of the ethnological tolerance-conception in the late Habsburg Monarchy. Subsequently, I will describe how the expressive and demonstrative „pluri-ethnicity“ in the Habsburg Monarchy was condemned after World War One. The third part

illustrates how a changing appraisal has evolved since 2004. The cultural platforms of the EU now represent a positive approach to the Habsburg's „pluri-ethnicity“. Finally, the paper provides some examples in this respect: the selection of „European Capitals of Culture“ like *Timișoara*, the high-estimated work of writer Claudio Magris and Emmanuel Macron's speech 2017 at Sorbonne university.

Bertalan PUSZTAI

The Use of Cultural Diversity in Culture Economies: Minority Traditions in Local Festivals

There are countless local community festivals in Europe. Varied interpretations can be given in connection with these phenomena. Some consider them as survival of folk customs, some as new expressions of feasting and local identity, some as tourist attractions consciously created in the context of culture economies. Deeper analyses reveal rather varied source materials on which these festivals build on. They can be centred around a certain type of food, around a historical event or around a playful element of everyday life. There is a particular subsegment of them: festivals which use minority traditions. Some years ago, the joint fieldwork group of German and Hungarian researchers encountered such an event in

Feked, Hungary. In this presentation, I bring further examples of them and provide interpretations on how such cultural elements can end up as basis for local festivals.

Hans-Werner RETTERATH

Real and Imaginary Bridges as Connecting Elements in Communal Relations?

The meaning of bridges is often mentioned in town twinning and other international contacts. In general, this word has positive connotations, as bridges enable interaction and communication and ideally create close relationships. Especially in public statements, their connecting importance is emphasized and celebrated. In rare cases, there are even real buildings behind them, for example between two partner municipalities or as buildings dedicated to a specific partner or all partners. While the former also fulfill a function in the proper sense, the significance of the latter lies in the symbolic. Real bridges cannot only connect people and towns, but also act as monuments or reminders that bring a relationship back to mind over and over again. In a figurative sense, common elements of everyday life can also form a bridge and bring people together, such as

customs, origin, sources of economic income, geographical location and historical experiences.

What does it look in reality? Are real bridges or everyday life similarities in fact connecting elements in European diversity? Is the bridge metaphor mostly just an empty phrase? Can the associated wishful thinking be fulfilled at all? Does it rather just ignore everyday life of people being concerned? Are real and imaginary bridges helpful in understanding the foreign? My presentation tries to provide an answer to these questions. In this regard, I refer primarily to many years of my research on town and community partnerships but also on some other bilateral relationships in the Central European context. My sources are observations, surveys, media evaluations and other means of research.

Mihály SÁRKÁNY

The Europica Varietas as a Source for European Ethnology

The European ethnology is a very wide field of interest. How an awareness of differences in existence in Europe have been formed through the centuries is certainly one of its crucial questions. This short lecture intends to contribute to finding proper answers for this question by analyzing the first itinerary of a European trip published

by a Hungarian in Hungarian in Kassa, 1620. The author, Márton Szepsi Csombor died 400 hundred years ago. He studied at the Academic Gymnasium of Gdansk between 1616-1618 and following the studies he travelled through The Netherlands, England, France, German territories, Bohemia and Poland for some months. When he returned to *Kassa* (Cassa, Kosice) he was only 23 years old. In Gdansk and during the trip he took notices of daily life and cultural features. Few of them attracted the interest of ethnographers by now: a musical instrument (*koboz*) and a sourdough made with hops for baking bread, though he made many other important observations. I will discuss his impressions on the difference of dresses as cultural markers, of treatment of the poor, of the use of languages and his surprise of the appearance of Africans in English life. All these features demonstrate the formation of regional social and cultural differences in Europe, which had long lasting consequences.

Levente SZILÁGYI

**Agricultural Associations as Factors of Social and
Economic Resilience in Swabian Villages
in Satu Mare Region**

Different economic performances of different ethnic groups are seen by several authors of economic

anthropological case studies as a consequence of particular values and the related community norms. According to them, the ability to the economic adaptation of certain ethnic groups is greatly influenced by the collective cognitive sets of the members of the group, their views on work, norms regarding agriculture, money, etc. These analyses consider ethnicity a form of social capital. Some other recent approaches in economic anthropology see ethnicity as an entity that is being constantly redefined in the competition for economic resources, power, or different social licenses. Agricultural associations played an important role at the beginning of the process of agrarian transformation after the regime change in Romania. The successor organizations of the socialist collective farms, now established on a voluntary basis, were able to counteract the impoverishment caused by re-peasantization or forced peasantization processes during the long transitional period, while at the same time exploiting their monopoly position to prevent the emergence of individual and family farmers. The risk-averse, self-reliant economic model of the associations is reminiscent of the peasant, self-sufficient farm organization. The associations can thus be seen as a very specific form of post-socialist post-peasant production systems.

**Ethnic Categorization Practices and Boundary
(Re)making in a Transcarpathian Village**

Multiethnic borderlands, like Transcarpathia in Western Ukraine are characterized by ethnic, linguistic and confessional diversity where ethnic boundary-making and ethnic categorization are constructed and rooted in politics. The aim of present study is to analyze how the mechanisms of ethnic categorization and boundary making play out on a local level. Based on data analysis and field work conducted in *Hudya/Gődényháza* in Transcarpathia, a village with ethnically, linguistically and denominationally diverse population, we describe how “ethnicity” is getting blurred and reconstructed in the narrative strategies of local residents. We examine the characteristics of the various classification systems (external classification, self-reporting) and their relation to each other. It is found that the ethnic, linguistic and denominational affiliations in the village (and its wider region) are often divergent, which is reflected in the significant discrepancy between the data gathered in various ethnic classification systems. We argue that denomination is the prime factor of both self-identification and external classification, obscuring the boundaries between religious and standard ethnic terms. We further point to the formation of new boundaries between autochthonous and allochthonous populations.

Although this cleavage emerged a few decades ago and it has been transgressed by dozens of marriages among autochthonous and newcomers, it can easily get ethnicized, thus it adds an extra layer to the existing distinctions.

Judit Gabriella TÓTH

**„Soul goes home all the time!”
Effect of Minor Identity on Remembrance in
*Schönenwerd***

The 21st century is the period of the multicultural societies and we can say the same about the case of Switzerland. Different cultures, languages, traditions and religious beliefs can be observed in this beautiful country and by migration here the number of people has been growing and cultural diversity is the base of the everyday life. Present cultural anthropological research leads us to *Schönenwerd*, which settlement is situated in Solothurn Canton and has a very colourful population with Turkish, Muslim, German, Italian, Jewish and Swiss people. Since the Second World War these inhabitants have been living together in a peaceful area without any effort to be assimilated or they have never been deprived of their national identities, traditions, languages and memories. All these can be observed in the local cemetery and can be

heard from the narratives of people living there. This research aims to introduce how different cultures can live together in a foreign country keeping their beliefs and memories and how a man or woman can form and control his or her behaviour, mentality and interpretation himself or herself in the mirror of the other ethnic groups in *Schönenwerd*.

Eszter VALNERNÉ TÖRÖK

Hungarians Living in the Multicultural, Urban Environment of Berlin

The research I have conducted in Berlin aims to describe and analyse, to serve as an example of successful integration. The focus of the study is the process of assimilation. Assimilation is a homogenisation process with different dimensions: a cultural, a structural and a biological one. Due to the 2008 economic recession and labour market liberalisation in the EU, mobility has been increasing in Hungarian society since 2010. According to statistics, currently there are more than 500,000 Hungarians working abroad, and about 200,000 of them working in Germany. As a result of the migration processes, nowadays we are facing a new phenomenon which is called transnationality. Since more and more Hungarian families are involved in this process, studies on

the diaspora communities living abroad have become a key topic in scientific circles as these communities have a great impact on the home society's development as well. I intend to contribute the diaspora studies with my Berlin study, which, in accordance with relevant scientific literature, investigates the process when emigrants begin their adaption to another culture's system of relevance. My study is a fieldwork-based a piece of research, the questionnaire survey had two target audiences; one of them was Berlin Calling, a Facebook group, and the other was the community called *Berlini Szalon* (Berlin Saloon). The purpose of the survey was to give a comprehensive overview of two informal groups of Hungarians living in Berlin, their motivation, relationship network, language usage habits in everyday conversation and their opinion on living in Berlin.

Panel II.

**Cross-Cultural Issues in International Business
Relations through the Example
of Germany and Hungary**

When entering a foreign market companies must consider and manage certain risks. These risks include country-specific issues, financial, commercial, and cross-cultural risks. It is extremely important for companies to manage these risks properly to be successful in foreign markets. Out of these risks this paper aims to analyse the cross-cultural risk in terms of Germany and Hungary. Language, habits, mindsets, conventions, and religion all contribute to cross-cultural risk. For acquiring a better understanding of the significance of culture, scholars have developed a variety of models and explanations. We are going to analyse the culture of Germany and Hungary through the cultural dimensions of Edward T. Hall, Hofstede, Trompenaars and Hampden-Turner and Richard Lewis. Why Germany? Germany is Hungary's number one trading partner. Currently almost 3,000 German companies are operating in Hungary providing employment to more than 200,000 employees. Every fourth investment arrives to Hungary from Germany (kormany.hu, 2021)². According to the Hungarian

² <https://kormany.hu/hirek/a-nemet-vallalatok-is-magas-utemu-novekedest-varnak-hazankban>

Investment Promotion Agency, German automobile businesses employ about 50,000 people directly and generate around 2.5% of Hungary's GDP. A single investment by Audi, for example, has a significant impact on the country's macroeconomic indicators. It's no surprise, then, that Hungary's automobile industry is the country's greatest receiver of foreign direct investment (investmentmonitor.ai, 2021)³. Cultural differences are important to study in order to avoid cultural misunderstanding and miscommunication. Managers who are well-informed about cultural differences have advantages, when it comes to managing employees, marketing products, and interactions with customers and partners.

Barnabás KÉSZ

**Ethnic Peculiarities and Interethnic Parallels
in the Traditional Material Culture
of the Hungarians of *Ugocsa***

The Hungarians living in the present-day Transcarpathian region have lived peacefully for centuries together with the majority Ruthenian/Ukrainian population, as well as with the Romanian, German, Roma and other ethnic

³ <https://www.investmentmonitor.ai/analysis/german-automotive-investment-hungary-orban>

groups, who live in a similar minority to the Hungarians. Ethnographers and tourists visiting the region are convinced that these nationalities have retained the characteristics of their culture to this day. At the same time, it is worth observing how this long historical coexistence is reflected in the way of life and mentality of these people, especially the Hungarians we analyze, and to what extent these nationalities influenced each other's language, customs and culture.

The parallels between Ruthenian and Hungarian language and folklore (folk tales, ballads, folk songs, etc.), folk customs (Easter egg painting, nativity scenes, etc.) are excellent examples of interethnic relations, but I have also encountered similar examples when researching the traditional material culture of the villages in Ugocha.

In the field of folk architecture, for example, the gate called *tőkés kapu* was still in use in the first half of the 20th century, as well as the *abora*, where hay was stored, the dryer (*aszaló*) and the barn. According to the researchers, early German settlers may have introduced them to the Ruthenians and Romanians through the mediation of Hungarian shepherds and peasants. Similarly, the former roofs were replaced by German-style roofs under the influence of Germans from *Satu Mare*. Examples of the interaction between Ruthenian and Hungarian folk architecture include the prevalence of peasant houses covered with short wooden shingles and long *dránica*, or, for example, the open atrium (*veranda*).

Interethnic phenomena between Hungarians, Ruthenians and other nationalities of the region can also be observed in folk costumes. Despite the fact that the Hungarian folk costume in Transcarpathia is markedly different from the traditional clothing of the Ruthenians and Romanians, we can also find parallels here, such as the *guba* which is considered to be a poor version of a fur coat (a peculiar item of clothing in *Ugocea*, *Bereg*, and *Ung*), or the shoes called *bocskor*, which are commonly considered to be Romanian or Slavic by Hungarians.

Throughout history, in Transcarpathia, which belonged to different state formations, it was noticeable that culture was not strictly tied to peoples. Thanks to the tolerance shown towards each other, the nationalities of the region have preserved their ethnic and religious characteristics and identity, but we can also find many similarities in their cultures. When studying the interactions that mutually enrich each other's culture and provide a colorful and attractive image to the region, it is often impossible to find out who borrowed from whom and when. During the ethnographic research of the local communities, the main point is to take into account the ethnic interaction of the nationalities living here, as the folk culture of the local Hungarians is determined by the aggregation of the cultures of different ethnicities.

Margit KÉSZ

Hungarian and Ruthenian-Ukrainian Beliefs in Transcarpathia in the 21st Century

Throughout history, the present-day Transcarpathia has been on the periphery of alternating state formations for centuries in geographical, material, spiritual, and cultural terms. The isolation caused by geographical and political boundaries has preserved elements of traditional intellectual and material culture in the region. When ethnographically mapping the region, it is very important to take into account the nature of the ethnic, religious and cultural contact zone of Transcarpathia. The dominant ethnic groups – Hungarians and Ruthenian-Ukrainians – formed their common points of connection in different segments of life, including the functioning of the belief system, while living side by side. Researching the beliefs of the population of Transcarpathia in the 21st century, we find ourselves confronted not only with an archaic version of the folk beliefs, but also with a complex system that integrates the changes caused by modernization with rich religious and interethnic interactions. In my presentation, in the light of ethnic interactions and based on recent research, I will examine the segments of the traditional Transcarpathian belief system that still operates today, which influences the development of life strategies, survival mechanisms, and the rites of everyday life and

holidays. My research covers both the beliefs and actions generally known among the studied population, as well as the activities of individuals with special knowledge who are considered to be specialists by the local community.

Réka KÉSZ

**The Place to Exchange Goods and Meet People –
the *Vynohradiv (Nagyszőlős)* market in
Transcarpathia**

In my presentation, I aim to present the “big market” operating in *Vynohradiv*, Transcarpathia, which has been an important place in the commercial life of the region up to this day, until 2022. “Everything can be found here and even more!” - locals say. And indeed, the demanding, elite “boutique” goods fit well with the poorest, low quality products here. The Balkan, oriental-style, over-decorated, sequined, gilded products, which are considered kitschy by Central Europeans, are available here along with the quite simple ones. A rich selection of factory-produced and home-produced foods is also available to customers. Folk items and handcrafted goods can also be discovered here. In addition, there is no shortage of objects that can be attached to the rites of different religious denominations and the experience of individual religiosity. All of this listing is just a short description of the

marketplace we know today. Of course, there is much more to this than an income opportunity, a place to exchange goods. There are different interpretations of the marketplace located along the railway tracks. It is also a space for meetings and relationships for the sellers and buyers who turn up here. Some refer to the market as a place that offers a nostalgic atmosphere, where, according to the legends, time has stopped. Others cite it as a curiosity, perhaps as a sad memento of poverty. In my presentation I will cover the antecedents of the development of the market, within which I will briefly describe the trade and fair traditions of the region. Using the example of the “big market” in Vynohradiv, I examine the different historical and cultural forms of the sale of goods that have been present since the change of regime. In addition, I will describe the experiences, trading strategies, behaviors, individual reasons and rules of trading in the market for buyers and sellers (actors). Finally, I will also show how actors of different nationalities, financial and social situations behave, relate to each other, and what role they play in this peculiar “market subculture”.

Gyöngyi KORMÁNYOS KATONA

**The New Challenges of a Local Community
in the Light of Societal Changes**

Our memory is largely shaped by the way we look at the peoples currently living within the Carpathian Basin. Once a well-known tobacco-growing village in Historic Hungary, Torda (also known as *Torontáltorda* in Hungarian) is now a dispersed settlement with a Hungarian ethnic majority located in the *Banat* region of *Vojvodina*. The shifting of national borders, the two world wars, the events of the Yugoslav Wars and migratory movements have collectively changed and decimated the lives of Hungarians who had found themselves outside their home country's borders after the 1920s.

In spite of the decline in population, the emigration of young people, and the everyday struggles resulting from hard living conditions, this village in the Central *Banat* district could attract further socio-ethnographic interest. In the micro-communities of rural settlements, education and religion play a key role in creating social value, maintaining Hungarian culture in the area and forming a national, local sense of identity within the community. Commemorative rituals, local traditions and national holidays often cross each others' paths and blend together through education and religion, highlighting the reality and cultural values of the community, as well as the array of connections between community life and ethnic

culture. This study discusses *Torda's* present in the light of societal change and the process of cultural mapping, touching on the importance of the local cultural association in the community's life. This study also explores the events of the past few decades that have left a deep imprint on the micro-community's life in a cultural, social and ethnic sense.

Melinda MARINKA – *Ádám* MIKULICS

**Spatial and Social Diversity in the Ethnographical
Research of the Dance Traditions of the Villages
in the Upper *Tisza* Region**

The dance tradition of the Upper *Tisza* region was very early and well documented in the Hungarian folk dance research. However, studies to date suggest that there are still settlements which, despite comprehensive documentations and interpretations covering all aspects of dance traditions, have so far been neglected in dance folklore interpretations. Research papers which discuss individual dancers typically focus on male individuals who are the most virtuoso representatives of the dance traditions of their communities. In contrast, prominent female dancers have received less attention, even though they were equally important figures in the dance life of their communities.

In this paper we will discuss the dance traditions of the village of *Kék* and focus on selected female individuals. By doing so, we would like to find out whether this approach provides fresh insights into the dance traditions of these neglected communities. Furthermore, we will explore how the repertoire of selected female dancers evolved, what role they played in couple dances, how female individuals learnt to dance and how the ways of learning have changed over the years. Finally, we will focus on the status and perception of female dancers in the community. All in all, we seek to outline whether such a diversity-informed approach, in this case the emphasis on female individuals, contributes to a deeper understanding of the dance traditions in the Upper *Tisza* region. In our research we will also discuss the reasons for spatial and social differences.

Ádám MIKULICS

**Peasant Dance Traditions Performed
in front of Urban Audiences**

*The Emergence of the Gyöngyösbokréta Movement and
its Significance in Hungarian Staged Folk Dance*

Gyöngyösbokréta, a Hungarian dance movement which was established in the early 1930s, was the first of its kind to gain significance across the country. Hence, it marks an

important stage in the evolution from folk dance into stage art. Dance history research proves that this influential movement was not without precedents. Its roots go back to the Hungarian Village of the 1898 Millennium World Exhibition and to the early 1920s, when local dance traditions and folk customs were presented at various celebrations in large rural communities. In this context, it is important to highlight the 1929 stage production of the Csákvár peasant group, directed by Béla Paulini, who later became the leading figure of this comprehensive artistic endeavor, called *Gyöngyösbokréta*. Not only the increased interest in folk culture and folklore was a driving force but also the Great Depression, which hit Hungary in 1930. Subsequently, initiatives were launched to boost tourism in order to counteract the economic crisis. Consequently, these efforts also played an important role in the establishment of this movement.

The *Gyöngyösbokréta* movement showcased the still living elements of Hungarian folk dance and local traditions in their original form to the wider public. In accordance with the intention and the vision of the founders, the dances were performed by peasant ensembles. The dances, the songs, the music, and in many cases the customs were presented in a choreographed, artistic form and stripped from their original contexts. The performances were based on the dance traditions of selected villages and reflected the uniqueness of these rural communities. Despite its undeniable positive influences on the folk-

dance movement, folk dance research and on the development of staged folk dance, the *Gyöngyösbokréta* movement raised a number of issues and provoked debates that are still relevant today. Even the renowned Hungarian writer Zsigmond Móricz drew attention to these controversies on several occasions. The questions of choreographing folk dance performances, the contradictions between peasant dance culture and stage art, and the question of folkloristic authenticity as an aesthetic category were issues that already the Hungarian Ethnographic Society, which was asked to certify the performances, had to face in the second half of the 1930s. In this paper I will describe how this movement emerged and functioned and I will also take a look at selected controversial approaches in order to reflect on some aspects which are still relevant today and have defined the directions of the Hungarian staged folk dance from its beginnings.

Henriett SZABÓ

„Transitional Mode of Being” – About the Process of Social Integration of Romani Youth

There are many hindrances concerning the Romani youngsters who come from a disadvantaged social environment. One of the most challenging features of

their status can be defined generally as the “transitional mode of being”. The social integration of Romani youngsters demands both the acceptance of the social norms by the wider Hungarian socio-cultural environment as well as the step out from their comfort zone, that is the local community. According to the results of the researches that were conducted in the topic many of the Romani youngsters have been jammed between the two “societies”: they are neither an integrated part of the majority nor their own minority community. The aim of my presentation is to reveal the less obvious tendencies of the integration process of Romani youth. Moreover, I try to shed light on the contexts and significance of the phenomena from wider aspects by using the results from my field studies.

Klára VINCZE

Natural and Created Spaces, Places of Memory, Rituals of Remembrance

The impact of the Hungarian Revolution of 1956 can still be felt today: the awakening national consciousness and the desire for freedom are alive in us, even in the descendants of later generations. We are proud of our revolutionary ancestors and we have a long-standing desire to preserve our hard-won freedom. The Hungarian,

as an old *Pusztai* warrior nation, finds it hard to tolerate other nations trying to impose limits, rewrite our laws and even drive this proud, free nation into another prison. Some Hungarians are once again rebelling against senseless European restrictions.

The teaching of the events of 1956 in secondary schools is neither clear nor uniform: it is up to the history teacher to present the events to this age group.

In October 1956, news of the revolutionary events reached the town of *Csongrád*: our known local politicians organised meetings, copied and distributed leaflets. Pál Gál, a secondary school teacher, a former political prisoner of 1956, János Pintér, a farmer, a labour servant deported after 1956, are unfortunately no longer alive. Our then mayor János Piroška, a former political fighter, is also no longer with us. I interviewed József Botos, a former revolutionary, as well as László Gát and József Molnár.

The *Zója* statue, which has since been removed from the park, became an important memorial to the events of 1956, as a meeting place for young people of the time.

After the regime change, the 1956 Memorial Statue was erected opposite the *Magyar Király* Conference Hall. The cemetery is the site of the 1956 heroes' headstone, one of the main venues for today's political celebrations.

The *Politikai Foglyok Szövetsége*, in partnership with local NGOs, commemorates the 1956 revolution. The founding members of the *Csongrád* organisation were Pál Gál and János Pintér.

Learning and understanding the past at local level is also important for the future of a healthy nation's consciousness. Not only is it important to reconstruct events accurately, but also to familiarise current generations with the sites of the former revolution.

Eszter ZOLTÁN-BORZOVÁN

Different Economic Strategies in the *Ecsed* Swamp Region

The *Ecsed* Swamp was formed in the New Holocene Era in the lowest areas of *Nyírség* and *Szatmár* Plains. Besides the protective nature of the swamp, it was a significant source of livelihood for the local population – loach fish collecting (*csikász*), bird hunting and egg collecting (*pákász*) were the main occupations of the “swamp people”. The *Ecsed* Swamp, which once covered almost 432 km² was drained at the end of the 19th century, which caused significant changes in everyday life and farming. The inhabitants of the so-called “Loach land” (*Csikország*) tried to dig up and cultivate marshy areas even before the drainage. Burning, cutting and cleaning were already known among the swamp people, since this was the only way to carry out farming activities in this area. In their frustration the swamp people effected by the drainage tried to obtain land for cultivation. They worked on the

lands purchased by the Károly noble family. More prosperous ones also built farms on the border of the neighbouring villages, thus the process of homesteading began. In the 21st century, the cultivation of agricultural land in the area of former swamps is causing significant problems since water shortage is now characteristic to whole Europe. Reed fires in the former swamp area is a phenomenon that exists to this day. With the transformation of landscape and ways of farming and living, the need to apply different economic strategies arose, which I will discuss in my presentation based on case studies from the 19th and 21st centuries.



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*Panel III. – Poster
presentations*

Nazira ABDINASSIR

Multicultural Way of Life of Various Nationalities in Turkestan

Theoretical background: the study will be based on the following aspects: the level of integration of various ethnic groups living in this region together with the Kazakh people; their relationship with each other in everyday life; culture: traditions and customs, celebrating national holidays, sacred rituals on important events during life according to the beliefs, preparation of national dishes, degree of preservation of national values; the language used in everyday life; religion, beliefs, rules in everyday life according to Islam, sexual education; the educational system, the sphere of life that reflects their history and national values of each ethnic groups; other significant spheres of everyday life will be given through the prism of two important issues are considered: their social structure form and inter-ethnic marriage.

Research methods: all above mentioned cultural aspects will be taken into account through a deductive type of study, sampling method, qualitative research, abstraction and comparative analyse of diachronic complexions of culture. Assess the level of influence of civilization on these processes on each ethnic group. The main methods which will be used in the research can be described as the collection of facts first. Then the methods of ordering, partial generalization, scientific generalization of the collected facts are used. Deductive reasoning method is working from the general to the more specific. According to the deductive method of research we will go from

giving overall information to more detailed explaining deeply.

The main research question is: How does the multiethnic co-existence of this region function in families through interethnic marriages?

Mirlan ALYMBAEV

Unemployment in the Squatter Settlements as a Socio-Economic Issue of the Kyrgyz Republic during the Independence (2001-2019)

In this presentation, the author considers the unemployment in squatter settlements as a socio-economic problem of the Kyrgyz Republic in the years of independence (2001-2019). Modern factors that affect the emergence of unemployment in squatter settlements are listed, and its economic and social consequences that affect the country's economy are determined. The assessment of the current state of youth unemployment is given, and the specifics of unemployment at the structural and educational level are revealed. The number of the unemployed people in squatter settlements are increased over the past eighteen years. However, the number of the unemployed by age group and education level has changed significantly since independence. Professional training starts to play an important role in employment.

Anita BARNA

How Cube Houses Emerged in *Hajdúnánás*

One of the spectacular architectural heritages of the socialist period, which fundamentally changed the image of rural settlements is the cube house. When specifying the type of cube house we should instead talk about the phenomenon and its outlines, rather than a house type that can be defined by specific parameters.

The idea of a house with a cube floor plan appeared as early as the 1910s and then in the 1930s, but from the end of the 1950s it became continuously dominant in rural settlements. There were several forms before arriving to the "standard" cube house. This consisted of mostly square floor plan, usually at ground level, with two triple glazed windows on the street front and with stone powder plaster.

Based on the construction plans documented in the archives of *Hajdúnánás* since 1957, it can be determined that in addition to the creation of the newly built cube-type family houses, the structure of already existing farmhouses was also modified and extended. There were several ways in which these extensions were built, but the one I present was built in the following manner. The longhouse which was built perpendicular to the streetline was extended by a room facing the street front resulting in an L shaped structure. This modification was made

possible by the replacement of the windows and the bundling of the roofs on both sides, resulting in the typical cube house facade. The construction plan documentation referring to the doubling of the floor plan of the farmhouse indicates another possibility of creating a cube house.

At the poster conference, I would like to present the different ways of creating the cube house characteristic using the example of *Hajdúnánás* houses. The available literature and the archival sources prove that the characteristic facade of the cube house can be built using several different approaches.

Éva BIHARI NAGY

The Diverse Heritage

Approach to Heritage, Knowledge and the New Learning Space

We call the society of the 21st century an information society, since the previous spatial and temporal barriers controlling the flow of information have been eliminated and we can access amounts of material never seen before in a split second. This change pervades every walk of life, as a consequence of which new technical equipment seem to gain more and more ground to complement the traditional methods of knowledge transfer. The reason for this is that the environment that students live in, grow up

and play today is the world of mobile phones, computers and the Internet. In the education policy of our *Nemzeti alaptanterv* [National Core Curriculum] and that of the European Union, there are several expectations described in connection with the role of schools concerning digital literacy among other fields.⁴

Mediating or transmitting cultural values and heritage is a process that comprises constant changes and revivals. The introduction and dissemination of progressive practices that adopt the latest applications of information technology while they transform life and customs in schools seem to be a rather significant task. Where and how is cultural heritage and the process of passing it on to future generations situated in the course of preparing for participation in a “knowledge-based” society?

How is it possible, within institutional frameworks, to connect contemporary phenomena and past traditions in a revealing and meaningful way in order to create values? The system of patrimonialization proves to be effective in an environment that not only displays values and tests our knowledge on them but also establishes a self-sustained milieu of recognition in which the individuals experience an understanding type of identification with these. Rendering the past and memories from it may become truly alive only if they educate us, exert an influence on

⁴ OM Kerettanterv. Informatika AT 243/2003. (XII. 17.); *Nemzeti alaptanterv* 2007. Oktatási és Kulturális Minisztérium. Budapest. 10. URL: www.jos.hu/download/0106/OMkerettanterv.doc

our senses, evoke thoughts and ideas, and complement our current knowledge.

One of the most important methods of patrimonialization is to make sure that new generations acquire knowledge about a concept, a phenomenon or a pattern through practice, with the highest intensity of participation. Visual and pictorial means of rendering, which continue to grow ever more important as implements of communication and instruction, should be embedded into the process of patrimonialization in an increasing number of forms of methods by taking advantage of the informal learning environment. It is by reflecting on contemporary culture and taking into account the shaping of visual expressiveness for the current young generation that digital (virtual) databases need to be utilized for presenting specific elements of tradition. In my paper, it is my intention to highlight lapses and mistakes contained in various forms of digital teaching material currently published for the purpose of education.

Trime HALILI

East - West Dichotomy: Reinventing Culture through Community Making

The proposed research intends to explore and understand the reinvention of culture through community making,

specifically in the process of creation and way of functioning of autonomous temporal groups and intentional communities through socio-cultural spaces, constituting a network of different organized communities from South-Eastern and Western Europe. It focuses on the patterns of intercultural contact and reflexive behaviors in this collective's endeavors, accentuating the complexity of relationships that arise in the course of the collaboration of the network and wider, revealing the 'agonistic' dynamics of Self and Other, West and East, unity and diversity, giver and receiver, hierarchy and equality, global and local, concentrating on new social movements and contemporary identity practices in Europe. By using an ethnographic approach, based on active participant observation, this research is an attempt to engage the participating members of the different groups in the construction of the thorough insight of the research. Findings show how distinctive conceptualizations of cultural/ethnic belonging and individual/collective performativities operate based on different socio-cultural backgrounds, questioning power relation dynamics, adding to it the creation of a common culture and identity, based on goal driven factors, ideology and motivations.

Zsombor KALMÁR

**The Mentality of an 18th Century Community
based on a Witch Trial**

In my research, I examine the mentality of the 18th *Hármaszék* community through the witch trial of Anna Benkő. In my work, I rely on several multidisciplinary theories and methodological practices, including historical anthropology, ethnography, psychology, and social history. In connection with the evening of Anna Benkő, there were several interrogations of witnesses between 1752 and 1763, and in 1752 and 1753 she was convicted of witchcraft and sorcery. By examining the testimonies and analyzing the accusations against Anna Benkő, we can gain an insight into the image of the witch appearing in the mental universe of the people of the 18th century. We also get an idea of how the community's system of norms works and how the community reacts to a possible breach of norms. The circumstances are in a historical context where the state is beginning to take action against popular superstitions and regulate the continuation of witch trials.

Babakbumar KHINAYAT

Archaic Elements and their Parallels in the Spiritual Beliefs of Central Asia and the Carpathian Basin

*Charming Practices of the Mongolian Kazakhs
and the Csángó People of Gyimes in Romania*

The aim of my presentation is to compare charming, an interesting element of the archaic culture preserved among these two groups of people, who practiced similar types of farming and lifestyle. As a source I will present studies of Hungarian and Kazakh ethnographers, and partly on data collected during my fieldwork among the Kazakhs between 1993 and 2016.

Charming (in Hungarian: *rontás*, in Kazakh: *kastandik*) is usually performed by certain specialists on someone's request, to the detriment of a 3rd party (human or animal). According to Vilmos Keszeg's definition, charms can be caused by supernatural beings or beings with superhuman powers. This also applies to the Mongolian Kazakhs.

Sz. Sarló S. distinguishes 5 types of the causers of the evil spell in the *Csángó* (*fermekás, gurucsás, szépasszony, boszorkány, urszítás*), the Kazakh literature does not classify them but only gives specific case descriptions.

The two ethnic groups have similarities in their "methods" of charming. The curse specialist causes harming effect through food, drink, utensils, puppets, costumes or animals. Among the Kazakhs, seven different kinds of enchanting objects are often wrapped in a small

piece of cloth and secretly placed on the enemy's private property (stable, yard, house). As in the case of the *Csángó*, the objects causing charming are buried in the courtyard of their enemy, preferably near the threshold. Animals are also used for cursing: the *Csángó* use a pure black hen, the Kazakhs of the Mongol-Altai use a pure black sheep. Frogs are used by the *Csángó* to spoil the milk yield of the cow. This practice no longer exists among the Kazakhs, only a linguistic memory of it survives: the name for the udder disease is *kesirtke sawgan / emgen - sucked / milked by a lizard*. Another archaic element that can be reconstructed from the example of the *Csángó*: the smoking of livestock. It is still regarded by Kazakh ethnographers as a ritual cleansing. Based on the *Csángó* parallel, I believe that this may also be a kind of charming prevention method. The oracles (Kazakh: *sawegej*) can find out the cause of the curse and dissolve it. In addition, the charming specialist can also heal, i.e. he has an ambivalent role (Salló Sz.), which is typical of both ethnic groups. The relics of archaic beliefs, syncretised with elements of religion, appear among both ethnic groups even in the last quarter of the 20th century. The evolution of relatively constant archaic beliefs was influenced by economic and social factors.

**Boat Symbolization on *Luang Island*
in the Ethnographic Notes of European Researchers**

The variety of culture and cultural objects on *Luang Island* in the ethnographic records presented by European researchers is very diverse. Heaven and earth, sea and land, male and female, hot and cold, represent the common poles that are seen as essential to the functioning of humans, society and the cosmos. Sculpture, weaving, masonry, and boat symbolism are also part of the description in their ethnographic records. This paper provides an overview of the symbolization of boats on *Luang Island*. The boat has a meaning that is more than just a nautical vehicle. Not only as a means of transportation or a tool used to catch fish, but more than that. Boats play an important role in various aspects of the culture of the people on *Luang Island*. Human is seen as a boat. In general, the representation of the boat as a symbol can be divided into two main groups. First, the boat symbol is used as a guide in general spatial planning. Second, as a vehicle for expression to convey messages. Spredley and Geertz say that the relationship between humans and culture is simply irreversible separated, so that humans are called cultural beings. Culture itself consists of ideas, symbols, and values as a result the work of human action. Humans as creatures with symbols give meaning to symbols. Humans think, feel and behave

according to symbolic expressions. Furthermore, Devito asserts that giving meaning is an active process, because meaning is created by means collaboration between source and receiver, speaker and listener, writer and reader. With the interaction between humans in a cultural group, symbols that have meaning are formed.

Vivien Melani KOPASZ

Situation of Minorities in Education

*The Educational Situation of the Village of
Derven in the Independent Ukraine*

In my research, I describe the situation of native language education in the light of the experiences of local residents and the influences of Ukrainian language and education policy. One of the most important components of the future and survival of the Hungarian community in *Derven* is the preservation and transmission of the mother tongue and Hungarian identity. Education, including school and home education, plays a significant role in defining this identity. In addition, the quality of education is also an important issue, which can be influenced by the preparation of teachers and the appropriate level of delivery of educational material. School as a secondary medium of socialisation, provides an institutional framework for the cultivation and development of the

mother tongues of the national communities and for the learning about the national legacy. This requires schools to be staffed by teachers who are committed not only to their subject and to the teaching profession, but also to the need to raise the awareness of children from national minorities of the importance of learning and preserving national values. It is also very important for teachers to teach students that national communities living together must know and respect each other's languages, cultures and religions in order to live peacefully together. In such an ethnically and culturally diverse environment, teachers have a huge responsibility to educate their students to tolerance, empathy and mutual respect.

Education is always heavily influenced by the politics and goals of the government of a country, and so is the situation and education of the nationalities living there. The existence and operation of the Hungarian school network in Transcarpathia is one of the conditions for the Hungarian community in the region to live and function as a community, to have a future, and for the Hungarian language to gain prestige among its speakers. The long-term survival of the Hungarian school network in Transcarpathia depends not only on the education policy decisions of the Ukrainian majority leadership, but also on the Transcarpathian Hungarian parents: on their decision as to which school language they choose for their children.

In the course of my research, I considered it important to examine the impact of Ukrainian language and education

policy on the education of the Hungarian secondary school in the settlement I studied. The main question of the research is how students, teachers and parents see the present and the future of the secondary school in Dercen, and what are the reasons for their choice of mother tongue education in Ukraine.

Imre KUTASI

The Formation of the Residential Area *Újházhely* in Hajdúnánás

In the second half of the 20th century, the land reform in 1945 caused one of the most significant changes in land tenure system. It is a less known fact that not only agricultural lands but also – according to the previous works – in approximately 2,800 settlements 300–450 building sites were distributed. As a result, new farmstead centers, settlements, and – like in *Hajdúnánás* – a district formed called *Újházhely*. This topic is a less researched area in the history of the Hungarian countryside, even though it caused many changes in the society of these settlements. In order to add more information about this phenomenon, my presentation aims to present these processes on the example of *Hajdúnánás*. Including the occupation of the agricultural lands, the pay of the expenses (contribution and redemption fee), and the

distribution of the building sites. I used semi-structured interviews and historical sources for this research, such as electoral registers, house tax registers, maps, statistical data archival, and legal sources.

Meng LIU

The Symbolic Field of the Memory Space in the Budapest Hungarian-Chinese Bilingual School

The paper examines the relationship between the dynamics of memory and the change of identity of Chinese immigrants to Hungary after 1989 in that it analyzes their cultural space as mnemonic space to negotiate and reconstruct their sense of belonging. In particular, through the analysis of the relationship between memory, adaptation, and integration among Chinese immigrants in Hungary, the study seeks to explore how their individual and collective identities are shaped and influenced by memory and constituted in cultural space in the period.

The paper argues that new, first-generation immigrants are mostly attached to a core group, and their identities are consistent with the identities promoted by this core group. Second-generation immigrants, on the other hand, already mix elements of Hungarian memory into their identities to form complex identities, and their affiliation

groups are broken down into formal and informal networks which partly overlap and are partly separate and which are nurtured by distinct cultural, economic, and educational institutions and activities. The present research suggests that Chinese immigrants negotiate their identity through the oscillation between and the merging of spaces into one that reflects both cultural memories of China and Hungary.

Eszter LUPFER-JUHÁSZ

The Study of Topographical Content in an Ethnography Textbook

Geography and ethnography are intertwined; therefore, their connection and interaction have always been present in education. The current paper approaches geography from an ethnographic perspective, focusing on topographic knowledge.

This research reviews the latest ethnographic textbook basic tasks and how they contribute to the teaching process's success.

The study presents what types of maps are used in the textbook and how it expands the topographic knowledge and constructs the interdisciplinary character of ethnography. The goal is to highlight what topographic

names appear in the textbook and how this knowledge relates to both fields.

Fernanda Lucia MAES

The Architecture of the Immigrant

The Historical Path of the Hungarian Route in Jaraguá do Sul

The colonization process of the Southern region of Brazil is represented mainly by the rural landscape, where the most eloquent testimony of immigrant participation is still preserved, in material and immaterial form. The settlement of these lands began with the arrival of many groups coming from Europe, from different ethnicities, brought by colonization agencies. The Hungarians settled on the bank of the *Jaraguá* River, which cuts through the city of Jaraguá do Sul. Around 200 families, from *Veszprém* County, and 30 families from *Fejér* County (around *Székesfehérvár*), settled down in the “Lot 84” at the end of the 19th century. Based on the results of the last fieldwork, the proposed poster presentation will focus on the historical aspects of the Hungarian occupation of these lands, which today composes the Hungarian Cultural Route of the city. The qualitative documentation found are photographs, old maps, and narratives related to the dwelling process on a new landscape, that will help to compose the visual characteristics still present in the

Hungarian Cultural Route. Later it will be used to compose the morphological analysis of the cultural expression through the vernacular architecture.

Márton VADÁSZ

Is it Worth it? Changing Heritage in the 21st Century

Between the 1960s–1980s, folk architectural research reached its peak in *Hajdu-Bihar* County, creating the image of the traditional folk architecture. A lot of buildings got protection from the law, some of them were transformed into village museums, but in most of the cases nothing has changed, because this heritage was created by scholars, not by the local communities. But what happened with to these buildings in these past decades? What changed about the heritage of the local communities, did they think the same way about this “heritage” as ethnographers do? That was the main question of my research which I started in 2021. The results are not clear yet, but there are some interesting observations in connection with the changing architectural heritage of *Hajdu-Bihar* county, for example the quick decline of the mud houses and the upcycling of Baroque-esque decorations.

**Regional Signs of Cultural Differences
on the *Ecsed* Swamp Region**

The *Ecsed* Swamp, which was drained more than 100 years ago, lay geographically on the border of the *Nyírség* and the Szatmári plains, near *Nagyecsed*, the central settlement of currently more than six thousand people with a mixed Hungarian and Roma population.

Ecsed Swamp was the largest contiguous marshland in the Alföld, 2/3 of the size of Lake *Balaton* (432 km²). The main occupations of the swamp people were fishing, loach fish collecting (*csikász*), bird hunting and egg collecting (*pákász*) and animal husbandry. Their former existence is only indicated by examples of cultural imprints. Thanks to isolation of the swamp, archaic cultural elements have survived and still can be documented despite the draining of the swamp and the disappearance of the *Ecsed* Castle.

The historical and ethnographic elements of collective memory play a significant role in the local identity. We can speak of the development of an exceptional "*Ecsedness*", a specific "*Ecsed folk spirit*" differing from other settlements along the *Ecsed* Swamp.

Peculiar folk dance, rich and unique folk motifs, folk songs and local customs related to the dances have been preserved in the collective memory and sometimes in practice thanks to the isolation of the settlement and

strong local identity. This is why the Hungarian and Roma dance tradition of *Nagyecsed* has been included in the National Register of Intangible Cultural Heritage since 2017. The archaeological heritage of *Nagyecsed*, the remains of the *Ecsed* Castle and ethnographic materials are preserved by the Berey József Local History Collection. Thanks to the close cooperation between the collection, the city's elite and local communities, significant steps are being taken to maintain these cultural elements. My research focuses on these distinguishing features of the local culture that define "*Ecsed-ness*".



Photo credits *Fortépan/Miklós Horváth dr. No.: 129467.*