

## ABSTRACT

### Csaba Lőrincz Prize

**TOKÁR, Géza: A Passive Society? – Priorities of Uplands [Slovakia] Movements between 2010 and 2018** **3**

The aim of the study is to answer the question how Uplands Hungarian movements and aspirations in the followed important minority or regional events between 2010 and 2018. During the period under review, the nature and objectives of political representation changed fundamentally: the single Hungarian Coalition Party dissolved, the Most-Bridge party based on the multi-ethnic principle joined the governing coalition, and later went into opposition. Meanwhile, Hungarian ethnic activism crystallized around several symbolic issues, be it school reform, language use or dual citizenship. The paper examines whether the political rearrangement also meant that civic movements, rather than parties, played a leading role in raising issues. Regional differences, the practical possibilities of political advocacy, and connections between the fluctuations of movements and the second government role of the Most-Bridge can also be found in the themes and orientation of the movements.

### Romanian–Hungarian Intellectual Relations in the 1930s

**ROSTÁS, Zoltán: The Mediator. The Hungarian Link in Estonian–Romanian Relations** **15**

The gesture of Transylvanian György Váró is unique in the history of scholarly and cultural relations in East Central Europe. As a member of the Transylvanian Youth Movement, the young lawyer, together with several of his colleagues, took part in village-education courses organized by the Romanian Royal Cultural Foundation under the direction of Professor Dimitrie Gusti (1880–1955). This complex social intervention strategy broke with the practice of traditional ‘cultural work’. With the new knowledge gained there, in the summer of 1936, during a Finno-Ugric congress in Tallinn, Váró studied the situation of Estonian and Finnish village work on the spot, published an article on the Romanian experience in the Estonian journal *Areng* (1933–1940), and reported on village work in the Baltics in *Sociologie Românească* (1936–1043).

In the introduction to the group of papers on Romanian–Hungarian intellectual dialogue in the 1930s, the author sheds light on the socio-historical background of the two articles mentioned above, and draws attention to the fact that it was no mere coincidence that Hungarian articles appeared in *Sociologie Românească* in the thirties.

**VÁRÓ, György: Special Voluntary Teaching in Romania 18**

György Váró presents the situation of the all-round village research projects hallmarked by Dimitrie Gusti in 1934 and 1935. The article emphasizes that students produced comprehensive monographs about individual villages in the course of their research. They compiled reliable data on the health and cultural situation of villages, and collected folk songs, folk tales, etc, including statistical tables, graphical notes, reports, and so on, enabling anyone interested in village life to learn about it. At the same time, the most important work was done in the houses of culture, of which more and more were being created. In 1934, there were 401 houses of culture run by the association, but in 1935 there were already 1118.

**VÁRÓ, György: Cultural Work in the Villages of Estonia and Finland 22**

In his article on the experiences of Estonia and Finland, Váró explains that the most characteristic feature of village work in the two countries is that it is carried out exclusively in the cultural field, but its results affect all areas of human existence. Other aspects of village work, such as public health, economy, etc., are provided by the state, satisfactorily resolving these issues. Váró presents study and drama circles, as well as the library movement. At the same time, he also focuses on folk high schools based on the principles of Grundtvig.

**NEAMȚU, Octavian: Hungarian Travellers in Romania 25**

In the summer of 1935, three young Hungarian travellers landed in the old Danube port of Gyurgyevó [Giurgiu], who came to learn about the people and places of Romania, but above all to experience facts which would help them understand the future unfolding of our lives and their lives. Focussed on the people and their deeds were calm-gazed Dezső Keresztúry, teacher of Hungarian grammar at the University of Berlin and student of literary theory, Iván Boldizsár impassioned about the noble beauties of Transylvania and the follies of Hungarian political leaders in Romania, and László Németh, going along with them everywhere and bringing with him his tireless faith and hope of awakening new ideas in his contemporaries and the people in

Romanian and Hungarian villages and towns. As a dreamer and prophet, Németh moved on from Wallachia to Dobrogea and from there to Transylvania, guided by his unique and great idea, the alliance of Danubian countries.

In Hungary, Németh's travel report was misinterpreted. On the contrary, we see in his essay and in the article by his companion, Boldizsár, a sincere call to defend the Hungarian minority based on a real knowledge of the circumstances. Everything Németh and Boldizsár have to say about Romanians, good or bad, are said with Hungarian interests in mind and love for us, unlike other Hungarian journalists. Wherever these latter spread hatred, violent language and lies, Németh and his associates brought understanding, talent, educated spirit, and good faith, that is, refined and new qualities, which demand respect, and justify the documentary nature of their opinions.

### NEAMȚU, Octavian: The Way of Hungarian Youth to Rural Transylvania 31

The cultural and scientific life of the Hungarians of Transylvania after 1919 was defined by their national minority status in the Romanian nation-state. In the period between 1919 and 1924, the cultural and scientific life of the Hungarians in Transylvania had no other manifestation than the publication of lectures delivered for scholarly popularization or theses in local magazines and better-known, mainly German journals of physics, medicine, chemistry, archaeology, or linguistics.

After a period of five years of indecision and the search for a way, 1924 marked the beginning of a period of positive organization and activity, which brought literary and scientific publications, cultural and research associations into motion in Hungarian cultural life in Transylvania. Some recognized Hungarian Transylvanian social circles tried to contact the Romanian scientific and literary world of the time. The article presents the beginnings of the Hungarian youth movement in Transylvania with all its consequences, enthusiasm, love of nation, responding to the call of the Romanian School of Sociology for young intellectuals to lead the way to study rural Romania and work for its management.

### Notes

40

The Notes published in the February 1936 issue of *Sociologie Românească* reports on the results of the student team working in Szabadhely [Sâmbăteni], Arad County in 1935, raising the question of whether Hungarian university students should also be involved in this work, firstly, because the Hungarian villages in Transylvania also suffered, and, secondly, because the life of the Romanian villages could not be understood without knowing the life of the Hungarian villages.

The column also includes a letter from a teacher in Câmpulung Muscel about similar work and a request from a Romanian teacher in Alibunar (Yugoslavia) to be sent the journal, in response to which the editors indicate that they would like to see some monographers among Romanian teachers, who, following the example of those published in the journal, would send scientific news about the lives of those there.

## Transylvanian Hungarians Caught in the Net of the Securitate

### JÁNOSI, Csongor: Transylvanian Hungarian Dissident Movement under Communism. Actor Árpád Visky (1940-1986) 45

The Hungarian civic dissidence in Transylvania began to manifest itself more strongly in the early 1980s, mainly through the activities of small intellectual groups operating in Transylvanian cities and Bucharest. Most vocal were the opposition cultural activities of the Nagyvárad [Oradea] samizdat *Ellentpontok* (Counterpoints) and its editors, the literary historian Éva Cs. Gyimesi, and the poet Géza Szócs, the Limes Circle, and the Kolozsvár [Cluj-Napoca] samizdat *Kiáltó Szó* (Voice of One Crying). In addition to the cases that form the backbone of the Hungarian civic dissidence in Transylvania, other manifestations of individual dissent also took place. The life and death of the actor Árpád Visky, who studied at the University of Kolozsvár and socialized with Hungarian intellectual, poets and writers, also belonged in this group. The history is based on the files at the Archives of the National Committee Examining the Securitate Archives in Bucharest, as well as the press in Hungarian in Transylvania and Hungary.

## Hungarian Institutes Abroad

### RICHLY, Gábor: Establishment of the Hungarian Cultural and Scientific Centre in Helsinki in 1980 85

The establishment of the Hungarian Cultural Institute in Helsinki was one of the characteristic cultural diplomatic steps of the Kádár regime opening to the West. The circumstances of the establishment of the institute are informative both from the point of view of Finnish-Hungarian relations and the foreign policy of the Kádár era. The study details the process leading to the establishment of the institute, the acquisition and furnishing of the property, the selection of the first staff and the official events of the opening. The study also provides an insight into the manuscript of the forthcoming monograph telling the 40-year story of the institute.

## Outlook

### **GAZSÓ, Dániel: The Dilemma** 111

The short essay of social criticism was born in response to Netflix's early 2010 documentary *The Social Dilemma*. It provides an overview of the centuries-old social and psychological processes that led to the problematic of the film, the acquisition of wealth through the manipulation of social media users. The author analyses issues such as why the capitalist spirit became widespread, what free will is, where egalitarianism leads, and how today's global problems can be addressed within the still dominant nation-state framework.

### **FEDINEC, Csilla: The Holodomor in Ukraine as Genocide** 116

Famine can be caused by a natural disaster, an economic crisis, but can it be the result of organized ethnic cleansing? This issue has long been debated in connection with the famine that destroyed millions of victims in the Soviet Union, especially in areas inhabited by Ukrainians, in the early 1930s by historians, but, since the mid-years of the 2000s, politicians, as well. It cannot yet be equated with the Jewish genocide and the Armenian genocide, but these controversies are increasingly pointing to including this chapter of Ukrainian history as the third one in the row of genocides.

## Review

### **LUDÁNYI András: Minority rights in the flow of geopolitics** 127

Manzinger Krisztián (szerk.): *Nemzetpolitika a változó világban, Tízéves a Lőrincz Csaba díj, Kisebbségekért – Pro Minoritate Alapítvány, Méry Ratio Kiadó, Budapest, 2020*

### **CSEKE Péter: The pioneer and his followers** 131

Rostás Zoltán: *Szétriasztva, Beszélgetések a kilencvenegy éves Lükő Gáborral, ifjúkora dokumentumai között, Pont Kiadó, Budapest, 2019*