



Nemzeti Művelődési Intézet

KULTURÁLIS SZEMLE

VII. évfolyam, 2020. évi 2. szám

Angol nyelvű cikkek

A Nemzeti Művelődési Intézet interdiszciplináris online folyóirata

A lapszám megjelenését a „Művelődő Közösségek Nyugat-Magyarországon” nevű EFOP-3.7.3-16-2017-00150 projekt támogatta.

Tartalomjegyzék

Orsolya Deák – Gyula Zoltán Kállay: Durkó Conference ONline.....	3
Judit Herczegh – Dániel Halász: Online gaming communities and their platforms in the information society.....	5
Kocsis, Mihály – Koltai, Zsuzsa – Reisz, Terézia: Best Practices and Challenges of the Cultural Institutions in Baranya County Villages	14
Gréta Marosán: Culturally Based Economic Development Practices in Bihar ..	32
Edina Mohos – László Ponyi: Leisure time use and culture consumption habits of the youth.....	42
Irma Szabó: Thoughts and facts about the road to the adaptation of a quality improvement program for public education	56

Orsolya Deák – Gyula Zoltán Kállay:

Durkó Conference ONline

The Mátyás Durkó Memorial Conference was held for the seventh time in Debrecen in 2020. Networks in the World of Culture and Adult Education was the title of the conference in this year, which provided meeting platform for the professionals of the field of culture and adult education. The date of the two-day conference was 3-4th September. Contrary to the practice of previous years, the conference was organized in the online space in this year due to the pandemic situation. The event was implemented within the framework of the EFOP-3.7.3-16-2017-00150 project.

The Department of Cultural Studies of University of Debrecen was the main organizer of the conference. National Cultural Institute, the Hungarian Scientific Academy, the KulturAsz Cultural Association and the EPALE Hungary were the co-organizers of the event.

The conference series was first organized in 2006 by the staff of the Department of Cultural Studies and Adult Education of the University of Debrecen on three occasions:

1. the 50th anniversary of the university course,
2. professor Mátyás Durkó's 80th birthday, who was the founder of the course,
3. the 35th anniversary of becoming an independent department.

Since the organization of the first conference, it has been held every two years, each time hosting a different topic. Mátyás Durkó is the introducer of adult education profession in higher education in Hungary. He founded and headed the former Department of Adult Education and Public Education of Lajos Kossuth University (now: University of Debrecen). With his *Adult Education and folk culture* book (published in 1968), he laid the foundations of the andragogical discipline in Hungary.

In 2020, the title of the scientific memorial conference was Networks in the World Of Culture and Adult Education. The realization of the online conference had many unique and innovative possibilities, and this online form provided an opportunity for many participants to attend, who would not have been able to attend the event in person.

The greetings, opening and plenary presentation of the conference were recorded on pre-recorded videos by the invited professionals. These videos were sent to the organizers, who uploaded these digital materials to the best-known online video-sharing interface, and made them available on the official website of the conference to all interested parties.

Thus, the participants could start with Magdolna Závogyán's (*managing director of National Cultural Institute*) and Levente Takács' (*deputy dean of Faculty of Arts and Humanities of the University of Debrecen*) official greetings. After that, Erika Juhász (*chairman of the organizing committee*) opened the event and at the same time she announced the winner of this year's Mátyás Durkó Memorial Medal.

During each conference, the medal will be awarded to a specialist, who has provided outstanding performance in developing and improving trainings dealing with culture and adult learning. In 2020, Teréz Kleisz retired associate professor was awarded the commemorative medal. Later the participants were able to listen to the winner's plenary presentation, which had the following title: „*Current directions of vocational research*”.

After the online greetings and plenary presentation, the participants could watch an unusual online roundtable discussion, whose topic was „*Networks in Culture*”. As an introduction, Erika Juhász gave a lecture with the title of „*National Cultural Institute and Networks of Higher Education*”, followed by a presentation by István Bordás, which topic was about the networks of the Hungarian Folk Culture Association. Afterwards, Béla Szente as a director of a cultural center, spoke about the network of the National Alliance of Cultural Centers, while Rózsa E. Széman gave a lecture on the activities of the Transylvanian Hungarian Public Education Association. Amália Neveda presented the Agora-workshop network, while Lajos Milán Molnár informed the interested parties about the network of the Association of Hungarian Community Builders as a member of this association.

This year, the participants were able to register to the conference with e-posters instead of session presentations. The posters were grouped by the organizers into 4 different poster sessions based on their topics as the followings:

1. Theory and research of public education (session leader: Edit Újvári, director of institute, associate professor, University of Szeged)
2. Practice of public education (session leader: Erika Juhász, head of department, associate professor, University of Debrecen – director of professional development, National Cultural Institute)
3. Theory and research of trainings (session leader: Balázs Németh, deputy director of institute, associate professor, University of Pécs)
4. Practice of trainings (session leader: Tünde Barabási, associate professor, Babes-Bolyai University)

More than 60 e-posters were received for the conference, which were made available by the organizers on the official website of the conference. During the real-time, moderated session meetings, the authors of each poster were given the opportunity to present their work to the best of a few thoughts, then the participants had the opportunity to ask questions about the topic. The interactive sessions provided an excellent opportunity for professional exchanges. An average of 100 people took part in each online sessions, so it can be stated that the online conference was of great interest, and the participants flexibly adapted to the new online form.

The abstract of each e-poster are available on the official website of the conference. This website also features videos from plenary presentations, online session meetings and the unusual online roundtable discussion. E-posters can also be downloaded for those who interested.

The organizers would like to say thank you to the participants of the online conference for their active participation.

We hope that in two years' time we will meet with the prominent professional representatives of public education and adult education in a presence conference.

The official website of the conference: www.durkokonferencia.hu

Judit Herczegh – Dániel Halász:

Online gaming communities and their platforms in the information society

The ICT devices are an integral part of socialisation. Family is the primary, and school is the secondary socialising platform, thus the information society can be considered the third socialising medium, which has a huge advantage primarily for today's youth. While the school only conveys models and values during the years of study, the information society provides a lifelong shaping, similarly to the family (Herczegh 2014).

In the Social Network Sites: Definition, History, and Scholarship by Danah M. Boyd, Nicole B. Ellison (2007) three criteria are allocated in connection with social networks: it facilitates individuals to (1) create a public or semi-public specialized site in a limited system, (2) to connect those with the users, whom they are in contact with, and to (3) take a look and review their and other's connections in the system (Boyd-Ellison 2007).

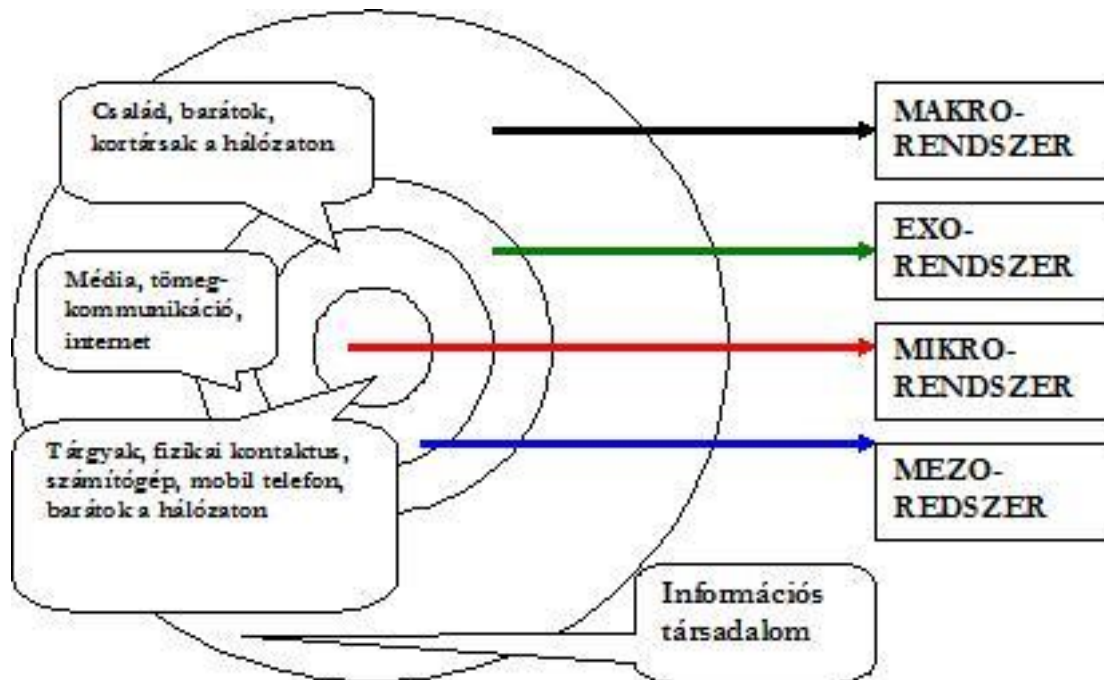
Social networks are the field of the communication and information flow as well as the community-building, which do not only serve educational functions in respect of socialization. The communities, gathered in online games, acquire concrete knowledge as well as social and behavioural rules in a direct way. On the other hand, the gamer communities, and the games themselves develop a specific flow of information, language, and social communication due to their multicultural melting pot effect. Furthermore, the video games have extensive fan bases, who are actively operating either focusing on a certain game or on other online platforms. In this study, we examine the community-building and shaping influences of video games. After that, we present the largest online platforms of digital communities and how they work within it.

The system of online communities

In the era of the information society, new devices have appeared that change the scene of the socialization process, expanding it into a virtual world that is parallel to the real world. New roles, new types of communication, new cultural patterns, and new forms of community learning emerge and wait to be acquired in the network society, in which the management, distribution, and possession of information is the number one organizing principle. Social life and social relationships of the individuals are duplicated and mapped in the world of the Internet and the computer. We can state that the current generation already partly identifies themselves in the virtual space.

Based on Bronfenbrenner's ecological model, we created our own information society model, which is aligned with the four subsystems of the original model, since the information society can also be divided into meso, macro, micro and exo systems.

Figure 1: Information society model based on Bronfrenbrenner's ecological model
(Source: Herczegh 2014)



In our information society socialization model, the environmental factors can be represented on concentrically expanding levels. The narrowest grade microsystem means the immediate physical and social environment, where the psychological characteristics of the person and the competencies develop during direct contacts. The mesosystem surrounding the microsystem refers to the active scenes the individual is in constant contact with, especially in childhood and in youth, for instance the school and education system, as well as the media and online games, the communities in the environment around him. The exosystem is linked around this, in which the individual does not appear at the level of physical contact, but it has a latent influence on her social development, just like the parental social background, the certain way of life, lifestyle, and communication schemes. And last but not least, a broad social force field surrounds the individual, which we denote as a macrosystem and which conveys the general values and norms to be acquired in the given social period (Bronfenbrenner 1979, Herczegh 2014).

The gaming communities operating on the network form an integral part of the micro system of the information society model. These online communities reflect the diversity of real social interactions both in terms of their content and their functions ranging from keeping close or the distant relationships, through the acquisition of information to the expression of opinions, learning and group identity. They are diverse, just like social interactions.

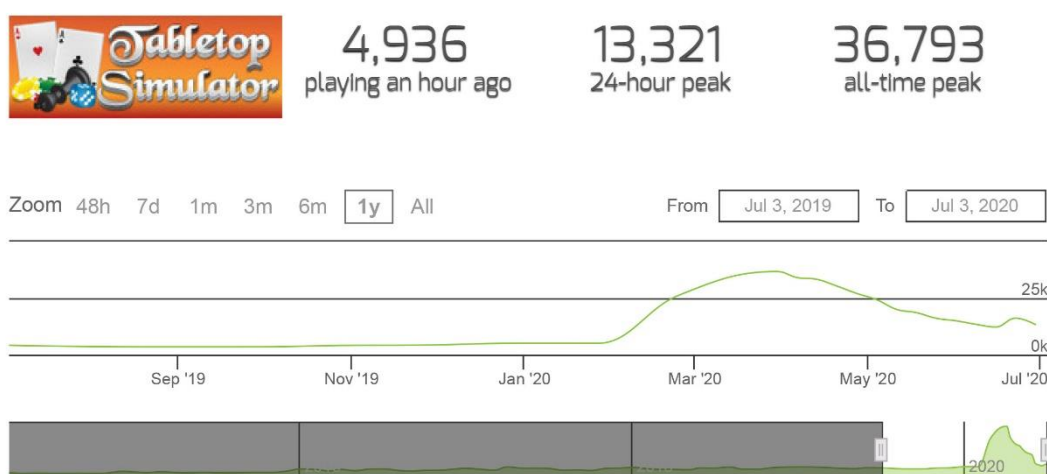
About video games

In recent decades, more and more new video games have been launched. The exponentially growing market, which is now the largest entertainment industry, is also a response to the growing video game consumer market. As the user base grows in both directions of the population pyramid, video games partially replace and assimilate their predecessors, the pre-digital games. By pre-digital games we mean classic games that do not require the appearance of digital content, such as exercise games (sports, dance) or board games. There are only a few

board games today that are not available in a digital version. A good example of this is the game Tabletop Simulator, which simulates board games. This game illustrates the characteristics of video games as a genre, namely that it absorbs all the previous periods of gaming history, incorporating all forms and variations that help improve its properties. TBy now it can be stated that: every pre-digital game and social activity has a video game form (Z. Karvalics 2018).

During the global isolation caused by the COVID-19 pandemic, the third socialization environment, that is the information society, has become the primary socialization tool for many. The above-mentioned Tabletop Simulator achieved its highest ever user activity during the quarantine and its sales also sky-rocketed. Millions of isolated family members, friends and lonely, bored people turn to online games every day.

Figure 2: Trends of the number of users of the Tabletop game during the quarantine
(Source: <https://steamcharts.com/app/286160> 2020)



There are single-player, multiplayer and massively multiplayer games or MMO. They can be played on personal computers, consoles, various handheld devices and mobile phones, and even on various smart devices, such as watches, cars and even refrigerators. You can choose from five-second mini-games, ten-minute occasional games, eight-hour action games, or endless simulated role-playing games that run twenty-four hours a day, every day of the year. We can choose games that have a strong narrative and interesting story, but also ones that have nothing of the kind and does not want to tell or teach anything, or we can play video games that measure performance. Although the game is digital, it can test the player not only mentally, but also physically and the two can be mixed optionally. For instance in the case of various dance games where, with the help of a motion sensor, the program compares the pattern seen on the screen and the player's movement and marks the performance. Despite this diversity, the video game is immediately recognizable and the users always knows that they are playing, because it is obvious, just like in the case of pre-digital games. Whatever type of digital game we are talking about, it brings its own player community to life and organizes it, which can operate in real space as well as invirtual space (McGoingal 2011).

The infinitely complex and advanced feedback system of video games offer unlimited number of possibilities for hidden and direct culture transmitting. This genre is mixed with other arts ranging from music or acting to fiction, which are used to create an immersive atmosphere or even as the main theme. The attributes discussed above brought the concept of gamification to life. Regarding video games and online games, gamification is meant to denote the trend that

aims to introduce and operate games and game mechanisms with the purpose of creating values in the institutional systems that determine social processes (Fromann 2017).

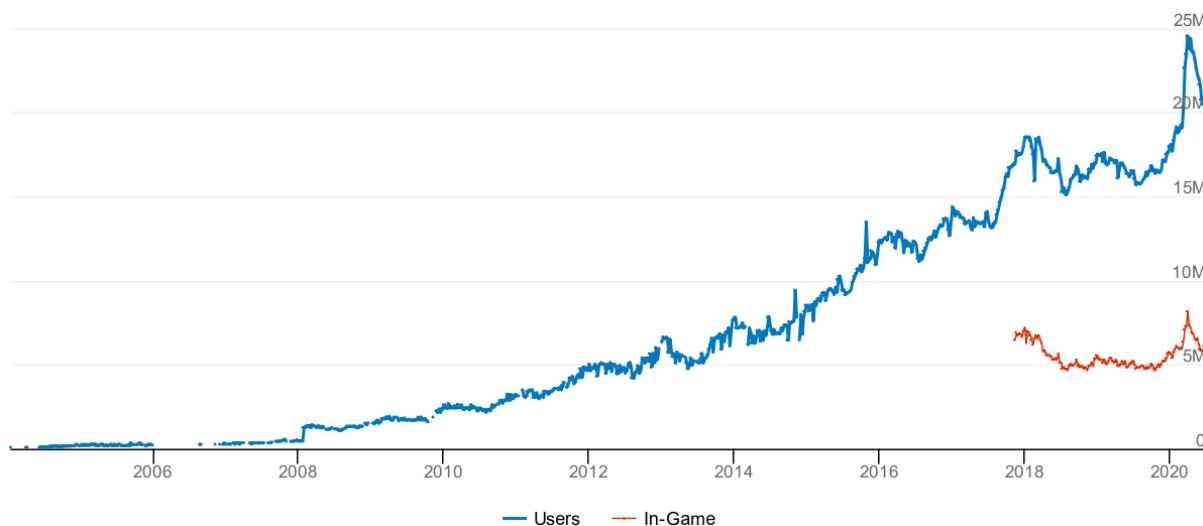
Introducing the online game and the communities and social platforms built around it

The great advantage of online gaming communities is that by overcoming physical barriers they identify themselves primarily in the virtual space, so they are more numerous and diverse than their real counterparts. In this study, we take the strategy game Civilization VI as a sample. The game is a proper choice due to its thirty-year history, the wide and colorful user base, cultural mediating as well as its educational and sensitizing impact. According to our hypothesis, the values transmitted by the game are directly mapped in the online communities organized around it. It is difficult to estimate the size of the community of an online game, because there are numerous communities on several online platforms, on many of them it is not mandatory for the group members to own the game, it is enough if they like it and show interest in it. Statistically, it is problematic that one user can be a member of several groups, so there are overlaps. Estimated sales numbers, on the other hand, can serve as good indicators. Based on the sales figure of the online video game store Steam, we can estimate this number at 2-5 million users and this can be a good starting point. They managed to sell 2 million copies within half a year of the release of the game, thus winning the title of the fastest-selling Civilization game, and since 2016 it has further increased the base of its players with its various console releases. Looking at the wider community, i.e. those who bought any part of the series, we can talk about approximately 40 million users.

The first platform examined is the Steam digital game store, which is the integrated game distribution platform and social site of the game development and publishing company Valve. Steam allows users to purchase and store games made by various providers. Games purchased on the Steam platform can be launched by the user through the game library of their own Steam account. The Steam application continuously measures user activities, which can be used to evaluate the popularity of Steam and the gaming industry.. The platform reached its new record during the quarantine, 24.5 million users were online at the same time worldwide.

Figure 3: Steam online users from 2014 to the present
(Source: Steamdb.info 2020.07.03)

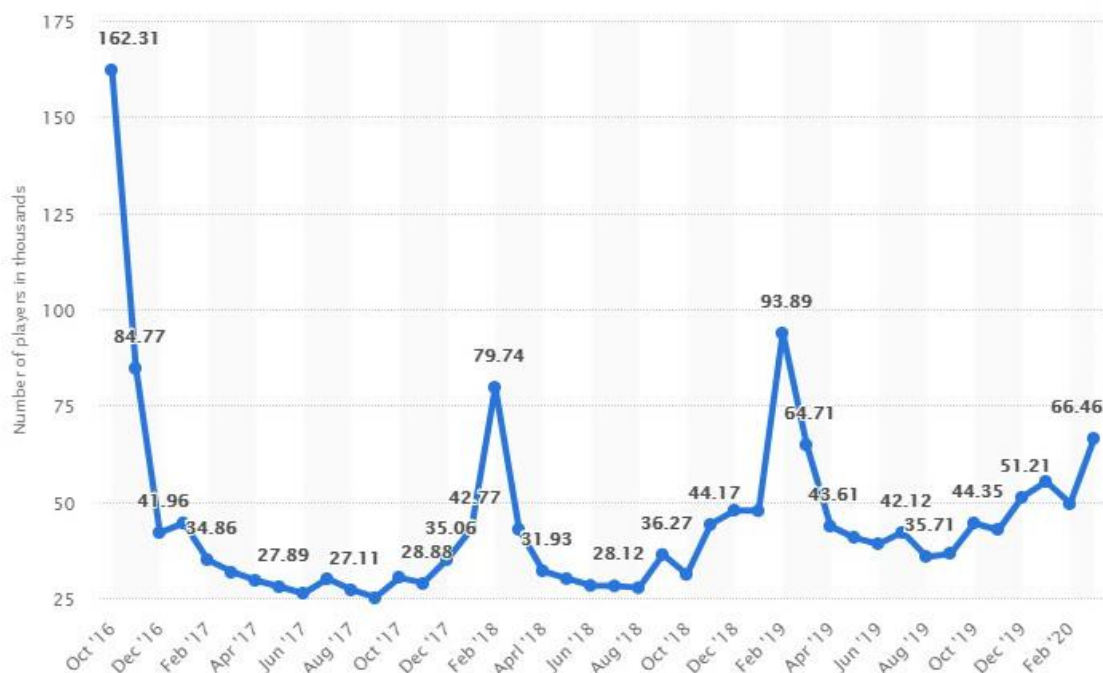
Source: <https://steamdb.info/app/753/>



Steam gives its users the opportunity to write reviews about the games they own. It is noteworthy that the players actively use this opportunity. When the players briefly describe their experience, they have to choose whether recommend the game to be purchased, based on which Steam calculates to what extent the community is satisfied with the product. In the reviews, Steam automatically indicates how many hours the user has played the game in total and how many at the time of writing. The community can also reflect on these reviews/criticisms, because the following question appears written below each post: Did you find this review useful? In addition, the products come with the players' user tags. This social tagging system allows players to voluntarily tag a game based on its main characteristics. Tags help you create an image of the game and search for other similar products. This is very useful as the potential customers can make a decision based on the opinions and evaluations of the real community, not professional critics, and they can also see how many hours the reviewer has played with the product, which also helps them when they are considering the value for money (Ahn-Kang-Park 2017).

Based on 84,848 user reviews, the studied game was rated Very Positive by its community, which in our case means that 81% of the reviews are positive and the users would recommend the game to others. The following popular community tags are associated with the game: Strategy, Turn-Based Strategy, Historical, Multiplayer, Singleplayer, Turn-Based, Grand-Scale Strategy, 4X, War, Simulation, Tactical, City Builder, Great Soundtrack, Modifiable, Online Co-Op, Co-op, Building, Manager, Hexagonal, Cozy.

Figure 4: Civ VI. number of users on average per month, in thousands
(Source: Statista.com 2020)



Examining the user activity of the game, it is recognizable that we could find at least 25-35 thousand online players in any minute of the last 4 years. The initial high value shows the launch of the game, and the two middle peaks show the release of the game accessories. The last sudden rise may indicate the effect of the quarantine lockdown due to the coronavirus.

In view of these we can conclude that the first, largest community of the game is made up of the players who bought and use it on Steam. Steam also functions as a community site, so users have the opportunity to tag each other, chat and send invitations to games, it also indicates the current status of users. This status can be online, available, busy, away from the machine (afk) or it indicates what game the person is currently playing. The user's friends have the opportunity to join a common game. Steam can also be considered as a kind of gamer social media platform. Each game has several different dedicated pages. Let's take Civ VI. Community Center page for instance. This page distinguishes the following sub-sections: Themes, Screenshots, Creations, Broadcasts, Videos, Workshop, News, Guides, Reviews. All the content related to the game is listed in bulk on the main page. Most of the time, these contents are the creations of community members, videos, drawings or tutorials for the game by the supporters. You can comment and upvote or downvote the shares. The report option allows the community to filter harmful contents. This community is huge, but there is no real membership, you do not even have to own the game to do any activity in the community center. You only need to create a free Steam account. Considering all this, we can observe an active and productive group. Mainly interesting and humorous historical, ethnographic, sociological and political posts and works appear on the site, but unofficial game accessories, the so-called mods created by the community are also important elements.

The official Facebook page of the game forms the second largest community with nearly 740,000 followers. We cannot talk about a self-organized community here either, the site mainly contains informative official posts, of course dialogues can be formed here, too. Anyone

can join freely, they do not have a specific policy. Social activity is not too lively, users mainly visit the site for official news.

The third largest and at the same time the first real self-organized community is Sid Meier's Civilization forum of Reddit, i.e. r/civ. With its 330 million average monthly users, Reddit has been the largest forum community on the Internet since its launch in 2005. On the site, you can find so-called subreddits and subforums on countless topics ranging from healthy eating, photography to avoiding mental illnesses and the subforum of the game as well. In 2019, the site exceeded 1.5 billion annual visitors, so it is no wonder that we can find the largest self-organized communities here. Anyone can share content on the forums, which can be upvoted or downvoted by the community. The content with the highest votes are promoted to the home page, which reaches more members, creating a kind of snowball effect. Submitters of the contents receive so-called charm points based on the evaluation of the community. A positive vote by another user gives +1 charm, a downvote results in -1 charm. The more downvotes, the lower the shared content falls in the ranking, where fewer and fewer people will see it. This charm number appears next to the user's name and indicates to members of the Reddit community that the user is an active and respected member of the community. The higher the charm, the more likely the sender is not a spam or scam bot. In addition to this point system, Reddit also has a second layer of the charm system. All submissions have a comment feature where users can provide comments or feedback. The community can also vote up or down on these feedbacks. Upvotes and downvotes count towards the user's comment charm, which can be seen by clicking on their username and checking their summary page. Until the user's comment charm reaches a certain threshold, they are limited for a period of time between two comments. This limit prevents spammers and the system cannot be clogged with too many messages. Once the users have proved that they can contribute to the life of the community, the restriction is lifted and they no longer have to wait to send comments. The comment charm also serves as a filter during conversations. If quite a lot of users downvote a comment, it will become hidden. This feature allows the community to filter harmful contents, but it is often misused when trying to censor views that do not agree with their own, especially during heated political or philosophical debates (Bergstrom 2011).

r/civ has 377,000 members. There are no requirements when joining, but the group strictly controls the content that appears in it. Since Reddit is a forum site, its main mission is specifically to create dialogues and communication. Here, the user can ask for the opinion and help of community with anything. The members mainly share experiences related to the game, so humor is not in the spotlight. Compared to the size of the community, there is surprisingly little, almost no non-game content sharing related to the game. This can probably be explained by the specific culture of Reddit, which is extremely strict. The community completely rejects the self-promoting, boasting, and profit-making posts.

The r/civ community has its own sub-community on its Discord server with an average of 2,500 members online every minute of the day. The Discord application is quite similar to Skype. Its purpose is to unite player communities. Its main function is to provide a chat interface and microphone communication. Discord /r/civ is probably the most active among the studied communities. It is extremely well structured, with separate chat channels for many conversation topics. Here it is already possible to share your own creations, which is actively done. In addition to chat channels, the Looking For Group channels are worth highlighting, where users can search for partners for online games. Most online games are organized here, so people who cannot do so in their immediate circle of friends have the opportunity to play with other people in a community. It is characterized by complex regulations and a hierarchical membership system. The importance of the server is also shown by the fact that the official

developers of the game are also present in the life of the community, thus connecting fans with the creators.

As the fourth largest community built around the game, we study the aggregate of the three largest self-organized fan pages on Facebook, as their habits, demographic traits and main profile are almost identical. We analysed the following fansites: Civilization Community: 16711 members, Civilization 6: 9150 members, and Sid Meier's Civilization VI: 5257 members. The only essential difference between the three groups (besides their size) is that two of the three are dedicated exclusively to Civ VI, while one is dedicated to the entire series that has been running for 30 years. Consequently Civ VI fans can be found in all the three groups. The members of the groups are often members of the other groups as well, which is why content is recurrent and appears in several groups. In addition to the usual conversations about mutual help and gaming or history related posts, tourism related posts are also common. Many people ask here for suggestions on what is worth visiting in the country where they are going on vacation. There are many posts where they pose in front of a famous building in the game, for example the Parliament. These posts often reveal that they got to know the building because of the game or that the game aroused their interest in a culture. If someone wants to become a member, they will be asked a question about the game series in writing, the applicant must know the answer if he really likes the game. After all this, the applicant must obey the rules to keep his membership.

During our game-related research on Civilization VI. in 2020, we took questionnaires about cultural consumption habits in the online communities built around the game. Based on nearly 500 questionnaires filled out by the communities on Facebook, it can be stated that it is a multicultural community.

Figure 5: Number of applicants per nation
(Source: Authors 2020)

USA	156	Brazil	8	Bolgár	4	Ausztria	2	Tajvan	2
UK	37	Finn	8	Cseh	4	Chile	2	Thaiföld	2
Kanada	27	Svéd	8	Portugál	4	Fülöp-szigetek	2	Dél Afrikai	1
Lengyel	23	Francia	7	Spanyol	4	India	2	Észt	1
Magyar	20	Mexikó	7	Egyiptom	3	Indonéz	2	Grúz	1
Norvég	20	Román	7	Horvát	3	Izland	2	Jordán	1
Ausztrál	14	Dán	6	Ír	3	Kína	2	Kuba	1
Holland	12	Új Zéland	6	Kolumbia	3	Malajzia	2	Lett	1
Olasz	11	Görög	5	Török	3	Szerbia	2	Macedón	1
Német	9	Izrael	5	Uruguay	3	Szlovák	2	Orosz	1
Belga	8	Szingapúr	5	Argentín	2	Szlovén	2	Svájc	1

It is true that a third of the downloads came from the United States, but this was to be expected, since it is an American game with a long history, the largest recording market of which is America. 486 questionnaires were received from fifty-five different countries, including some with sharp political and religious differences.

For us, this sample illustrates the intercultural binding character of games that knows no national borders.

All this confirms our hypothesis that the values conveyed by the game are directly formed in the online communities organized around them. It can be concluded that digital communities generate cultural learning processes and their members learn from each other. Cultural interest

in the real world characterizes the activity of the group. Despite their multinationality, the members of the community are cohesive, they help each other and usually familiarize the culture of their own country. This cohesion illustrates the integrative power of the games, as well as the comradeship that develops during common game helps to develop a sense of "us", which we believe is needed more than ever in the current epidemic situation.

The preparation of the publication was supported by the "Cultural Education Scientific Research Program for students working in the Academic Student Association" subprogram of the National Institute of Culture.

References

- AHN SANGHO, KANG JUYOUNG, PARK SANGUN (2017) What makes the difference between popular games and unpopular games? Analysis of online game reviews from steam platform using word2vec and bass model. ICIC Express Letters 11 vol., 12 no.
- BERGSTROM KELLY (2011) Don't feed the troll: Shutting down debate about community expectations on Reddit.com. First Monday, 16 vol., 8 no.
<https://firstmonday.org/ojs/index.php/fm/article/download/3498/3029>
- BOYD, Dannah M. – ELLISON, Nicole B. (2007): Social Network Sites: Definition, History, and Scholarship. in *Journal of Computer-Mediated Communication*, 13 vol., 210–230 p.
- BRONFENBRENNER, Urie (1979): The Ecology of Human Development: Experiments by nature and design. Harvard University Press, Cambridge MA.
- FROMANN RICHÁRD (2017) Játékoslét A gamifikáció világa. [A players's life. The world of gamification.] Budapest, Akadémiai Kiadó.
- HERCZEGH JUDIT (2014): Digitális törésvonalak és szocializáció az információs társadalomban. [Digital fractures and socialization in the information society.] Kultúra és Közösség, IV. folyam, V. évfolyam, 1. szám. 31-37.p.
- MCGOINGAL JANE (2011) Reality is Broken . London: Jonathan Cape.
- STEAM: Sid Meier's Civilization VI
https://store.steampowered.com/app/289070/Sid_Meiers_Civilization_VI/

Kocsis, Mihály – Koltai, Zsuzsa – Reisz, Terézia:

Best Practices and Challenges of the Cultural Institutions in Baranya County Villages

Absztrakt - A Baranya megyei falvak közművelődési intézményeinek jó gyakorlatai és kihívásai
A Pécsi Tudományegyetem Bölcsészeti-és Társadalomtudományi Kar Humán Fejlesztési és Művelődéstudományi Intézetének kutatócsoportja 2019 szeptembere és 2020 augusztusa között a közművelődési intézmények és közösségi színterek Baranya megyei községek közösségfejlesztésében betöltött szerepét vizsgálta. A kutatás a Nemzeti Művelődési Intézet közművelődési tudományos programjának pénzügyi támogatásával valósult meg. A kutatás keretében Baranya megye 29 községében strukturált interjú készült a településeken kulturális és közösség-szervezői feladatokat ellátó szakemberek bevonásával. A szakirodalom és az interjúk elemzése alapján a kutatócsoport tagjai 7 Baranya megyei községben határoztak meg közművelődési, illetve közösség-szervezési jó gyakorlatokat. Jelen tanulmány a kutatás eredményei közül a Baranyai megyei falvakban működő művelődési intézmények és közösségi színterek jó gyakorlatait, illetve főbb nehézségeit és kihívásait tárja fel.

Abstract

The research team of the University of Pécs, Faculty of Humanities and Social Sciences, Institute for Human Development and Cultural Studies examined the role of cultural institutions and community platforms in the community building activity of Baranya county villages. The research project lasted for one year between September 2019 and August 2020 and it was implemented with the financial support of the National Institute for Culture's Academic Grant Program for Public Culture. Within the framework of the research structured interviews were conducted in 29 villages of Baranya County with professionals performing cultural and community organizing tasks in the settlements. Based on literature research and analysis of the interviews members of the research team assigned 7 Baranya county villages as scenes of best practice in the field of culture and community organization. Present paper reveals the findings of the research regarding the best practice as well as the main difficulties and challenges of the cultural institutions and community platforms in Baranya county villages.

Research methods

In the framework of the research in addition to the review of the Hungarian language literature on the role of public cultural institutions / community venues, English and German language online literature on the aspects of good practices of cultural /community organizers was reviewed. In October 2019 a focus group discussion was held at the Institute of Human Development and Cultural Studies of the University of Pécs, Faculty of Humanities and Social Sciences, in which 10 practitioners from the field of cultural and community organization in Baranya County villages took part, in addition to the members of the research group. The following topics were revealed in the focus group discussion: a.) Organizational framework of culture in the villages of Baranya County; b.) Characteristics of the maintainers of cultural activities in the villages of Baranya County and features of the human resources involved in the activities c.) An overview of the cultural and community programs of the villages in Baranya County, as well as the exploration of the difficulties related to the organization and

implementation of programs d.) An overview of the professional network of professionals who are involved in cultural activities and community organization f.) Exploring problems and difficulties related to local cultural activities; g.) Requesting suggestions regarding the good practices of cultural and community organization in the villages of Baranya County.

Based on literature examination and the experiences of the focus group discussion, an outline was developed for interviewing the leaders of cultural institutions / community venues in Baranya County villages. In November 2019 four pilot interviews were conducted in the following settlements: Abaliget, Véménd, Zengővárkony, Bosta. In connection with the pilot interviews, the measuring tool was validated and tested. Between December 2019 and February 2020, the status of cultural and community organization of the sample's other 25 settlements was assessed with structured interviews. (For the series of structured interview questions, see Annexes#1.) The questions of the interview covered the forms of financial and human resource management that ensure the performance of daily tasks, as well as the problems encountered in connection with the operation of the community spaces. At the end of the interviews, 25 questions were answered by the interviewees on the basis of a five-point Likert scale, so in addition to the analysis of the interviews, a comparative study based on standardized questions could be carried out on the operation of the cultural institutions of the villages. The questions focused on ten issues: 1. organizational and maintenance framework, cooperation; 2. conditions of the institution's operation; 3. peculiarities of material resources; 4. infrastructural conditions; 5. equipment supply and its quality; 6. services, programs – satisfaction of local people; 7. local professional communication; 8. professional networks; 9. comfort in the current job; 10. income expectations. The five-point Likert scale allowed the exploration of attitude-like opinions on the ten topics mentioned above.

In addition to recording the interviews the researchers requested the following documents from the interviewee: a.) The local program calendar from the last 3 years; b.) The local development plan; c.) The founding document of the cultural institution.

Based on the analysis of the literature and the experiences of the interviews, the members of the research group marked the public cultural and community organizing activities of 7 settlements as good practices. (Nagypall, Hosszúhetény, Nagynyárád, Mecseknádasd, Boda, Hirics, Drávaszabolcs). During April-May 2020 members of the research group conducted structured interviews with the experts of the settlements implementing good practices. (For the series of questions from the structured interview see Annex#2)

In order to analyze the findings of the interviews on good practice, case studies were prepared about the following topics: 1. Funding - fundraising and resource management; 2. Regional effects - networking in good practice; 3. Good practices based on different age groups; 4. The role of minority municipalities in the implementation of good practice; 5. The role of the personal and professional competencies of the cultural specialist in the implementation of the good practice.

Based on the literature review, the analysis of the results of the structured interviews and the findings of the case studies present paper reveals the good practices and the most significant difficulties and challenges of cultural and community organization in Baranya County villages.

The Sample

The sample was designed on the basis of a stratified sampling procedure in order to represent and take into account the different populations of the villages of Baranya County. Based on the stratified sampling procedure structured interviews were conducted in 29 settlements of Baranya County (for the sample see Annex#3) The total population of the sample approached

5% of the population of Baranya county (see Figure 1), 1.5% of them live in villages of less than 200 people (8 villages in the sample). Almost 70% of the sample is a village with population of 201-500. (12 settlements in the sample). Within the sample, the population of villages with 201-500 inhabitants approached 30%.

Figure 1: Distribution of the selected settlements by population (n:29)
(Source: PTE BTK HFMI Research Team)

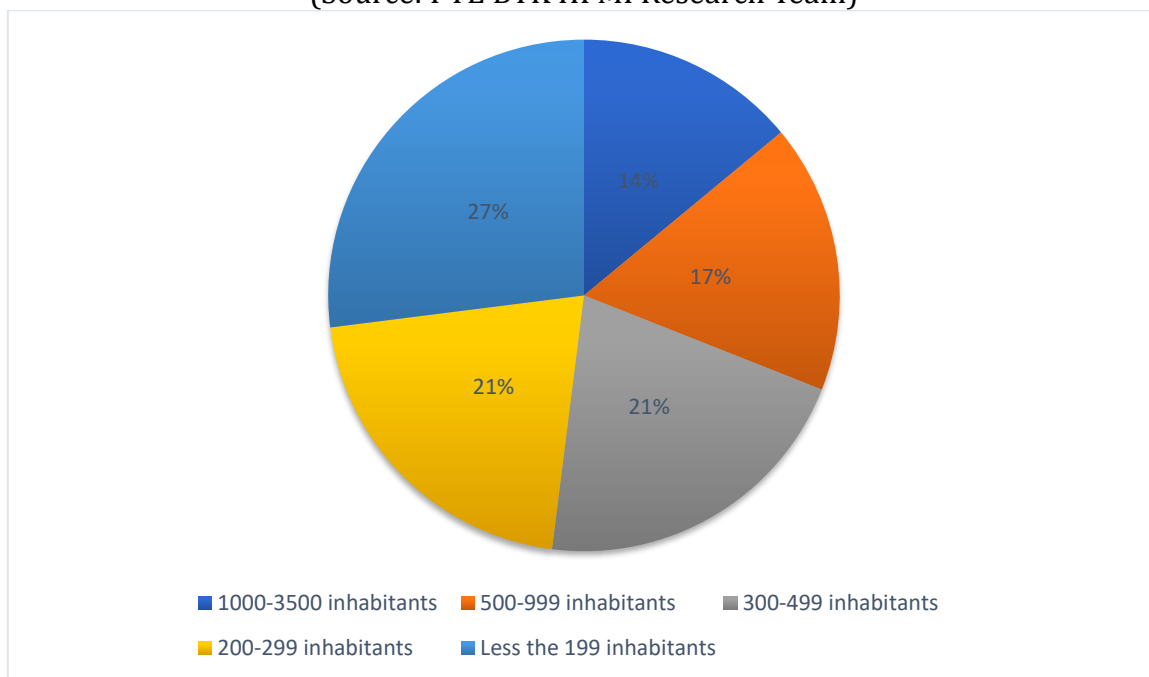
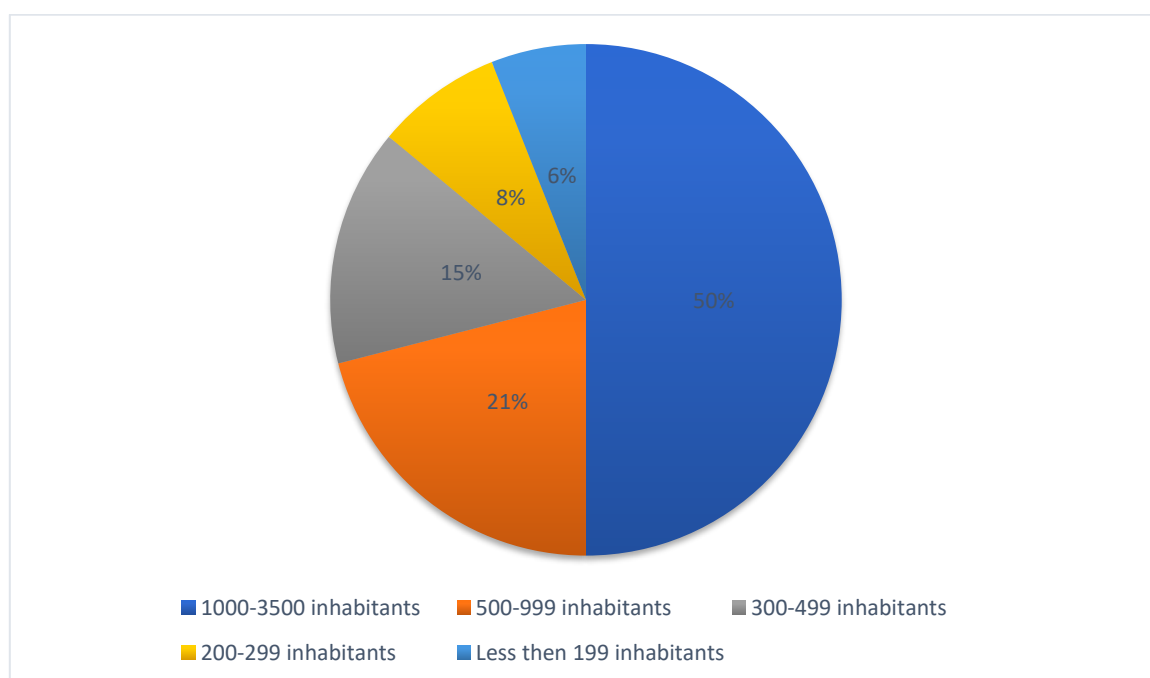


Figure 2: Population of the selected settlements according to the size of the settlements (n:17247)
(Source: PTE BTK HFMI Research Team)



Regional context of the research

The population of Hungary has been steadily declining over the last four decades. (STADAT Népeség, népmozgalom (1941-2020).

http://www.ksh.hu/docs/hun/xstadat/xstadat_eves/i_wnt001a.html) This trend was also observed in the counties, although to varying degrees. While the national data were mainly influenced by demographic processes, the differences between the counties were significantly influenced by the rates of emigration and immigration. Following the creation of the Hungarian regions, the above-mentioned territorial differences became even more perceptible and the chances of applying for EU funds have often become region-specific.

In recent decades, negative demographic trends have also been observed in the case of the population of Southern Transdanubia, which have been significantly affected by the unfavorable settlement structure of the region. More than half of the settlements have less than 500 inhabitants in the area (Térport. Dél-Dunántúl. <http://www.terport.hu/regiok/magyarorszag-regioi/del-dunantuli-regio>) In the recent decades the greatest population loss has occurred in villages with less than 500 inhabitants and villages with less than 200 inhabitants. Following the political transition in 1989, especially as a consequence of the liquidation of state farms and farming cooperatives, the population of their inhabitants could often have decreased by a quarter, a third, a half, and sometimes even more. (Máté 2017:169) Villages with a population of less than 500 are particularly typical in Baranya County, where 70% of settlements belong to this category. (Térport. Dél-Dunántúl. <http://www.terport.hu/regiok/magyarorszag-regioi/del-dunantuli-regio>) The population decline which has been generated by the unfavorable settlement structure and demographic trends could be strongly felt in Southern Transdanubia in the last decade and it had a particularly strong impact in Baranya County. (See Table 1)

Table 1. Changes in the population between 2008 and 2018 in Hungary,
in four regions and counties of the regions.

(Source: Herczeg, 2018, <http://www.megakom.hu/?p=3460&lang=hu>)

Country/County/ Region	Population (in 2008)	Population (in 2018)	Alteration (people)	Alteration (%)
Hungary	10.045.401	9.771.000	-274.401	-2,7
Hajdú-Bihar	543.802	532.399	-11.403	-2,1
Jász-Nagykun-Szolnok	399.200	373.631	-25.569	-6,4
Szabolcs-Szatmár-Bereg	571.018	562.018	-8990	-1,6
Northern Great Plain	1.514.020	1.468.088	-45.932	-3,0
Baranya	396.633	363.000	-33.633	-8,5
Somogy	325.024	304.000	-21.024	-6,5
Tolna	238.431	219.000	-19.431	-8,4
Southern Transdanubia	960.088	886.000	-74.088	-7,7
Budapest	1.702.297	1.750.000	+47.703	+2,8
Pest	1.195.020	1.261.000	+65.980	+5,5
Central Hungary	2.897.317	3.011.000	+113.683	+3,9
Győr-Moson-Sopron	444.384	460.000	+15.616	+3,5
Vas	261.877	253.000	-8.877	-3,4
Zala	291.678	271.000	-20.678	-7,1
Western Transdanubia	997.939	984.000	-13.939	-1,4

The data in Table 1 show that the rate of population decline observed in Baranya County was more than three times higher than the rate of national change. This phenomenon also raises the issue of the so-called perforation, which term is applied by regional research experts when the limit of the critical mass that can still be organized is reached. When the settlements reach that level than we can talk about perforation. (Máté 2017: 165). This is the case particularly when peripheral settlements increasingly “move away” from their former centers for various reasons, such as transport organization, school amalgamation, depopulation, while these centers are also constantly losing their former resources. (Máté 2017:166). It cannot be considered a coincidence that the tendencies observed in the settlement structure of Southern Transdanubia provided the empirical basis for raising this concept.

The characteristics and current data of the regions can be analyzed not only from the demographic point of view, but also on the basis of their economic achievements. The European Union permanently examines the processes taking place in a total of 276 regions and regularly reports on their effectiveness and the ratios of performance compared to the European average. In 2017 among the 20 regions with GDP per capita below 50% of the EU average four were in Hungary (North Great Plain, South Transdanubia, North Hungary and South Great Plain). (GDP per capita in 281 EU regions: <https://ec.europa.eu/eurostat/documents/2995521/9618249/1-26022019-AP-EN.pdf/f765d183-c3d2-4e2f-9256-cc6665909c80>) In Hungary only the Central Hungarian region reached the EU average - mainly due to the effects of Budapest. According to the summaries of 2018, the data of three Hungarian regions did not change, but the lag of the South Transdanubia region even increased. (Négy magyar régió az Európai Unió legszegényebbjei között. <https://www.portfolio.hu/gazdasag/20180228/negy-magyar-regio-az-europai-unio-legszegenyebbjei-kozott-278161>)

In recent years general satisfaction and the subjective well-being of the population has been examined increasingly. The data collection technique is relatively simple: respondents rate their satisfaction with their lives on a scale of 0 to 10. The results of studies reveal the limited satisfaction of the locals in South Transdanubia. (See Table 2.).

Table 2: Rank of the regions according to the average values of life satisfaction
(Source: Kiss 2018:281)

Region	Average value and ranking					
	2013		2015		2016	
Southern Great Plain	6,32	2.	6,32	3.	6,42	1.
Central Transdanubia	6,32	2.	6,49	1.	6,35	2.
Western Transdanubia	6,38	1.	6,38	2.	6,21	3.
Northern Great Plain	6,13	4.	6,12	4.	6,19	4.
Central Hungary	6,10	5.	6,02	5.	6,05	5.
Northern Hungary	5,90	7.	5,79	6.	5,77	6.
Southern Transdanubia	6,03	6.	5,75	7.	5,67	7.

The economic and cultural achievements, lifestyle, environmental and work culture of a region significantly depend on the qualifications, education, knowledge, competencies, learning ability, state of health, characteristics of social integration, emotional intelligence, so the human capital of the people living in the given area. (Klausz 2006.; T. Kiss 2012.; Katona – Kőrösi 2017.). While the listed factors fundamentally influence the potential quality of human capital, the currently available human capital determines the social, economic and cultural life of the area in the same way. There are relatively large differences in the supply of human capital in the different regions of Hungary. According to Péter Bence Hobot's 2017 research, human characteristics put the locals in the worst situation in four of Baranya's 10 districts. (Hobot 2017: <https://osszkep.hu/2017/11/terkepen-a-teruleti-toke-magyarorszagon/>). Reviewing the regional and county conditions, it is clear for the authors that they are examining the opportunities of community culture in areas that are disadvantaged socially, economically and culturally alike, especially in small settlements.

Human resources in cultural and community organization

Structured interviews were conducted with individuals with some role in local cultural-community life in Baranya County villages. The current job of the respondents varied widely. New or former mayors, municipal representatives, municipal administrators, heads of public cultural institutions, librarians, entrusted cultural organizers and volunteers were among the responders. The personal conditions of community culture in the examined small settlements are limited. It happens that an unqualified employee performing cultural tasks does not feel the deficiencies of his / her preparedness, while the motivational capital also appears as volunteering or undertaking OKJ¹ studies in the hope of a possible appointment. It is also a common practice that the local government does not create a separate position for cultural

¹ Hungarian National Qualification Register

duties, nor does it appoint a specialist for this role. In several places, the employee performing cultural tasks is also an employee of the local government who performs taxation, registration and financial tasks. (eg.: Véménd). It is also common that a public worker /part-time staff is entrusted with the charge of organizing culture. (eg: Drávacsehi, Kővágótöttös, Ózdfalu.)

In the last decade, it has become regular for rural institutes of culture to fund the salaries of their staff through tender projects. Typically, the settlements have access to human resource and its financial coverage in two ways. One of the solutions is to obtain a domestic source for financing the employment of employees. In 6 of the examined 29 villages public workers carried out cultural activities with such tender funding, mostly without professional qualifications. The other common way is to incorporate the community organizer's salary into an EU-funded project. Cultural organizers and community organizers tied to the tender source can only receive their salaries for the duration of the tender. Most projects run for a set period of time and new funding for their continuation is very rare, although locals would need community programs.

Users of the cultural institutions

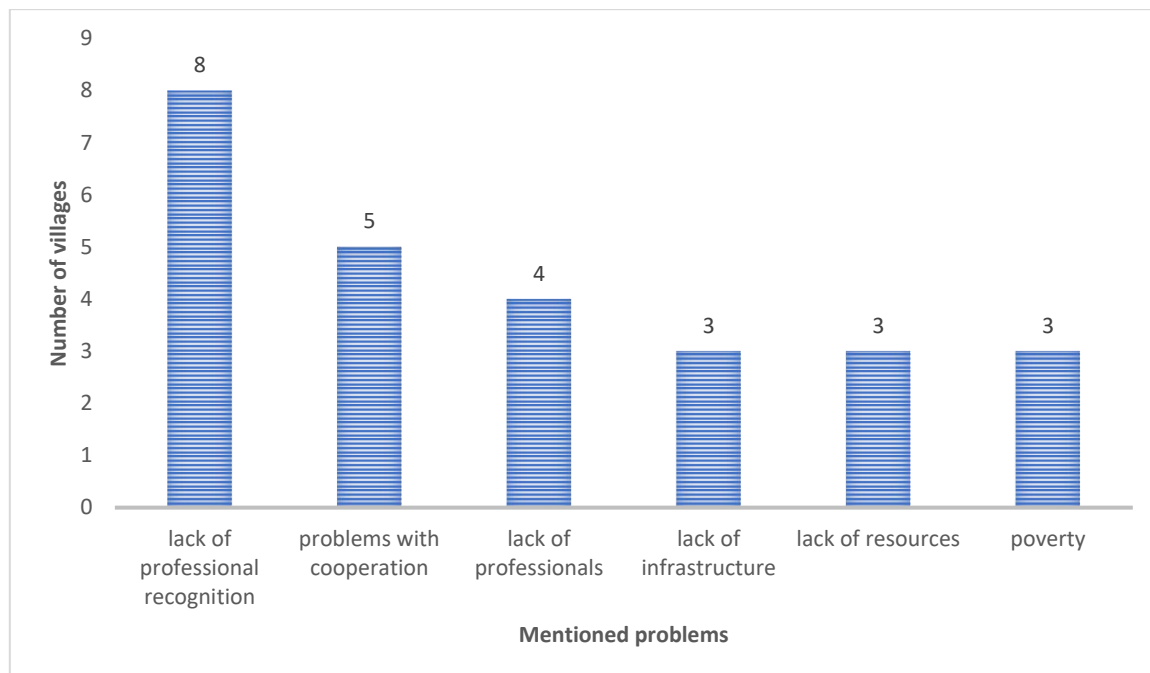
The studied settlements are usually characterized by continuous population loss but it should be mentioned that in some cases - some advantages, such as a good school, cheap land or port, moving in foreigners, CSOK² - there is an increase in the number of population. Not only demographic trends or natural population movements play a role in the decrease of the population in these settlements but sometimes state provisions also intervene roughly in these spontaneous processes. For example, in one of the small settlements 51 adults and 32 children moved out of the village so far as a result of CSOK. Moving out from the settlements for such reasons usually has a negative impact on the quality of the local human capital. Parents who change settlements for the sake of their children are usually the most educated. The relocation of young people not only contributes to the aging of small settlements, but also has a direct impact on the reduction of the economic capital in the area. This correspondence is not the subject of the current analysis, but it is worth mentioning that achieving the development of local cultural activities/ community organization is very difficult without the growth of economic capital.

Challenges of the cultural institutions in Baranya county villages

The texts of the interviews were subjected to a secondary analysis, so we could get a more detailed picture about the problems of the organizers of the community life. By recoding the information, seven problem areas can be identified. (See Table 3).

² Family Housing Allowance Program

Table 3: Frequency of the mentioned problems
(Source: PTE BTK HFMI Research Team)



Interviewees reported the following problems: problems with the day-to-day operation of the village and its institutions; lack of resources and management difficulties; lack of infrastructure /large hall / clubhouse; problems with cooperating with the controlling authority.; small communities; lack of opportunities for joint activities; disintegration of communities; lack of professionals and unresolved professional issues; various forms of poverty- deprivation; lack of job opportunities; poor transport and basic care; distance from urban areas; migration; lack of professional recognition. The latter problem was mentioned with the highest frequency. Difficulties of cooperation also often arise among the problems. Cooperation problems caused by communication difficulties and relationship deficits which lead to the disintegration of the community were identified alike. The lack of specialists is the next most common problem according to the frequency of the mentioned problems.

„In large settlements a certain professionalism is expected, which is not the case in small settlements because there is no specialist. Here, the knowledge of the local society, the identification with the local identity is very important, because only an authentic and locally well-informed, locally accepted non-professional can act in self-organization of the locals with the cooperation of volunteers. It is also a problem that the enthusiastic volunteers working in these settlements have no connection with similar settlements, they do not know the good practices that could be followed. Though the NMI³ county office convenes us regularly, I go there regularly, but only few and always the same people appear there.” (Mecseknádasd, 2020)

With regard to the nature and frequency of the mentioned problems neither the size of the settlements nor the organizational type of the institution is decisive. The operational problems of the settlement, the infrastructural deficiencies and the lack of resources appeared in 3-3 cases among the most burning problems. These aspects were also examined in the context of the indices. Where serious problems arise, the material and infrastructural endowments and the attitude index about the operation of the settlement also reflect low and medium ratings.

³ National Institute for Culture

According to the aggregate indices of the cultural institutions' operation, low and medium level institutional operation coincides with the variety of accumulating problems. Not only most of the problems, but all of the above mentioned problems appear in villages where low or medium level operation was recorded. The highest number of problems were reported by staff who were unskilled, had limited professional network and modest local social and regional affiliation. The problems cannot be solved due to their incompetence, professional isolation and the multitude of actual problems,

Those with a wider network of contacts seem to treat problems differently, however, this layer of staff also defined the lack of professional recognition as the major concern.

The decline of communities can be observed mainly in settlements with no educational institutions, library or a local specialist who would organize community life. The lack of professionals who could build and operate the internal network of the local society can also be diagnosed in the absence of communities and their rapid decline. The disappearance of the nodes of the local network also impoverishes the population by reducing their sense of internal cohesion. In summary, the different missing resources add up and these circumstances severely limit the functioning of small village communities in Baranya County.

The role of competencies in implementing good practice

Interviewees - from those villages which were recorded as scenes of good practice in the field of cultural organization by the researchers - mentioned the following expectations regarding the characteristics of the cultural organizer of a rural setting: credibility; knowledge of the settlement's traditions as well as the needs and work schedule of the population; ability to establish intensive and good relations with local residents and organizations. Several experts also emphasized the importance of establishing good relationship with the mayor. Several interviewees believed that in villages, as opposed to cities, certain personal competencies have more important role in the implementation of good practices in the field of cultural/community organization than professional competencies. Furthermore, the interviewees underlined that the cultural/ community professional should live locally.

Among the personal competencies the following were indicated by the interviewed professionals most frequently: networking and communication skills (6); ability to cooperate and work in team (3); organizational skills (3); reliability (3); credibility (3); social sensitivity (2). Additional personality traits were also mentioned: charismatic, humble, flexible, dedicated, patient, persistent, open.

The existence of the following professional competencies was considered the most important by the interviewees: knowledge of the settlement and its inhabitants (5); digital competencies (2); networking skills; ability to obtain resources; mediation- conflict management; professional qualification. Several respondents stressed that the local cultural /community organizer has to be accepted by the members of the community.

Excerpts from the interviews:

„Credibility is the key. The person who organizes culture in the settlement must be credible to those with whom he wants to organize something and to those to whom he wants to organize something.” (Nagynyárád, 2020)

„Anyone who takes on this role and wants to implement good practice needs to know the village and the population. You need to know the locals, the potential audience / social group. If you go there unknown, it won't work. You should be there at home.” (Nagynyárád, 2020)

„A dedicated professional. Not even a specialist. But he should be dedicated.” (Hosszúhetény, 2020)

„In my opinion, in a small settlement acceptance is more important than the professional competence. The relationship is more personal.” (Hosszúhetény, 2020)

„Reliability is the most important competence. You need to be able to negotiate with the village leaders, but in order to reconcile the many different community opinions, you also need patience, knowledge and good networking skills.” (Nagypall, 2020)

„You need to know how to obtain resources, you need to be able to think in a system.” (Mecseknádasd, 2020)

„Here, knowledge about the local society and identification with the local identity is very important, because only an authentic and locally well-informed, locally accepted non-professional can act in self-organization with the cooperation of volunteers.” (Mecseknádasd, 2020)

„People’s needs have to be properly assessed and respected. You need to talk to them a lot, their opinion is important.” (Drávaszabolcs, 2020)

„You need to be able to measure what is needed, it requires good judgment. It doesn’t go alone, so you have to work in group and listen to everyone.” (Hirics, 2020)

Summarizing the experiences of the interviews, it can be stated that taking into account local needs is an essential condition for the implementation of good practice.

„Yes, I think it is good practice (our own practice), because it involves several generations.

There is a children’s camp for children, there are a lot of programs for seniors.....We offered programs for primary producers and we organized lectures related to winemaking. Furthermore, this is also true regarding our cultural groups. They present a wide range: dance group, choir, art association, performances, plays. Then there is the preservation of traditions in the village museum and the well-functioning indigo dyeing workshop which attracts thousands of tourists here. All this, in my opinion, generates that we implement good practice.” (Nagynyárád, 2020)

Networking in good practice

The critical point of the formation and survival of communities is the extent to which they can accept their activities with their members and the residents of the settlement. From this point of view the accepting attitude of the mayor and the municipal representative body also proves to be decisive in the life of a community. Social capital is very useful in building personal connections, accessing up-to-date information and laying the groundwork for operations. Social capital is mostly based on informal personal relationships, reciprocity, traditional coexistence. Associations familiar with professional community management strengthen their network of relationships through cooperation agreements.

„It is fruitful if the mayor recognizes that a successful cultural event sheds a good light on him as well. In such a small villages there is no distinction between „they” and „us”. (Nagynyárád, 2020, május)

Close regional-neighborhood relations and professional co-operations exist in those settlements where public education institutions operate, association activity is lively and internal relationships are strong. These villages organize events which involve locals and the inhabitants of the surrounding settlements as well.

„It is important to have an organic connection with the school because this is the building of the settlement where many hundreds of people appear every day. Parents too. Luckily, the library is located here. (Hosszúhetény, 2020)

Several forms and varied content of inter-municipal cooperation have developed in the settlements presenting good practices, based on their operational peculiarities. We can perceive them as organic community networks, whose cooperation dates back a long time, and they are connected by their linguistic, national and religious identity. They are characterized by

neighborhood relationships and similar lifestyle. Geographical, professional, friendship and neighborhood proximity allows joint learning, so it is not uncommon that some programs are taken over by other municipalities. *„Our camps are popular, we saw this from the people of Zengővárkony, we studied there, we do it regularly, but we also took the camp to the Hungarians in Ukraine for many years.”* (Nagypall, 2020)

Another form of networking is emerging among social networking initiatives. Interconnections based not on neighborhood relations but on the work of regional organizations can be observed. Collaborating villages apply for joint financing. For the organization and implementation of occasional programs villages cooperate to win tenders together. This is how the villages with financial difficulties obtain the financial background for organizing the village day.

Good practices in funding

There are settlements where the compensation of the lack of resources is tried to be solved by the intensification of local tourism (Hosszúhetény), or where, for this reason, the cultural organization is entrusted to a tourism specialist (Mecseknádasd). Grants which are coming from twinning village relationships are used for targeted events, renovation or creation of facilities. Sponsorship of sister settlements is more common among external supporters of settlements with minority municipalities. Obtaining foreign language stock of libraries, erecting public sculptures, publishing books, supporting dance groups /choirs, donating prizes for festivals and competitions as well as implementing exchange trips of associations are realised in this way in several settlements.

Funds from domestic or EU tenders requiring self-sufficiency are known only in larger settlements (Hosszúhetény), because the provision of self-financing and pre-financing of projects is only possible with larger reserves.

Fundraising requires skilled professionals. Well-informed cultural marketing professionals with good communication skills are needed to recognize the settlements' own values, operate networks and build a strategy for all of this. Those cultural organizers who presented good practices outlined plans and the possibilities of fundraising during the interviews. Municipalities, ethnic municipalities and (ethnic) non-governmental organizations mainly submit joint applications in the mostly Gypsy-populated villages of Ormánság and in the Swabian settlements of the county. Village days, ethnic events, seniors' days and festivals (eg. Nagynyárád) are financed in this way in the settlements which implemented good practice. Despite the economic difficulties that have plagued local societies for decades and the destruction of houses of culture, a wide range of community spaces have been created in the villages of Baranya and numerous individual and joint regional strategies have been developed for their operation. One explanation for this may be that the cultural communities of local societies have kept alive the traditions of decentralized cultural organizations of the traditional village, and that they have found fundraising strategies that ensure their survival in a modest but varied way.

Summary

In the villages of Baranya County a process is taking place that points towards further disintegration of the eroding village structure. The negative economic and financial effects cannot be stopped only by involving social and cultural resources. The survival and

revitalization of communities can create local social community relations and inter-municipal networks that can increase the resilience of the settlements in the region to negative processes. Regional determinants of resilience include stabilization of population movements, tolerance for ethnic, religious and other cultural differences and maintaining local basic services such as education, health, transport, postal services, news and IT networks. If fair livelihood is supported by the regional labor market and the local cultural institutions/ community platforms have appropriate infrastructure and equipment supply the settlements are able to preserve and develop the identity of the local society. Having a cultural specialist in the settlement who reflects to the needs of the self-organized non-governmental organizations and their members is also crucial from this point of view.

Local societies in Baranya County have increasingly rare but diverse communities. Strong cohesion within the local groups helps them to survive and operate a network within the settlement. If the village's development plan is based on local resources and strong relationship is created between local communities the settlement is able to appear in regional and wider networks and ensure relationships and financial conditions for its survival by enforcing interests and fundraising.

Bibliography:

- GDP per capita in 281 EU regions. Regional GDP per capita ranged from 31% to 626% of the EU average in 2017. In: Eurostat Newsrelease. 34/2019 - 26 February 2019. p. 2.
- Retrieved August 22, 2020 from <https://ec.europa.eu/eurostat/documents/2995521/9618249/1-26022019-AP-EN.pdf/f765d183-c3d2-4e2f-9256-cc6665909c80> (22.08.2020.)
- Herczeg, Béla (2018): A lakosságszám változása (2008-2018) eltérő fejlettségű magyarországi régiókban. In: Területi különbségek, demográfiai folyamatok. 2018. 05. 11. Retrieved August 1, 2020 from <http://www.megakom.hu/?p=3460&lang=hu>
- Hobot, Péter Bence (2017): Térképen: A területi tőke Magyarországon. In: Összkép. (Az inspiráló tudásért) 2017/11. Retrieved August 1, 2020 from <https://osszkep.hu/2017/11/terkepen-a-teruleti-toke-magyarorszag/>
- Kiss, Livia Benita (2018): A jövedelmi helyzet, az élettel való elégedettség és a környezeti terhelés összefüggései hazánk régióiban. In Polgári Szemle. 14. évfolyam, 1-3. szám, pp. 273-286. Retrieved August 1, 2020 from [http://real.mtak.hu/91882/1/PSZ%202018.%201-3.szam beliv 20.pdf](http://real.mtak.hu/91882/1/PSZ%202018.%201-3.szam%20beliv%20.pdf)
- Katona, Klára – Kőrösi, István (szerk., 2017): A humán tőke szerepe a gazdaságban. Heller Farkas Könyvek 3. Pázmány Press, Budapest. Retrieved August 1, 2020 from https://jak.ppke.hu/uploads/collection/478/file/Heller3_2016_A_human_toke_szerepe.pdf
- Klausz, Melinda (2006): Az intellektuális tőke, mint kihasználatlan lehetőség. In: EPA Tudományos Közlemények. 14. szám, pp. 165-175. Retrieved August 01, 2020 from https://www.epa.hu/02000/02051/00005/pdf/EPA02051_Tudomanyos_Kozlemenyek_14_165-176.pdf
- Máté, Éva (2017): Perforált régiók? Izolálódó térségek a Dél-Dunántúlon. In: Földrajzi Közlemények. 141. évfolyam, 2. szám, pp. 164–178.
- Négy magyar régió az Európai Unió legszegényebbjei között. In: Portfolio, 2018. 02. 28. Retrieved August 3, 2020 from <https://www.portfolio.hu/gazdasag/20180228/negy-magyar-regio-az-europai-unio-legszegenyebbjei-kozott-278161>
- STADAT Népszám, népmozgalom (1941-2020). Retrieved August 3, 2020, from http://www.ksh.hu/docs/hun/xstadat/xstadat_eves/i_wnt001a.html
- Térport. Dél-Dunántúl. Retrieved August 3, 2020, from



<http://www.terport.hu/regiok/magyarorszag-regioi/del-dunantuli-regio>

- T. Kiss, Judit (2012): A humán tőke statisztikai mérhetősége. In: Statisztikai Szemle. 90. évfolyam, 1. szám. pp. 64-88. Retrieved August 3, 2020 from http://www.ksh.hu/statszemle_archive/2012/2012_01/2012_01_064.pdf

Appendix #1: Questions for structured interviews in 29 Baranya County Villages, „The role of cultural institutions and community platforms in the community building activity of Baranya county villages” Research, PTE BTK HFMI Research Team

1. Name:
2. Name of the settlement:
3. Number of inhabitants:
4. Official name of the institution:
5. Mail, e-mail address and phone number of the institution:
6. Home page:
7. How do the locals call the institution?
8. Please, introduce yourself!
9. Please, introduce the institutions /organizations of culture as well as the cultural activities of the settlement! What cultural programs have been organized in the settlement in the last 5 years?
10. Please, describe the infrastructural conditions and organizational frames of the local cultural institution/ cultural activity!
11. Please, review and describe the financial background and the controlling authority of the local cultural activity!
12. Please describe your staff!
13. Please, describe the users of the institution!
14. Which „basic public cultural services” are fulfilled in the settlement? In which way? In your opinion what kind of other services are needed in the settlement? Why?
15. Please describe your individual communication practices in the course of your work! Please describe your own as well as your institution’s professional network!
16. Please, list and describe the results of your institution!
17. Please, list and describe the operational problems of your institution!
18. Please present the development plans for your institution!
19. Please, introduce those programs and services of your institution which could be defined as best practice! Why would you define these programs/ services as best practice? What is best practice in the field of cultural/community organization according to your opinion? Do you know best practices of other institutions of culture? Why would you call those as best practice?
20. What recommendations do you have regarding the development of cultural life and community organization in small settlements?
21. What concerns, problems do you have in your work currently?
22. Who could provide further information regarding local culture in your settlement?

Please, evaluate the operational conditions of the local cultural institution!

1- worst conditions; 5- best conditions

1	2	3	4	5
---	---	---	---	---

Please, evaluate the organizational framework of the local cultural institution from the point of view of optimal operation!

1-worst organizational condition; 5- best organizational condition

1	2	3	4	5
---	---	---	---	---

Please, evaluate the cooperation between the cultural institution and the controlling authority!

1-worst condition; 5- best condition

1	2	3	4	5
---	---	---	---	---

Please, evaluate your own professional work from the point of view of optimal functioning!

1-worst condition; 5- best condition.

1	2	3	4	5
---	---	---	---	---

Please evaluate your income according to your expectations for your livelihood!

1-worst financial condition; 5- best financial condition

1	2	3	4	5
---	---	---	---	---

Please, evaluate the professional cooperation of the staff involved in local cultural organization!

1-worst condition; 5- best condition

1	2	3	4	5
---	---	---	---	---

Please, indicate: Is there available infrastructure for cultural activities in the settlement?

1-lack of infrastructure; 5- full supply

1	2	3	4	5
---	---	---	---	---

Please, assess the quality of the local cultural institution's infrastructure!

1-worst; 5- optimal

1	2	3	4	5
---	---	---	---	---

Please evaluate the infrastructure of the local cultural institution in comparison with the settlements of Baranya County of a similar size to yours!

1-worst; 5- best

1	2	3	4	5
---	---	---	---	---

Please, indicate: Are there equipments for cultural activities?

1.not at all; 5- all necessary appliances are available

1	2	3	4	5
---	---	---	---	---

Please evaluate the quality of the equipment of the local cultural institution!

1-worst; 5- optimal

1	2	3	4	5
---	---	---	---	---

Please rate the equipment of the local cultural institution in comparison with Baranya settlements of a similar size to yours!

1-worst; 5- optimal

1	2	3	4	5
---	---	---	---	---

Please, evaluate the financial resources of the local cultural institution!

1-worst financial condition; 5- best financial condition

1	2	3	4	5
---	---	---	---	---

Please, evaluate the programs of the local cultural institution according to the level of satisfaction of local people!

1-worst; 5- best

1	2	3	4	5
---	---	---	---	---

Please, evaluate the programs of the local cultural institution according to level of attendance of local people!

1-worst; 5- best

1	2	3	4	5
---	---	---	---	---

Please, evaluate the services which are provided by the local cultural institution according to the level of satisfaction of local people!

1-worst; 5- best

1	2	3	4	5
---	---	---	---	---

Please evaluate the communication of the local cultural institution in terms of up-to-dateness!

1-worst; 5- best

1	2	3	4	5
---	---	---	---	---

Please, evaluate the efficiency of the local cultural institution's communication!

1- inefficient; 5- always successful

1	2	3	4	5
---	---	---	---	---

Please evaluate the composition of your professional network!

1-there is no network; 5- I have multi-faceted network

1	2	3	4	5
---	---	---	---	---

Please, evaluate the efficiency of your professional network!

1-inefficient; 5- always successful

1	2	3	4	5
---	---	---	---	---

Please evaluate the operating results of the local cultural institution in relation to the operational possibilities!

1-very bad results comparing to the opportunities; 5- excellent results comparing to the opportunities

1	2	3	4	5
---	---	---	---	---

Please evaluate the operating results of the local cultural institution in terms of meeting the needs of the population!

1-dissatisfaction ; 5- full satisfaction

1	2	3	4	5
---	---	---	---	---

Please evaluate the operating results of the local cultural institution in comparison with the results of Baranya County settlements of a similar size to yours!

1-bad results; 5- excellent results

1	2	3	4	5
---	---	---	---	---

Please assess the extent to which the performance of the local cultural institution is affected by operational problems !

1-not at all; 5- very much

1	2	3	4	5
---	---	---	---	---

Please rate your comfort in your current job!

1-very bad; 5- excellent

1	2	3	4	5
---	---	---	---	---

Appendix #2: Questions for the structured interview about best practice in the field of cultural/ community organization - PTE BTK HFMI Research Team

I. Describing the best practice:

1. Would you define the local cultural/ community activity(ies)/ process(es) as best practice? If yes- why? If not- why not?
2. In your opinion what is best practice in the field of cultural/ community organization? Which are the premisses of best practice?
3. Please, define 3 programs/ processes in the settlement which you define as best practice! Which premisses of point2. are fulfilled in the case of these examples?
4. Is there a person/ organization/ institution in the settlement who has an outstanding role in accomplishing best practice? In what way does he/it contribute to the success?
5. Which are the organizational features of best practice?
6. What kind of personal / professional competencies those professionals have who accomplish best practice in the field of cultural/ community organization?
7. Do the personal/ professional competencies of the local cultural professional have a role in the accomplishment of best practice? What is your opinion?
8. What kind of personal/ professional competencies are needed for a professional who works in a small settlement in the field of culture? Are there any differences in case of a bigger settlement?
9. What forms of funding does the above mentioned best practice have?
10. Which financial form would be ideal for accomplishing best practice in the field of cultural organization?
11. Which are the methodological characteristics of best practice?
12. Which methods would you recommend for accomplishing best practice?
13. What other conditions, circumstances and endowments of the cultural processes should be mentioned in order to accomplish good practice?
14. What would you recommend as a model for other settlements from the above mentioned best practice?
15. Which are the conditions/ risks of taking over your best practice to another settlement?

16. Are there any elements of the above mentioned best practice which have been taken over by other settlements? If yes- in what way was it introduced/taken over?
17. How is it possible to measure the effectiveness of best practice in the field of culture?

II. Please, share some recommendations regarding the dissemination of best practice

- organizational forms,
- communication forms

III. Methods of researching best practice in the field of culture – aspects of case studies

1. With which methods would you study and document small settlements' successful cultural processes?
2. Which concrete aspects should be revealed?
3. How would it be possible to enhance the adaptability of case studies on best practices in the field of culture?

Appendix #3: Sample, „The role of cultural institutions and community platforms in the community building activity of Baranya county villages” research, National Institute for Culture’s Academic Grant Program for Public Culture – PTE BTK HFMI Research Team

1. Abaliget
2. Beremend
3. Boda
4. Bosta
5. Drávacsehi
6. Drávaszabolcs
7. Feked
8. Felsőegerszeg
9. Hirics
10. Hosszúhetény
11. Kétújfalu
12. Kisbeszterce
13. Kisdobsza
14. Kővágótöttös
15. Magyartelek
16. Márfa
17. Mecseknádasd
18. Nagynyárád
19. Nagypall
20. Ózdfalu
21. Patapoklosi
22. Sárok
23. Sumony
24. Szajk
25. Szulimán
26. Tengeri
27. Velény
28. Véménd
29. Zengővárkony

Appendix #4: Members of the PTE BTK HFMI Research Team (University of Pécs, Faculty of Humanities and Social Sciences, Institute for Human Development and Cultural Studies), National Institute for Culture - Academic Grant Program for Public Culture

Kékesi, Eszter- adult educator, freelancer in the field of public culture

Kocsis, Mihály dr. PhD- honorary university professor, University of Pécs, Faculty of Humanities and Social Sciences, Institute for Human Development and Cultural Studies

Koltai, Zsuzsa dr. PhD - head of the research team, assistant professor, University of Pécs, Faculty of Humanities and Social Sciences, Institute for Human Development and Cultural Studies

Murin, Kata- graduated Community Coordinatin BA student, University of Pécs, Faculty of Humanities and Social Sciences, Institute for Human Development and Cultural Studies

Nemes, Krisztina- director, Baranya County Directorate of the National Institute for Culture

Pásztor, Andrea- museologist, Janus Pannonius Museum, Pécs

Poór, Gabriella- Cultural Mediation MA student, University of Pécs, Faculty of Humanities and Social Sciences, Institute for Human Development and Cultural Studies

Reisz, Terézia dr. PhD habil - associate professor, University of Pécs, Faculty of Humanities and Social Sciences, Institute for Human Development and Cultural Studies

Gréta Marosán:

Culturally Based Economic Development Practices in Bihar⁴

Abstract: The study is related to the research entitled Cultural Economic Development Based on Local Intellectual, Built and Natural Heritage. In this research, which is based on field research and interview research, we examine the role of culture in the development of the economy of Hungarian settlements, and the extent to which cultural-based economic development is realized. After presenting a brief theoretical background related to cultural-based economic development, the study focuses for the most part on the results of the above-mentioned empirical research.

Introduction

The topic of our research, which was presented at the 2021 National Scientific Student Conference, is cultural economic development based on Local intellectual, Built and Natural heritage. Our study explores the motivation, social responsibility, willingness to network and embeddedness of the culturally based economic development initiatives that are present in Hajdú-Bihar County. Based on these four topics, we analyze six particularly well-functioning and exemplary cases. Az empirikus kutatás második felében pedig a megyében található kulturális és kreatív gazdaságot fejlesztő programok adatbázisáról olvashatunk. In the second part of the empirical study, the database of programs for developing the cultural and creative economy of the county will be presented.

Theoretical background

As concepts, the intellectual, built and natural heritage are worth being defined separately. While English-language special literature distinguishes tangible and intangible heritage (Munjery, 2004), in Hungary we talk about Hungarian world heritage sites and intellectual cultural values. In the tangible category, there are four declared natural heritage sites (Aggteleki karst, Hortobágy National Park, Fertő cultural landscape, Tokaj wine region) and four built ones (Budapest - the banks of the Danube, the Buda Castle District and Andrassy road, Hollókő - the tradition-preserving Palóc village, Benedictine Pannonhalma Archabbey, Early Christian burial chambers of Pécs (Csorba, 2017). The intellectual cultural heritage consists of 31 values (Intellectual Cultural Heritage in Hungary website, 2019). Among others, this includes the Busó-walking of Mohács, the Matyó folk art and the Dance house movement. All these are joined together and supplemented with additional categories by the Hungarikum, a collective term denoting the outstanding performance of Hungarians, the 8 categories of which include more than 70 values (Collection of Hungarikums- Collection of Hungarian Values homepage, 2019). At national level, the various values can be classified into a constantly

⁴"The research process and the preparation of the study were supported by the "Cultural Education Scholarship for students working in the Scientific Students' Association" sub-program of the Scientific Scholarship Program of the National Institute of Culture."

expanding categories, of which 6,631 have been accepted to date (Collection of Hungarikums-Collection of Hungarian Values homepage, 2019). These values can deliver related services for a nation, the utilization of which means an enormous knowledge base. At the same time, income can be generated for a settlement by attracting consumers looking for these values (Csath, 2018).

Culturally based economic development in practice

The settlements of Hajdú-Bihar county have already started to utilize the local intellectual, built and natural heritage as a resource. Although more culturally related and economically beneficial initiatives and developments might be observed in turistically more prominent counties, there are also a good number of programs worth displaying in the eighty-two settlements of the currently examined region.

However, before presenting them, we would like to briefly present an example of national importance, which can be a model for all of us to follow. The location is the Benedictine Pannonhalma Archabbey, which rightly holds the World Heritage and Hungaricum titles, since the people who live and work there have been preserving their traditions since the foundation of the monastery in 996. Among these, the most suitable example for the cultural-based economic development is the cultivation and processing of herbs - which also operates in a similar way in Tihany (Vaskor, 2014). The amount generated by this activity is supplemented by the touristic services of the archabbey and frequent events, e.g. Lavender Weeks and Herbs Week, thanks to which the abbey is visited by approximately 100-150,000 people every year (Viant, 2013). In addition to its touristic impact, its role to strengthen identity is also significant. Many young people study in the secondary grammar school belonging to the abbey, so apart from the "Ora et labora!" ideology, this also shows how to lay the foundation on intellectual heritage. At the same time, based on what we have read, it is noticeable that this is complemented with the built and natural environment. Thus the individual categories can sometimes be difficult to separate and their complexity may demonstrate the intensity of the project.

The characteristics of the sample, the description of examined projects

Within the three main categories examined (intellectual, built and natural), we created additional sub-categories, each of which is presented in detail with an example working perfectly (Table 1). Within Hajdú-Bihar County the examples were selected focusing on the Bihar region.. In the following, six active projects will be presented, about which I collected information by preliminary document analysis, and then the managers and employees of each project added their knowledge, for which we would like to express our gratitude.

Cultural economic development based on intellectual heritage	Cultural economic development based on built heritage	Cultural economic development based on natural heritage
Gáborján Tradition Preservation Public works project (2015)	Biharkeresztes Csicsóka Heritage House Museum (2013)	Berettyóújfalu Bihar Termáliget Bihar Termáliget spa (1927/2009)
Pocsaj Spiral macaroni making and best men's meeting (2008)	Zsáka Rhédey Castle (1858/2020)	Vekerd Bazsarózsa Horticulture (2016)

Table 1. Categorical list of the examined projects with the year of foundation
(author's edition)

Methodological background

During the research, we used document analysis and interview analysis. We used document analysis to investigate the documents and settlement marketing components of the examined settlements. We conducted semi-structured interviews with several managers, entrepreneurs and founders working in culturally-based economic development projects in Hajdú-Bihar county.

The questions of the semi-structured interview can be divided into 4 major topics.

The start. What was the motivation behind the initiatives, what form did they take, what initial difficulties did the dreamers of the idea face, and how typical is it for a settlement to consciously build on its own cultural values?

Impact. What role does local culture play in the development of the economy of the investigated settlements, how does the infrastructure of the settlement and the attitude of the residents change when an idea is implemented, and how much does all this affect the strengthening of the identity of the local citizens. Finally, we can find out how typical it is to use local human resources as laborforce.

Cooperations. What kind of partnerships do the given organizations have in the county, and what is the leader's opinion about them. We can also find out about the scope of the current and future planned activities.

Latent and obvious goals. Where do consumers and those interested mainly come from? Does the organization have programs for the society, or are they planning to introduce them? What motivations led to them, what made them start programs that did not purely serve business purposes and why do they considered them important or less important.

Statements

In this study, we made four statements.. These presuppositions were evaluated by analyzing the responses of culturally-based and/or creative economy businesses, organizations, and individuals operating in the settlements of Hajdú-Bihar.

Statement 1. Appearance. We assume that the majority of the initiatives examined in the region were launched based on an initiative coming from within (the settlement).

Statement 2. Embeddedness in the settlement. Based on the statement of Bugovics (2007), who states that the development of a settlement has an effect on the identity of the people living there and this, in response, strengthens the more active participation of the population, we assume that the initiators tend to pay attention to this factor - which can be considered to be a significant resource.

Statement 3. Networking. Based on Porter's (2000) regional cluster theory, we assume that if several actors in a region start culturally based economic development programs, cooperation will develop between them and they will support each other.

Statement 4. Social Responsibility. We assume that social responsibility activities aimed at improving the quality of life is given a lower priority as compared to the economic profit-making.

The results of the interview-based research with the institutional representatives

The institutional representatives gave us a warm welcome and willingly provided us with professional answers to explore the topic of our research and analyze our claims.

In the case of our **first statement**, we studied the motivation behind the initiatives. There were most unanimous responses to the question of how typical it is for the given settlements in Bihar to consciously build on their own cultural values. They do not build on it adequately, there are no serious efforts to create an image, the reason for which is considered to be the alleged underutilization of future investments in tourism. This perspective may be due to the fact that the given projects are not always profitable, and this would presumably be the case for other innovations as well. Thus, these projects contribute to the economic development only to a lesser extent, it is not typical for the region that the local culture would appear prominently among the sources of income of the settlement.

However, if there is willingness to take on a new initiative, it does not grow from an external business motive without roots, but from local roots along the lines of local value. Such is the folk peasant architecture in the case of the heritage house museum, the peony as an ornament of every old flower garden, making spiral macaroni and wedding ceremonies, basket weaving, carpet weaving as old traditional handicrafts, the thermal bath that has been operating since 1927 and the castle built in 1858.

In proportion, the leaders of three initiatives are local residents, and the leaders of three initiatives live close to the location of the implementation, without having bond to the settlement, they brought it to the settlement only because the location proved to be excellent for the implementation of the idea. A good example is Vekerd, where peony plantations on both sides of the road greet visitors to the settlement. Since then, more and more people have paid a visit to the owners and like the Lavender gardens of Léta, it is starting to gain a greater reputation every year. The Horticulture of Vekerd, the Spa of Berettyóújfalu and the Heritage House Museum of Biharkeresztes are privately owned, while the Gáborján public works project, the events of Pocsaj and the Castle of Zsákai are patronized by the local government. In the course of their operation, each project has already received tender funds.

Each of the six settlement cases developed from within, but it must be noted that more of them operate as private enterprises, so not all the ideas could be considered to be the intrinsic idea of the settlement. At the same time, our first statement is supported by the fact that the development was not carried out by an outside observer, a professional who did not know the settlement at all and did not understand its profile in any of the cases. Based on this, our first

statement was confirmed, the majority of the studied initiatives were created on the basis of individual or local initiatives, taking into account the well-being of the local people.

In the case of our **second statement**, focusing on settlement embeddedness, we examined the utilization of local resources, especially human resources. All our interviewees emphasized that although the initiation of the given project brought only little fame to the settlements, the well-being of the locals and the embeddedness of the settlement proved to be more important at the beginning and it continues to be the same to date.

Of the other two sustainability factors described later, more interviewees ranked social responsibility in the second place in the order of importance, and networking mostly came in the third place. Typically the embeddedness of the settlement came first, which is one of the most important features of the given initiatives, since when something new is created, it is inevitable that it will not have an impact on the local citizens, - emphasized the owner of the Bazarózsa horticulture.

With the exception of the horticulture and the heritage house museum, every project employs external workers, a phenomenon strongly characterized by the involvement of local people. Exceptions are the events of Pocsaj, which, due to their seasonality, also do not require the employment of special laborforce, however, all the organizing work is carried out by employees of local public institutions. In Gáborján, the public works project started with 179 people in 2015, involving local labourforce without exception. Likewise in Zsáka, most of the employees of the renovated castle in 2020 are locals, and in Berettyóújfalu the employment of local residents are also typical. Obviously, it is necessary to employ external employees for posts of exhibition guides, and basket weaving teaching and other jobs with expertise, but in most cases local people take up the existing jobs, thus strengthening the embeddedness in the settlement. Referring back to the topic of the appearance, we were interested what changes there are in the infrastructure of the settlement and even more so in the perception of the local residents when a new idea is implemented. The interviewees mostly saw the initial difficulties before or after the start-up in the attitude of the locals. This has moderated over time, it has become much more accepted and supported. The leaders put an emphasize on this, because without local support, there would not be camping groups at the heritage house museum, no flower-picking volunteers at the horticulture, and no workforce in the public works project either. We must consider it important to recognize this, since every well-functioning project must first be accepted at the local level. This effort can be seen in almost all the six cases, one of the best examples of which is that local residents are offered discounted admission fees to the spa in Berettyóújfalu. This also shows that quite often the smallest things represent additional opportunities leading to sustainability, and that at the settlement level there are continuous efforts to involve the local people and to think in terms of sustainability.

As mentioned above, in this region founding finances on local cultural values is even less developed, so we cannot talk as much about its economic development effect as we could in our wine region, around Lake Balaton, or near our capital. In addition to monetary economic factors, other types of support are more typical. While the heritage house museum mostly receives exhibits for display, the horticulture mainly employs volunteers from the neighboring Zsáka for the duration of the season. The leaders of the projects receive support from the local government, when renovating the castle, during spiral makaroni-making and best men's gatherings organized in public institutions, or when organizing events and performances in the spa.

However, the majority of my interviewees believe that they contribute little or not at all to the strengthening of the local identity by running their project. Only in the case of Pocsaj and Gáborján can we see a clear positive identity strengthening, in the case of the latter, since the

launch of public works project started five years ago, a significant change has taken place regarding the perception of the locals. In Pocsaj, the cooperation and participation during the organization and implementation of the events is also unique. In the case of the other settlements, everyone among the locals knows about the given initiative, so its operation is known by the public, but the active participation of the population is less typical. This may be due to the fact that in most cases we are not talking about active operation for a long time, and it is well known that becoming embedded in a settlement requires time.

In view of these, the statement of Bugovics (2007) seems to be refuted regarding the current cases, but in a few years, when the projects will be more well-known by the public, this may change. However, our statement examines the point of view of the initiators, which was confirmed, since the leaders aim to involvement the locals, as we read in the case of Gáborján, Berettyóújfalu, Zsáka and Pocsaj.

The starting point of our **third statement** is the theory of networking and Porter's (2000) cluster theory. We know several partnerships that work well internationally, so it may be interesting to examine how the same works at a county level. Several studies (Scott, 1997; Bathelt et al., 2004) have already recognized the importance of social capital and networking as its consequence. Utilizing this not only brings regional development (Porter, 2000), but also the competitiveness of initiatives through collaborations (Bathelt et al., 2004).

Knowing this, in the case of the current six initiatives we enquired what partner collaborations they currently have and which ones they are considering developing in the future. Zsáka is mainly visited by groups from the area, mostly just to visit the castle, but there are also initiatives for welcoming of camping groups. In this the neighboring settlement of Vekerd is a partner whose garden serves as a venue for one-day camping for groups of children. When we were there, it was suggested that we should even visit the attractions and programs in the area as part of a camping week in Bihar, including the nearby heritage house museum and the spa. In the case of Zsáka and Vekerd, since they have not been on the market for a long time, the development of the services is at the level of brainstorming, but they are ambitious to realizes inquiries, the number of which is constantly increasing.

The horticulture considers the presence in social media as one of the key elements of this, while Gáborján does it by giving away locally produced products for promotional purposes. The mayor emphasized that when someone comes to the settlement, they always present them with some of their own products, which has already generated orders. They visit neighboring settlements in the county to take part in craft fairs, so they have been exhibitors at the events of the heritage house museum in Biharkeresztes, among others. There are also several skilled craftsmen and farmers working in Biharkeresztes, who have the opportunity to sell their products at events organized in the heritage house museum, among other things. What is more, the owner admitted that on the day of the first Day of Heritage House Museums in 2016, many locals displayed their products here for the first time, to the mayor's surprise, who had not known how many talented people lived in the settlement. Pocsaj invites the local minority municipalities, associations, and hobby circles to the spiral macaroni making event before the best man meeting, who, in addition to offering their time and work, also contribute to the event with cakes. In the case of Berettyóújfalu, addressing the communities is also typical. Among other things, local and neighborhood choirs, zither groups and dance groups have already performed on the spa and there is considerable interest in these additional events.

Everyone positioned their project as a strong one in the county. Constant efforts are made to expand the scope. People from Romania and Ukraine came to Pocsaj for the 2020 Best Man meeting. Vekerd is also trying to make as many international sales contacts as possible, people from across the border regularly visit the bathe in Berettyóújfalu, and the heritage house museum has also had German, American, Mexican, Chinese and Japanese visitors. However we

must note that this is not among the primary goals in any of the cases, but if the situation requires so, everyone is open to such opportunities.

Our interviewees evaluated all the collaborations so far positively, believing that they were able to mutually support each other. In all the six cases there is willingness to cooperate in the future, the importance and advantage of which was recognized by all the representative interviewees. As rivalry and pushing are not typical because of the position of the region and no one mentioned hostility or competition our third statement is fully confirmed.

Our **fourth statement** examines social responsibility as a sustainability factor. First, we were looking for connections between the cultural and the economic approaches. When our interviewees had to decide between culture-centricity and economic-centricity, four of them considered the initiative to be in the first group while two had economic development elements in focus. However, when we asked about profit maximization and improving the quality of life of the local population, without exception, the second element was more emphatic. In the case of Berettyóújfalu and Zsáka, it was stated that the two focuses work together and should be treated with equal emphasis, since income is only generated if someone feels good in the given place and wants to return there. So, if we create the conditions, our profit will also increase - emphasized the employee of the spa.

What we find interesting is that when we talked about the importance of social responsibility, several interviewees mentioned children and the younger generation, the sense of identity of whom they would like to contribute to. In addition to the children, the organizations consider it important to involve local and nearby settlements and to advertise there because even if interested people arrive from across the border, the primary market will be the local residents. However, this is subject to being well-known by the public. Since most of the projects can be defined as less profitable, they cannot undertake a program aimed at greater social responsibility due to the lack of their resources, but there are ideas and ambitions for this. The heritage house museum regularly recycles its income so that it can implement new programs. As an example, the owner mentioned that part of the income from the New Year's Eve ball they organized was donated among the locals and from the other part a band was invited to the yard of the heritage house museum where anyone could participate free of charge. The contents of the donation box displayed at the concert were offered to a home.

Another example worth mentioning is that of Gáborján, where since the start of the public works project, nearly 70 percent of the participants have already been working in the main labor market. The settlement continuously monitors the project, so it is known that there are currently about 50 people working in the public works project in the settlement, but the mayor sees that this type of employment will "eliminate itself", as it gives everyone a chance to step further, and the settlement can provide all the conditions for this. In this case, social responsibility means serving the needs of the local residents, which makes them more self-conscious, prouder and more skilled workers.

Czene and Ricz (2010) mention the importance of several segments in connection with a culture-based economic development model. Below, I summarize how my six interviewees feel about each point (Figure 1).

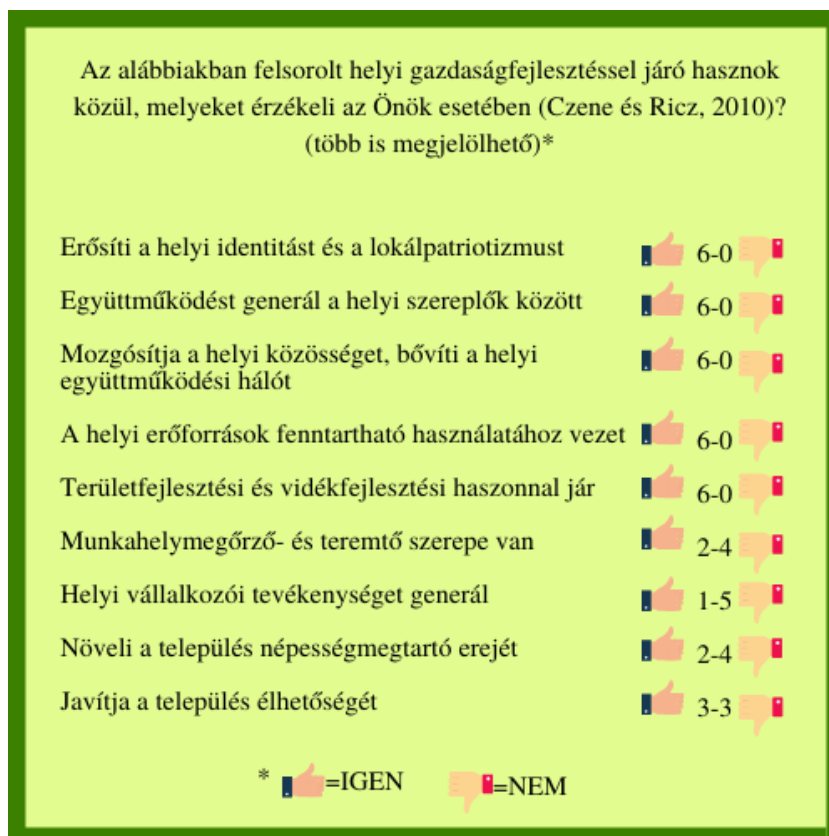


Figure 1: Effects of the six presented good practices (author's edition)

All the respondents agreed that the implemented projects strengthen local identity and local patriotism, generate cooperation between local actors, mobilize the local community and expand the network of cooperation, contribute to the sustainable use of local resources and they bring about regional and rural development. It can be stated partly true that new jobs will be created as a result of the initiatives or would generate entrepreneurial activity. Whether the ability of the settlement ability to retain population and its livability changed as a result of the initiative was a dividing question. However, there was not a single sustainability element that was excluded by all the respondents. As every project manager or employee recognized, operating the projects without the support of the society cannot last long, so only based on that can we gain greater economic benefit on the basis of cultural value. With this statement, our fourth statement was refuted.

Summary

Summarizing the results of the four statements and the answers to the research questions, it can be stated that initiatives coming from within, achieving and deepening settlement embeddedness, social responsibility and networking are all extremely important sustainability factors. Each of the six presented examples tries to put as much emphasis as possible on all these areas. The first three statements were confirmed, the fourth was refuted. Thus, it can be said that initiatives coming from the inside, employment of local people, becoming a part of the settlement and building and maintaining relationships characterize the six presented best good practices. Strengthening the sense of identity of the locals is present in the projects with differing degrees, but the answers of a research repeated in a few years might refute this, considering that the older the project is, the more it becomes part of the public consciousness

and famous, and its embeddedness in the settlement develops greatly, and the locals are also proud of it.

In our study, we were able to get some ideas of the emergence of culture-based economic development initiatives, their impact on settlement identity, and their cooperation background. Furthermore, through the examined initiatives we were able to learn about the resources that such initiatives can mobilize. Initiatives coming from inside, a program taking notice of the needs of the local population, embeddedness in settlements, networking and social responsibility are all aspects that must be taken into account when we start economic development activities based on local cultural values. Based on the statements of our six interviewees, we also need to consider values such as dedication, patience, the desire to act, cooperation with the locals and the economic approach, but in addition to all this, learning about the social and cultural background is also essential. The cases discovered and presented in this study have a positive general outcome, but we should be aware that there are, so to speak, critical counter-examples, the reasons for which could be analyzed in another study.

Bibliography:

- Bathelt, Hans, Malmberg, Annika, és Maskell, Peter (2004): Clusters and knowledge: local buzz, global pipelines and the process of knowledge creation. *Progress in Human Geography* 28. 31-56. pp.
- Bugovics Zoltán (2007): Társadalmi értékek és identitás kialakulása. [The emergence of social values and identity.] Széchenyi István Egyetem. Elérhető: <https://kgk.sze.hu/images/dokumentumok/kautzkiadvany2011/ujkormanyzas/BugovicsZ.pdf>
- Czene Zsolt és Ricz Judit (2010): Helyi gazdaságfejlesztés Ötletadó megoldások, jó gyakorlatok. [Local economic development. Imaginative solutions, best practices.] Területfejlesztési füzetek 2. Budapest, VÁTI Magyar Regionális Fejlesztési és Urbanisztikai Nonprofit Kft.
- Csath Magdolna (2018): A kultúra, mint társadalmi tőke és versenyképességi tényező. [Culture as social capital and competitiveness factor] In: SZÍN Közösségi Művelődés. A Nemzeti Művelődési Intézet folyóirata. Kulturális gazdaságfejlesztés. 23/3. 4-9.pp.
- Csorba György (2017): Magyarországi világörökségi helyszínek. [World heritage sites in Hungary] Infojegyzet, 2017/77. Elérhető: http://www.varosrehabilitacio.net/new/pdf/kreativ_gazdasag.pdf
- Hungarikumok Gyűjteménye – Magyar Értéktár honlap. [Collection of Hungarikums-Collection of Hungarian Values homepage] Elérhető: <http://www.hungarikum.hu/hu/szakkategoria>
- Munjery, Dawson (2004): Tangible and Intangible Heritage: from difference to convergence. In: *Museum International*. Blackwell Publishing, Oxford. Vol. 56, no. 1-2, 12-20. Elérhető: <https://unesdoc.unesco.org/ark:/48223/pf0000135853>
- Porter, Michael (2000): Location, competition and economic development: local clusters in a global economy. *Economic Development Quarterly*, Vol. 14., 1.
- Scott, Allen. J. (1997): The cultural economy of cities. *International Journal of Urban and Regional Research*. Volume 21. Number 2. 323–339.pp.
- Szellemi Kulturális Örökség Magyarországon honlap. [Intellectual Cultural Heritage in Hungary website.] Elérhető: <http://szellemikulturalisorokseg.hu/?menu=fooldal>
- Vaskor István (2014): Változatos programokat kínál a Pannonhalmi Bencés Főapátság. [The Benedictine Abbey of Pannonhalmi offers a variety of programs.] In: Szalay-Zala Andrea és

- Vaskor István (2014) (szerk.): Nemzeti kincseink, a Hungarikumok. Vidékjáró hungarikumai és nemzeti értékei. 27. pp.
- Viant Katalin (2013): Hazai tájakon a Pannonhalmi Főapátságban. [Homeland in the Pannonhalmi Archabbey] In: Vaskor István és Szalay-Zala Andrea (2013) (szerk.): Vidéki Élményportya. Tájak, ízek, kultúrák. 25. pp.

Edina Mohos – László Ponyi:

Leisure time use and culture consumption habits of the youth

Abstract: In our quickly changing world the cultural changes and technological innovations may have a great impact on the youth. Therefore, we think the social characteristics differ. The purpose of the study is to demonstrate the attribution of recreation and cultural consumption habits of this generation. We aspired to determine the major traits of the juvenility based on literature and pre-existing researches. Our goal was to create a broader picture of the youth, which can be useful for community cultural areas and can help the work of the professionals.

The theoretical background of the study

In the article we defined the youth age group based on the humanities and natural sciences among other things. We can interpret a person's level of maturity from a biological, psychological and sociological point of view, however, due to different interpretations between scientific fields, it is not possible to create a unified definition. In our study, we deal with the age group between 15-29 years of age.

In Stumpf's interpretation, youth is the phase of the development of intellectual and social abilities, when the individual is not yet independent, not fully autonomy, because his sense of responsibility and the value and norm system are not yet stable. (Stumpf, 1992) Erik Erikson's theory of development (Erikson, 1950) is crucial from a psychosocial point of view. In his opinion, the transition between different developmental phases is not always easy and the individual is not always able to move to the next stage of life. This interpretation suggests that the period from birth to adulthood is extremely unique and many factors influence its development, so the classification is based on the development of the individual and the situation of life. (Nagy et al, 2014; Kabai et al, 2018)

The definition of a unified concept is further complicated by the new age group paradigm that emerged a couple of years ago as the result of the service society, i.e. between childhood and adulthood the post-adolescent period was wedged. The life stages today no longer follow each other in a linear fashion, in some cases they are extended, interchanged, and there are overlaps, for instance in the areas of their studies, employment, marriage and starting a family. (Zinnecker, 1982) The emergence of this period is due to the extension of studying, which is associated with the lengthening of childhood and parental support, especially in the financial sense. (Andorka, 2003) Thus, the most important characteristics are that in this transitional period they are not completely independent from the parental home, young people are psychologically and biologically mature, but not independent in a social and financial sense. (Zinnecker, 1982; Vaskovics, 2000) Referring to Erik Erikson's theory, the point of the life stage is that the individual could acquire the knowledge, qualifications, and conditions necessary to reach the next category. The post-adolescent period, also known as post-puberty, also influences the leisure and socialization habits of young people. Due to the individual different situations of life and alternating life stages, it is not possible to precisely define the youth. (Andorka, 2003)

According to Murányi's 2006 explanation of the concept, socialization is a process, with the result that the individual acquires some kind of knowledge or skills, and his personality

develops, his different attitudes, his self-knowledge, and self-awareness are strengthened. (Muranyi, 2006) All of these qualify the youngster to be able to fulfill social roles, to integrate and prosper in community life. Its most important tool is the interaction with the environment, as different interactions shape the individual. (Nagy et al, 2014) Internalization is also related to socialization, which is the process during which the individual identifies himself with norms and values to such an extent that his behavior develops along these lines even without external influences. (Andorka, 2003) Primarily, we can distinguish three environments that comprise the elements of socialization, however, as a result of the current modern society a new, independent space emerged. The importance and role of the environment changes continuously with the progress of the individual's age, the norms and values of childhood can be reinforced or transformed by the new effects associated with the change, so a resocialization can occur in the individual's life. (Andorka, 2003) The family (primary) helps the individual to develop basic behavioral norms, the school and the workplace (secondary) support the formation of the vision of the future, peer groups (tertiary) represent individual freedom and provide opportunities for self-fulfilment. The components of the media space (quaternary) are the world of the Internet and mass communication. It appears in more areas than the other three socialization mediums, because in addition to the transmission of culture, its contact maintaining, informational, entertainment and persuasion functions are also relevant. The value-transmitting and orienting role of the school and the family is declining, the media, stars and opinion leaders (influencers) are the most important and most authentic points of reference for the young generations. (Horkai, 2004) We believe that the reason why the online world is significant is because its effect lasts life long, and it can influence the other three basic socialization agents as well.

The concept of free time was first defined by Aristotle. In his interpretation, it represents the time when human virtues unfold, during this time, the individual deals with what she likes, this is the concept of remaining time. Nowadays, we can talk about a leisure-time society, in which the time aspects and the sharp boundaries between productive and unproductive activities have disappeared, therefore qualitative leisure time has come to the front instead of quantitative leisure time. (Nagy et al, 2014) Different categories can be formed within the concept of leisure time, such as social (family, company, social) and individual activities. (Nagy et al., 2014) In terms of our study, the most important model is Iván Vitányi's typology of leisure time use based on behavior. Based on this, we distinguish passive, recreational, accumulative and inspirational leisure time. (Vitányi, 1995) The first two categories basically represent relaxing, entertaining activities that require little energy, while the other two stand for time spent with self-development and using high culture in different fields of interest either permanently or as a try-out. (Nagy et al, 2014) The previously mentioned new era, i.e. post-adolescence, also had an impact on the transformation of the leisure scenario of young people. This scenario formed the consumer status of the youth, which was strengthened by economic and technological developments, thus they become participants in the market earlier compared to previous trends. (Gábor, 2004) In the current postmodern society, the school system is becoming more and more differentiated, along with this, in most cases, individual socialization does not take place in institutionalized form. That is why it is important to focus on out of school life in terms of view of culture, education and transmitting values. (Balázs, 2017) According to Fekete and Tibori, the "leisure trinity" has been created, which means time spent on the Internet, watching television and with friends (even online). (Tibori Fekete, 2018) We believe that television is not as significant among young people as it was at the time when the quoted articles were written. Due to the continuous development of technology, other new electronic applications distract their attention.

Regarding the youth, participation is essential for their social integration, their development as a responsible person and the enforcement of their interests. (Large, 2008) As for involvement and activation, the key concept is cooperation instead of being managed by authority, since young people are experts in their own situation, so their opinions and thoughts are extremely important. The different programs and jobs must be tailored to the special characteristics of the youth, such as their time schedule, this way, activation can be more effective. (Nagy-Szabó, 2018) Young people can be connected with mostly at their homes, in their friends' circles, they can be addressed in such environments. (Russian Monostori, 2018)

Empirical research

The study aimed to create a comprehensive analysis covering several topics, with the help of which we can get closer to the youth. The starting points of the study were the following hypotheses:

1. The majority of the youth can be characterized by features of the post-adolescent period, that they find it more difficult to make commitments, they postpone the period of becoming adults, and these also affect their leisure and socializing activities.
2. For young people, the point of quality free time is not the activities, but the company. They consider the time spent with friends quality free time, they are active and approachable in this environment.
3. Young people do not shy away from learning about traditions and culture, despite the fact that innovation and modernity are important to them.

The sample and demographic details

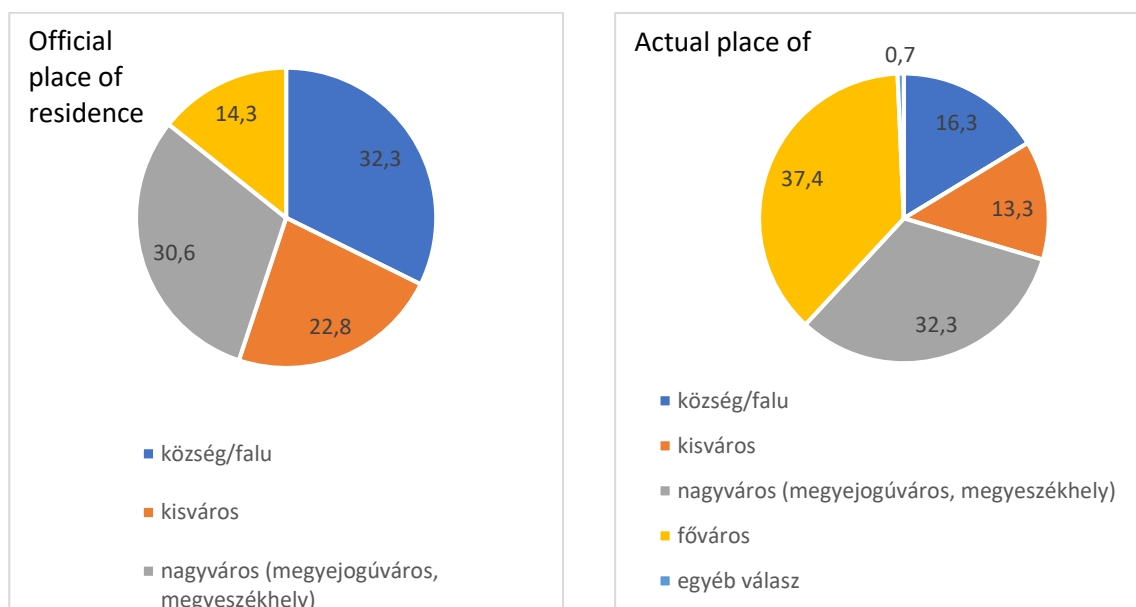
Based on the previously discussed theoretical foundations and conceptual approaches, the 15-29 age group were involved in the study. The target group was surveyed with an online questionnaire, which was completed by 294 respondents.

Among them, 20-24-year-olds, women and those with a certificate of secondary education were overrepresented. At the time of the survey (25.02.2020-16.03.2020), 82.3% of the respondents were enrolled students, and the majority also worked part-time or full-time. Based on the collected data, young people are characterized by relocation, usually from small settlements to the capital or county seats in the hope of more opportunities. The majority of those surveyed (69.7%) live in the capital, large cities or county seats, but their official residence is typically (55.1%) in small settlements, i.e. in villages, or small towns. (Figure 1)

Figure 1: Young people's official place of residence and their actual residence (%)

N=294

(Source: Author, 2020)



Apart from getting to know the general characteristics, this chapter aims to verify the validity of the first hypothesis, i.e. the post-adolescent life stage. The questions focused on the young people's future plans and their intentions to become independent. 66.3% of the representatives of the age group definitely want to go on with their studies in the next 5 years, and if we also consider those answering "maybe", a total of 90% are thinking about it. The potential of starting a family and getting married is planned as late as possible, at the average age of 28 and 26.6. This trend is associated with the extension of young adulthood, which is one of the main characteristics of the post-industrial society. Furthermore, the answers also revealed that the majority of young people are strongly dependent on their parents, at least financially. Postponing commitment and becoming an adult is also proven by the fact that half of the age group are single, on average 21-year-olds answered so, which means that this status is largely a characteristic of adults. The difficulty of becoming independent is supported by the statistics, according to which the majority live with their parents, only 16 of them live alone, 45 with their partner, and 69 respondents with contemporary roommates.

Plans for the future showed a similar pattern in the past year as well, confirming the prolongation of the age of the youth, thus, we can talk about a social transformation lasting several years. (Ádám et al, 2013; Bauer et al, 2017; Bene et al, 2018) Getting to know the characteristics of the age group is essential in the field of cultural education, as ideal and attractive services must be provided for them in accordance with their life situation, which also makes it easier to address them.

The use of leisure time

From the point of view cultural education, it is essential to consider the leisure time habits of the youth as this can help us map their interests. The study enquired with whom they regularly spend their free time and which type of free time best characterizes them.

The answers show that, young people on average have more free time at weekends, the majority has more than 4 hours, while on weekdays they only have maximum 2-4 hours. Thus,

the majority of the age group has at least a small amount of free time besides school and other duties. The answers reflect that regarding the environment for socialization, the group of contemporaries and friends clearly dominates, followed by the family in the second place, however, some contradictions can also be found in the results. Amongst other things, the fact that the number of hours they spend online per day is significantly more than the time they can use freely. This leads to the conclusion that young people cannot separate their quality time and ad hoc free time. Studying the Internet usage habits, we can conclude that young people have more free time, but the different online options occupy most of the hours that can be spent freely. Furthermore, in terms of activities, most of the respondents perform various activities alone in most cases, they rarely organize programs with their friends and family. This statement is also confirmed by the conclusions of previous large-scale youth research studies, according to which young people are characterized by spending their leisure time and consume content solitarily. (Ádám et al, 2013; Bauer et al, 2017; Bene et al, 2018)

The study separated the most popular leisure activities and programs organized with friends (Figures 1-2). While reading, training and various online activities appeared in the former, among the activities performed in the company of friends going to the movies and talking in various catering facilities is remarkable. Respondents could mark several entertainment options. Their favorite leisure activities are phoning (56%), watching series/filming (59%) as well as spending time with friends (51%) (Figure 2), however they also prefer to talk with friends in cafes and restaurants (69%), or go to pubs and clubs (55%). (Figure 3)

Figure 2: Leisure activities the youth are most often involved in(%)

N=294

(Source, Authors, 2020)

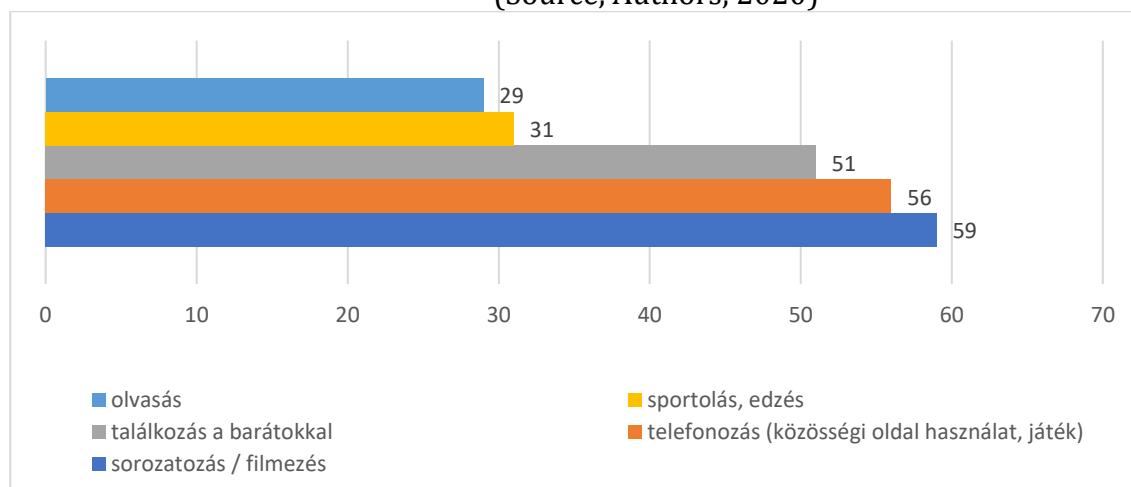
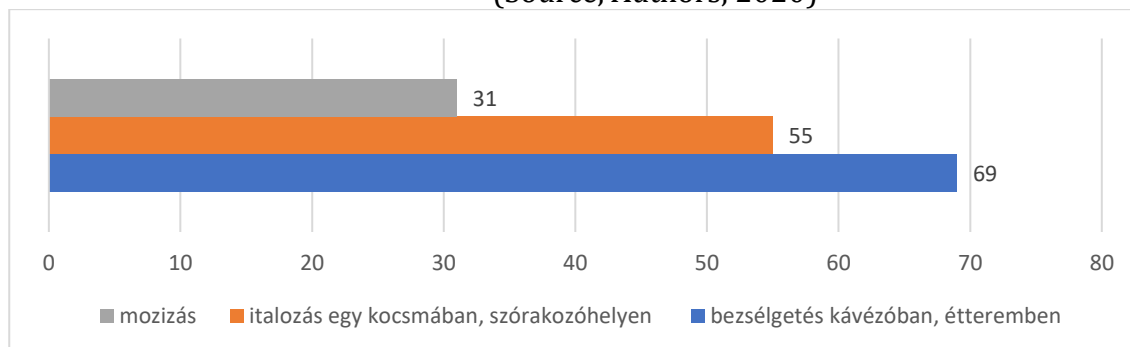


Figure 3: The three most popular activities with friends (%)

N=294

(Source, Authors, 2020)



It can be concluded that during the time spent with friends, meaningful, developmental and novel activities do not appear. Furthermore, another question revealed that a significant majority of young people (263 people) primarily spend their free time at home, based on this data we can conclude that although the age group uses various services with pleasure (Figure 3), this rarely happens. These results raise the question of how meaningful the time spent at home is in the life of the individual and the family. In the case of the question presented above, few people chose the family as their favorite socializing environment, which indicates that the majority of the young people are regularly alone. Thus this age group spends their free time at home in most cases, followed by friends' homes, and the previously highlighted catering units are visited regularly only by a few, but still by far more people than cultural institutions. As regards Vitányi's leisure typologies, the majority prefers passive and recreational activities. The categories of cultural activities, social and civic activities, i.e. accumulative and inspirational free time, does not seem to be attractive to young people.

The results of the study show that youngsters do not utilize their free time sufficiently and they seek energy-saving, simple activities. They are characterized by spending time alone and socializing in a narrow circle. Based on the above, most of the results are in accordance with the data of the 2012 and 2016 large-scale research studies.

Internet usage

In recent years, the socialization and leisure culture of youth have changed considerably, which is mainly due to the wider spread of technological developments. (Ádám et al, 2013; Bauer et al, 2017; Bene et al, 2018)

The majority of young people basically spend much more time online than actually with using the phone. The majority are available online for 5-8 hours or even all day, while on average they spend only 1-4 hours with the device itself. The great deal of or continuous availability means that they are able to switch during any action, to be withdrawn by a message, so they do not get immersed in a specific situation. In 2016, 88% of youth used the online platforms on a daily basis (Bauer et al, 2017; Bene et al, 2018); four years later, this proportion among those surveyed was 100%. 71.8% of the sample believes that they spend too much time on their phones.

Different social media platforms are present in the everyday life of the young people. Almost every page is important for the age group for one function or another, as some are mostly for keeping in touch, others for dating and there are also some for getting information. Various opinion leaders and role models also appear on these platforms, who usually promote some products, services or activities among their followers. In Hungary there are influencers (yet sparsely) who promote cultural content, they usually encourage youngsters to read books and

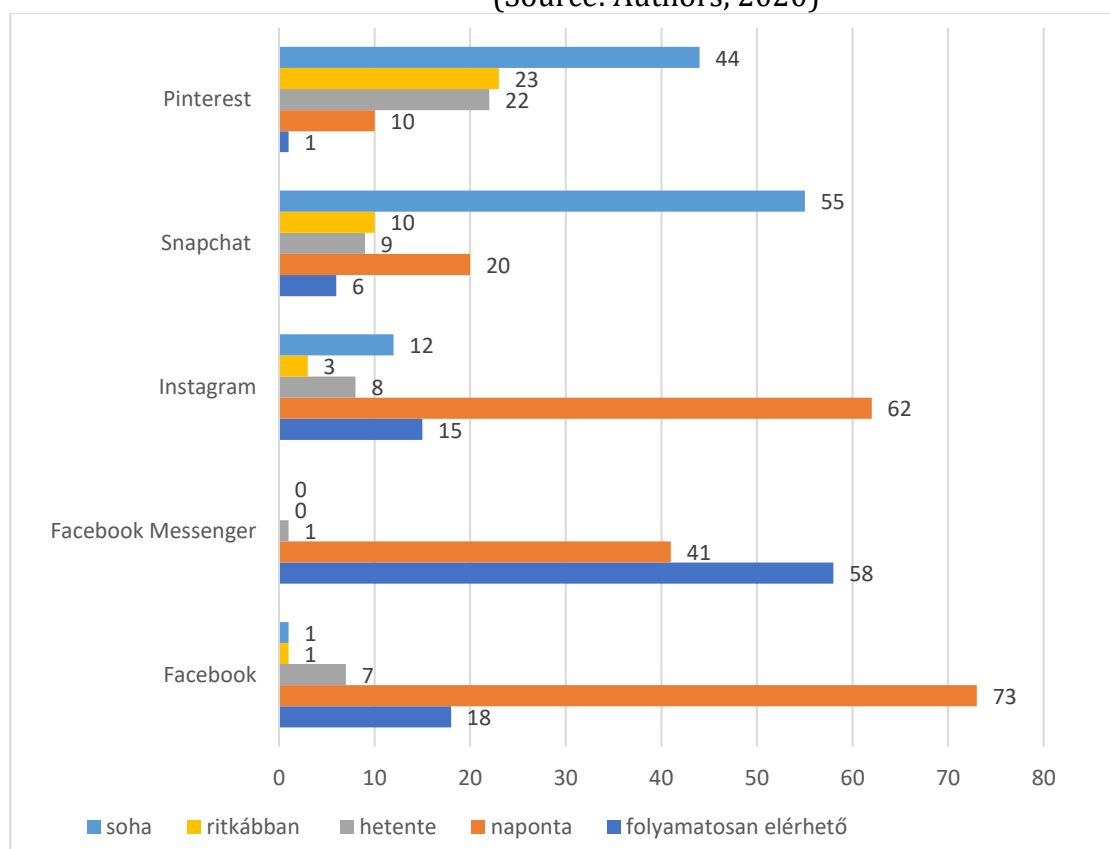
attend theater performances. The judgement of the influencer marketing is divided among the respondents. 50.7% follow such people, while the rest completely refuse this phenomenon. In terms of cultural education, this can be a good means of involvement, we must consider that this type of marketing method is not attractive to everyone and it can even be revolting. In the world of the social media, Facebook group applications are the most popular.

The popularity and user frequency of the various social networking sites are shown in the figure below. (Figure 4) Messenger is the mostly used, 58% are constantly, another 41% are available on a daily basis. The application is to maintain contact, it is practical thanks to the easy exchange of messages and due to the possibility of immediate responses, it creates conversation seems to be live. Based on the results, the second most popular is Facebook itself, and the third is Instagram. Apart from maintaining contact, these two platforms also make it possible to get information about each other, programs, and the world.

Figure 4: Frequency of use of social networking sites (%)

N=294

(Source: Authors, 2020)



We have already mentioned that many people use their phones while performing various activities. In the case of 80.9% of the respondents, it happens that they also actively deal with their device in company of others. The media space, as a new kind of socialization agent, permeates the everyday lives and relationships of youth, since they keep using it during their leisure activities and meetings, and their numbers are increasing in online communities. Therefore, this concept is important for getting to know the young people and working with them. The media world has a double effect on the members of the age group, as it supports continuous contact and getting information, which is a positive effect, but it also has many

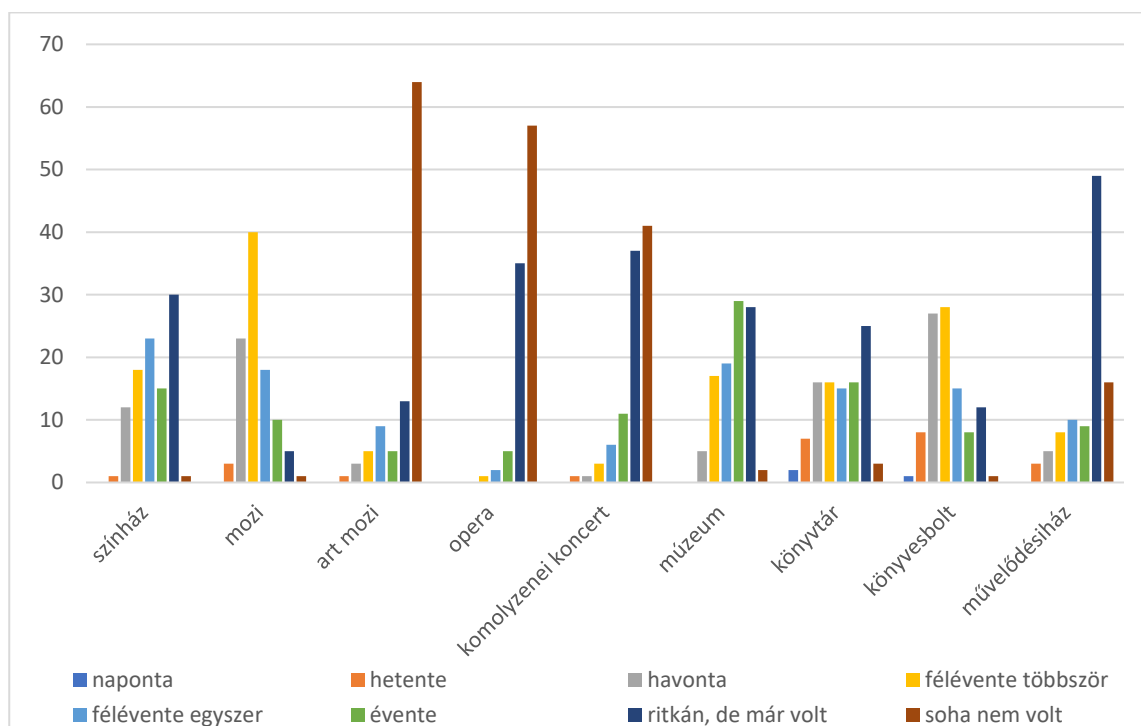
influential, time-wasting benefits, through which young people often rank the use of devices before more useful activities.

Consumption of Culture

After the change of the regime, high culture was pushed into the background by mass culture (Hunyadi, 2005), thus the culture-loving layer is getting older. (Kuti, 2009) One of the main reasons for the transformation of the attitude to culture is digitization (Bauer et al. 2017), in this context it can be stated that a significant majority of young people prefer modernization over following tradition. (Ádám, et al. 2013)

The results show that young people only rarely or occasionally visit cultural institutions. The most popular institution in their circles is the cinema, but most of the respondents have never been to an art cinema to watch artistic films. Going to the cinema is a popular program among friends' circles, more than 84% of young people watch a movie at least once a year, but most of them go to the cinema several times or more during a term. Members of this age group rarely consume high culture, in their case theater performances are the most popular and they are the most frequent activities (it has not changed since 2016). (Figure 5 In contrast to the hundreds of cases taking place in the other options, only 5 of the respondents had never been to a theater performance before. However, its attendance is not very frequent, as youngsters usually see a performance once a year or less frequently. The findings indicate that they go to museums more often than to cultural centers, mostly once or twice a year. One of the most popular leisure activities is reading. The majority of the respondents prefer bookstores to libraries, where they usually go only for materials needed for the school assignments. (Figure 5 All this suggests that modern, easy-to-consume content is more popular among the youth.

Figure 5: Frequency of visits to cultural transmitting institutions (%)
N=294
(Source: Author, 2020)



In the survey, a question block comparing the past with the present discovered how many people once had or now have a theater pass and a library membership. Most of the respondents had previously one or even both, but the number of the present season ticket holders is low. Presumably, the result was influenced by various school programs, discounts, and digitization, since more and more course materials and publications have become available on the Internet recently, and series and films are becoming more and more renown, which can also be at the expense of the popularity of live performances. The questionnaire was also a survey of demands, in which the respondents had to rank the listed 12 cultural programs indicating which ones they were most interested in. (Figure 6) For them, the most attractive cultural activity is going to the theater, followed by visits to museums, galleries and educational lectures. They marked literary evenings, reader-writer meetings, classical music concerts and art sessions less preferable, and they mostly avoid opera, operetta, folk art sessions and tradition preservation programs. The twelfth program is not shown in the diagram because it generated controversial responses. Slam poetry, as a new kind of poetry genre, is basically popular, but many people do not know it. Young people seem to prefer pursuits that do not require their activity and can be easily modernized. (Figure 6)

Figure 6: Popularity of cultural programs ranked by the youth N:294
(Source: Authors, 2020)



Thus, the third hypothesis (in which we assumed that young people do not shy away from traditions and culture, despite the fact that modernization and innovation are important to them) was refuted, since a significant majority of the surveyed young people ranked traditions and classical cultural programs to the end of the list.

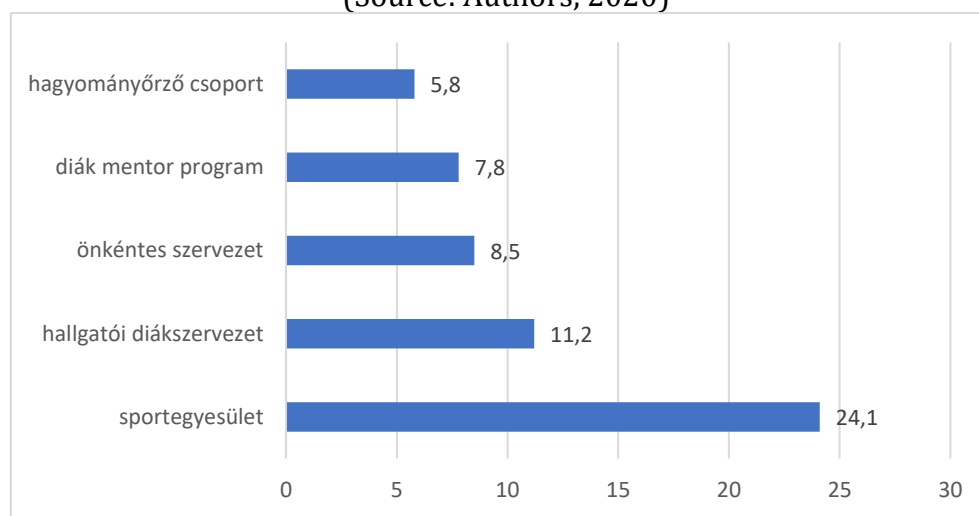
Unfortunately, the downward trend of cultural consumption measured by previous large-scale research did not stop. (Ádám et al. 2013; Bauer et al. 2017; Bene et al. 2018) Although young people have enough free time that they could spend on quality programs, they still prefer to consume digital contents, relaxing and options where they are entertained.

Public life

According to research from recent years, the membership rate of Hungarian young people in organizations does not reach the average of the EU, as even the most popular ones have a membership rate of only 10%. (Ádám et al. 2013; Bauer et al. 2017; Bene et al. 2018)

The table below shows the percentage of memberships in organizations. (Figure 7) 73.9% of the interviewed young people are not at all active in the community life of their settlement. This is also the case with volunteering, which 51.7% of the youth do not do at all, and 34.4% do so only very rarely, and the permanent membership of voluntary organizations is also low. It is interesting that although tradition preservation is the least attractive activity among young people, yet it appears among the five most popular organizations when it comes to membership. (Figure 7)

Figure 7: Membership rate of young people in various organizations (%)
(Source: Authors, 2020)

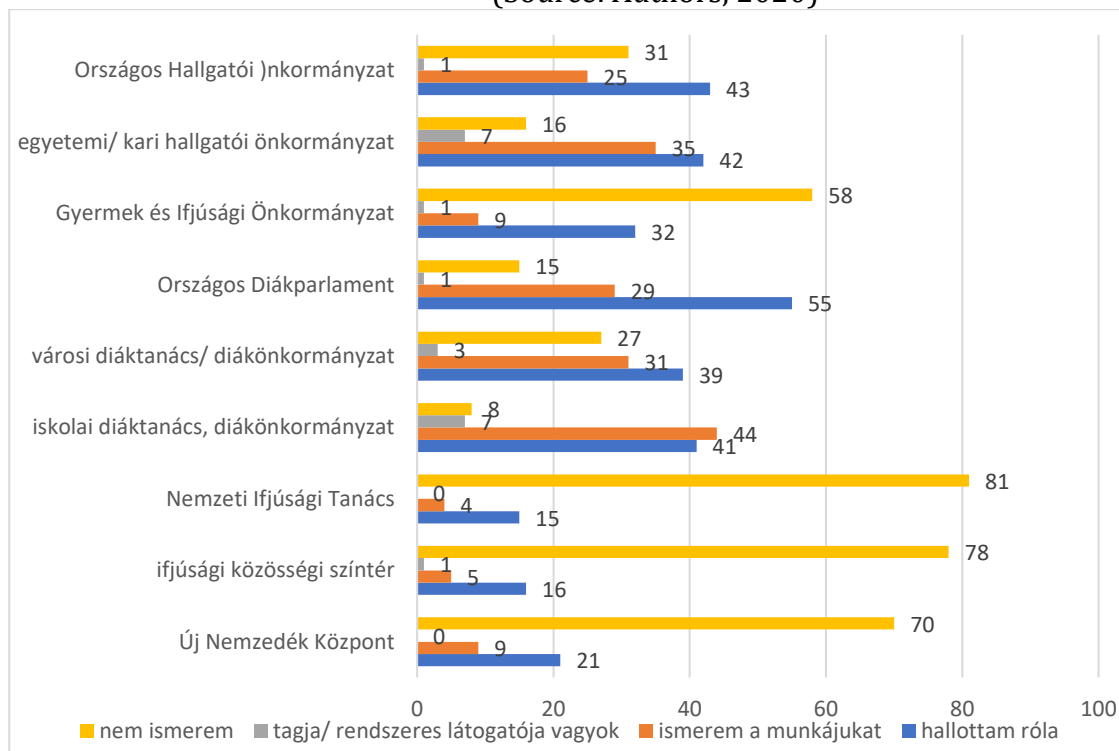


The survey also reveals that the majority of young people do not even know about civil organizations, in many cases not even those that are specifically aimed at their age group. The majority had not even heard of the New Generation Center (70%), nor of the National Youth Council (81%) or of any other youth community space (78%). (Figure 8)

Figure 8: Being informed about youth organizations and facilities (%)

N=294

(Source: Authors, 2020)



Among the age group, the most well-known types of organizations are student organizations, school/university/city student governments and councils, but their membership rate is also low.

Summary

The results indicate that the majority of young people have certain general characteristics and habits due to their living situation. At this age, it is not incidental that friends and the media dominate as opposed to community and social actions, as this is mainly due to the psychosocial characteristics of the age group. We would like to point out that the study is not representative due to the size and composition of the sample.

It is not easy to define the concept of the youth due to the reversibility of life paths, and the emergence of the post-adolescent life stage further complicates this. The results of the research confirm the theory, reveal the general situation of the youth and confirm that examining individual life paths is inevitable. Regarding the first hypothesis, we can state that young people are following a different life path compared to earlier times, which is accompanied by the prolongation of adolescence lacking complete independence.⁵ The main reason for this is the postponement of their studies, which also determines socialization environments and leisure habits.

In terms of socialization, the media space is extremely important for the age group, as it appears in all areas of their lives. The accelerated digitization caused by the coronavirus presumably strengthened this phenomenon, that is why it is important to deal with this socialization

⁵ See the hypotheses in the introductory part of the empirical research chapter.

medium. When we think about the youth from a professional point of view, we have to use some kind of digital or innovative tools, as we can keep in contact with them through these channels. The results also show that the Internet dominates leisure activities, as the majority of young people spend hours using their devices and they prefer light entertainment requiring minimum of their energy, for which the internet is an optimal choice. In addition to the use of modern channels, the way to address and activate young people is through their contemporaries. The presence of friends and spending free time with them confirms the second hypothesis, according to which spending quality time lies more in the company than in the action itself. The dominance of friend circles can be observed and a greater interest in student organizations. Despite all this, membership in organisations is not outstanding, because institutionalized leisure activities are not attractive for the age group, and most of the time the communication of the organizations does not reach the members of the age group. Based on the results, we can conclude that young people can be reached mostly in educational institutions, in their own micro-environment and among their peers.

The study also revealed that, despite our prior assumptions, young people turn away from traditions and a certain part of culture. They clearly believe in modernization and innovative solutions, which distracts their attention from cultural values and programs. Thus, the third hypothesis was refuted. Passing on traditions in a modern form and applying various spectacular digital possibilities can be a solution to this problem. A good example of this is the slam poetry presented above, which started as a bottom-up initiative generated by young people to modernize poetry and self-expression.

Getting to know and understanding the behavior, motivational system, and leisure habits of young people is essential for the cultural education profession. Providing the suitable programs and opportunities is only possible if we know, listen to and involve the age group. This study aims to help professionals with this.

References

- Ádám, S., Domokos, T., Gazsó, T., Kitta, G., Makay, Z., Nagy, Á., . . . Székely, L. (2013). *Magyar ifjúság 2012 tanulmánykötet*. [The Hungarian Youth 2012 volume] (L. Székely, Szerk.) Zotter Judit.
- Andorka, R. (2003). *Bevezetés a szociológiába*. [Introduction to Sociology] Budapest: Osiris Kiadó.
- Balázsi, K. (2017). *Idő és rend a közösségi művelődésben*. [Time and order in community culture] Lakitelek: Antológia Kiadó.
- Bauer, B., Pillók, P., Ruff, T., Szabó, A., Szanyi F., E., & Székely, L. (2017). *A Magyar Ifjúság Kutatás 2016 első eredményei: Ezek a mai fiatalok!* [The first results of The Hungarian Youth 2016 survey. These are the present day youth.] (L. Székely, & A. Szabó, szerk.) Ekler Gergely.
- Bene, V., Boros, L., Bozsó, H., Csákó, M., Csizmadia, Z., Diósi, P., . . . Tóth, P. (2018). *Margón Kívül - magyar ifjúságkutatás 2016 Outside the margin - The Hungarian Youth study 2016*. (Á. Nagy, Szerk.) Excenter Kutatóközpont.
- Erikson, E. (1950). Growth and crises of the "healthy personality.". In M. J. (Ed.), *Symposium on the healthy personality* (old.: 91-146). Josiah Macy, Jr. Foundation.
- Fekete, M., & Tibori, T. (2018). Az ifjúság szabadidőfelhasználása a fogyasztói társadalomban. [The use of the leisure time among the youth in the consumer society.] In V. Bene, L. Boros, H. Bozsó, M. Csákó, Z. Csizmadia, P. Diósi, . . . Oros, & Á. Nagy (Szerk.),

- Margón Kívül: magyar ifjúságkutatás 2016* (old.: 258-283). Budapest: Excenter Kutatóközpont.
- Gábor, K. (2004). Globalizáció és ifjúsági korszakváltás. [Globalization and the change of the youth era.] *Belverde Meridionale* (old.: 28-72). Szeged: Fővárosi Szabó Ervin Könyvtár, MTA Szociológiai Kutatóintézet, Professzorok Háza Felsőoktatáskutató Intézet, Magyar Szociológiai Társaság Ifjúságszociológiai Szekció, Ages Quod Agis Kht., Hálózat a Szabad Információért Alapítvány, SETUP Alapítvány.
 - Horkai, A. (2004). Screenagerek, Kultúrák közötti kommunikáció az iskolában. [Screenagers, Communication between cultures in schools] *Belverde Meridionale. Ifjúsági korszakváltás: Ifjúság az új évezredben: Konferencia 2002. december 18.*, old.: 122-139. Szeged: Fővárosi Szabó Ervin Könyvtár, MTA Szociológiai Kutatóintézet, professzorok Háza Felsőoktatáskutató Intézet, Magyar Szociológiai Társaság Ifjúságszociológiai Szekció, Ages Quod Agis Kht., Hálózat a Szabad Információért Alapítvány, SETUP Alapítvány.
 - Hunyadi, Zs. (2005). *Kulturálódási és szabadidő eltöltési szokások, életmód csoportok.* [Culture consumption and leisure time habits, lifestyle groups] Budapest: Magyar Művelődési Intézet.
 - Kabai, I., Iharosi, T., & Kabainé Tóth, K. (2018). A társadalmi rétegződés empirikus vizsgálata a fiatalok körében egy speciális többdimenziós modell segítségével. [Empirical investigation of social stratification among the youth using a special multidimensional model.] In V. Bene, L. Boros, H. Bozsó, M. Csákó, Z. Csizmadia, P. Diósi, ... P. Tóth, & Á. Nagy (Szerk.), *Margón Kívül: magyar ifjúságkutatás 2016* (old.: 372-401). Budapest: Excenter Kutatóközpont.
 - Kuti, É. (2009). A kultúra iránti érdeklődés és a kultúrafogyasztás alakulása a Nemzeti Médiaanalízis adatai alapján. [The trends in interest in culture and culture consumption based on data from the National Media Analysis.] In T. Antalóczy, L. Füstös, E. Hankiss, & E. Hankiss (Szerk.), *(Vész)jelzések a kultúráról* (old.: 151-200). Budapest: MTA PTI.
 - Murányi, I. (2006). *Identitás és előítélet.* [Identity and Prejudice.] Budapest: Új Mandátum Könyvkiadó.
 - Nagy, Á. (2008). *Ifjúságügy, ifjúsági szakma, ifjúsági munka.* [Youth affairs, youth profession, youth work.] (Á. Nagy, Szerk.) Budapest: Palócvilág Alapítvány, Új Mandátum Könyvkiadó.
 - Nagy, Á., & Szabó, J. (2018). *Motiválás a közösségi művelődésben és az ifjúság bevonása.* [Motivation in community culture and the involvement of the youth.] Budapest: NMI Művelődési Intézet Nonprofit Közhasznú Kft.
 - Nagy, Á., Bodor, T., Domokos, T., & Schád, L. (2014). *Ifjúságügy.* [Youth affairs] (Á. Nagy, Szerk.) Budapest: ISZT Alapítvány 2001, Enigma Kiadó 2001.
 - Oross, D., & Monostori, K. (2018). Gondolkodj globálisan, cselekedj lokálisan! [Think globally, act locally]- Ifjúságügy és civil világ. In V. Bene, L. Boros, H. Bozsó, M. Csákó, Z. Csizmadia, P. Diósi, ... Oros, *Margón Kívül: magyar ifjúságkutatás 2016* (old.: 350-371). Budapest: Excenter Kutatóközpont.
 - Stumpf, I. (1992). Az ifjúság problémák értelmezése - Ifjúsági kihívás az ezredfordulón. [Interpretation of youth problems - Youth challenge at the turn of the millennium.] In L. Boros, T. Pál, K. Gábor, L. Laki, J. Rácz, I. Harcsa, C. Fazekas, P. Gazsó, & Stumpf István (szerk.), *Rendszerváltozás és ifjúság* (old.: 9-12). Budapest: MTA Politikai Tudományok Intézete.



- Vaskovics, L. (2000). A posztadoleszcencia szociológiai elmélete. [The sociological theory of post-adolescence.] *Szociológiai Szemle*. Forrás: <https://szociologia.hu/dynamic/0004vaskovics.htm>
- Vitányi, I. (1995). Társadalmi idő- szabadidő, a szabadidő új problémái a társadalomban. [Social time - free time, new problems of free time in society.] In I. Vitányi, *Szabadidős és társadalmi átalakulás*. Budapest: Magyar Szabadidő Társaság.
- Zinnecker, J. (1982). Jugend 1981: Porträt Einer Generation. In J. Zinnecker, *Jugendwerk der deutschen Shell (eds) Jugend '81* (old.: 80-122). Weisbaden: VS Verlag für Sozialwissenschaften.

Irma Szabó:

Thoughts and facts about the road to the adaptation of a quality improvement program for public education

„Nothing can emerge out of nowhere without preparation”.⁶

Abstract: Our study presents the way to one of the biggest innovations in the field of public culture, the adaptation of a quality improvement program. The objective listing of the planned steps of the ten-year process summarizes as a contemporary historical document how the innovative initiative of an institution responsive to the expectations of society could become a development applicable to all public education organizations in the country and influencing the future of public education. Our goals included demonstrating the importance of organic construction and highlighting the two essential components of effectiveness: exemplary collaboration between the public education profession and cultural administration, and ensuring the fullest publicity, which is also one of the principles of cultural sustainability.

The chosen motto above was written by Sándor Karácsony reflecting on one of the tasks of the era of free access to culture, the formation of the new Hungarian culture and the "birth of another person". The path leading to the establishment of the quality development system of cultural education also proves the truth of the idea without question. One of the biggest innovations in the cultural education profession did not start in 2011 with the first tender for the "Qualified Cultural Education Institution Prize". If we only look go back to the immediate precursor of the development, we still find ourselves at the very beginning of the new millennium. Right in the middle of the emergence of new professional challenges, changing expectations and needs that social transformation and, with it, cultural education had to face. As many times since the reform era, the dynamism and flexibility of cultural education has pushed it in the direction of compliance, towards the development and introduction of the necessary content, tools and methods.

I myself could be and have been part of this creative and value-adding work process, which can without exaggeration be called an example and considered exemplary. The initiative, which started as a marketing workshop at the Budapest Cultural Center (BMK) in May 2000 and was originally aimed at the development of public cultural institutions in Budapest, but it was already planning to set up a quality assurance system compatible with cultural education, has turned into a quality improvement program that can be used in all cultural education institutions in the country with the involvement of the cultural education profession and the support of the Ministry in charge. A program that is regulated by law - 10/2010. (III. 11.) Act on the awarding of the "Qualified Cultural Education Institution Prize" and the "Community Culture Quality Award".

"Wow, What a lot of work!" - that is how a former colleague of BMK contributing to the development process - a resident of Lancaster at present - started his reply to my letter in which I was asking for photos showing the events. It is a fact that from the masterminds this pioneering activity required a lot of energy, perseverance and conscious, elaborate, interdependent planning and systematic implementation of the work phases of the different actors. However, the reason for it being considered as a model, and the heartwarming

⁶ Karácsony Sándor (1947): A magyar béke. Pécel, 2001. A Csökmei Kör kiadása. 49. p

memories all the participants share about the steps taken from the very beginning all through the years of construction, are not to be found in these efforts. It would be natural, however, we can rarely be part of a process where many stakeholders with different interests have to co-operate and everything goes smoothly on its own path, everything matches. And this is what we exactly experienced when creating the quality system of cultural education.

All the actors in the cultural (public) education sector did what they were supposed to do.

Professionals who are most receptive to change realized that if our institutional system wants to preserve its environment-driven operation, including the quality of its service, its face-to-face relationship with visitors, and the transmission of the culture, it requires a self-reflexive way of thinking taking into account the broader field of operation of the environment, that is a development based on self-evaluation is needed. The initiators looked for and found „the other people”, the colleagues who joined the team elaborating the individual elements of the development. In the meantime they also gained knowledge and passed on and took over the national and international best practices. They formulated their recommendation for the cultural education profession as a whole, and with the results they turned to the Department of Culture of the Ministry. The department recognized the importance of the initiative, supplemented it with their own aspects and then entrusted the leaders of the BMK to improve and elaborate the program to be suitable for all the cultural education institutions of the country. Since one of the functions of cultural administration is to create the conditions for development, in a democratic system it would have been impossible to do act other than to support the new initiative of the cultural education profession, after recognizing the program as a prompt opportunity to stabilize and develop the institutional system. The green light for its fulfillment was provided by means of administration. In this case, the means were funding and legislation, furthermore the Ministry entrusted their background institution, the Hungarian Institute of Culture, to conduct the tender. Even in this compulsorily simplified nutshell summary, one of the most nourishing sources of success must be highlighted: during this ten-year work process, everything was built on one another and realized in cooperation, in front of and with the involvement of the stakeholders of the profession. The cooperation - in addition to the above mentioned - was extended to the national professional organizations, such as the National Association of Cultural Centers, the National Association of Cultural Institutions, County and Regional Cultural Organizations, and also the Association of Hungarian Cultural Managers. Specialists in the field were familiar with and discussed the quality improvement program of cultural education at various professional meetings across the country and added suggestions to it.

Let's take a look at and recall the most important steps of the process in chronological order.

7 June, 2000: the marketing workshop was established in the Budapest Cultural Center.

July 2003: the director of the BMK (Katalin Margittai) and her deputy (Edit Brüll) informed the head of the Department of Cultural Education of the Ministry of Hungarian National Cultural Resources (István Óváry) and the head of the Department of Cultural Education (Irma Szabó) about the results, presented the recommendation for organizations engaged in cultural education in the capital a quality management system developed in this way.

9 September, 2003: at the initiative of the Department, the BMK convened a meeting of experts to review the national and foreign quality assurance expertise of cultural education and related professions, to identify possible directions for the development of the quality assurance system of Hungarian cultural education institutions and to consider the number of professionals who can be involved. Among other things, we agreed that the quality management system of cultural education should not be a standard-based system, but one which is based on a standardized self-evaluation fostering for self-improvement.

23 September , 2003: the deputy director of the BMK offers their cooperation in the development of the quality assurance system of cultural education which complies with EU standards and takes professional characteristics into account. The letter addressed to the Department already contained the tasks to be solved.

29 September, 2003: proceeding the preparations for the contract, the director of the BMK sends out the work schedule.

October 2003: the contract between NKÖM and BMK was established for the task fulfilment between 1 November.2003. and 1 December 2005. The institution undertook to coordinate the development process, and the ministry provided financial contribution to the costs.

The consultation between the BMK and the Cultural Education Department was continuous; István Óváry and Irma Szabó took part in the discussions of the working groups.

As a result of this:

- the glossary of the activities and the organizational system of cultural education has been completed,
- a proposal was made for the development program of the quality management system of cultural education (a plan to start a quality improvement process based on self-assessment using the EFQM model; as part of it, a proposal for the "Cultural Education Quality Award" and the "Qualified Institution Title"),
- several studies were prepared on the national quality assurance systems, and the national experience in the field as well as the international practice of quality assurance,
- members of the working group presented national and national and county level further training courses and professional conferences and disseminated information on the results of the research.

1. Working group developing the category and concept system. Members: Erika Borbáth (Hungarian Institute of Culture), László Nadrai (Zala County Cultural Center and Vocational School), Miklós Pál (Békés County Cultural Center and Handicraft Vocational School), József Török (Csongrád County Cultural Education Advisory Center), Zsuzsanna Brenner, Edit Brüll , Katalin Margittai, Zsuzsa Vadócz (BMK).

2. The team working on the development of the quality improvement process. Members: Gábor Antal (Angyalföldi Children and Youth House), Anna Balogh (Hungarian Gallup Institute), Katalin Budainé Fehér (TEXIMEI Quality Development Ltd.), Zsuzsanna Brenner (BMK), Rita Török Hortobágyiné (Karinthy Frigyes Cultural Centre), Irma Szabó (NKÖM contact person), Zoltán Tarcsa (OKKER Ltd.).

In 2006, the BMK prepared and submitted the training program of the profession for accreditation to foster the introduction of quality assurance.

11 June , 2007: the OKM (head of department: Melinda Nagyné Varga) entrusted the BMK to train three professionals per region, altogether 21 cultural education specialists in the framework of a 60-hour course, and at the beginning of October 2007, furthermore to organize and conduct a three-day training for the cultural education experts (140 people) by in the form of a national professional workshop on this topic OKM entrusted the National Association of General Cultural Centers with the nationwide introduction of the quality improvement system of cultural education - within the framework of regional workshops - and the renewal of the cultural education glossary.

3 September, 2007: accreditation of the training entitled Quality improvement in cultural education I. Self-evaluation in cultural education organizations [(Közm./A/4/2007. (IX. 3.), Közm./I. 4/2007. (IX. 3 .)]. Accreditation of the training entitled Quality Improvement in

Cultural Education II. On-Site Inspection of Cultural Education Institutions [(Közm./A/5/2007. (IX. 3), Közm./I/5/2007. (IX.3.))].

16 October -13 November, 2007: The first Quality Improvement in Cultural Education I. Self-Assessment in Cultural Education Organizations training took place.

20 November – 18 December, 2007: the first Quality Improvement in Public Culture II On-site inspection (audit) training of cultural institutions was realized.

13 November, 2007: a closed meeting of the state secretary discussed and accepted the material entitled "Introduction of the quality improvement program of cultural education", which was prepared by the Department of Cultural Education (Irma Szabó).

22 November, 2007: Ministerial meeting discussed and adopted the material entitled "Introduction of the quality development program of cultural education".

2008: Among other things, the promotion of the quality development program of cultural education appeared in the work plan of the Department of Cultural Education ; the Quality Development Program Office was established at the Hungarian Cultural Institute and the operational documents were created.

1 November, 2008: the Cultural Education Department sent a letter to the Legal Department and asked for their help to create the decree on the establishment of the Qualified Culture Education Organization Title and the Cultural Education Quality Award.

2009: Proposal - The decree of the Minister of Education and Culture/2009. on the establishment of the Qualified Culture Education Organization Title and the Cultural Education Quality Award (head of department: Dr. Mária Szurmainé Silkó; prepared by: Edit Brüll)

March 11, 2010: the decree came into force.

The decree of the Minister of Education and Culture was dated March 11, 2010. That was the day when our profession was given the opportunity to participate in the official competition by tendering. Prior to this, some institutions had already prepared self-assessments on request, helping the trial audits of those who completed the course for the first time.

The importance and excellence of the professional endeavor/challenge is only confirmed by the fact that from 2000 to March 2010, the name of the Ministry of Culture changed twice; the three successive department heads of the Department of Cultural Education had to win the support of three deputy state secretaries for culture. Continuity was provided by myself and Edit Brüll, who, in the meantime, changed her position of deputy director of the BMK to the position of chief advisor of the ministry.

In short, this is how the innovative initiative of the BMK, an institution that responds sensitively to the demands of the society, has become a development that can be used in all the cultural education organizations in the country and that *influences the future of cultural education*. By listing the events, I supported the wise statement of Sándor Karácsony quoted in the introduction and now I conclude with it, according to which "*everything new can only be built on what already exists*". I highly recommend it to workers in the field of cultural education and present day influencers of our profession. I know that the cultural education institutions that have already participated in the award competition have already experienced the deep truth of the cited quote and its fundamental importance during their daily work. I wish and recommend that in the future as many cultural institutions and task providers as possible took advantage of self-evaluation and competition as great opportunities.

DR. SZABÓ IRMA PhD: pedagogue, public educator honored with a Bessenyei-Award, cultural manager, cultural education expert, a lecturer of the University of Debrecen. She worked full-time in a primary school, in a cultural center as a teacher, public educator and a leader, and also in a non-governmental organization (KultúrÁsz). Between 2001–2012 she was a staff member of the Department of Cultural Education of the Ministry, and for eight years she was the head

of the Department of Cultural Education Development. In her place of residence in Földes, she is a local council representative and the president of the local Committee for the Repository of Values as well as the 25-year-old Village Folk High School Association.

References

- Budapesti Művelődési Központ (2004): A közművelődés minőségbiztosításának fejlesztési programja – szakmai beszámoló. [The development program for the quality assurance of cultural education - professional report.] Kézirat. Tulajdonos: OKM
- Javaslat a közművelődés minőségfejlesztési rendszerére (2007) [Proposal for the quality improvement system of cultural education]: Munkaanyag (teljes). ZIP file.<http://bmknet.hu/bmk-szolgaltatasok/bmk-szakmai-szolgaltatasok/kozmuvelodesi-minosegiranyitas-bevezetesenek-tamogatasa>. Letöltés ideje: 2007. január 15.
- Dr. Koncz Gábor – Dr. Németh János – Dr. Szabó Irma (szerk.) 2007: Közművelődési fogalomtár. [Glossary of cultural education] Budapest, Oktatási és Kulturális Minisztérium Közművelődési Főosztálya
- Karácsony Sándor (1947): A magyar béke. [The Hungarian peace], 2001. A Csökmei Kör kiadása. 49. p
- Minőségfejlesztés a közművelődésben. Emlékeztető a 2004. május 14-ei konzultációról. [Quality improvement in cultural education. Reminder of the May 14, 2004 consultation.] Kézirat. Tulajdonos Szabó Irma
- Szabó Irma (1999): Szabálytalan gondolatok a minőségbiztosításról. [Irregular thoughts about quality assurance.] In: Középpontban a minőség az ÁMK-ban is. Tanulmánygyűjtemény. Általános Művelődési Központok Országos Egyesület, Baja. 36-39.p
- Szabó Irma (2000): Az általános művelődési központok minőségi mutatói. [Quality indicators of cultural centres] In: OKAIM-Minőségbiztosítási Munkacsoport: OKAIM – Módszertani Füzetek II. OKKER Kiadó, Budapest. 32-42. p
- Szabó Irma (2007): A közművelődés minőségfejlesztési programjának bevezetése. [Introduction of the quality improvement program of cultural education.] Tájékoztató a 2007. november 22-i miniszteri értekezletre. Munkaanyag. OKM
- Tematika: Minőségfejlesztés a közművelődésben. [Quality improvement in cultural education.] I. modul: Önértékelés a közművelődési szervezeteknél. <http://bmknet.hu/bmk-szolgaltatasok/bmk-szakmai-szolgaltatasok/kozmuvelodesi-minosegiranyitas-bevezetesenek-tamogatasa>. Letöltés ideje: 2008. február 6.
- Tematika: Minőségfejlesztés a közművelődésben. [Quality improvement in cultural education.] II. modul: Közművelődési szervezetek helyszíni szemléje (auditja). <http://bmknet.hu/bmk-szolgaltatasok/bmk-szakmai-szolgaltatasok/kozmuvelodesi-minosegiranyitas-bevezetesenek-tamogatasa>. letöltés ideje: 2008. február 6.
- 10/2010. (III. 11.) OKM rendelet a „Minősített Közművelődési Intézmény Cím” és a „Közművelődési Minőség Díj” adományozásáról. [Decree on the establishment of the Qualified Culture Education Organization Title and the Cultural Education Quality Award.]