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***Correlations between regional and local cultural heritage and local identity - assessment of the functions of collections of values in Vojvodina***

**Abstract:** The paper analyzes the role of Hungarian cultural traditions in education, community building and the strengthening of local identity in the communities along the Tisza in Vojvodina, Serbia. Furthermore, it examines the operation and impact of a vital actor in this process, the Hungarian Repository of Values in Vojvodina. The paper wishes to illuminate the institutional framework within which the preservation and maintenance of local cultural traditions: what is the role of cultural institutions and local civil groups in this process? How does the Hungarian Repository of Values in Vojvodina, established in 2016, contribute to the endeavors of maintaining local traditions in the selected communities, where and how does this process being realized? Besides reviewing relevant literature, our methodology is based on website analysis and conducting interviews. Our interviewees are working in different capacities in the local cultural life of their communities, as leaders of cultural and educational institutions, who are all fulfilling vital roles in the preservation of Hungarian cultural values in the region.

### **Introduction**

With the support of the Community Culture Scientific Research Program of the National Institute of Culture 2019–2020, we endeavoured to explore a community education theme. Szeged and the University of Szeged, including the Institute of Cultural Studies, are closely linked to the neighbouring area inhabited by Hungarians across the border. [1] On several occasions, researchers from Vojvodina have been involved in the work of the Identity Research Workshop of our Institute, which was established in 2007 and the current research group [2] also has three members from Vojvodina. Among the topics recommended by the NMI, our research program was primarily related to "the role and function of community education in the preservation of the Hungarian identity - across borders" and "the role of the Repository of Values and cultural heritage in community education and community building".

Our research area focused on the Tisza region, which is the northern part of the Vojvodina Autonomous Province within Serbia. In the course of the research, we selected cities and villages from the Tisza region, from the Bácska and Banát parts, in which Hungarians live in the majority or in a significant proportion. The studied settlements - Magyarkanizsa, Martonos, Törökkanizsa, Csóka, Zenta, Tornyo, Ada, Törökfalu, Óbecse, Péterréve, Törökbecse - all belong to the group of villages in the Tisza region [3]. Ethnographically, the Tisza region is to the south of the Hungarian border, in the northern part of Vojvodina, on the right bank of the lower course of the Tisza river, the broad name of the area stretching from Horgos to Titel is: "to date it has been the most Hungarian region of Bácska" (Ortutay 1982:297–298). The area is also included in the Hungarian Repository of Values of Vojvodina as a separate topic as a Hungarian value and natural environment abroad. The explanation is as follows: "The Tisza, which is

generally considered to be the most Hungarian river, also flows in the most Hungarian part of Vojvodina, in the area with the largest proportion of Hungarian inhabitants. It plays a pivotal role in the lives of the people living here, and in the past it determined the entire lifestyle of the people even more: it provided food and employment, inspired folk poetry, kept traditions alive, and provided an eternal theme for the arts. No wonder that there is a saying along the river: Whoever drinks the water of the Tisza, his heart yearns for it." [4] A significant institution of the cultural heritage of the Tisza sub-region is the Zenta City Museum, whose permanent ethnographic exhibition "talks about the folk life of the market town of Zenta and the Hungarian people of the lower Tisza" (Nagy Abonyi 2004:5).

Our research aimed to explore the local cultural heritage, local values, and the relationship between community life and local identity in the investigated settlements. We investigated what kind of traditional cultural heritage had survived, and what new cultural aspirations had emerged in the community and cultural life of the settlements of the examined area in the past decade. Within what institutional framework are community and cultural traditions preserved, and what is the role of cultural institutions and local tradition preservation associations in this? Also, how does the Vojvodina Hungarian Collection of Valuable, established in 2016, contribute to the maintenance of traditions in the investigated settlements, where and how are awareness raised about the preservation and passing on values?

Apart from relying on the literature, our research method was to analyse websites and interviews. Our interviewees were professionals working in the community and cultural life of the settlements in the region, managers and employees of cultural and cultural educational institutions and organizations, who are influential individuals of the cultural life of the local Hungarian community. With the help of the preparatory work of the Vojvodinian members of the study group, twenty-five semi-structured interviews and one round table discussion took place between January 17-20, 2020. The focal points of the data collection were the study of local values, preservation of traditions, community life, and the Vojvodina Hungarian Repository of Values. We assumed that local cultural education groups have an important role in the community life of the Hungarian population of the Tisza region in Vojvodina in preserving and shaping their identity.

## **1. The relationship between local cultural values and community identity**

### **1.1. The fundamental concepts of the research**

The historical heritage and special cultural tradition of each local area provide a basis for the survival of local culture and as a result, the formation of identity. That is why clubs, groups, and communities that foster local cultural traditions have a pivotal role in strengthening and expressing the identity of the population, as several research studies have highlighted (Hoppál 2010:7, Csurgó – Szatmári 2014). The commitment of the members of a community to their group, the collective identity, never exists "by itself", as Jan Assmann emphasizes (Assmann 1999:131). Identification with the community is realized in actions and lively relationships, so activity and taking part in community programs are of crucial importance.

In the conceptual system of cultural heritage, everything we call local tradition is connected to the concept of intellectual cultural heritage [5] adopted by the UNESCO General Assembly in 2003. "Intellectual cultural heritage can be any custom, description, form of expression, knowledge, skill - as well as a tool, product or cultural scene associated with it - which communities recognize as part of their cultural heritage. This intellectual cultural heritage handed down from generation to generation, which is constantly recreated by communities, provides them with a common identity and a sense of continuity" (Csonka-Takács 2011:55). The Convention encourages the identification, documentation and registration

of local heritage, providing access to it, passing related laws and using different forms of information dissemination and education.

Identity, which is closely related to culture, can be explored with multidisciplinary research programs, and many areas of social science analyze it from various aspects. Social psychology, the history of culture, ethnography, sociology and cultural anthropology all examine it, revealing its different features. The social psychological literature studying identity defines self-identity and identification with the group as an essential condition in the existence of the individual and in the structural functions of the society (Pataki 1997:514). Community culture and local traditions play a vital role in its formation, since for both the individuals belonging to the community and the group, "tradition is the cultural memory of the community, a memory storage that preserves the information necessary for the self-identification of the community" (Hoppál 2017:6). The local cultural heritage, local traditions and values are firmly intertwined with the area where they were formed, they also bear the uniqueness of the area (Czene 2002).

Since during our research we examined the community life of the Hungarian population of the area along the Tisza in Vojvodina, the cultivation of local values and traditions, and its impact on community identity, the recently conducted identity studies in the region were an important starting point. Based on several research results published in the 2000s, Róbert Badis emphasizes that the interviewed Hungarians primarily have a strong regional and local identity, i.e. they are connected to Vojvodina and their settlement the most, followed by their identification with the subregion (Bácska, Bánát, Szerémség) (Badis 2008:321–323). Our research also confirmed that, among the forms of community consciousness, the connection to the geographical area is particularly relevant for the Hungarians of Vojvodina. [6] The identification with the traditions of the given area is also significant in the bond to the place of residence, which is defined in the literature as spiritual heritage, which stands for the whole of intellectual goods, values and attitudes accumulated and owned by the community, including identity as well (Czene 2002).

## 1.2. Fostering cultural traditions and local identity in Vojvodina

Ágnes Ózer, who studied the spiritual heritage and identity creation processes of the Hungarians in Vojvodina in the historical dimensions of the 20th century, emphasized that after the acquisition of the autonomy of Vojvodina, the reinforcement of the cultural identity could be witnessed since the 1950s. The increase in the level of education and literacy of Vojvodina Hungarians provided a basis for the strengthening of local identity and the conscious preservation of local traditions and customs. Its literary history has been written, and expert historians have discussed its past and continue to discuss it. Thus, the Hungarians of Vojvodina had their own past, got their own life, and could irrevocably seize their intellectual heritage including the share laid upon them" (Ózer 2008:593). In addition to education and research institutions, the cultural life that preserves and maintains the values of local folk traditions also plays an important role. Attila Pejin classifies folk traditions as forms of manifestation and confirmation of the collective memory of Vojvodina, including the intellectual cultural heritage of customs and word of mouth, as well as architectural heritage (sites, buildings, memorials, statues) and the regular celebration of anniversaries and important days, the use of related symbols and badges (Pejin 2008:111). The cultural institutions and civil groups operating in the settlements of Vojvodina inhabited by Hungarians take on the fostering and preservation of local Hungarian traditions and values, and the awareness of the importance of spiritual and built heritage, that is why their work is pivotal in terms of the survival of local Hungarian culture. Our research focused on their efforts.

Vojvodina Hungarians have already been examined by many from different perspectives. This is well illustrated by the two volumes published by the Hungarian Cultural Institute of Vojvodina in 2007 and

2008, enumerating religious, historical, ethnographic, literary and educational writings. [7] In addition to local collections and local history publications [8], a good example of recent initiatives to take stock of local values is the Zenta College, established in 2015 by the Lakitelek Folk High School, which conducted empirical research in the settlements of Zenta village. The co-organizer of this College, István Fodor, was also among our interviewees. In the volume *Zenta Kollégium*, edited by István Fodor and Ádám Hágén, the interviewees were inhabitants of Zenta, who volunteered to foster local traditions that bear values. The research took place within the framework of expansion of the Repository of Hungarian Values Abroad. The values exploration program in Zenta coordinated by the Lakitelek Folk High School was in line with the Act of 2012 on Hungarian national values (Fodor – Hágén 2016).

### 1.3. The repository

*"The indirect - non-objectifiable and objectifiable - community values of the repository movement can serve as an additional model for any larger or smaller community. Such is identity, hospitality, civil courage, pride, tolerance, entrepreneurship, cooperation and many other useful human manifestations, which are most evidently revealed in the power of cooperation." (Értékekre hangolódva 2016:29.)*

In Hungary in the 2000s, a movement to summarize and categorize the values of Hungarians was launched, which became known as the "Hungaricum movement". Its main goal is to collect the values of the Hungarian nation and arrange them in a repository providing their registration and protection, as well as the possibility of preservation for posterity. From the beginning, the movement emphasizes that values are part of national identity, but at the same time, the preservation and popularization of our traditions can bring about touristic and economic/foreign trade benefits (Értékekre hangolódva 2016:26). Based on the professional and legal category of cultural heritage protection conventions and laws, on April 2, 2012, the Parliament adopted the Act on Hungarian National Values and Hungarian Heritage. The law does not define an independent concept of value, it uses the conceptual framework of national value.

"national value: the history of our nation, as well as all spiritual and material, natural, community values or products accumulated and preserved in the recent past, related to the activities, production culture, knowledge, traditions of the Hungarian people and the nationalities forming the Hungarian state, their production culture, knowledge, traditions, the Hungarian landscape and wildlife, and the landscape value, which includes material or immaterial assets related to the landscape and the fauna and flora, which reflects the historical relationship between a human community and the given area" (Regulation XXX of 2012 § 1 (1))

The law rules about the identification and classification of national values, identifies the values of different categories (local, regional), Hungaricums, the concept of the repository and the committee of the repository. The collection of value is not centrally organized, but takes place at the local level. For the



community of a settlement, the local values that were part of the daily life of the ancestors are of crucial importance. These values are particularly important and pivotal to the inhabitants of the settlement, that is why they make sure that their children and grandchildren also get to know them and claim them as their own. Any value that is important to the local people can be included in the repository of the settlement or region, thus could become a national value. For each value, a proposal must be submitted to the committee in charge. In the bottom-up pyramid system of values, the first level is the repository of values of the settlement or region.

*"settlement repository: a collection containing data on national values found in the territory of the local government"* (2012. évi XXX. tv. 1.§ (1)) *regional repository: A collection containing the data of the values declared as regional values by the given the Regional Repository Committee from among the national values that can be found in several neighboring settlements based on geographical, historical or ethnographic aspects, or in the territory of a landscape unit that forms a unit based on geographical, historical or ethnographic aspects"* (2012 Act XXX. 1. § (1)). In the case of cross-border values, following the example of the practice in Hungary, the national values in the settlement 6 regional repositories abroad the must be submitted to the Repository of Hungarian Values Abroad (Értékekre hangolódva 2016:53–55). The second level of the system is the entry of national values recorded in the county, sectoral or the cross border repository of values into the Hungarian Repository of Values. In parallel with the inclusion in the Hungarian Repository of Values, the national value becomes an outstanding national value. On the third level of the system, at the top of the pyramid, there are the Hungaricums. [9] The legal background for the establishment of Hungarian Repository of Values Abroad is Act LXXX of 2015. It was made possible by the amendment of Act XXX of 2012 on Hungarian national values and Hungarian heritage. With the coordination of the Department of Hungaricums of the Ministry of Agriculture, the Hungarian state also announced the possibility that Hungarian values from across the border in the Carpathian Basin could be included in the database of the then-still-developing repository. The Hungarian Parliament decided that the cross-border organizations participating in the Hungarian Permanent Conference (MÁÉRT) can establish an independent, foreign repository of national values in their own country, as well as an independent committee to operate them. In 2015 and 2016, the HUNG-15 and HUNG-16 tenders of the Department of Hungaricum Department of the Ministry of Agriculture supported the strengthening of the collection of national values abroad. [10] The permanent professional partner of the Vojvodina Hungarian Repository Committee is the Hungarian Institute of Culture in Vojvodina, which performs the administrative tasks of the committee and keeps contact with the local and regional repository committees, in accordance with the basic principle of the Hungaricum movement. [11]

## 2. Research results, analyses

In our research, interviews conducted in the field about the work of local cultural groups played a pivotal role (see Appendix, Figure 5). We asked two members of our research group, professionals working in the media and culture in Vojvodina, who, with local and institutional background knowledge, selected the interviewees first according to professional guidelines then using the snowball method. Among them there were young, middle-aged and elderly people, economically active and retired, men and women, who show diversity in terms of their current or former occupations (ranging from furniture painters or bank clerks, nursery teachers, teachers to shop assistants and accountants or even chemical engineers and electricians). There are people who live and work in small and large settlements, in blocks and in diasporas. What they have in common is that they are Hungarians born in Vojvodina, who have typically been connected to a branch of folk art since their childhood and, in most of their free time, carry out their activities free of charge, let it be running the association, playing folk music, collecting, teaching dance or even running a heritage house museum. Some of them are founders or members of the local committee of the repository of national values, others - even if they know about the existence of the Vojvodina Hungarian Repository of the Hungarian Values - carry out the work of saving and preserving values completely independently. 25 interviewees [12] – quoting István Fodor [13] – belong to the yeast that animates the local community and traditions (see Appendix, Figure 5).

## 2.1. Demographic and nationality ratios

In recent decades, one of the main motives of the research on Hungarians in Vojvodina has been the survival of the minority, its demographic characteristics, its decrease in numbers, and aging. In addition to the low fertility indicators, the reason for the population decrease, which can also be shown statistically, is emigration for the purpose of making a better living, international migration. These symptoms are not only characteristic of Hungarians along the Tisza, but their indicators are further worsened by the gradual assimilation observed as a result of mixed marriages.

*"Even in Csóka, when we walk down the street, it's a depressing sight, every third or fourth house in some streets is uninhabited." (Erika Kiss Tóth, president of the Móra Ferenc Hungarian Cultural Association, Csóka)*

*"I really don't understand it, when they bombed us, they really shot us from all directions, then I must say that only two young people left. Now, families leave on a monthly basis, with two or three children...and move out...and sell their house" (Frigyes Ugyonka Tóth, executive president of the Endre Ady Cultural Association, Tornajos)*

### 2.1.1. Population trends, emigration

The most recent census in Serbia was in 2011, and the municipalities that included the settlements we examined [14] had a total of 150,000 inhabitants, 56% of whom were Hungarians [15]. This is already a lower population compared to the previous census of 2002, for example, in the case of settlements belonging to the municipality of Zenta, this decrease was an average of 11.5% (Fodor 2016), and since then it has continued to decrease apparently. [16] Our interviewees reported that the number of children in their locality, including the number of Hungarian children, has decreased tragically, which threatens not only the opening of Hungarian classes, but also the supply of Hungarian-speaking children and youth art groups. Even where there are still enough young children, the general tendency is for them to commute from villages to high school in other settlements, often leaving the group then. Not to mention the fact that the university attracts the majority even further away, from where they almost only come home to visit. As adults, even if they do not move to another country, a large number of them commute on a daily basis across the border to work in Hungary. This reduces their free time and they cannot be actively involved in local processes.

*"when secondary school comes, there is a big scattering, especially now, because a lot of people go to Szeged to study in high school, and after that, even if they stay, then the university comes, then there is a big scattering again" (Ágnes Tóth, Tisza President of the Folk Dance Association, Magyarkanizsa)*

However, today's guardians of values almost without exception emerged from these groups, and stood at the head of their organization, institution and thus of the local tradition preservation movement. This demographic decline, which we are experiencing, has left us rather exhausted mentally," summarized István Fodor in the interview to us, pointing out that among the people who remain in the area, there are few who are committed to traditions and are able to actively participate in saving value. The respondents experienced several obstacles to the latter. On the one hand, current guardians of values typically perform this activity voluntarily, which fewer and fewer people can afford given the increasing socially bound time and rising retirement age. On the other hand, there are few people left in the settlements who have the skills for the given form of art form, ready to take challenges, who are creative, good at organizing and are able to write tenders or write e.g. official registration of values.



The local professionals do everything they can to encourage young people to stay (they write applications to tenders, obtain foundation grants, the Hungarian government also offers many tender opportunities), but they themselves see that "national identity cannot be stronger than daily bread" [17]. Vojvodina Hungarians who go abroad do not return to their homeland, with only one or two exceptions. Their identity thus becomes even more complex, they become a voluntary minority from an indigenous minority. And although they send nostalgic comments under each photo uploaded to social media sites, they no longer actively participate in the creation or preservation of traditions and values. In the more fortunate settlements, you can still find a nucleus, the "yeast that keeps the village alive", the bellwether who "leads the flock", [18] but they are typically older, who themselves worry about who they will hand over their own tasks to after a time. In the settlements, the average age is already well over 40 (Fodor 2016), which is often even higher among amateur artists.

*"Among the tambourists, I'm almost the youngest, but... I'm already 57 years old too. I think the average age of the women's choir here is around 70. Amongst the tambourists there is man who plays the bass, who is 76 years old" (Frigyes Ugyonka Tóth, executive president of the Endre Ady Cultural Association, Tornyos)*

Emigration and aging threaten the survival and values of Hungarian culture across the border. On the one hand, because, as we have seen, there are fewer and fewer people left who could pass values on, and on the other hand, the community loses value not only with people who die, but also with every person who emigrates.

*"when a person emigrates, we already lose value, not only the person himself, but the knowledge they take with them. There are customs that have disappeared because there is no one to carry them on." (Tamás Varga, cultural referent of VMML, president of VMÉB, Zenta)*

However, there are also examples that it is the participation in the fostering of traditions and community life that makes families stay.

*"...there is a family that stayed in Ada and stayed in their homeland exactly because their children did not want to leave Vadvirág." (Livia Varga, president of the Vadvirág Traditional Preservation Circle, Ada)*

### 2.1.2. Nationality ratios

We can simply say that Hungarians live in larger blocks in Bácska, which lies on the right side of the Tisza, and they are scattered on the left side of the river, in the Banát part. [19] The rates differ from settlement to settlement and they are constantly changing, on the one hand due to the emigration discussed about, and on the other hand, because of mixed marriages. In general, it can be said that the coexistence of the Hungarian and Serbian populations is now free of conflicts. Where the Hungarian population makes up the majority of the population, the majority of Serbs understand and speak Hungarian (while the Hungarians may not learn Serbian), they respect each other's holidays, but they run separate groups and organize separate events. The children do not mix either, in fact, while in the past they learned each other's language while playing together, this is not typical nowadays. The majority of children born in mixed marriages speak both languages.

*"Ada is a special village, even to this day, almost 90% of the inhabitants Hungarian, and this means a great difficulty for the Serbs who settle here, because here, as they say, you either get used to it or escape, that is, they either learn Hungarian or they leave." (Éva Sóti, artistic director of the Aranykapu Cultural Association, Ada)*

*"We live in such an environment that this neighbor is Serbian and that neighbor is Serbian as well, so it is essential. I think that among the Hungarians here in the Banat region, also in Törökkanizsa, ... if there are three Hungarians in a group and one Serb, we still certainly speak Serbian" (Magdaléna Kovács, president of the Tiszagyöngye Cultural Association, Törökkanizsa)*

*"apart from children living in mixed marriages, Hungarian children do speak Serbian at all, and Serbian children cannot Hungarian at all There is no common meeting point, there are no places or events where they would be present together" (Erika Nadrljanski Tornai, director of the Cnesa Institute of Education and Culture, Magyarkanizsa)*

*„sok a vegyes házasság, több a magyar lány, szerb férjhez megy, kevesebb a fordított... az esetek többségében, nem lehet azt mondani, hogy mindig, elhagyják a magyart” (Szerda András, a Petőfi Sándor Magyar Kultúrkör Botra férfi kórusának a vezetője, népzeneész, Óbecse) "there are many mixed marriages, more Hungarian girls marry Serbians, less the other way around... in the majority of cases, it cannot be said that they always leave the Hungarian" (András Szerda, leader of the men's choir of the Petőfi Sándor Magyar Kultúrkör Botra, folk musician, Óbecse)*

In ethnically mixed families, holidays are celebrated by both parties (maintaining a form of expression of the previously mentioned collective memory), but their children - especially where the father is of Serbian nationality - prefer to attend Serbian classes in order to be better off if they stay in the country. Within the Hungarian national minority, our interviewees perceive unity to be stronger in scattered areas, while where Hungarians are in the majority, they report disunity, lack of unity and cooperation. Children and young people who attend local associations and spend a significant part of their free time together are an exception to this. They bond and form lifelong friendships. This cooperation and mutual assistance also works between adult ensembles and members. Last but not least, relationships and love are interwoven within these communities, and the children born from these relationships often follow the example of their parents, they are dancing, singing or even organizing the local cultural life themselves. This also draws attention to the particularly important local amateur artistic activity.

*"which makes me proud is that the Wildflowers know each other. A closely-knit team, we hear this from the teachers at the school, that they help each other there as well" (Livia Varga, president of the Vadvirág Traditional Preservation Circle, Ada)*

*band, I don't know, one of our bassists got sick. " Sometimes there are two, sometimes there isn't any. I'm calling the Csantavérians, are you available? Yes. Are you coming? Yes, of course! What do I owe? You'll help me back!. It's been three months. The phone rings on Friday night. What are you doing tomorrow? I have no idea! Come with us, we're going to Új-Bezda!" (Frigyes Ugyonka Tóth, executive president of the Endre Ady Cultural Association, Tornyos)*

*"Young people who started dancing together at the Golden Gate are still friends to this day, they help each other, they go to midnight masses together, now the little children are on the way, so this is a fantastic thing..." (Éva Sóti, artistic director of the Golden Gate Cultural Association, Ada)*

*„several marriages were formed in the group, so they danced together and, well, now they live together. " There are also children, children come here to dance" (László Ilia, executive secretary of the Jókai Mór Hungarian Cultural Association, Törökbecse)*

## 2.2. Community life, preservation of cultural traditions

The interviews clearly outline the awareness of maintaining local values, emphasizing the power of community cohesion and the goal of staying in the homeland. Both institutional and civil cultural groups foster many forms of spiritual cultural heritage: for instance, women's choir, folk dance, zither and tambourine bands, needlework, literary and local history groups. The preservation of traditions is closely related to everyday life, community life, and experiences, and the professionals who organize local cultural life are also raise awareness of this.

*"We deal with the preservation of the cultural heritage of the Hungarian national community, i.e. the preservation, fostering and collection of the heritage found in the village of Ada, and our motto is: Giving our children, the heritage of our parents." (Éva Sóti, artistic director of the Golden Gate Cultural Association, Ada)*

"[about the Törökbecse Teleház, which has been operating for two decades]. From the start, the goal was to unite the community, organize the community and the unity of the communities is included in these commemorations and community days..." (Tibor Báló, President of the Rákóczi Association, Törökbecse)

*„... there was always a need for such a venue, where the Hungarian population is in the majority... where we can actually foster culture and art. Most recently, in the 90s, the Petőfi Cultural Circle was relaunched to satisfy this need of the Hungarian population, in order to enrich it with culture and programs for Hungarians." (Folk dance teacher Balázs Cseszák, Sándor Petőfi Cultural Circle, Óbecse)*

"... providing the Hungarian citizens living in the village of Zenta with education, creating community spaces where everyone can express their opinions and and become active, ... providing high culture and folk culture." (Richárd Hugyik, director of the Thurzó Lajos Cultural and Educational Center, Zenta)

*"...we will revive the traditions along the Tisza. And here are the folk customs, our folk song treasure, the folk dance.... and we also mentioned the folk music. making them feel good there, togetherness, staying in their homeland is the point". (Livia Varga, president of the Vadvirág Traditional Nursing Circle, Ada)*

"...Traditions should not be read from books or taken from the Internet, but should be incorporated into our days." (Erika Kiss Tóth, president of the Móra Ferenc Hungarian Cultural Association, Csóka)

The traditional programs organized for children (workshops, camps, competitions, folk dance groups, etc.) are diverse, for example a coloring book was created for the very little ones in Zenta *"with the aim that the children get to know the value of local characteristics, buildings, and symbols at a young age"* (Director Kornél Laskovity, Zenta Village Touristic Organization, Zenta)

At the same time, many factors work against the success of this mission. The difficulties of passing on the intellectual cultural heritage were also expressed by our interviewees, it is difficult to involve the younger age group, even though the transmission and survival of the values and traditions depend on this. The already mentioned emigration from the homeland is an especially big problem.

*"we announce that there is a workshop in the association, without avail, as the children don't come. When we go to the school, they are very welcoming and they are happily work and do handicrafts." (Erika Kiss Tóth, president of the Móra Ferenc Hungarian Cultural Association, Csóka)*

*"...There is no supply, because the young people leave the settlement to study elsewhere in high school at the latest." (Rozália Tóth, Ferenc Móra Hungarian Cultural Association, Csóka)*

They also strive to exploit local values for tourism in several places. Of course an appropriate institutional framework and professionals are essential for this. For example, a Tourist Organization also operates in Zenta, which builds on the tourist attraction of programs based on folk traditions, as well as the Battle of

Zenta, which has been celebrated as a town day since 1997, on the occasion of its 300th anniversary, [20] besides strengthening local patriotism, it was converted into a "touristic product".

*"The point is to attract as many ... tourists to Zenta as possible ... every territorial unit had its own traditions, its own customs, and this can provide a marketing tool for tourism, that, yes, we can show ourselves with pleasure and as a colorful spot. (...) Here, I think that the Tisza flower festival, as well as the town day, is an event when people like to invite their friends and show that this... this is what we have. This is our event. So I say that there is a kind of community-building role and character of these events."* (Kornél Laskovity, director, Zenta Village Touristic Organization, Zenta)

*"The association was founded in 2010... our goal was to reorganize cultural life in each Hungarian-inhabited area.. .... the preservation of different values. I'm thinking here of the historical values that are important to us, Vojvodinians. We operate a memorial house and in the future we want to deal more seriously with rural, that is, village tourism."* (Nándor Újhelyi, founding member of the Törökkanizsaért Association, Törökkanizsa)

In settlements with a Hungarian majority, living together with Serbian residents and maintaining cultural relations is obvious, and some of our interviewees expressed their experiences in this regard, as well as the importance of community programs that strengthen peaceful coexistence. All of this is particularly important in the center of the region, Zenta, where, in addition to Hungarians, a significant number of Serbs live.

*"Great concerts in Hungarian and Serbian are organized. There is a kind of fun part of it, but there is a kind of community unifying force that is over the conflicts, and here the Hungarian and Serbian speaking population as well... so this is a typical common program of Zenta that rises above the linguistic and national differences. "* (Richárd Hugyik, director of the Thurzó Lajos Cultural and Educational Center, Zenta)

*"...not only in Hungarian, but also in Serbian... We try to pay attention to the well-known holidays of both nationalities."* (Éva Kobrehel, director of the Csóka Cultural and Educational Center, Csóka)

However, in smaller settlements, it is not typical for Hungarians and Serbs to visit each other's events, except when there is a famous speaker performing.

### 2.3. Local identity

In line with the results of previous identity research, the local identity of our interviewees is strong and firm, and the bond of the Banát region to Szeged was also shown. The historical background of the disintegration of Yugoslavia was also mentioned as the background for the strengthening of regional and local identity of Vojvodina at the end of the 20th century. In addition to the family background and school education, the importance of fostering traditions, folk dance and setting personal example in strengthening Hungarian identity was also highlighted. Therefore, it can be concluded that community life and the preservation of traditions are of crucial importance in the studied region, all of which strongly contribute to the preservation and survival of the Hungarian identity of Vojvodina. Almost without exception, those interviewees who were (also) active in the cultural field mentioned a cultural bond formed in their early childhood. That is why they are concerned about mixed marriages, families moving abroad and the decrease in childbirth. Who carries on the traditions? What will happen to the preservation of tradition and identity in the long run?

*"I consider Vojvodina and the Tisza River my home (...) we belong to the great Hungarian Plain in terms of natural geography." (Richárd Hugyik, director of the Thurzó Lajos Cultural and Educational Center, Zenta)*

*"And for those from Bánát... Szeged is our capital, so to speak. After all, right down to the Danube, after the expulsion of the Turks, this part was populated with settlers of Szeged origin, and actually we belong to Szeged in terms of dialect and religion as well" (Nándor Újhelyi, founding member of the Törökkanizsárt Association, Törökkanizsa)*

*"...this Tisza river area is where the Hungarian population is concentrated And this is the place where I feel so good. Along the Tisza. (...) what or who you idealize or consider as a role model, that is what can greatly contribute to the preservation of Hungarian culture, or Hungarian identity, or national identity." (András Szerda, leader of the Botra men's choir of the Sándor Petőfi Magyar Kultúrkör, folk musician, Óbecse)*

*"There was no tradition of folk dance and folk music here in Ada... And in the 90s, I think the breakup of the country started in 91, and then somehow this Hungarian identity somehow woke up in everyone." (Éva Sóti, artistic director of the Golden Gate Cultural Association, Ada)*

## 2.4. The role and characteristics of the Vojvodina Hungarian Repository of Values

The legal background for the establishment of the Collections of Hungarian Values Abroad is LXXX of 2015. It was made possible by amendment of Act XXX of 2012 on Hungarian national values and Hungarian heritage. The preparatory work in Vojvodina was coordinated by Jenő Hajnal, the former director of the VMMI, during which experts from Vojvodina (ethnographers, specialists working in the cultural sector, biologists) proposed 64 values for the database of the Repository of Hungarian Values Abroad. The Vojvodina Hungarian Cultural Institute (VMMI) operating in Zenta is the professional background institution for tasks related to the Vojvodina Repository of Hungarian Values. The professional support of the Vojvodina Repository of Hungarian Values matches the wide-range of activities of the VMMI, which is also fully in line with the previously formulated objective of the meeting of the Cultural Expert Committee of the MÁÉRT, May 2005. Accordingly, they called for the establishment of a Hungarian cultural institute in all regions of the Carpathian Basin, including Vojvodina, whose task, among other things, is to present cultural values and to do research into and document the culture of the national community.



#### 2.4.1. Foundation of the Repository of Values in Vojvodina

The Zenta-based VMMI, managed by Martina Gondi, also submitted an application for the HUNG-16 call for tenders. As a result, the Vojvodina Hungarian Archives Committee (VMÉB) was established in June 2016, chaired by Tamás Varga, a theater specialist and cultural coordinator of the VMMI.

They created rules of operation and also decided which of the 64 values included in the Collection of Hungarian Values over the border would be assigned to be put on the higher levels of the national value pyramid. [21] They believed that, for instance, the royal and archbishop castle in Bács, the church ruins in Arac or the triumph of Nándorfehérvár and the Noon Bell could become an outstanding national value or Hungarian heritage. The task of the committee was to encourage and professionally assist the work of the local treasure troves, as well as to organize the identification of national values, and to decide on the national values of the segment of nation over the border to be included in the treasure trove. The VMÉB website (ertektar.rs) was created by the tender and the "Around the countryside" („Kerek e vidéken”), a contest aimed at presenting and popularizing the values of Vojvodina, was launched for primary and secondary school students, furthermore, some publications were published (see Appendix, Figures 3-4).

In a round table discussion we interviewed the members of the working group of the VMMI treasure trove about the work of the committee and the activities of the movement of the treasure trove. [22] The professional conditions for the efficient operation of the repository of values are provided by the VMMI in cooperation with the Vojvodina Hungarian Cultural Association. As a provincial institution, they maintain contact with associations and institutions belonging to the Hungarian national minority that are active in the field of community culture, public collections or science. The activity related to the repository is only one segment of the wide-range of tasks of the institute, but it is also a good opportunity, since in this way they can help those associations that carry out voluntary work in tradition preservation in each settlement. Of the eleven employees of VMMI, three employees currently perform tasks in the working group of the repository of values. Besides Tamás Varga, Csilla Vázsonyi has been in charge of the repository since 2015 in addition to her duties as a librarian, and she is also responsible for communication. Viktor Fehér, a doctoral student majoring in ethnography, has been involved in value collection as an external colleague since 2018, unfortunately it is not possible to employ him full-time at present. Csilla and Viktor jointly edit and maintain the website, as well as the Facebook page of the Repository, and manage incoming nominations. They primarily perform operational tasks, they are responsible for the operation of the database and the promotion of the value preservation program. They do fieldwork several times a month, trying to convince local communities and tradition fostering professionals to join the program. They provide assistance to local professionals and volunteers to search for, describe and record the values.

*"Viktor and Csilla are the professionals of the project, while Martina and I are trying to embed this whole issue so that we can make the cycle of this process smoother." (Tamás Varga, cultural referent of VMMI, president of VMÉB, Zenta)*

#### 2.4.2. Operation of the Repository

In practice, there are basically two ways to search for values: either VMMI gets into contact with the local community, and as a result of the personal meeting(s), settlement repository committees are set up, or an inquiry or intention to participate comes from the settlement. Among the settlements investigated by the research group, in the case of Péterréve and Tornajos, recommendations were added to the repository according to the latter procedure. A young man from Péterrév volunteered and enquired how his own settlement could join the process of the collection of values. After the professional guidelines of the staff of VMMI, he involved five or six local people and created a small committee to take stock of the values of the settlement. And in Tornajos, a handicraft kindergarten teacher who maintains the local heritage





house museum learned about the activities of the repository during a training held at the VMMI and asked for the help of the staff. [23]

*"This is the first a heritage house museum in Tornyos. ... then it occurred to me that apart from the heritage house museum, there are other value here in Tornyos, why not include and map them as well ... and so, I gathered a team, ... Well, that's when I called Viktor and Csilla, that in my opinion this needs to be established, and that it needs a nest somewhere, so that the repository should be aware of its centre, we organize it here, we do it here, so in some form it I wanted to achieve, that is, I still want to achieve, that it could unite the village. So that no one should feel that, because we dominate, and they stand aside and back. We have to cooperate." (Magda Szabó, founder of the Magda-lak heritage house museum, Tornyos)*

During the fieldwork, the coordinators of the VMMI are constantly confronted with the fact that, although the local communities have already heard about the repository, according to the database the local repository committee was formed, but at the same time, they do not know the process of the collection of values, and no proposals are sent for the database.

*"It very often happens that the formal background of this is unknown to the locals and it is difficult to convey the set rules to them that are common to us". (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)*

The establishment of the local treasury committees was very sudden and unprepared in several places thanks to the above-mentioned tender opportunity announced by the Ministry of Agriculture.

*"When this twin-city tender opportunity was announced in 2016, the Hungarian settlements having a twin-city in the Carpathian Basin with a repository of values could apply, then within two days, about more than ten repositories were created in a way that the settlements didn't even know what the repository committee they were creating was about" (Gondi Martina, Director of the VMMI, Zenta)*

During personal meetings, the coordinators try to make people aware that everything that is of value to the local people is also of value from the point of view of the program. At every meeting, the locals are encouraged to decide what is important to them. The NMI and the Lakitelek Folk High School have defined a classification system based on the Hungarian law, but the the staff have experienced during field work, that it is easier for the locals to collect the activities and tangible memories they consider valuable and essential based on their own experiences rather than the categories of the classification system. (Értékekre hangolódva 2016).

In the process of value collection and value preservation, attention must also be drawn to the inseparable relationship between people and value. In the course of their work, the value repository committees primarily focus on values: finding, documenting and saving value for the next generations is of primary importance to them. At the same time, it should not be forgotten that the person himself is the main value in the process of value preservation.

*"So the person who deals with value. If the person who deals with the value does not exist, the value will not be valuable either, then it will be just a ruin, a dough. So the importance of those people who classify value as value is of key importance in this respect." (Tamás Varga, cultural referent of VMMI, president of VMÉB, Zenta)*

*"... for example, I build on the fact that those who undertake some kind of voluntary activity in their settlement are bound emotionally to their settlement... the village can benefit from this." (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)*



The advantage of the repository is that it highlights the work of people who deal with fostering tradition and value preservation.. In this way, they can feel that their activities are important, not only for the repository, but also for their own settlement and subregion.

*"... they already carry out value preservation and value collection to some extent, so we just want to use a new concept for their work and evaluate what they do by it." (Martina Gondi, director of VMMI, Zenta)*

It is easier to reach local communities and people if they know the program or have heard about it, therefore the staff in the field try to popularize the concept of the repository, using the opportunities provided by the written press and Pannon TV.

*"We cooperate with the Hét Nap weekly newspaper ... and every other week a series of so-called value registers or value accounts is published, a two-page article in which we present a settlement and one value of the settlement, and this way we draw the attention to the given settlement and the given value. Furthermore, we have the Pannon Television, in which a short block also appears"[24] (Viktor Fehér, external employee of VMMI, coordinator of VMÉB, Zenta)*

In Vojvodina, there is still rivalry between neighboring settlements, which is taken into account by the staff:

*"and we often play what is called rátótiada in ethnography. So there is always some tension between two neighboring Hungarian-Serbian or Hungarian-Hungarian settlements. And if they realize that the values have been collected in a database in the neighboring village, then, they want to do the same." (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)*

The regional repository of values (Értékekre hangolódva 2016:46) could also strengthen the common identity of the Tisza region and Vojvodina Hungarians.

An effective means of communicating with the settlements and providing information is the website [25] and Facebook page [26] of the Vojvodina Repository of Hungarian Values as well as regular telephone inquiries. Despite the extensive communication network, the staff of VMMI believe, that there may still be settlements where they have not heard about the repository. During the 25 interviews conducted by the research group, only one interviewee had not heard about the repository at all, three interviewees stated that although they had already heard of it, there was no connection between their organization and the Vojvodina Hungarian Treasury, and one person stated that they had already heard of the treasure trove, but does not have any information regarding the operation of the program. Based on our research results, it can be concluded that the organizational work so far has been effective in general.

#### **2.4.3. Advantages and operational difficulties of the Vojvodina Hungarian Repository of Values**

During the field work, the coordinators emphasize the advantages of being connected to the repository. There are many communities, even whole settlements that never appear in the media or on the Internet. The repository offers the opportunity to appear in the media and on the Internet in the ways mentioned above. Vojvodina had a long tradition of publishing settlement monographs in the 1960s and 1970s.. At this time, not all the settlements had the opportunity to publish a volume of local history. For settlements that do not have a monograph, joining the repository is a good option.

*"And what is now a new idea, and in which the institute is now supporting us, is that every settlement where values were proposed should have their own booklet. " (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)*



Another advantage of joining the repository, which the field workers always draw attention to when promoting the program during conversations with the communities, is to use the values of the settlements as tourist attractions. Visitors to the settlement can easily find out what is worth seeing based on the database of the repository.

*"... when a stranger arrives in a settlement, he doesn't know what to look at. And if there is a surface for the collection, you can search for them... The repository is very well supported by Google. If we search for , e.g. the settlement of Péterréve, then the 3-4th in the list is the site ertektar.rs, which ensures that a lot of things about the village can be read in Hungarian." (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)*

At the same time, despite the potential opportunities of the repository movement and the activity of the committee, the activities, operation, and collection process of local repositories in Vojvodina face difficulties. According to the staff of VMMI one of the main reasons for this is the lack of human resources. The problem is complex, it appears both at the professional support level in the background and at the local, settlement level. In most settlements, value preservation is carried out as voluntary work, besides a full-time job, or in their free time. It is difficult to find people who not only committed to the collection of values, but can also devote time to it.

*"... either there aren't people like that, or we haven't found them ... the active people through whom this minimum of three people can come together and form [the local repository committee]. we either did not find the person at the right time, or we really did not find the right person." (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)*

*"It is absolutely up to the individuals whether or not a repository is created in a settlement so it depends on one or maximum two people who see something in the idea of having a local repository. And everyone has their own quirks, such as the collector in Tornyos, who created a heritage house museum.... the point is that these individual ideas should not remain individual, but that the community should stand behind them. Sometimes it's even difficult to bring these people together who form the local repository committee and say that yes, we think this is also a value". (Csilla Vázsonyi, VMMI librarian, VMÉB coordinator, Zenta)*

At the round table discussion held during the research, it was emphasized that in the case of VMMI and VMÉB, the lack of human resources makes value preservation activities difficult and negatively affects the continuity of work. There is a great need for info-communication specialists, because the colleagues who deal with operation and field work do not have that expertise, and yet, they are obliged to handle it, without extra payment.

*"The Vojvodina Hungarian Cultural Institute is the largest and only supporter of the Vojvodina Repository Committee, because it pays the workforce within its own budget." (Tamás Varga, cultural referent of VMMI, president of VMÉB, Zenta)*

*"On the other hand, we also lack resources and human resources, so we often do not have the effort to keep continuous contact with each settlement. Because it is clear that, for example, in the case of Tornyos, where we invested time and energy, i.e. we travelled there four or five times, we took the manager of the heritage house museum to Szeged [27], we presented his exhibition, so it can be seen that if we can invest a lot of energy in it, then it brings results ." (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)*

The third area, where the lack of human resources is evident and makes the work more difficult both for the staff of VMMI and the people fostering traditions settlements, is the lack of specialists for the value collection work.

*"And by human resources, I don't just mean the people who move things, but we, who edit these portals, can see by experience that a settlement committee needs at least one local historian, who usually provides the basis for the texts by having already collected the famous things about his village or city. In addition to this, we also need an individual who is experienced in the civil sector and provides community coordinating activities related to the tenders, as well as a couple of wise men, old people, young people, and teachers who also contribute to its operation.) And in many settlements, if only one pillar is missing, that's enough." (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)*

The staff of the VMMI try to replace the role of the local historian in some places, they interview the collectors, and they entered the values in the database, but this requires a lot of work and energy.

The biggest obstacle to the Vojvodina repository movement is the lack of financial resources. Apart from the provision of professional support and the organization of various programs for several generations that promote the value repository movement, the VMMI cannot finance the value collection process.

*"We are not in a position to help the lives of these communities with subsidies. We can do this with free professional assistance. ... we also help them with where they can find special literature, or how they can ... utilize the existing values anywhere, at a festival, in their own environment." (Martina Gondi, director of VMMI, Zenta)*

The Institutes of Culture in the Carpathian Basin and the VMMI itself organize several successful programs, not necessarily with the title "repository of values", but with similar content (Around this region, Through the Four Borders, Ordinary Heroes), in which young people and groups are involved and, in fact, they also do some kind of value collection. In connection with this, the possibility of "appointing" student value guardians has also been suggested. In settlements where traditional community life works well anyway, value collection also works. Within the framework of the value repository movement, the NMI, the Hungarikum Department, and cultural institutes across the border organize several contests in the entire Carpathian Basin region. The effectiveness of these competitions in Vojvodina is significantly lower than that of VMMI's own competitions, because the call for the competition reaches a narrower circle. The value repositories abroad are not included in the communication of the central competition and competition calls, so only the more enthusiastic teachers or those with connections to Hungary are usually informed about the competitions. As a result, there are significantly fewer contestants from Vojvodina at the competitions than at the contests announced by the VMMI.

The National Institute of Culture provides professional assistance and holds training sessions for the employees of the value repository committees abroad, but the development of the cross-border strategy and working method is the task of the value repository committees over the border. In Vojvodina, it is the task of the VMMI to support organizations, since they have the appropriate local knowledge and the relationship capital (Értékekre hangolódva 2016:53–55). The background support provided by them does not only mean professional assistance and the provision of human resources, but also includes the development of the strategic and related methodological system. According to Tamás Varga and Viktor Fehér, the work between the levels is not properly coordinated in many respects: the Hungarian side should focus on the general strategy over the border, while the value repository committees abroad could develop their own local strategy and connect to the general strategy about of the regions of the Carpathian Basin.

*As for Hungary, it is necessary to think about the cross-border areas, and a general strategy must be put together, which will then support those over the border." (Tamás Varga, cultural referent of VMMI, president of VMÉB, Zenta)*

*"As for us, locally, the strategy is created, but a strategy from above is necessary." (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)*

The VMMI and the VMÉB are in constant contact with other repositories abroad, Hungarian organizations and the Carpathian Basin Community Culture Round Table, whose members are cultural institutes across the border, and which at the same time coordinate the foreign repositories at the local level. The Upper Hungary Value Repository Committee highlighted the effective work of the specialists in Vojvodina among the repositories:

*"There are cultural centers that are operated by the local government in several settlements or in the region, where the local government allocates significant financial resources." (Martina Gondi, director of VMMI, Zenta)*

At the same time, the Transylvanian and Transcarpathian value repositories also works well, where many programs are organized (value repository festival, competitions, value repository camps). [28]  
During our research in the settlements along the Tisza, the interviewees confirmed the problem outlined by the VMMI staff, according to which, in addition to the lack of human resources, the lack of time of those involved in the fostering of traditions also causes difficulties.

*"... we were a little bit lagging behind in this, but that's our fault, because we didn't have that much time to deal with it, but we also want to propose a lot of things to the value repository. ... I think this is a very good opportunity." (Nándor Újhelyi, founding member of the Törökkanizsaért Egyesület, Törökkanizsa)*

*"I may be the only one who's not agile enough here, but the truth is that I deal with quite a lot and maybe I've taken a bit too much." (András Szerda, leader of the men's choir of the Sándor Petőfi Magyar Kultúrkör Botra, folk musician, Óbecse)*

*"We haven't entered values yet, we don't have the capacity for that. So, there are no human resources, after that, and we didn't even invest in it, this is the other thing, that we didn't even put much emphasis on it." (Ágnes Tóth, president of the Tisza Mente Folk Dance Association, Magyarakanizsa)*

*"... there would be so much material, so for me or for us, for example, at home, the Becs nativity play, the zither and the rest, you just have to sit down and write on these. And this part bumps along (laughs)." (Balázs Szerda, leader of the Fokos band, Óbecse)*

#### 2.4.4. Development perspectives of the Hungarian Repository of Values of Vojvodina

According to the Vojvodina actors of the value repository movement, the lack of financial and human resources could be mitigated by building a permanent application system, and at the same time, the continuity and efficiency of the value collection work in the settlement should be supported.

*"But they said that it would be possible to apply, and I am expecting the change from it, if there is really someone who is professional, so they are paid to go and write down the values, or analyze, collect or accept... if there was a permanent person who deals with this. Or if not permanent, but let's say he could receive a four-month assignment." (Kornél Laskovity, director, Zenta Village Tourism Organization, Zenta)*

The adaptation of the Hungarian model to Vojvodina can only be realized at the project level, which would also require tender resources. The financial source itself would only help the operation of the



system in the short run - this is clearly demonstrated by the rise in the establishment of settlement committees in 2016 - it is necessary to develop a method that can also provide the continuity of the value preservation work.

*"The model that exists in Hungary, where the local governments are obliged to create a value repository committee and to operate them at some level, it is actually only possible here, at the project level, and it doesn't matter if we allocate ingenuity or money to it, but they do not remain on their own, because they simply need to be given some goal to work for." (Martina Gondi, director of VMMI, Zenta)*

At the current stage of creating the system, a realistic goal has been set, for the time being to reach the people in each settlement through whom a settlement repository can function, so that a regional repository can then be created. Then from there smaller centers could be built to reach geographically more distant settlements as well. The development of the website is also included in the medium- and long-term plans.

"The long-term goal is to have a multilingual portal that helps those interested to find out what is worth seeing in each settlement, who the notable natives of the settlement are, where local products could be bought, and what the most important events are." (Viktor Fehér, VMMI external employee, VMÉB coordinator, Zenta)

According to the plans, the current Hungarian reviews will always be included in an English translation (currently only the opening page can be read in English: <http://ertektar.rs/en>), but there are no plans for Serbian version. The long-term vision of VMÉB also includes to promote the possibility that after the values are taken into account, it would be good to use them, so they could be extended not only to tourism, but also to trade and other economic areas.

*"The logo of a value repository committee, if you find it on a certain product, because it is the value, from here onwards - if there was a kind of market for this too - then this could also be an incentive." (Tamás Varga, cultural referent of VMMI, president of VMÉB, Zenta)*

### 3. Summary

"Because always, when we did it with grandma while cleaning, we said, 'Oh, take care of that, because it's I don't know what,' and then she always said, 'take care of that,' everything had to be taken care of. And then it stuck in my mind that you just had to take care of old things."

(Magda Szabó is the manager of the "Magda-lak" a heritage house museum in Torniyos)

The interviews of the research showed definite awareness, commitment and emotional motivation in the field of preserving and fostering traditions. It has been proven that, although in most settlements there are difficulties with the voluntary tradition preservation and cultural coordination work, the recommendation to the value repository involves documentation and administration, but where this happens, the recording of the value repository can contribute to the further preservation of the local cultural heritage and settlement values, raising awareness of their importance, making them known and using them for tourism.

Based on the interviews, it can be concluded that having to raise the financial resources more sources every year takes a lot of time and energy of those who preserve traditions and values, which requires arrangements and makes planning difficult. For example, an average association operating in Vojvodina annually applies to the Hungarian National Council, the province, the municipal government, the National Cultural Fund, the Gábor Bethlen Fund, and even the Ministry of Culture of the Republic of Serbia, while also collecting supporters from the motherland and other countries. Perhaps a more integrated and simpler



support system covering support for cycles of several years could also be built. In addition, it would be necessary to employ one or two full-time employees for this purpose, who (either within the framework of the VMMI or attached to it) collect, coordinate and organize the values, value repositories and cultural events of the settlements of the area into a database, which it could then be used for various purposes, either for culturally based economic development (it could be the introduction of a trademark or touristic activity). All this would strengthen the identity and keep more people in place, mitigating the frightening rate of emigration. Similarly, the involvement of young people is of crucial importance. It is not only through amateur artistic activity that they can be guided in the direction of traditions. In addition to programs aimed at involving children, the high school age group could be involved in the local value collection and preservation, the appointment of "student value guardian" is a forward-looking idea by the staff of VMMI.

Partly inspired by our research, at the initiative of one of the members of our research group, Livia Barát Tóth, the Csókai Settlement Value Repository Committee was also established. Among the continuously updated news of the Hungarian Repository of Values in Vojvodina – Treasures of Vojvodina Facebook page, we can also read about the establishment of the Törökkanizsa Value Repository Committee in July 2020, so the collection of the Hungarian values in Vojvodina is in progress. [29] At the same time, the employees of the Committee of the Hungarian Repository of Values in Vojvodina pointed out that the digitization of local traditions and values is important and useful, but it cannot replace living, remaining traditions and real values. The person is the key factor. [30]

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**Erika Juhász – Edina Márkus –**

**Balázs Benkei-Kovács:**

## **Investigation of the motivation and competencies of community organizer BA students in Hungary**

**Abstract:** The present study is focusing on the analysis of the results of a large-scale empirical research (n=730), gathered amongst the university Bachelor students of the community development degree program in Hungary. This university degree program, with 60 years of historical background, was relaunched in its complexity in the Hungarian Higher Education system in 2017, 12 years after the introduction of the Bologna system in the country. The paper is taking in consideration the results of the student's motivation's researches of other university study field (Brancu, L. – Munteanu, 2012. Martin – Sorhaindo et. al, 2014., Čukljek – Babi cet al. 2020). The realization of the investigation was following the logic of its national forerunner research, realized in relation to the pedagogy and andragogy bachelor programs in different Hungarian universities (Fónai-Kiss et. al, 2010; Kocsis-Mátrai-Zsolnai, 2007). This method is involving a complete assessment of the incoming students population, divided in four major thematic parts. Due to the complexity of assessment of the survey realized in multiple thematic blocs, we are focusing in the current study on those aspects which are interrelated with student motivation and carrier aspiration, linked together with the characteristics of incoming student's excellence and performance. Beside the descriptive statistical analysis, we realized statistical significance crosstabulation analysis taking in consideration different factors (like gender or habitat), for discovering typical patterns amongst the student's population. In summary, we can state, that the cohorts of students enrolling in 2017, 2018 and 2019 for the investigated bachelor program in Hungary, have improving learning community, with year by year stronger professional motivation.

### **Introduction**

In Hungary, the Bachelor degree courses in the field of culture and community education date back to the 1950s, 60 years ago. With the introduction of the Bologna higher education system, the Ministry of Culture did not start the independent Bachelor degree course for a short period of time (between 2006 and 2016). During this period, it was possible to acquire professional knowledge in the scope of an optional specialization (cultural organizer) of the Bachelor's degree program of Andragogy, however, this three semester specialization could not exactly comply with content of the previous degree. As a result of the professional support of the Ministry, the demand of the labor market and the joint effort of academic specialists, the university bachelor's program in the field of culture and community education was relaunched in 2017. (Juhász-Pete 2018:44.) We aim to present the results of our nationwide representative survey conducted in the first three years after the restart, which, outlines the profile of the students applying for the new major, their professional motivation as well as their opinion and expectations regarding the prestige of the training.

The competences of university students and their expectations in their career choice, are examined from many aspects in the international literature. The question of motivation emerges from the topics of the international research on students (Brancu - Munteanu et al. 2012. Martin - Sorhaindo et. al. 2014., Čukljek - Babic et al. 2020), through which researchers in the field can monitor the factors of school enrollment, which is particularly important to be examined this when starting new types of training.

Our study aims to present the results of the survey of students majoring in community coordination (BA community organization, Bachelor's degree) since 2017, and summarize the most important experience of the first three years (2017–2019). The study endeavors to study the first-year students entering the program more thoroughly, so that both the higher education institutions and professionals can get a better picture of the characteristics of the new supply of students.

The study primarily explores the educational motivation, interests, labor values, and the vision of the students and also contains questions regarding the students' previous academic life, achievements, and socio-cultural background. The collection of data also aspires to assess the students' (reading and logic) skills when entering the course. The study sample covers the data of a larger national population (n=730).

Some of the preceding Hungarian research focuses on assessing the competencies of incoming students, analyzing the success factors for admission to university. Analysis of the students with a similar function can be found, among others, in the works of Fónai – Kiss – Fábián (1999), Kocsis (2015), Reisz (2018) and Kocsis–Mátra–Zsolnai (2007). Another core group of research focuses on the output, often combining the investigation of students' career vision and labor market expectations with longitudinal measurements (e.g. Fónai 2018; Fónai – Márton 2018; Fónai – Kiss – Márton – Zolnai, 2010). This includes the group of research that focuses on attitudes towards the value and prestige of the university and the value of the university/university degree (Fábi 2014). The focus of the research varies depending on the size of the research groups, those focusing on one institution are more common, while national surveys are infrequent in Hungary. The present study attempts to combine the two main directions in a complex way: with national coverage, it combines the examination of input competence and the measurement of admission success factors with the methodology of attitude tests regarding the value and usability of the training.

## **Background and antecedents of the research**

Getting to know the students' motivation and areas of interest is crucial to the effectiveness of the relaunched (2017) community coordination course, as it helps tailor the training content, venues for practices curricular and extracurricular content accordingly. For the success of the training, it is essential for the institutions to be aware of the students' sociocultural background and entrance competency levels. Training support services can be planned by taking the competence results into account (Juhász – Pete 2018). To be able to promote the university courses, it is useful to know what prior knowledge students have about them, why they chose this major, how they got informed about them, what future plans the admitted students have. All of these can also prevent dropout, which is now a serious challenge in higher education as well. (Pusztai – Fényes et al. 2019.)

The survey of the students participating in the previous teacher training at the University of Pécs in southern Hungary (Kocsis 2015) is considered to be a dominant antecedent of our research. Their data collection consisted of four parts: 1. exploration of the socio-cultural and socio-economic background of the students; 2. defining their current level of reading comprehension skills; 3. the assessment of the current level of mathematical-logical thinking; 4. exploring the functional level of psychological immunocompetence. (Kocsis 2015:209) A total of 3,077 people filled in the questionnaire, but only those were included in the further processing who could be regarded as future teachers or those preparing for a career with a certain teaching related task. Their number was a total of 2,730.

Starting in the mid-1990s several research studies of Fónai (Fónai – Kiss – Fábián 1999, Fónai et al, 2010) examined the labor value of students in higher education, focusing primarily on the students of the University of Debrecen, but in some periods they also had the opportunity to conduct international comparative research.

The questionnaire serving as a research tool was prepared by the Community Culture Professional Development Working Group, which brings together the specialists of the universities involved in the restart of the training and the professional development staff of the National Institute of Culture.

We tried to reach as large a proportion of the total number of students as possible, and we registered high response rates in each examination year. (See Table 1.) The size of the research sample can be considered significant compared to previous studies in the field of motivation (Brancu, L. – Munteanu, V. et al., 2012. Martin – Sorhaindo et. al, 2014., Čukljek – Babic et al. 2020)

Table No. 1: The research sample - in the light of the number of BA students in Community Coordination

(Source: Author's editing based on research results and felvi.hu statistics)

Year of admission	Number of people admitted at the national level	Number of participants in the study	proportion in the total sample
2017	346 fő	151 fő	43 %
2018	565 fő	329 fő	58 %
2019	599 fő	250 fő	42 %

The average age of the respondents among full-time students continuously decreased (2017 – 21.21 years; 2018 – 20.49 years; 2019 – 19.87 years), and it has approximately stayed the same among correspondence students (2017 – 30.33 years; 2018 – 29 .51; 2019 – 31.75 years). From the change we can draw conclusions about full-time students. While in the first two years it is more likely that those who apply to university later or those who change university majors, those looking for professional orientation were significant, in 2019 it was mainly students after high school studies, recent high school graduates, who chose the major of community coordination. This trend among full-time students is a strategically important indicator, as it can be interpreted as proof of the acceptance of the major and its successful social awareness

## Research method and tools

The data collection of the survey is carried out annually during the autumn term, so it can also be suitable for following and measuring changes and trends in the medium run. In the first period, the data of the research was collected by filling out paper-based questionnaires. This method was replaced by digital data collection in the fall of 2020 due to the COVID-19 pandemic. The research sample data collection phase was assisted by the members of the Public Culture Professional Development Working Group, who had the questionnaires filled out in their own higher education institutions. The data input into Excel spreadsheet was carried out by the staff of the National Institute of Culture. (The National Institute of Culture sent the already recorded institutional data to all participating higher education institutions in Excel and sav (SPSS) format for further processing, for local evaluation, development of the training as well as for competence development of the students.)

The complex measurement tool of the study consisted of two larger blocks: in the first block, students were questioned about their background, results, and views (55 questions), and in the second part, the input competencies were assessed. Filling out the form took approximately 90 minutes.

- The most important thematic units of the first question block were the following:
- Social background variables, previous learning outcomes and study plans
- Motivations for the choice of major and profession, possible work experience
- Characteristics of socio-economic status and family background
- Use of leisure time, thinking patterns and professional vision
- Attitude and experience towards learning

The focus of the competency test was reading comprehension (24 questions), the examination of mathematical and logical skills (15 questions), and the psychological immunocompetence question block (80 questions).

The statistical analysis and processing of the results was carried out using Excel and SPSS database management softwares.

### Thematic selection of the most important results of the research

In our study, we selectively present the results of the following topics from the entire research material:

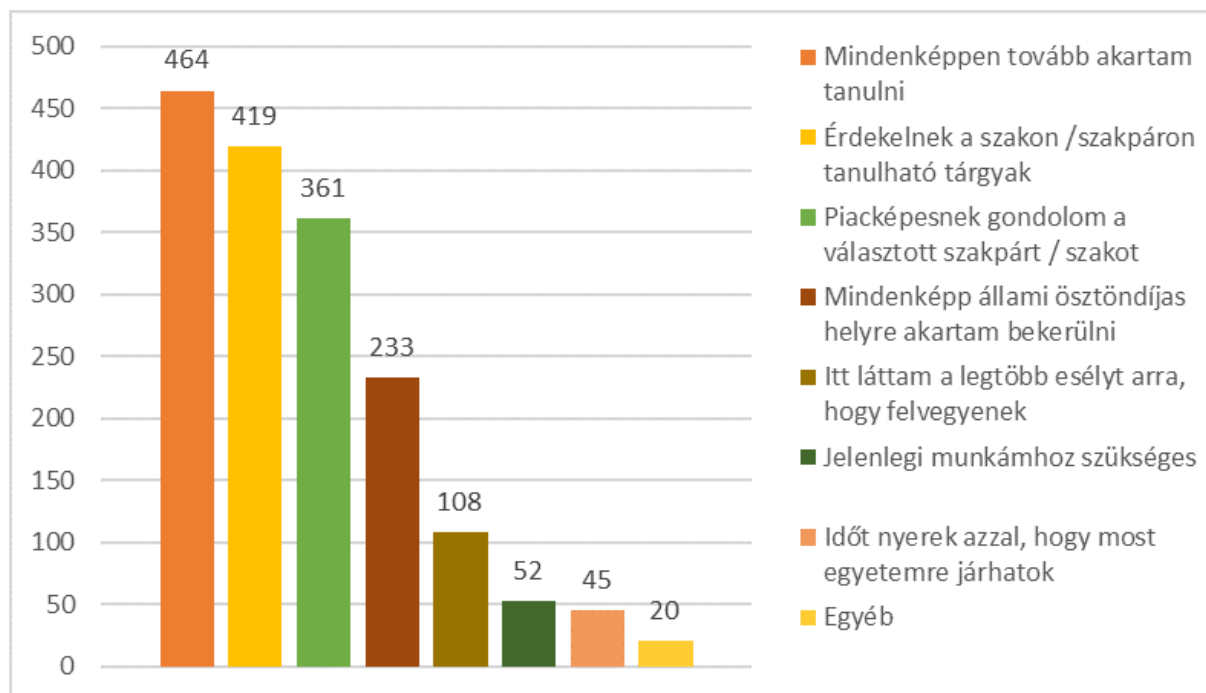
- the motivation for choosing a major and work experience,
- student excellence and language skills,
- the assessment of the marketability of the major and key career factors,
- learning outcomes and learning attitudes.

In the case of the new university course launched in 2017, it was of crucial importance to mapping **student motivation** (Figure 1). Following the general prestige motive in the first place (acquiring a university degree), in the second and third places we could find profession-specific factors that influenced students' decision to apply for admission: the interest in specialized subjects (57%) and the marketability of the professional qualification that can be obtained in the field (50%). A small part of the respondents chose this major because of the state financed program and the realistic chance of getting admitted. Among those who filled out the survey, only a small group of students had had previous professional experience in the field when they entered the university (7%), they are mainly correspondence students.

Figure 1.: Motivation for choosing the major (3 years' data aggregated/person)

(Source: Community coordination BA input competency test (2017–2019))





The excellence of the students of the major was basically assessed based on their language skills and their proactive behavior during their previous high school studies. The statistics of their participation in various competitions became an indicator of their pursuit of excellence. A smaller number of students studying in the program had previously participated in various types of academic, sports and art competitions (Figure 2). However, in 2019, the proportion of students characterized by excellence showed a definite increase in all the three areas and concerned more than a third of the participants in the survey. Activity in these areas can also be interpreted as a kind of promising indicator, as the experience gained in artistic or sports activities can be converted later into community activity initiatives (e.g. organizing community theater or sports events).

Figure 2: Emergence of student excellence

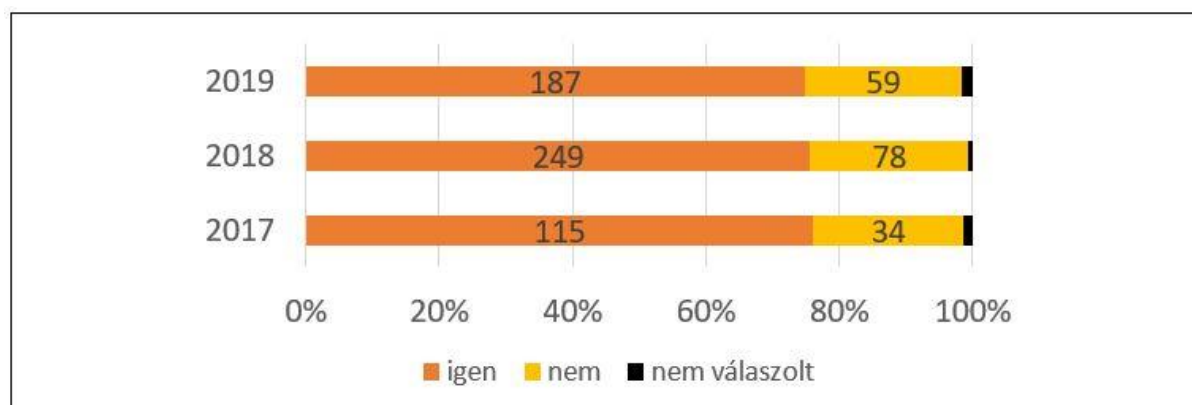
(Source: Community coordination BA input competency test (2017–2019))



The number and proportion of those entering the university with a language certificate also supports the fact that a group of students with basically good abilities enrolled in the higher education courses of the community coordination BA major: regardless of the examined academic year, it can be stated that three-quarters of the first-year students have a language exam certificate (Figure no. 3). Higher education institutions can also build on this knowledge when organizing mobility programs and international projects.

Figure 3: Number of entrance language tests

Source: Community coordination BA input competency test (2017–2019)

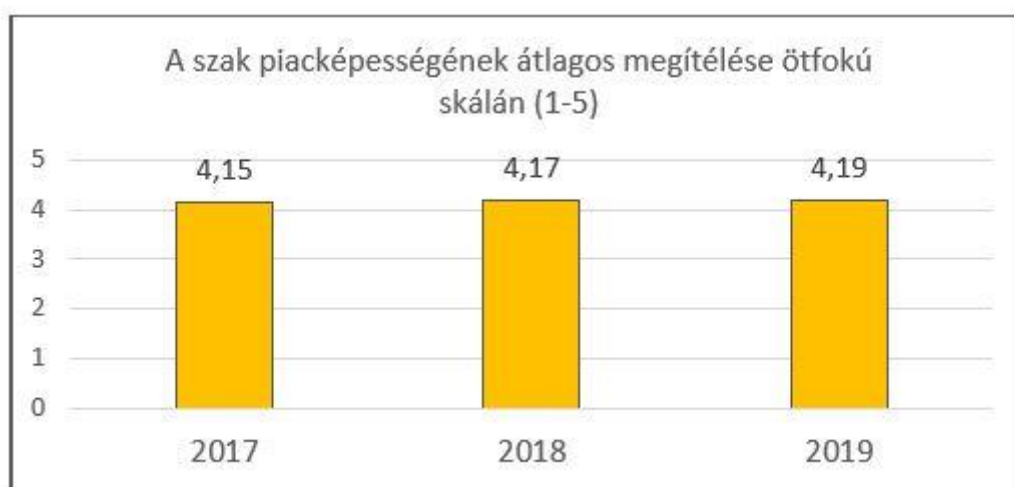


The reputation of the major is a particularly important aspect for us in terms of its **relevance on the labor market** (Figure 4). The national database of the Ministry of Education ([www.felvi.hu](http://www.felvi.hu)) does not currently publish career tracking data related to the major, as the first yeargroup graduated in 2020. The results of national studies, which reflect the shortage of professionals in the labor market (Juhász – Pete, 2018), unfortunately were not published in the mainstream media, in contrast with, for example, the increased

demand for IT professionals. Consequently, students obtained information from other sources about the labor market demand for the community coordination major graduates, the data of which are almost consistent to the results of research and surveys in the profession (Figure 4), and this is also reflected in the high number of applicants for the relaunched major. With its county network and its collaborations with the community culture professional networks the National Institute of Culture contributed greatly to measures taken to compensate for the shortage of professionals, the professional placement opportunities, and to the fact that the community culture higher education courses have become well-known.

Figure 4: Assessment of the marketability of the major

(Source: Community organization BA input competency test (2017–2019))



In response to the research question, the average point of the distribution of views between the two extreme values ("marketable" (5) and "not marketable" (1) range) is 4.18 points. As for the distribution of place of residence, the majority of respondents consider the profession to be marketable in all types of settlements. Respondents living in the capital have a more unified opinion on this issue, regarding the opinion of students from the country origin, we detected a more significant deviation in terms of the given value.

One of the most important points of the investigation was to specify which factors the students admitted to the program consider to be decisive in terms of successful career building at the very beginning of the training. In figure 5, based on the frequency of responses, persistence, social capital, university degree, studying, creativity, and diligence, as well as the appropriate financial background was put in the first cluster. (Out of the three factors that could be entered, the ones highlighted by the respondents in the first place in the period with the largest number of respondents (2018) have been included in figure No. 5. The figure was created with the <https://wordart.com/> application.)

Figure 5: Factors identified and prioritized for a successful career  
(2018, n=329 people)

(Source: Community coordinationn BA input competency test (2017–2019))

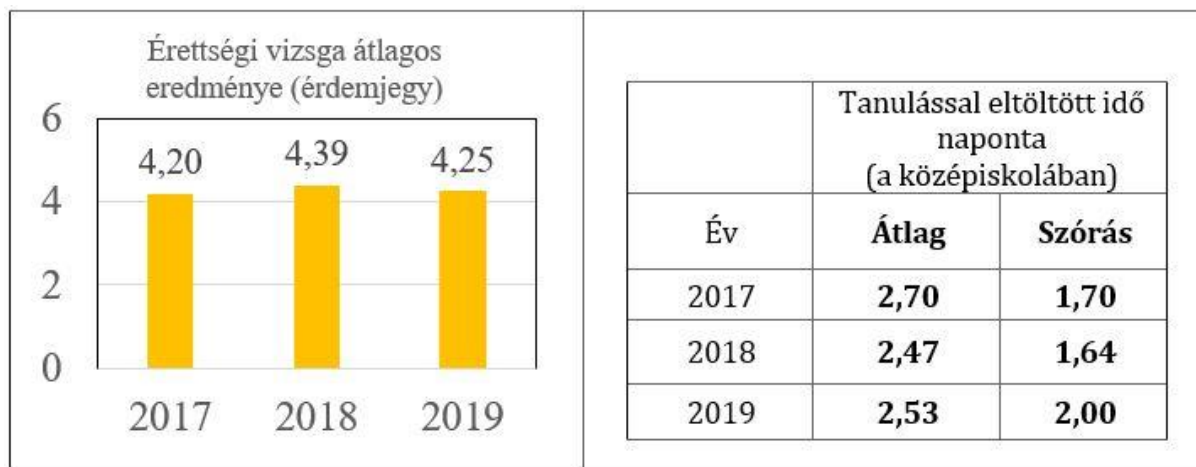


On the whole, the students precisely perceive the factors necessary for a successful professional career in the field of community coordination, which provides a good basis for providing anew supply of national professionals in higher education.

We consider examining the learning outcomes and learning attitudes of crucial because the students of the professional predecessor of the major (Andragogy BA basic course and cultural organization course) were admitted with lower input academic results. On the other hand, students of the cultural coordination BA course (Figure 6) have particularly strong academic results at the end of their high school studies (school leaving exam results range between 4.2 and 4.35). Based on their previous studying experience, they arrive at the universities with a significant amount of daily study hours (2.5-2.7 hours per day). This can also be considered a promising sign for a newly launched course, and places the responsibility on the university teaching community to use this capacity optimally for the sake of the appropriate learning outcome.

Figure 6: Time spent studying and its effectiveness

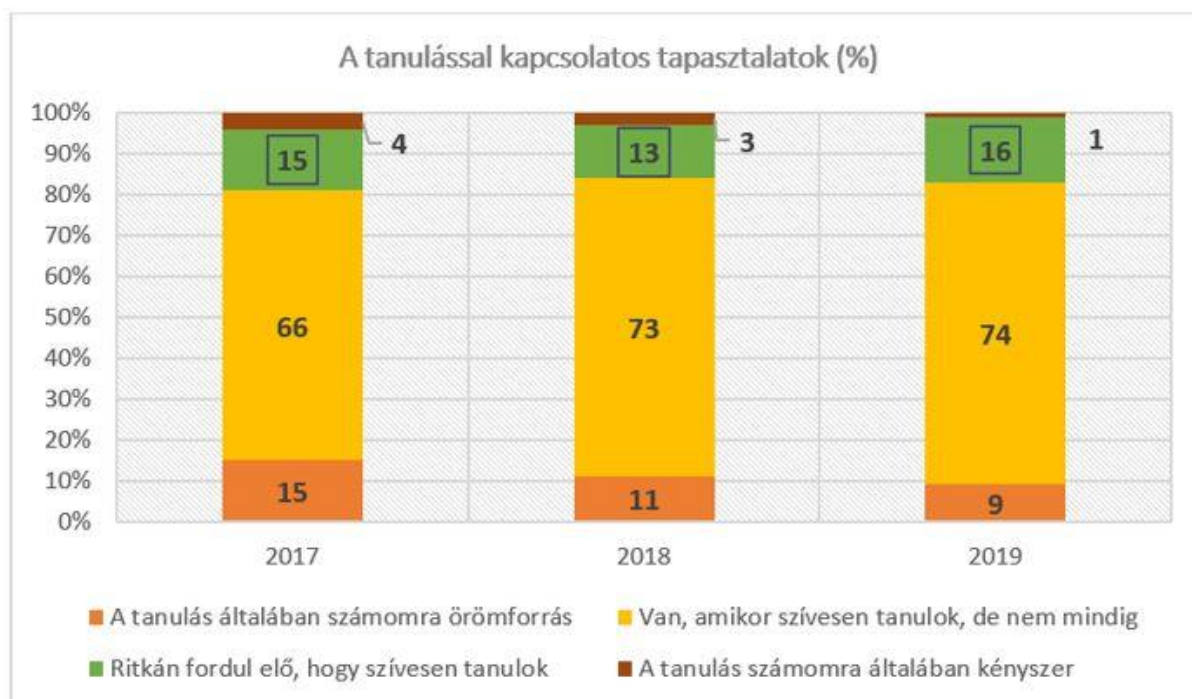
(Source: Community coordination BA input competency test (2017–2019))



Despite their obvious studying capacity and workload performance, the general student attitude towards studying is somewhat ambivalent and not an entirely positive experience. They are in a tiny minority among the respondents for whom self-improvement is a compulsion or a burden (below 4%), and a significant proportion are represented by those students who enjoy studying less often (13-15%). For more than three-quarters of the participants, studying is a positive thing in most cases, an activity they gladly undertake, while 10 percent define studying as a source of pleasure.

Figure 7: Attitude developed in connection with studying experiences

(Source: Community coordination BA input competency test (2017–2019))



In the course of our data analysis, we endeavoured to explore statistically significant correlations of cross-variables of several parameters. In many hypothetical cases, we did not ultimately find any correlations, but some more interesting factors came to the light with the method of relational analysis:

More than a third of our female students (38%) answered that they would like to find a job as a community coordinator, while only a fifth of the male students (21%) answered the same way. Female students are therefore twice as committed in terms of their professional motivations.

At the same time, utilitarianism, i.e. the principle of usefulness, is more characteristic of our male students: a higher proportion of them joined the training (15%) as they already need to complete the bachelor's program for their current job. In the case of women, this direct labor market need is lower: among them, less than a tenth of the students (8%) appear this need at the beginning of the training.

We discovered an interesting and important connection, which affects only a small proportion of the students. Those community coordination students who perform artistic activities daily, a significantly higher proportion said that the knowledge acquired in the major was necessary for their work (nearly 20%) than those, who do not perform such activities on a daily basis (values around and below 10% depending on the given answer options). They also have an advantage over their peers in terms of performing the complex task of community formation and tradition preservation.

We came to an interesting and important conclusion based on the type of residence and professional commitment. 41% of the students from municipalities and villages answered that they would definitely like to be a community coordinator when it comes to their professional commitment. This professional commitment rate deviates positively from the general trend. The result of this may later have a positive effect on solving the labor market shortage of community education specialists currently in Hungary, it is



precisely the smaller settlements that are intensively struggling with this problem. (cf. Juhász – Pete 2018, 39).

### Summary, suggestions

Based on the results, we can state that applicants for the community coordination major get admitted universities with good academic results, who also have a high final exam average and strong language skills. Their key professional motivation in relation to the training is placement in the labor market, they consider the major particularly marketable.

Our female students are typically twice as committed to career orientation when entering the program as their male counterparts. Students living in smaller settlements choose this profession much more consciously and with greater commitment. 17% of the students already have previous work experience, which is only partly related to the field.

In general, it can be stated that students in the major consider the degree as part of a successful career path. Their attitude to studying is somewhat ambivalent, not entirely positive in all respects, but they are a hard-working student community in terms of workload. A quarter of the first-year university students plan to continue their studies at a master's program, this proportion may increase during the course of training while they are getting acquainted with the professional content. In the future we plan to make the data collection and research continuous, so that we can constantly get a picture of the changes in the views of the students.

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**Szabolcs Morvay - László Ponyi:**

## **The role of community culture and agoras in creative cities**

*Abstract:* Creative cities have been developing in the post-industrial era and in post-industrial societies. In fact, we are talking about a direction of urban development in which culture and creativity are potential resources for building successful and competitive cities. Culture feeds our spirit and builds our communities, and creativity helps us to find new answers, new paths, new solutions, new “colors”, that is, new content. It is clear, the concept of the creative city emerges as a direction of urban development that places greater emphasis on human capital, communities, and culture than the cities of industry and commerce. In the process of this city-evolution, public education, cultural provision - within the cultural field – has a primary role, because it has organizational, operational, infrastructural and human resources background, which are essential conditions and pillars for various cultural activities, basic public cultural services and the creation of communities. It is an exciting question to discuss the role of Hungarian public education, its institutional system, methodologies and programs in the flow of unstoppable urban development processes, as this role can help cities to reborn in the future as settlements where culture flourishes and communities are strengthened.

### **Introduction: Post-industrial society and culture-based urban development**

The post-industrial era or post-industrial society first developed in Western societies. This social transformation can be explained not only by technological changes, but primarily by changes in consumer behavior. The development of a consumer-oriented society was accompanied by the expansion and extension of the cultural sector. Global processes replaced Fordist mass production with the post-Fordist economy, the investment in physical capital, the economy based on raw materials no longer fully contributed to the competitiveness of the countries, research and development, innovations, creativity, and placing a higher value on human capital became the engine of development. We can observe the rapid development of the new trend in the western, developed countries, with the increasingly significant growth of the creative economy and cultural economy. In particular, Western European and North American regions tried to compensate for degraded industrial sectors with cultural investments and the establishment of research centers. Examples include Birmingham's educational and cultural complexes, Pittsburgh's cultural institutions, or the Ruhr region. (Enyedi 2005, Florida 2002)

In addition, the transformation in question can also be seen in the policy of the governments, because instead of the passive executive state policy an active public service policy began to take place, a policy that promotes local development. So much so that the so-called development of creative cities has become part of a strategy to attract investors and highly educated, highly qualified professionals, which Richard Florida referred to as the creative class. (Florida 2002)

This strategy included the implementation of an elitist policy that supported the so-called gentrification. In this strategy, the revitalization of cities began, based on broad architectural projects and cultural institutions. (Bianchini 1993) Spectacular events began to enrich the cultural life of the cities, and the development of creative and cultural industrial clusters began. The process triggered the creation of modern infrastructure. The dynamic local milieu facilitated the development of a wide range of entertainment options, restaurants and nightlife. (Ulldemolins 2014)

The *cultural strategies* generated in the crossfire of these processes initially focused on boosting tourism and consumption, and they tried to improve the townscape and image by creating large, iconic cultural projects, art districts, and entertainment venues. From the 1990s onwards, the role of human capital and innovation in urban growth was increasingly recognized, at the same time, political discourses turned towards the traditionally separate sectors of art and media activities. (Flew 2012)

So the rise of the cultural and creative industries, the unfolding of cultural life, as well as the cultural aspirations of cities are the products of the post-industrial age, as a consequence of which we can speak of the rise of the so-called cultural or creative cities.

In order to explore the Hungarian context of urban development, we must mention the studies of Viktória Szirmai, an urban researcher, who studied the Hungarian urban areas and their social structure. The analyzes pointed out the inequalities that characterize the Hungarian spatial structure based on infrastructural and institutional provision. These inequalities include the concentration of the higher-status social strata in settlements higher in the settlement hierarchy. In fact, we can speak of a spatial social hierarchy, where the concentration of highly qualified labor can be observed, who can actually be identified with Richard Florida's creative class. In the Hungarian urban areas, the so-called the center-periphery model prevails, in which the hierarchical character of the spatial social structure can be observed moving from the center to the periphery. The center-periphery relationship includes economic, infrastructural and institutional supply differences, which can also be characterized by the so-called a social slope. At the same time, this social slope is flexible, the trend of decreasing social status value changes along the settlement hierarchy as a result of suburbanization. (Szirmai 2007)

In fact, we can count the development of creative cities as an urban development process of "good direction", behind which cultural strategies and conscious urban policy efforts are working. Where do community culture and its institutional system appear in these strategies? In order to get an answer to this question, the nature of creative cities will be outlined below, as well as the analysis of the extensive and diverse institutional system of community culture, so that we could highlight the common points, the conscious grasping and connection of which can generate synergy effects in promoting progress on a path that moves towards a common goal: towards the development of culturally rich, creative and diverse settlements that are home to communities.

### **The creative cities**

The creative city as a concept is based on two things. On the one hand, on culture, which feeds our souls and builds our communities, and on the other hand, on creativity, which provides help in the search for new answers, new ways, new solutions, new "colors", i.e. new content. If society builds on culture and creativity, it can generate high levels of economic value and social well-being. As a result, culture and creativity are increasingly being directed towards the center of European decision-making, but at least they are receiving more and more attention. Elements such as the promotion of cultural diversity, the protection of cultural heritage, the support of cultural and creative industries, and, not surprisingly, the creation of jobs and the enhancement of economic growth (The Cultural and Creative Cities Monitor Edition, 2017) are in focus.

Exploiting culture and creativity as potential resources has recently entered the urban context, becoming a dominant source of successful and competitive cities and regions. Several creative city models have been created, but the most dominant is Richard Florida's model, which fundamentally influences contemporary cultural policies. The Florida model is a city and regional development concept built around the concepts of work, place and creativity. It emphasizes the contribution of cultural services and creative professionals to urban and regional identity and livability, as well as the need for creativity for successful and globally competitive post-industrial cities and regions (Tara 2012).

Creative city was earlier mentioned in the 1980s, however, it was only in the 1990s and 2000s that this concept became permanently used. Originally, cultural policies were tools of attempts to stop the decline of post-industrial cities, and after the recession of the 1970s, interest in the role of culture in economic growth increased (Bianchini 1993). Charles Landry, in his work entitled "The creative city", defines a culture-oriented theory, that is, he interprets the creative city as a settlement whose primary sources and basis of value are cultural resources, which take the place of coal, steel and gold. At the same time, Florida sees the creative city as a city that can attract highly educated people and creative professionals. What is common between the two trends is that Florida believes that the cultural values of cities are attractive to talented people, knowledge-based workers - the creative class (Landry 2000, Florida 2005). In addition, it should be emphasized that the creative city uses creativity as a key element in the social, environmental and economic issues of the city. The creative city concept is popular in local government circles and is connected to the framework of the knowledge economy, including the concepts of innovation, growth, entrepreneurship, and competition (Galloway and Dunlop 2007).

Nevertheless, the practice shows an ambivalent picture, that is, the way cities implement the idea or concept of the creative city in practice. In adapting the concept, many cities only create a good slogan with which they want to reposition and define themselves. In these cases what is missing behind the slogan is a comprehensive urban development concept that relies on cultural and creative resources. Several cities developed creative city strategies, which were mostly economy-oriented, which means that they contained interventions focusing economic development ideas exclusively. As an example, we can mention the big Dutch cities - Amsterdam, Rotterdam, The Hague, Utrecht - which aimed to directly support creative enterprises and establish a creative business climate, but the soft factors of the creative city - culture, social aspects, tolerance - were pushed into the background (Kooijman and Romein 2007). On the other hand, we can talk about "convinctive" creative cities, which declare themselves to be absolutely creative cities. One study from 2010 mentions 60 self-proclaimed creative cities worldwide. (Karvounis 2010) There are cities that we would generally consider less creative cities, yet they have started to redefine themselves as such, for instance Sudbury in Canada, Milwaukee in the United States, Huddersfield in the United Kingdom or even Darwin in Australia. In addition, the number of scientific works on the topic of the creative city has also increased. From 1990 to 2005, the number of references to the term creative city was moderate, the annual citations were below 200, while from 2005 it increased rapidly, and from 2010 the number of annual references rose to over 800. (Scott 2014)

After all, the creative city concept offers a tempting vision for cities. It conveys the message that creativity is a key element in achieving urban development goals. Nevertheless, it is a fact that cities have always been the hub of creativity. (Andersson 2011) Today, urban creativity is integrated into a new cognitive and cultural system from the existing socio-economic relations. Creative city policies also accelerate gentrification processes, which entails the exclusion of lower-income families from downtown areas. (Andersson 2011) Although the creative city theory puts a lot of emphasis on diversity, tolerance, and political support, we can actually see only a few gestures towards social inclusion and even less towards a fairer redistribution of income. Furthermore, as a result of the creative city discourse, cities often launch flawed programs in the hope that these investments will attract creatives, leading to an increase in urban prosperity. However, in several cases it turned out that the expenditure of investments far exceeded the expected return on investment, as the decision-makers had too much hope referring to models such as the Guggenheim museum in Bilbao. (Scott 2014)

We are right in asking how to measure the creativity of a city in any way. What elements should the city decision-makers deal with if they want to strengthen the creative character of the settlement? What does it actually mean that a city is creative? What indicators can be used to express the level of creativity of a city? Apart from researchers, international organizations, and the institutions of the European Union as well have been dealing with these questions for more than two decades now. Back in the 1970s, it was clear that some answer had to be given to the urban problems of declining industrial centers, and therefore urban studies tried to include a new element in their analyses, which was actually culture, later creativity,



and the creative economy. In the last decade, creative individuals have also come into focus, their embeddedness in the urban environment, as well as the openness of the city, the exploration of opportunities for connections with urban economic policy, and support policy to alleviate the vulnerability of creative actors in the labor market, the creativity-based shaping of the urban vision of young people, as well as, promoting the exploitation of creativity as a potential ability. (Tokatli 2011, Pratt 2011, Allen and Hollingworth 2013)

From the elements and mosaics mentioned above, the ideal image of a creative city can be assembled: a city where the creative class is strongly present, the city policy provides them with a supportive environment, creativity and art education play an important role in the education and training of youngsters, cultural investments, developments shape the cultural facilities and cultural life of the city and the its economy includes businesses that can be linked to the creative sector.

At the same time, it is worth structuring the set of creative cities made up of individual elements, since different tools and approaches are needed to foster their strengthening. In this way, we can talk about the *culture-oriented* interpretation of the creative city, which basically gives priority to the creative and cultural activities taking place in the city, and stimulates the emotional and spiritual quality of life of the urban population. We can then talk about an *economy-oriented* interpretation, in which case the goal is to strengthen and support the presence of creative enterprises in the local economy. (Szemző and Tönkö 2015)

. It is important to note that in the field of community culture, the culture- and economy-oriented dimensions are not mutually exclusive, but rather presuppose each other in many cases. Let us take the example of culture-based economic development among the basic services of community culture, which tries to make itself useful in the field of economy with the tools of community culture. Similar to previous theoretical findings, the field interprets individual and community knowledge as a source of creative power, and in this role, organizes and supports programs, activities and services related to the development of culture and the settlement, local business and product development, creative industry, and cultural tourism and supports their implementation (EMMI Decree 20/2018 § 11 (a-c.).

In the following, based on the literature and statistics, we will present the factors and variables that can be used to describe the creative nature of a city, indicators which can characterize the city from the point of view in question. In the following, we organize the indicators into five main groups: we can therefore talk about culture-oriented indicators, public culture-oriented indicators, tourism-oriented variables, but we can also measure the strength of creative economy of the city or the quality of the supporting policy and environment provided by the cities.

Culture-oriented indicators:

- the number of municipal libraries and specialist libraries, the number of their registered readers,
- number of permanent theaters, the number of their performances, the number of their visitors,
- number of cinema halls, number of seats, number of cinema performances, number of cinema visits,
- number of museum institutions, number of their exhibitions, number of museum visitors,
- number of cultural events and number of participants.

In particular, the public culture-oriented indicators:

- number of cultural institutions and community venues,
- number of regular cultural forms, sessions and presentations,

- number of participants in regular cultural forms,
- non-regular forms of education,
- the number of creative cultural communities, the number of their members,
- number and activities of clubs, circles,
- number of educational events, number of participants,
- trainings,
- national cultural tasks,
- exhibitions, shows, events,
- other services.

Tourism-oriented indicators:

- overall number of nights spent in tourist accommodation,
- number of guest beds in tourist accommodation.

Creative economy-oriented indicators:

- number of registered patents, number of community designs,
- the number of existing and new jobs, and the number of existing and new businesses in the fields of arts, culture, entertainment, media and communication,
- number of graduates from arts and humanities courses, as well as information and communication technology majors,
- number of foreign students at local universities,
- international recognition of universities.

Supporting policy, environmental quality indicators:

- human capital and education, openness,
- tolerance and trust,
- accessibility,
- government and regulations.

### **New strategic directions, institutional forms and basic services of community culture**

Based on the indicators presented above, it can be seen that the culture-oriented and public culture-oriented approaches to the interpretation of the creative city also includes indicators that represent factors found within the framework of community culture.

The number of cultural education institutions and community spaces, the parameters of the professional occupations and participants taking place in them, the cultural events organized in the given settlement, or the number of cultural communities found in the given settlement and their members all determine the quality of a creative cultural settlement. Cultural education and its institutions are thus an integral part of a direction of urban development that creates cities of culture and the arts, as opposed to cities of industry and commerce. Of course, this direction of urban development also requires well-defined organizational, activity, financing and conceptual conditions in the field of community culture. The coherent

representations and forms of these needs are the cultural centers and agoras operating mostly in county seats, which meet all the above requirements. These institutions, which are also called flagships in the field of community culture, will be analyzed in more detail.

The significant period of community culture bringing paradigmatic changes after the change of the regime, can be counted from 2012. The National Institute of Culture was at the center of the transformation, the changes and reforms that took place there had a pivotal impact not only on the activities of the Institute, but also on the entire vertical of community culture in Hungary. Without claiming to be exhaustive, let us mention a few elements in these truly paradigmatic changes. Reconsidering the tasks of community culture in the large system of basic cultural provision. The radical renewal of the community culture tasks of the counties, its appearance within the organizational framework, the establishment of its network operation, the transformation of its financing, activity and organizational frameworks of the Institution. Task performance is a project-based transformation that meets the basic expectations of modern public management. Cultural Public Employment Program. The creation of professional trainings, a national training network, the renewal of higher professional training, the launch of the BA course in community coordination in higher education. Launching national model programs and projects. In accordance with the legislative changes, a complete reconsideration of community culture in terms of basic services, institutional types, personnel and infrastructure conditions. The renewal of socialization and volunteering, the initiation and establishment of the collection of Hungarian values in the field. Quality programs of social and economic development in the field. The continuous rise of the cultural norm, the various tender programs, collaborations in the spirit of the common cultural space of the Carpathian Basin.

In the following, we outline the types of community scenes and community cultural institutions and basic services that can be interpreted in the dimension of creative cities, which are the pillars of cultural education activity and the cultural activity of communities.

The basic unit for the provision of community activities is the *community scene*, which - as a regularly operating institution, facility or complex of premises, or building - enables access to certain basic cultural education services for the population. Its task is to organize community education and provide basic community culture services. In terms of its forms, we are familiar with the community scene that provides a venue for the organization of basic cultural education services, and the integrated community and service space that provides a venue for other activities in addition to the basic services. (Act. 78H § 1-5)

The further organization of basic cultural education services in addition to community arenas is carried out by *cultural education institutions*.

Based on the legal conditions, the types of public cultural institutions can be the following (Cultural Act. 77 § 5 para.):

- House of Culture,
- community Center,
- cultural center or agora,
- multifunctional public cultural institution,
- folk high school,
- folk craft creative house,
- children's and youth home,
- Leisure Centre.



The basic community cultural services provided by community cultural institutions are the following (Art. 76 § (3)):

- facilitating the creation of cultural communities, supporting their operation, assisting their development, providing a venue for public cultural activities and cultural communities,
- development of community and social participation,
- providing the conditions for lifelong learning,
- providing the conditions for the transmission of traditional community cultural values,
- providing the conditions for amateur creative and performing arts activities,
- providing the conditions for talent management and development,
- culturally based economic development.

## The Agora program

The presentation and analysis of the cultural centers and agoras operating mainly in big cities is of particular importance from the point of investigating community culture and the creative cities. We believe that agoras are focal institutions that can have a pivotal role in the concept and strategic ideas of the creative city. In the following, we will present the development and operational characteristics of this type of public cultural institution.

The source of the name of the program is the city of Athens, where the Agora was a popular place for citizens to spend their time. Public life was also concentrated here, it was the center of orientation and communication. Following the ancient example, in the framework of the Agora and Agora Pólus programs, the largest infrastructural development of culture and community culture was implemented in Hungary in the first step using European Union funds between 2011-2015 (Németh and Szurmainé 2012).

The community culture profession was first able to read about the Agora Program in the Community Culture Strategy for the period 2007-2013 of the Department of Community Culture of the Ministry of Education and Culture (Community Culture Strategy 2007). Among the strategic key areas (pillars) and interventions of Cultural Rural Development and Territorial Development in the Strategy, the Agora Program appeared for the first time, the aim of which is to create multifunctional community centers based on an integrated concept in the case of Hungarian cities with a population of more than 50,000 (Call for Tenders 2008; 2009). In accordance with the above, two large tenders were published in 2008 and 2009.

In 2008, within the framework of the Social Infrastructure Operative Program (TIOP), it was possible to apply for support for the development of innovative cultural infrastructure in Agora Pole and partner pole cities (TIOP-1. 3. 3. 3./08/1). The construction, which is closely related to higher education, was aimed at the development of the infrastructure promoting non-formal and informal learning in the cities of the convergence regions. The overall goal of the construction is to increase the competitiveness of development poles and partner centers with the tools of culture-based urban development. A közvetlen The immediate goal is the foundation of an innovative, complex service-related cultural education institution, founded and maintained by local governments, connected to higher education institutions. It is the so called Agora Pole, which is also suitable for welcoming and providing community services that match the theme of the pole (mechatronics, nanotechnology, life sciences, medicine, etc.) and are adapted to local needs.

The resulting institution will carry out cultural education activities in such a way that it presents the results of regional innovation in an understandable way. In the Agora Pólus institutions, visitors can learn interactively about the fields of science closely linked to the higher education and economy of the city. Thematic dissemination of knowledge can also act as a determining factor when choosing a career. The orientation of students going on to higher education can also be influenced by getting informed about the science and industries that are emphatic, and can be emphatic in the future based on the strategies in higher education and the labor market offerings of the given development pole. In addition, the established institution will help increase interest in the field of technology and natural sciences, contributing to increase the number of graduate students in the given field in the long run.

The Agora Pólus provides an opportunity to make the scientific results and goals of higher education institutions more widely known, and to expand their social and public relations. The Agora Pólus program contributes to the social embedding of the theme of the pole, thereby contributing to the economic innovation development of the country. The winner of the tenders had to create an interactive exhibition space, creative craft rooms, practical showrooms, visualization laboratories, spaces for higher education training and scientific dissemination activities, and institutional infrastructure suitable for hosting conferences. Another mandatory task was the creation of spaces serving community events (e.g., study circles, club sessions, educational presentations, etc.), the creation of a room with at least 15 computer

workstations and a broadband Internet connection for the operation of the e-Hungary hotspot, the provision of suitable infrastructure, providing wireless Internet access in public spaces as well as creating a family-friendly environment. When the tender was announced, a budget of HUF 9,108,000,000 was available.

After that, a year later, in May 2009, within the framework of the Social Infrastructure Operative Program of the New Hungary Development Plan, the call for tenders was published, in which it was possible to apply for the development of the infrastructure of AGORA - multifunctional community centers and regional community culture advisory service (TIOP-1. 2. 1 /08/1).

The overall goal of the construction is to mitigate the differences in cultural and infrastructural development between individual regions and areas through culturally based urban development. The creation of a system of public cultural institutions that creates an opportunity to provide better quality cultural services, by linking community culture and public culture systems, improving the conditions of lifelong learning and creating and developing its infrastructure. In this case, the achievement of the above goals will be ensured by the creation of the Agora institution.

According to the ideas, the Agora is a multi-functional community center, cultural education institution, which, in a specifically designed built environment, is suitable for the integration of community-cultural, educational-adult training and experience functions, offering rich cultural services along with these functions for the socio-cultural development of the the local society or the city. Its operation directly and indirectly affects the community culture of the population living in the wider geographical area, providing high-quality programs, service and methodological assistance to the cultural education institutions of the surrounding settlements and sub-regions.

Three main goals for the establishment of the Agoras were stated in the document. On the one hand, the creation of a multifunctional community center by rationalizing the cultural education institutions operating in the city. Secondly, the installation of community, adult education and experience functions in one complex, providing access to the widest possible spectrum of services in one place. Thirdly, the establishment of a regional community culture advisory service function, thereby providing the basic cultural and cultural education services of the surrounding micro-regions at a higher level. The target group of the development realized within the framework of the project is the population using complex cultural services, and in terms the professional services, the network of cultural education institutions within the scope and their users. (Németh and Szurmainé 2012.)

Within the framework of the New Hungary Development Plan and the New Széchenyi Plan, in about five years - between 2011 and 2015 - as a result of investments and developments, agora and agora pole-type investments were made in 13 settlements.

Table 1. Agoras in Hungary

(Source: based on Németh 2015)



Város	Az intézmény neve	Elnyert támogatás összege	Pályázó által hozzátejtett pénzösszeg	Összes alapterület	Az átadás időpontja
1. Kaposvár	Együd Árpád Kulturális Központ	1 656 000 000 Ft	470 000 000 Ft	5100 m <sup>2</sup>	2011. szeptember 2.
2. Győr	Mobilis Interaktív Kiállítási Központ	1 671 856 762 Ft	199 345 410 Ft	2737 m <sup>2</sup>	2012. március 15.
3. Hódmezővásárhely	Bessenyei Ferenc Művelődési Központ	1 126 643 541 Ft	96 316 590 Ft	3481 m <sup>2</sup>	2012. augusztus 31.
4. Szeged	Szent-Györgyi Albert Agora	1 562 000 000 Ft	-	5600 m <sup>2</sup>	2012. december 13.
5. Békéscsaba	Csabagyöngye Kulturális Központ	1 700 000 000 Ft	250 000 000 Ft	6154 m <sup>2</sup>	2013. január 22.
6. Tatabánya	Vértess Agorája	1 844 574 929 Ft	-	6500 m <sup>2</sup>	2013. április 5.
7. Szekszárd	Babits Mihály Kulturális Központ	1 716 000 000 Ft	646 000 000 Ft	8329 m <sup>2</sup>	2013. augusztus 20.
8. Szolnok	Aba-Novák Agora Kulturális Központ	1 866 000 000 Ft	133 000 000 Ft	5971 m <sup>2</sup>	2014. augusztus 31.
9. Nyíregyháza	Váci Mihály Kulturális Központ	1 764 308 863 Ft	262 000 000 Ft	8744 m <sup>2</sup>	2014. november 14.
10. Debrecen	Agora Tudományos Élményközpont	1 637 000 000 Ft	400 000 000 Ft	2845 m <sup>2</sup>	2015. február 10.
11. Veszprém	Városi Művelődési Központ	675 217 600 Ft	250 000 000 Ft	3850 m <sup>2</sup>	2015. május 22.
12. Kecskemét	Hírös Agora Kulturális és Ifjúsági Központ	650 236 785 Ft	45 000 000 Ft	2992,46 m <sup>2</sup>	2015. június 19.
13. Szombathely	Szombathelyi Kulturális Központ	685 000 000 Ft	329 271 405 Ft	2993 m <sup>2</sup>	2015. augusztus 4.
<b>ÖSSZESEN</b>	-	<b>18.554.838.480</b>	<b>3.080.933.405</b>	<b>65300m<sup>2</sup></b>	-

According to the table, Agora was established in 7 settlements (Békéscsaba, Hódmezővásárhely, Kaposvár, Nyíregyháza, Szekszárd, Szolnok, Tatabánya), and Agora Pólus was established in 6 settlements (Debrecen, Győr, Kecskemét, Szeged, Szombathely, Veszprém). **The cultural historical and**

**community cultural professional importance of the developments is shown by the fact that the investments cost more than HUF 20 billion. The floor area of the cultural centers totaled 65,000 m<sup>2</sup>.**

Based on all of this, it can be stated that even from the action draft of a creative city concept, we could have read the goals or functions that the Agora program represents and accomplishes, that is, we can discover common points between the strategic aspirations of the concept supported by the European Union and envisioned by several cities and smaller settlements and the work carried out by community culture and all its institutions, with special emphasis on the Agora program. These common points can lead to collaborations and the triggering of synergy effects if we highlight them and take steps to them.

## Conclusion

The creative city is home to culture and communities. The cultural life taking place in the creative city generates new ideas in an inspiring way, giving new impetus to the work of creative enterprises, creative individuals and communities. At the same time, the culture-oriented approach to the interpretation of the creative city also includes indicators that are closely related to community culture and the conditions provided by its institutions, mainly in big cities. In other words, the concept and implementation of the creative city is, and can be, well served by the field of community culture with its activities, organization and infrastructure. Community culture and its institutions can thus be an integral part of a direction of urban development that creates in cities of culture and the arts, as opposed to cities of industry and commerce. In the creative city as a strategic development direction, exactly these basic cultural elements appear as prominent factors. A strategic direction is given, which enjoys the support of the European Union, and it is a popular and desired vision of the settlements. A vision that places more emphasis on human capital, communities and culture than that of the cities of industry and commerce. We believe that in the process of the evolution of this city, community culture has a first-class role, as it has the network of institutions and expertise that is the basic scene and support for cultural activities and the creation and maintenance of urban communities. Thus we have common connection points that provide an opportunity for cooperation. One, perhaps the most important, of these is the common goal of creating modern, creative cities. In order to achieve the common goal, it is worth continuing to cooperate or start thinking together with the decision-makers of the cities. This will certainly lead to further results for both creative cities and community culture.

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- 20/2018. (VII. 9.) EMMI rendelet a közművelődési alapszolgáltatások, valamint a közművelődési intézmények és a közösségi szintek követelményeiről. • 20/2018. (VII. 9.) EMMI Decree on the requirements of basic public cultural services, as well as community cultural institutions and community arenas.

**Anna Fekete – Balázs Benkei-Kovács:**

## **Image and Prestige – Cultural Places for the Youth: a Research on Attendance trends, decrease in use and the possibility of rediscovery**

The following research was carried out under the scientific research program of the National Institute for Community Culture of Hungary (NMI), in the academic year 2019/2020.

### **1. Introduction**

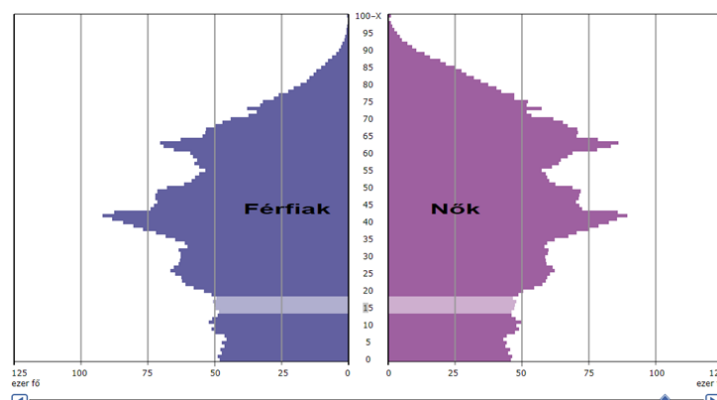
The aim of my study is to measure the reputation and attendance of youth cultural centres in Hungary. This helps us to understand the reasons why young people choose other establishments to spend their leisure time in, and what needs youth centres should fulfil to be more appealing for them. Our aim is to identify these needs and to find the answers how the youth could find these institutions more appealing for participation and attending, thus becoming more active in their communities?

### **The situation of the young population in Hungary**

In Hungary's case we can talk about an ageing society which means that the number of young people has been decreasing over decades. On the first graph we can see data from 2020: the population pyramid shows that there are more old people in the country than young ones. The first bigger protrusion can be seen between the ages of 35 and 45 and the second one between 60 and 70. The proportion of people under 20 years is very little comparing to the others.

Figure 1.: Population of Hungary, classed up to genders and ages  
January 2020.01.

(Source: Interactive population tree of Hungarian Statistics (KSH) korfa  
(<https://www.ksh.hu/interaktiv/korfak/orszag.html>))



## Free time usage of the youth

The book *Hungarian Youth Research 2016 (Margón kívül - magyar ifjúságkutatás 2016)* emphasises that in the last years young people tend to favour watching TV, using the internet and spending time with their friends in their leisure time. It is important that the improvement of technology has a dual effect on personal relationships. It can help keeping in touch easier but at the same time this is a reason why young people do not meet each other personally so often, because they can communicate online as well.

The youth like to spend their free time with their friends and it is pretty common that they only *hang out* which means they do not do anything particular just choose being together and spending time together. This is not necessarily a bad phenomenon, youth centres should look at it as a new possibility to reach out for young people. (Csatari 2015.)

## The relation between community culture and the youth

In the study *Youth 2008 – Quick Results (Ifjúság 2008 Gyorsjelentés)* from Béla Bauer and Andrea Szabó highlight that young people do not really visit the institutions of community culture. They rather go to other places or just simply stay at home. Another study, *Hungarian Youth (Magyar Ifjúság 2012)*, four years later shows an even worse tendency. 24% of the youth admit that they do not have a group of friends regularly hang out with, this rate was only 13% in 2008. The study of Ádám Nagy (2016) confirms that this tendency still has not reversed.

## The institutions of the youth community place in the cultural law

In Hungary the law CXL. 1997 on the museums, libraries and community cultural institutions differentiates the following types of cultural institutions: community house, cultural community place, community centre, cultural centre, multifunctional community cultural institution, folk high school, creative folk art house, youth house and leisure time centre.

The institution of *youth community place* belongs to that list, with special focus on the group of youngsters. “*The youth community place is defined as an open community cultural institution, which is always in the service of the needs of the young population, giving them opportunity to create their own active communities.* (Szabó - Kovács - Bitter - Bauer 2001: 91.)

## 2. International outlook – youth community centres and houses abroad

The institution of youth community houses and centres has been considered a popular one in the democratic countries of the Anglo-Saxon world: those venues are providing cultural-community services, apolitical offerings for youngsters, which are beneficial for strengthening the social network of the given countries, from the United Kingdom to Australia. The institutional form varies from Youth Community Centers<sup>1</sup> (Australia), to the Canadian Youth Centres<sup>2</sup> or to the Irish network of Youth Cafes<sup>3</sup> just to name a few. These models are similar to a franchise network: the youth community centres are offering similar programs and services

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<sup>1</sup> <http://aycc.com.au/>

<sup>2</sup> <http://youthcentrescanada.com/>

<sup>3</sup> <https://www.foroige.ie/our-work/projects-services-and-programmes/youth-cafes>



in the different towns, following a national model, sometimes they operate 3 or 4 institutions in a bigger city, offering a geographic accessibility to the young residents.

In the United Kingdom, this initiative is often based on enhancing voluntary activities: For example the Youth & Community Centre<sup>4</sup>, located in London's Lewisham district, under the leadership of young people, giving labour opportunity for 50 people, and organizing programs for over 5000 attendees in a year. This kind of institution is specialised for big cities, a fresh initiative, founded in 2016, and became popular very quickly. (Source: <https://www.youthfirst.org.uk/>).

In Hungary, we have gained some knowledge already in the topic of the Youth Café of Ireland, presented partially earlier by Csatári (2015). Csatári underlines, that this type of institution receives the strong support of the Ministry of Youth, which even elaborated a methodological guideline in 2010 for making the activities of this youth centres even more effective. She summarizes the mission the following way: *"The Youth Café is a safe and quality meeting point for youth serving the age-group of 10-25. A special place, operated by young people for young people", in partnership with adults. A meeting point suitable for relaxing, safe, friendly, integrative gatherings and tolerant climate, for youth of both gender, and of different social backgrounds, that encourages building relationships with each other, with adults, without alcohol or drugs "*(Csatári 2015:9.)

The Youth Café has the following principles: 1. assuring the attendance of young people; 2. safe and quality place; 3. clear goals; 4. integrative atmosphere, and available for all the youth; 5. generating contacts and the building and developing of relationships; 6 supporting volunteerism and involving the youth into the organization's activities and leadership; 7. respecting the value of individual personalities; 8. building on the strength of young people; 9. sustainability (Forkan-Canavan et al ii 2010).

The spread of the institution of the Youth Café dates back to the previous 2 decades: in 2000, there was only one institution of that type; and in 2013 163 Youth Cafés were registered across Ireland. (Forkan - Brady 2015). In the capital, and in Cork, the second most influential city, the number of them reaches 20-21, but altogether this institution is available in 26 cities in the country. (Idem.)

The literature differentiates 2 types for the clusterisation of that institution: the first one is related to the functionality of the cafés, the second one is based on the ownership of these institutions. (Csatári, 2015. Forkan-Canavan et al ii 2010. Forkan - Brady 2015)

Based on the functionality we can divide them into 3 groups: "1. The first type of youth café is simply a safe meeting place where young people can hang out with their friends, chat, drink coffee or soft drinks, watch TV or movies, or surf the Internet. 2. The second type of youth café includes all of the things offered above plus a variety of recreational and educational activities, chosen by the young people themselves, plus information on state and local services of interest to young people. 3. The third type of youth café is the most developed and usually takes a few years to reach this stage. In this kind of café, all the things on offer above in Types 1 and 2 are available, plus a range of specific services, directly designed for young people. These might include, for example, education and training, healthcare information." Forkan-Canavan et al ii 2010, 3.

If we are taking in consideration the division induced by the ownership, we can state, that the more spread are the independent (31%) and in the second lines are the state owned (Forkan), and those who are offering also work opportunity for youngsters (Youth work Ireland) (30-30%) (Forkan - Brady 2015) The family assistance centres and the catholic youth services are participating in that movement, with a more modest percentage (3-7%)

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<sup>4</sup> <https://www.youthfirst.org.uk/>



The first important finding of the international outlook underlines, that in the western European democracy, the youth community institutions are working in diverse forms, and within national networks. The second important thing to remark is that those institution are relatively newly founded ones also in that countries, and have undergone a rapid development in recent decades, which is illustrated by the 4 years of experience of the English example, and the 15 years of spreading of the Irish model.

### 3. The empirical research

#### 3.1. The research questions and methods

We tried to make the investigation for answering the following questions:

1. *Have you already heard about the institution of Youth Community Spaces?*
2. *Why is that this institution is not more popular?*
3. *How could young people be attracted e into those youth community spaces?*

The first step of the research was to realise a field visit and write a case study on a Youth community space, which is called *Offline Center*. The second step was the mediation and in a later phase also analysis of 2 focus groups interview. Based on those qualitative research phases, the tool of the quantitative survey was developed, which was shared within the young population aged between 14 and 30 years, reaching finally 254 respondents.

#### Focus groups

In the two focus groups we talked about the following topics: belonging to a community, attendance of different cultural establishments, use of free time, and of social media and marketing, youth centres.

The members of the two focus groups were open to the issue of participating in community culture, they were not passive and felt needing culture in their lives. *„I visit a lot of cultural institutions. I go often to theatre, I have a season ticket, and I am very happy about it. I like to participate at literature evenings as well, in the Várkert bazár (A place in Buda Castle’s cultural district), at least one time in a month. And I am often attending a program offered by writer clubs. I appreciate those very much.”* This was pretty surprising, showing obvious interest for the literature, because the researcher expected less attendance of cultural establishments.

Nevertheless, the finding was that none of the participants was a regular visitor of any youth community place / centre. Most of them had not even heard of them before and those who had, did not know their exact functions, tasks and the way of working. The mostly visited places preferred were where they can consume something such as restaurants, coffees, bars, malls and parks.

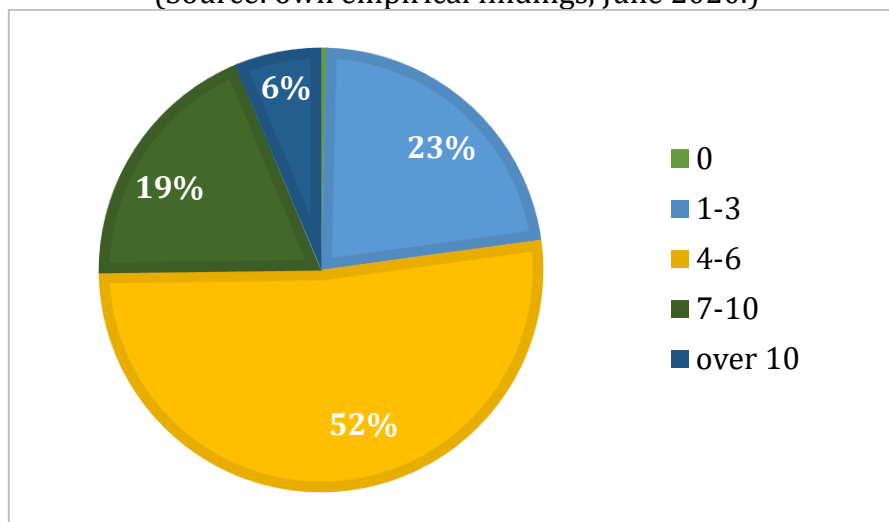
Still, youth centres may provide free of charge possibilities for recreation or simply a place for young people to gather, but they do not really know about these.

#### Research based on surveying method

Based on the former information we had set up an on-line questionnaire. IN the following chapter we are going to present the results of the 254 responses.. The data of the investigation were collected on-line, with Google survey tool, and we used simple random sampling for choosing the respondents.

More than half of the answers indicate that they feel belonging to 4-6 communities. There were some people who stated belonging to less and some to a lot more, but 4-6 is the most common figure. These involvements are rather based on friends, hobbies, sports and religions but school constitutions and families also belong here. These data confirms the same results different youth studies have found.

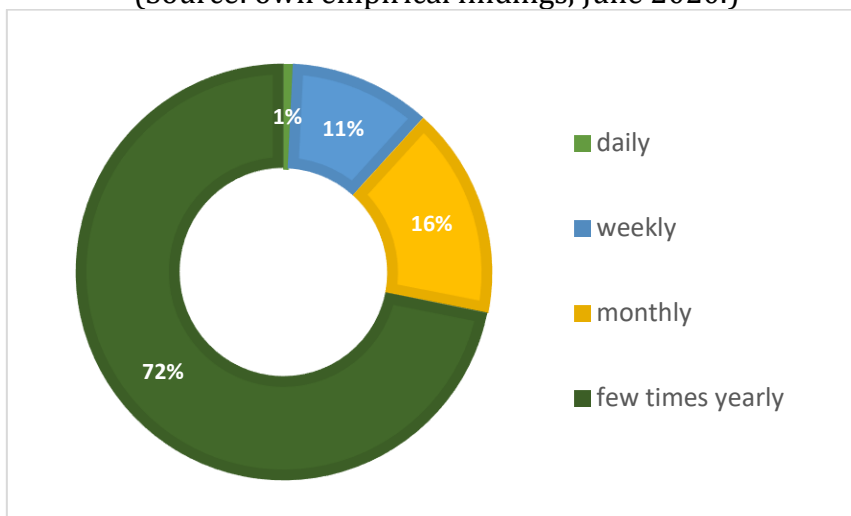
Figure 2.: Number of communities attended / participant in the research  
(Source: own empirical findings, June 2020.)



It is an important outcome that 52 percent, so more than half of the respondents has already heard of youth centres (132 people). Of course we do not know how much this means in terms of real knowledge about the institution but it is definitely some positive data. It is also surprising that 50,4 percent claims having already been to a youth centre but this also could mean only one occasion and regular visits as well.

Those who have been to a youth centre before, in most of the cases they heard about them from acquaintances (67,2%), from Facebook (60,2%), from Instagram (32,8%) and from their web-page (16,4%). It can be seen that apart from personal relationships it is the internet that can forward these information easily.

Figure 3. Frequency of attendance (Youth community places)  
(Source: own empirical findings, June 2020.)



Those who have not been to a youth centre before (126 people) have been asked why they have never been to these institutions. 61,1 percent of them answered that because they had not heard of them before and 32,5 percent of them thought it was strange to simply go there. 23 people (18,3%) answered they were not interested in these kind of places and 20 people (15,9%) did not think they are for their age group.

75,4 percent of them answered, that good community, 68,3 percent of them answered that good programs could make youth centres attractive. 30 people (23,2%) answered good marketing, 29 people (23%) answered modern surroundings could be attractive to them, and 8 people (6,3%) think nothing could make them attend youth centres.

#### 4. Summary

The results of the research are mostly reinforcing the findings presented earlier in the literature. The Hungarian youngsters are voluntarily organize themselves into communities in their leisure time, but the time spent together are linked less often to visiting community institutions.

It would be an important step for the development to make those institutions more popular: not only attracting the young participants, but keeping them as regular attendees, and enhancing their active membership of community.

The international examples show (United Kingdom, Ireland), that it is possible with a dedicated commitment to build up a strong network for youth population, even within a short period that may serve as a a model of best practice.

The empirical findings were matching with the results of the literature review. The level of public knowledge on the youth community places is giving us good hope. That publicity combined with strengthening voluntary activities, based on the model of an operating best practice, could be the basic ingredients for a successful development for the forthcoming period.

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- <https://www.youthfirst.org.uk/>

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Figure 1.: Population of Hungary, classed up to genders and ages

Figure 2.: Number of communities attended / participant in the research

Figure 3. Frequency of attendance (Youth community places)

**Rita Fekete:**

## **The settlement Túristvándi in the light of cultural education**

*Abstract:* In our study, we focus on a settlement in Szabolcs-Szatmár-Bereg region, called Túristvándi, aside from we started to investigate the aspects of the public education in the light of the communities. Our goal is to measure Túristvándi's capabilities and possibilities, weaknesses and risks, and to describe the whole of Túristvándi supplementing with a possible developmental guideline. It is believed that one of the most effective developmental process can be achieved with the resources of the public education of the settlements and the small towns, which means untapped potentials in most of the cases. Our goal is to note that through a concrete example as Túristvándi to provide guidance to other small towns in a similar situation. Because of that through the introduction of the theoretical background we consider it important to write about - in addition to the introduction of the terms of the communities and public education and the introduction of Túristvándi based on factors of regional development - the settlements, the terms of settlement patterns and the processes of regional development. Thus we can get a comprehensive picture of the issue, and we can adapt the developmental suggestions more easily on certain municipalities. The investigation is supplemented by 6 half-structured interview, which we made with local people. From all of these results we made a SWOT-analysis, which presents the strengths and weaknesses and the possibilities and risks of the settlement.

The concept of community has a wide range of interpretations worldwide, it has a large literature, since different fields of science examine communities and their characteristics from different perspectives, thus they define communities with different notions.

In our study, we would like to highlight the concept of community by Elemér Hankiss, using his notion, we will define communities later on, since the formation of a community requires a common interest and goal, which presupposes a common areas of interest, and by this, a common set of values is formed within the community. Norms, customs and traditions are formed, which are important factors forming identity. This is how the "we" consciousness is formed (Hankiss 1987).

However, I believe that in addition to the above definition, joint participation in some processes or activities, the utilization of jointly acquired knowledge, spending spare time together, and joint community education are also key factors for communities.

Community education is one of the engines and guarantees of social progress; to encourage citizens; it is one of the most important ways and means of developing their ability to act, judge, and cooperate properly. The emphasis is on joint participation in cultural processes. Forms of activity of amateur art movements as well as the regular processes of voluntary adult training, or the common occasions of value-preserving/value-creating leisure time can be considered to be an integral part of it (Beke 2007).

All in all, we can state that the cultural education activity is an out of school, autodynamic, self-educating, cognitive, culture-acquiring, cultural educational and creative activity of the citizens, which is typically realized in cooperation and in communities. (Appendix No. 1 to Act CXL of 1997). Cultural education provides the population with a great opportunity to spend time spent in the community, to solve possible social problems, for social development and for joint education and learning. In addition, cultural education contributes to the formation, maintenance and preservation of local traditions and norms, and thus to the formation and/or the strengthening of the sense of identity among the population, on the basis of which they develop an image of who they are and where they belong to. This sense of belonging is particularly important in people's lives, and the need to be listened to can be highly satisfied in a community. We have already heard or read about the opportunities and strengths inherent in the community on various forums, and this fact is slowly becoming part of the public's consciousness.

We believe it is important to emphasize that everyone has the right to community culture. Supporting cultural activities is a public goal, and providing the conditions of cultural education is basically the responsibility of the state and local governments, so one of the mandatory tasks of local governments is to support local cultural activities. (Act CXL of 1997)

The Act CXL. 1997 defines seven basic cultural education services, which are as follows:

- promoting the establishment of cultural communities, supporting their operation, assisting their development, providing a venue for public cultural activities and cultural communities
- development of community and social participation,
- providing the conditions for lifelong learning,
- providing the conditions for the transmission of traditional community cultural values,
- providing conditions for amateur creative and performing arts activities,
- providing the conditions for talent management and development, as well as
- culturally based economic development.

The mandatory task of all local governments is to provide the basic cultural education services defined in point a). In addition, the number of the population and the type of public cultural institution determine how many of the basic services described in the law need to be organized.

### **Theoretical aspect regarding the settlement and settlement structure**

In the next chapter, we would like to briefly explain the definition of the settlement, the settlement categories and the system of settlement hierarchies in, the latter of which serves as the basis for the next chapter.

As a definition of the settlement, we would like to use the definition described by Tibor Mendöl, according to which the settlement is "the spatial combination of the residence and workplace of a group of people" (Mendöl 1963:11).

On January 1, 2019, there were 3,155 settlements in Hungary (Central Statistical Office 2019), which "cover the entire country seamlessly with their administrative territory and form a network both in terms of territory and function (Gerse - Szilágyi 2015:11).

Act CLXXXIX of 2011 on the local governments of Hungary defines the following settlement categories in Hungary at present: village, large village, town, city of county rank, capital.



The characteristics of the settlement structure vary in different parts of the country. The reason for this is, on the one hand, the difference in natural and geographical features, and on the other hand, the difference can be traced back to historical events (for instance, Turkish rule, Trianon territorial annexations) (Gerse – Szilágyi 2015:11). In addition to settlement categories, settlement hierarchies can also be distinguished when examining settlements. The hierarchy of settlements in Hungary can be outlined as follows:

- capital city
- higher center
- middle center
- lower level center
- village
- small village (Gerse – Szilágyi 2015:19)

Together, villages and small villages belong to the category of municipalities (large village, village), while lower, middle, and higher centers and the capital belong to the category of cities (capital, county town, city). (Szilágyi – Gerse 2015:184)

Figure 1: Number of settlements of the levels of the settlement hierarchy

(Source: Szilágyi – Gerse 2015)



As the figure clearly shows, the number of villages in Hungary is in large majority compared to the other levels of the settlement hierarchy, which means a total of 1,684 villages. A large number of settlements belong to the small villages, a total of 1124.

Currently, one third of the settlements of the country are small villages with less than 500 inhabitants, however, only 3% of the country's population live in them. The concentration of the population is significant, seven-tenths of the population live in cities (two-tenths in the capital) (Central Statistical Office 2019).

**Definition and characteristics of small settlements and villages** the following chapter, after defining the settlement categories, we would like to focus on the village as a settlement, as well as its characteristics and properties.

"The scientific concept of the village includes the residential sites with their buildings, the public spaces with the public buildings, roads, gardens, pastures, arable fields, hay fields, forests, vineyards. This is accompanied by the people who live in the village houses and who use the boundaries of the village, whose group, organized into a society, makes the village alive and represents it to the outside world day by day. The village is therefore a settlement and social unit, in the life of which local traditions play a decisive role", furthermore "the village is a small settlement with limited independence, mostly of agricultural nature." (Balassa 1997:37-38)

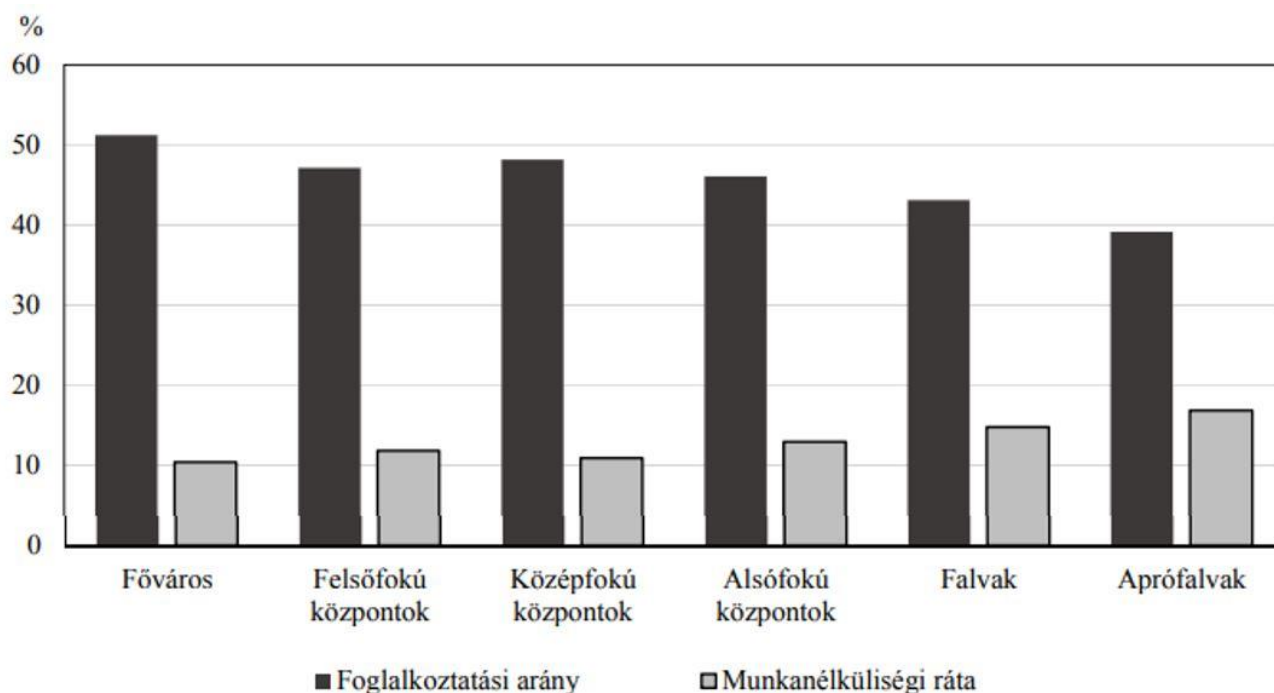
In the following, we would like to present the characteristics of the villages based on some aspects and data, taking into account the previously presented settlement hierarchy levels.

On settlement hierarchy, the level of education is lower and lower from top to bottom (Szilágyi – Gerse 2005:188). The reason might be that inhabitants of small settlements have limited access educational institutions in cities, and in the case of disadvantaged small settlements, residents often encounter learning difficulties (this can be due to a financial, community or social reasons).

In terms of income, the villages are also disadvantaged, as in 2013 the value of the personal income tax per taxpayer in the villages was 1.6 million, while in the capital it was 2.6 million. Also, the employment rate decreases from top to bottom at the level of the settlement hierarchy, while the unemployment rate increases (see Figure 2). The middle center is an exception. (Szilágyi – Gerse 2005:189-190)

Figure 2: Employment rate and unemployment rate, 2011

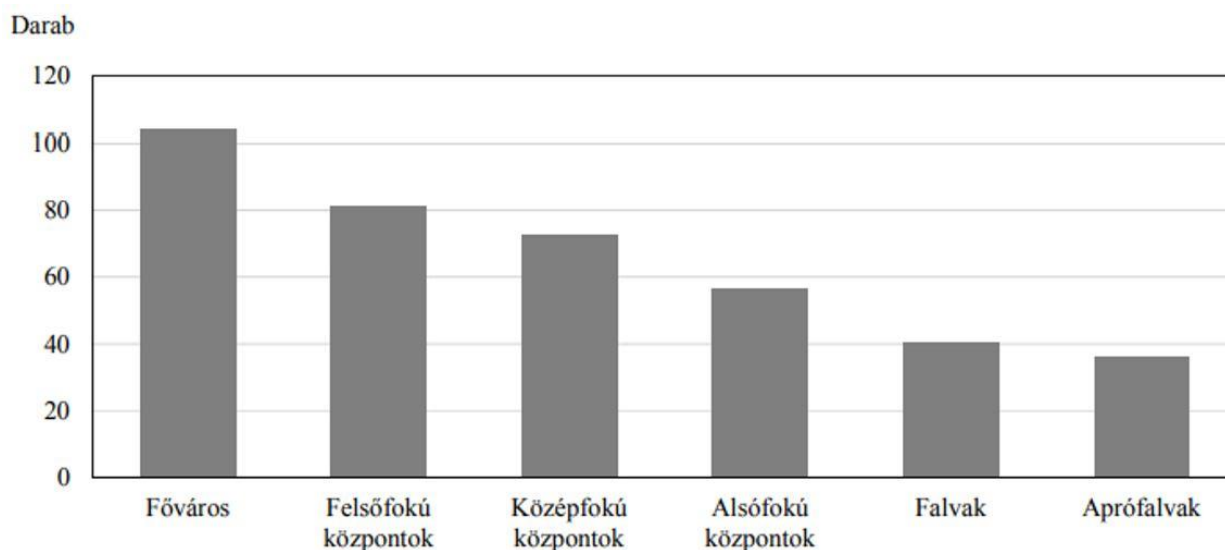
(Source: Szilágyi – Gerse 2015)



As for the characteristics, another important aspect is the number and proportion of businesses in the settlements. "The number of businesses per 1,000 inhabitants decreases from top to bottom in the settlement hierarchy" (Szilágyi - Gerse 2015:191).

Figure 3: Number of operating businesses per thousand inhabitants, 2012

(Source: Szilágyi – Gerse 2015)

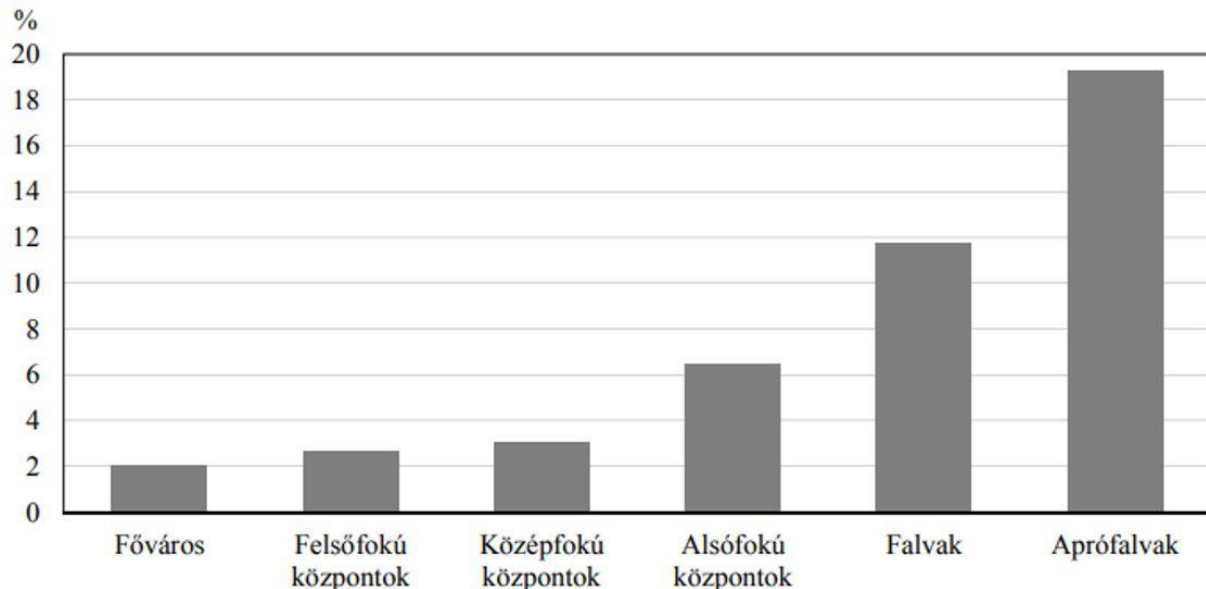


This may also explain why the employment rate decreases from top to bottom and the unemployment rate increases. Enterprises appear mostly at the upper levels of the settlement hierarchy, so their workforce absorption effect is greater. As a result, fewer jobs are created at the lower levels, so the unemployment rate increases, or people willing and able to work can bridge the problem by commuting to the upper levels, where the number of businesses - and thus jobs - is higher.

"The apartments have different characteristics in each type of settlement." "In terms of the comfort level of the apartments, the situation in the villages is significantly less favorable than in the cities." (Szilágyi – Gerse 2005:188)

Figure 4: Proportion of apartments without comfortable, emergency accommodation and other apartments, 2011

(Source: Szilágyi – Gerse 2015)



As the figure shows, the proportion of most apartments without comfortable, emergency accommodation and other apartments in villages and small villages was the highest in 2011. Houses in the villages of the country are usually one-storey and, before the 20th century, were made of natural materials characteristic of the area, such as adobe. (Balassa 1997)

"Moving from the capital to the villages, the role of the family life is increasing" (Szilágyi - Gerse 2005:187). The proportion of unmarried people is the lowest in the villages, while the proportion of married people is the highest. The proportion of divorcees is also low in villages and small villages compared to cities, but the proportion of widows is relatively high. We believe that the people living in the villages follow old norms and values, respect and keep traditions alive, where the role of the family is of crucial importance. Family values are important, so the number of divorces is also lower. We assume that this can also be influenced by the fast-paced world of the cities. In the villages, perhaps more time is devoted to the family, there are fewer opportunities for the activities provided by the fast-paced world.

"In the literature on settlement geography (...) initially, the topographic-morphological typification of (rural) settlements was dominant" (Beluszky 2003:463). Over the years, more and more people have been studying the ground plan types of villages in Hungary with geographical settlement morphology. According to János Bárh, the main floor plan types of settlements in Hungary are the following:

- cluster villages
- circular villages
- garland villages
- strip-plot villages
- checkerboard-based, telecast villages" (Beluszky 2003:463)

"In the area of the Carpathian Basin, morphological village types cannot be linked to nationality. The village varieties occur in a mixed manner, and they cross and language boundaries", and the legal situation is also not characteristic from his point of view. "The financial situation of the population did not significantly influence the shape of the village either. Village types are basically determined by geographical conditions and farming methods. History played a big role in shaping the image of the villages, primarily the history of the settlement itself." (Balassa 1997:39)

The investigated settlement, Túristvándi, is one of the settlements with many streets with strip-plot street village layout, which can be defined as follows according to the Hungarian Ethnographic Encyclopedia: the strip-plot village "is a settlement with narrow, long, strip-shaped inner plots lying next to each other, which are in contact with their longitudinal sides and thus form a single or multiple row. In most of the strip-plot villages, the residential building built on the plot boundary and facing the street is located on the street side of the site. It is continued with the farm yard with stables, sheds, storage rooms and, in some places, a barn that crosses the plot. The back part of the plot is usually a vegetable garden or an orchard. It happens that several residential buildings are built one after the other on the same plot. There is also an example of the arrangement of strip plots with a poultry yard. The strip-plot village can be a single-street or multi-street types. The one-street form is more ancient. In German-inhabited areas, it dates back to the 10th century. In Hungary, it is mentioned for the first time in certificates in the 13th-14th century. A characteristic feature of the village is that it consists of two rows of plots sloping in the opposite directions. There are no plots sloping to each other. The multi-street strip village is newer. In most places, it developed from a single street as a result of the increase in the population. The expansion took place at the expense of the outer area. The former vineyard roads have become streets. Thus, the new streets are often winding and slanted compared to the old ones. Villages with multi-street strip plots are particularly common in Hungary, as densely populated villages with several thousand inhabitants are very common here. –In the 18th-19th century, several clustered villages in Hungary were transformed into multi-street strip-plot villages with engineering intervention. The forms of appearance of the strip-plot village are: the village with winding streets, the village of cross-roads and the village of a row. (Ortutay 1981:533-534)



Figure 5: Drawing of strip-plot street village from 1857 (Szany, Győr-Sopron county)

(Source: Ortutay 1981)

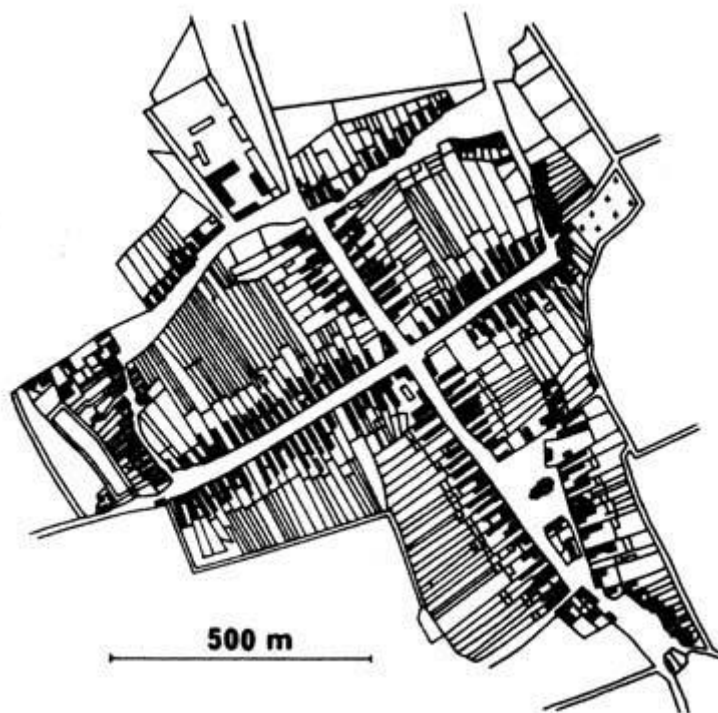


Figure 6: Satellite map of Túristvándi

(Source: [www.futas.net](http://www.futas.net))



### Settlement development: Túristvándi along settlement development factors

Settlement development is "the umbrella term for social-economic planning and implementation activities of the settlement, which serve to improve the quality of life, supply and environmental conditions of the population, the growth and continuous renewal of the economy, technical and physical resources, and the protection of its natural and built environment." (Hartl 2009:37) However, for settlement development, it is essential to get to know the settlement as extensively as possible. Examining the factors influencing the development of the settlement helps to get to know the settlements thoroughly.

"The literature usually gives six factors that influence the formation and development of settlements. These are: natural, social, economic, architectural, structural and management factors." (Hartl 2009:17) In the following, we would like to present the investigated settlement, Túristvándi, along these factors.

In terms of its natural factors, Túristvándi is a versatile and rich settlement. The Túr river determines the life of the settlement, which flows through the village for kilometers and embraces the settlement with a total of 99 bends. 90% of the outer area of the settlement belongs to the Szatmár-Beregi Landscape Conservation Area (Túristvándi Local Government 2007). A large part of this area is covered by the Act 45/2006 (XII. 8.) on parcels of land of nature conservation areas of EU importance. They are classified as a Natura 2000 area based on the KvVM decree (KvVM decree 142/2007).

As far as social factors are concerned, we can state that the population of the settlement was 775 on January 1, 2019 (Central Statistical Office 2019). The proportion of elderly people in the settlement

is relatively high, which is a characteristic of aging societies. Large proportion of the population belong to the active age group.

„25% of the inhabitants of the village belong to the Roma ethnic minority” (Túristvándi village Local government 2007). Based on the 2011 data of the Central Statistical Office, the majority of the population of the settlement was Reformed by religion (60.6%), and a smaller proportion was Catholic (18.6%) (Central Statistical Office 2011).

The economic situation in Túristvándi is significantly influenced by its features, size and geographical location. Unfortunately, due to the peripheral location of the settlement, unemployment in the village is high and constant, the largest employer being the local government itself. The population of the settlement primarily make a living from agriculture, as the features, structure and arrangement of the settlement are all the most suitable for this. The nearest town, Fehérgyarmat, provides permanent work for only a few people. is high in the settlement. "A total of 10-12 tourist accommodation services operate in the settlement, with a total of 220 beds", of the families living in the settlement, approximately 10 live from touristic activities. The number of businesses in Túristvándi is small, and large investments are almost never realized in the settlement. (Túristvándi village Local government 2007).

Examining technical factors, it can be concluded that the conditions of infrastructure of the settlement are relatively adequate, but there are also negative aspects. The electricity, water and gas supply is satisfactory in the settlement. "The proportion of apartments connected to the drinking water network can be considered acceptable", however, the sewage network has not yet been built in the settlement. The settlement does not have its own general practitioner, a doctor from the neighboring Szatmárcsek treats patients. However, the Care Center provides daytime care for the elderly and home medical assistance. Part of the complex care is the family support and child welfare service, what is more, as a micro-district center, Túristvándi provides this service to 9 other settlements as part of the multi-purpose micro-regional association. In terms of leisure and cultural activities, the sports field provides the opportunity for outdoor sports, a campsite awaits holidaymakers, and larger cultural events can also be organized on the outdoor stage (Túristvándi Local Government 2007).

Túristvándi is not only rich in natural values, but also in built values Its most important built value is the watermill, which is unique from the point of view of industrial history. "It is the only watermill of this structure and size in Europe that is still operating, whose construction began in the 18th century." (Bethlen Gábor Folk High School 2013) Since it was declared a monument, it has been operating as a museum presenting the history of the mill, which attracts more and more visitors and tourists to the settlement every year, thanks to which the water mill is already included in the county repository of values in the category of built environment (PK interview 2019).

Another important built value of the settlement is the Reformed church, which was constructed in the second half of the 1470-80s in Gothic style (Medieval Churches Route 2020).

The settlement structure of Túristvándi, as discussed above, is a multi-street strip-plot road village in terms of its ground plan.

Tibor Lakatos, the current mayor has been in office since 2013. The settlement has a minority local government (Bethlen Gábor Folk High School 2020). Even though the drawing of Trianon's borders adversely affected the settlement in terms of relational capital, today Túristvándi also has three twin settlements: Iske in Slovakia, Túrterebes in Romania and Somogytúr in Somogy County. (Túristvándi Local Government 2007)

In terms of civil organizations, the settlement is not very strong, only one civil organization operates in Túristvándi, the Túristvándi Village Sports Association, which, in addition to promoting appropriate sports activities and providing opportunities for sports, also aims to boost community life, and also tries to participate effectively in the field of education to coordinate sports, education and communities.

### **Education and training in Túristvándi**

A school has been operating in Túristvándi for about 250 years, in which students can currently study in 8 grades. The Mátyás Molnár Primary School in Túristvándi is "the only institution in the region that provides a Gypsy minority program in which the teaching of the Gypsy language is included in the curriculum" (Túristvándi Local Government 2007). In addition, a special feature of the institution is the teaching of chess in the upper grades, which is one of the old traditions of the school (Túristvándi Molnár Mátyás Primary School 2017). In the field of education and training, we should mention the Bethlen Gábor Folk High School, which was established in Túristvándi in 2007, but has not yet been officially registered, though the program was launched in 2005. The Bethlen Gábor Folk High School "operates as an independent adult education institution that promotes quality citizenship, organizes various forms of out-of-school education, provides up-to-date knowledge, conducts professional training, and takes over certain tasks from the local government." Legally, the Folk High School in Túristvándi is an adult education institution founded by the Ung-Tisza-Túr European Regional Cooperation. The goal of the Folk High School is to support "a decent living and better financial conditions". It tries to create this through community education and professional training of adults so that the paradigm of lifelong learning could prevail. However, for this reason, the Gábor Bethlen Folk High School also set the goal of changing and continuously developing learning abilities and the culture of learning. (Bethlen Gábor Folk High School 2007)

### **Culture and cultural education in Túristvándi**

On December 10, 1999, the so-called Telehouse was opened (Túristvándi Municipality Municipality 2007). Lakatosné Sira Magdolna (Magdolna Karaova), mayor at the time, created the telehouse, the basic function of which is to make the information necessary for farming available to local residents on the Internet, as well as to support the electronic administration. Within a few years, the Telehouse became a center for development and training. (Horváth 2013) The Telehouse later lost its basic function with the global spread of the Internet. In 2013, the Telehouse building became the village mayor's office, and the building of the former mayor's office housed the IKSZT. In 2013, the State Secretary responsible for rural development, Zsolt V. Németh, handed over the remodeled, renovated and furnished building of the IKSZT, to the settlement in a ceremony. (Bethlen Gábor Folk High School 2013)

The IKSZT, i.e. the Integrated Community and Service Square, is not only a building, but also a service, as well as a community space, as a result of which "community, cultural, cultural education, social, health, business, information and communication facilities administrative and other services that improve the quality of life in rural settlements have become accessible." (Kary 2018)

The IKSZT operating in the settlement does not have independent management, the local government of the settlement takes care of its maintenance and operation. The service is available to the population of the settlement all year round, and is open to the public 40 hours a week.

A local government of the youth operated in the settlement since 1998, which functioned actively and properly until a few years ago. Unfortunately, there is no youth government in Túristvándi today. However, the importance of culture and cultural education in the settlement is reflected by the fact that, during an interview with the former mayor, it came to light that there was a conflict in the local government regarding the implementation of infrastructural developments (e.g. the construction of sidewalks) in Túristvándi, or the employment of a cultural education specialist. Magdolna Karaova's answer was "what is a sidewalk for if there is no one to walk on it?". Already at that time, the management of the settlement recognized the problem and the need for cultural education, and thought that this could be the solution against emigration from the settlement, and to keep the residents in place and to strengthen the identity.

As for to the basic cultural education services, Túristvándi does not only provides the mandatory, first, basic level cultural education service for the population, but also provides two more, the provision of conditions for lifelong learning and the provision of conditions for amateur creative and performing arts activities in the settlement. There is an acting group and a folk performing arts group in Túristvándi, however, there is no organized, formal club, circle or professional circle.

### **Analysis of interviews**

In the next subsection, we would like to present the interviews that we conducted and their results. We interviewed 6 residents of Túristvándi, in the form of semi-structured interviews individually. Sampling was not random, but purposeful. When selecting the interviewees, we tried to look for people who have potential for activity and action, who can initiate activities in the settlement. However, at the special request of the interviewees and in order to protect their personal rights, we are unable to disclose their exact identities.

By structure the interview can be divided into three parts: the first part contained general questions about the interviewees, the second part covered the strengths, weaknesses, opportunities and threats of the settlement, and the third part focused on settlement services and activities.

The age of the interviewees can be put on a relatively wide spectrum: we interviewed people between the ages of 22 and 56, who also have different occupations, most of them are on leader positions. Half of the interviewees have a close relationship with cultural education while the other half have no direct relationship.

Three of the respondents have lived in the settlement since birth, two for more than 10 years, and one person moved to the settlement more than 10 years ago. With one exception, all interviewees like to live in Túristvándi, the reasons were similar: it is a small community, everyone knows everyone, family ties them here, there is peace and quiet in the settlement.

In the following, we would like to outline a SWOT analysis based on the information from the preliminary document analysis, supplementing it with the results of the interviews.



Table 1: SWOT analysis of the settlement

<p><b>STRENGTHS</b></p> <ul style="list-style-type: none"> <li>• Proximity to the Ukrainian, Romanian border -&gt; connection</li> <li>• Well-yielding lands &gt; agriculture</li> <li>• Significant tourism</li> <li>• Natural values</li> <li>• Gastronomic values</li> <li>• Existing traditions and customs</li> <li>• Properly functioning, permanent public institutions</li> <li>• having a long history</li> <li>• Most of the population is of active age</li> <li>• Peaceful coexistence with ethnic groups</li> <li>• Possibility of backyard farming</li> <li>• An open-air stage suitable for several events</li> <li>• Organizing the operation of a Folk High School</li> </ul>	<p><b>WEAKNESSES</b></p> <ul style="list-style-type: none"> <li>• High rate of unemployment, low employment</li> <li>• Few job opportunities locally</li> <li>• Disadvantageous, peripheral situation</li> <li>• High rate of emigration, aging society</li> <li>• Little investment and lack of businesses and industry</li> <li>• Lack of communities, events, poor marketing</li> <li>• Absence of a self-motivated population capable of acting, lack of interest in the settlement</li> <li>• Disintegration of the youth</li> <li>• Lack of civil organizations</li> <li>• Inadequate infrastructure and service providers</li> </ul>
<p><b>OPPORTUNITIES</b></p> <ul style="list-style-type: none"> <li>• Fostering international relations and cooperation</li> <li>• Development of tourism -&gt; programs, services</li> <li>• Revitalizing Roma culture -&gt; events, programs, sensitization</li> <li>• Possibility of adult training</li> <li>• Founding of civil organizations</li> <li>• Involvement of residents in local developments</li> <li>• More effective cooperation between two local governments</li> <li>• Infrastructure development</li> <li>• Based on these, regional cultural and economic center</li> </ul>	<p><b>DANGERS</b></p> <ul style="list-style-type: none"> <li>• Emigration of the youth, aging society</li> <li>• An impoverished society</li> <li>• Further decline and complete isolation due to peripheral location</li> <li>• Closing of the primary school</li> <li>• Loss of ability to maintain the population</li> <li>• Skilled labor is migrating</li> <li>• Lack of investments -&gt; outdated settlement</li> <li>• Total lack of involvement</li> <li>• Environmental pollution -&gt; loss of values</li> <li>• Lack of communities does not strengthen the development of local identity -&gt; emigration</li> </ul>

In the rest of the interview, we were curious about what the interviewees would change in the settlement if they could, and what tasks they would undertake in order to achieve the changes. The answers can be divided into three groups: community life, tourism and job opportunities. All the answers can be categorized into one of the groups, since the answers were as follows: improvement



of community life, more personal relationships; improving work opportunities and entertainment opportunities; better utilization of buildings and spaces (IKSZT, Watermill area); handicraft processing industry, touristic programs. All those interviewed would contribute to these changes sharing their own knowledge and experience, and would undertake tasks in the organization and management of events and programs. One person also mentioned the beautifying of the village.

Based on the results of the interviews, it is clear that the respondents are not satisfied with the local events, they are not members of the community and they are not even familiar with the communities operating locally. The interviewees do not know the only NGO in Túrístvándi, nor its activities, even though they have lived there since they were born. This suggests poor communication and inadequate flow of information in the settlement. According to the opinion of the 6 residents of Túrístvándi, the local young people are inactive and emigration is common among them.

However, based on the results, it is also clear that there is a need for communities and local programs, and several ideas were formulated by the interviewees during the conversations, which we believe started a kind of thinking that could perhaps trigger different actions in the settlement in the future.

The interviews reflected that the interviewees feel a great demand for communities, community activities, more programs and organized events, and they are willing to act in order to realize all of these, and would take on tasks and roles in these processes. In many cases, by forging communities and strengthening cohesion and solidarity, problems mostly affecting young people can be eliminated. It would be necessary to strengthen the flow of information. Although the interviewees have lived in the settlement since their birth, they have no information about, for example, the only active civil society organization, the Folk High School, nor are they fully aware of the local features. They all feel that youngsters could and should be involved, which could be achieved with programs and jobs.

## Final thoughts

Overall, the primary goal of the settlement can be cultural education, thereby reforming communities, events and programs, which can have a positive effect on the inhabitants of the settlement. By forming and strengthening their local identity it binds them to the settlement by preserving and invigorating traditions and customs, defining norms and values, thus strengthening the population retention power of the settlement and reducing emigration from the settlement.

We believe that with appropriate developments, community will and activities, support and active social participation, Túrístvándi can become the cultural and economic center of the region.

In our opinion, other small settlements in a similar situation can benefit from the tools of cultural education: interviewing the residents, assessing their needs, initiating and supporting actions, and preparing a SWOT analysis of the settlement, which can help the development process, as we can see the overall picture of the settlement, its strengths and, based on this, its opportunities, as well as its weaknesses and the dangers arising from them.

All of this, as well as the preparation of the study, is important because in Hungary the proportion of small settlements with less than 1,000 people, similar to Túrístvándi, is extremely high: 1,612 out of 3,155 settlements (Oláh 2017:59). Therefore, it is necessary to put more emphasis on small settlements and their development, and it is also necessary to show direction for small settlements from the point of view of how they can achieve changes at the local level in their own local area.

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**Dorottya Oszterman:**

## **Lifelong learning in cultural education in Borsod-Abaúj-Zemplén County**

*Abstract:* Due to the development of medicine and the improvement of the quality of living, the average age is augmenting and Hungary's population is ageing as well. Because of the increase of average life expectancy and the expansion of education, newer generations reevaluate their senior years. My research is about the connection between the community culture and the learning opportunities of Borsod-Abaúj-Zemplén county, focusing on lifelong learning and the elderly. The research questionnaire was filled in by 184 settlements of the examined county (all of them were assistants in community culture). Overall, although most of the settlements are ageing, the community culture of Borsod-Abaúj-Zemplén county does not emphasize the elderly as a target group and the assistants are not aware of cultural learning needs of the elderly population. However, there are many informal and non-formal learning opportunities in the county that are attended by the elderly, of which we can read examples below.

### **Learning and community education**

With the development of medicine and the improvement of the quality of life, the average age is increasing, therefore, we can talk about an aging society in Hungary as well. Due to the longer life expectancy and the expansion of education, old age is re-evaluated for the more and more educated generations. One of the hypotheses of my research is that nowadays, the older age groups increasingly demand active intellectual pursuits especially designed for them.

My second hypothesis is that, in addition to the fact that the older generation requires these activities, they are also in need of them, because this is the only way they can adapt to the constantly developing society. The only way they can acquire the knowledge necessary for everyday life or perhaps for employment in retirement is to learn life long, also when they are ageing.

In my opinion, since the county of Borsod-Abaúj-Zemplén is especially affected by the problem of ageing settlements, it is even more important in this region to provide the elderly with opportunities for intellectual activity. Thus, the third hypothesis of my research is that the Borsod-Abaúj-Zemplén county cultural education institutions contribute to the lifelong learning of the elderly living in the region with various learning opportunities.

So, overall, I would like to find the answer to the question whether providing the conditions for life-long learning among the basic cultural education services is realised in the above-mentioned county and if so, to what extent. My research is relevant, as senior academies/open universities, universities of the third age, folk high schools, and similar initiatives have become increasingly popular in Hungary in recent years.

## Questionnaire-based research with the cultural education specialists of the county

The system of cultural institutions creates opportunities for lifelong cultural education of the individuals and communities. The cultural learning achieved here is nothing more than a non-formal and informal learning activity, which is realized by the cultural institutional system and its tools. Some people consider leisure learning opportunities as cultural learning, and learning processes started on a civic initiative as community learning. According to the study of Kuthy-Megyesi and Takács-Miklósi, several researchers (e.g. Mátyus 2006, Márkus 2015) highlight the training and adult education function of cultural education. Cultural education can make out-of-school cultural education, training, entertainment, information, and community learning opportunities an integral part of the local society. (Kuthy-Megyesi – Takács-Miklósi 2018)

Among the basic services of cultural education, the possibility of lifelong learning is considered to be a separate service. Non-formal, informal, cultural learning is connected to other basic services (e.g. traditional community cultural values, amateur creative and performing art activities). (EMMI Decree 20/2018. (VII. 9.))

My research specifically focused on the learning opportunities of the elderly. Active ageing includes both physical and mental activities. It is not only useful for the individual, but also for the society if citizens reaching their old age remain active as long as possible, since these people are biologically, socially, and emotionally more flexible, prosperous, they can provide for themselves and manage their lives for longer, what is more, their health span also extends. (Boga 2016:23-24) Apart from giving pleasure, the non-formal and informal learning opportunities taking place in cultural education also increase the self-confidence of the elderly. During these occasions, they can acquire new skills and knowledge. The above-mentioned community programs also contribute to the prevention of age-related isolation and help maintain both their physical and mental health. Mászalai believes that in community centers (that is cultural education institutions and community scenes) the elderly have a lot of opportunities to join cultural and learning activities, let them be in clubs, study circles, or educational presentations. (Maszalai 2015)

Before the survey, I conducted research into cultural education and gerontology and analyzed demographic and cultural statistical data for the county (KSH, KULTSTAT, TeIR, etc.). With my empirical research, I wanted to assess whether the conditions for life-long learning are provided in the cultural education institutions and community scenes of the settlements of Borsod-Abaúj-Zemplén County, and if so, to what extent and how and what kind of learning opportunities are available for the elderly in the settlements. Accordingly, I chose the method of questionnaire-based research, as this method is suitable for obtaining data from a large population relatively quickly. (Cserné Adermann-Ponyi 2018) My questionnaire of forty questions consisted of three main sections:

- questions related to the applicant and the settlement,
- questions concerning the cultural education of the settlement,
- and mostly closed questions about learning in old age.

In this study, I will present the answers received to the different parts of the research. Since the questionnaire was tailored to cultural education assistants employed in the settlements, in this phase of the research I wanted to address them using targeted selection. (Cserné Adermann-Ponyi 2018:21)

My goal was to receive questionnaires from half of the settlements (358) in the county, i.e. from 179 settlements. In the end, my questionnaire was filled in in about 184 settlements, so I managed to query 51.40% of the settlements of the county.

I managed to carry out my research thanks to the National Institute of Culture, as their Borsod-Abaúj-Zemplén County Administration employs cultural education assistants in nearly 200 settlements within the framework of the Cultural Education Employment and Training Program, so I had a database of possible candidates at my disposal. It is also necessary to know that in the case of settlements with a smaller population, it may also happen that one assistant carries out cultural education tasks in two or even three settlements, although the majority of assistants work only for one settlement.

The survey took place via Google Forms since in the current pandemic situation it was not advisable to choose a personal survey method. As I wanted to cover the entire area of the county, it would have meant a lot of travelling. It was much easier this way, the assistants could answer the questions simply and the online nature of the questionnaire was not problematic for them, since they all had already used Google Forms during the Cultural Education Employment and Training Program.

There are 16 districts in the county, and I received completed questionnaires from all of them. There were districts where I managed to reach almost every settlement (e.g. Putnok and Mezőcsát districts), but there were also districts that were more difficult to reach (e.g. Szikszó, Kazincbarcika, and Tokaj districts). This may also be because the participants of the Cultural Education Employment and Training Program do not necessarily represent the individual districts in the same proportion.

Concerning the population of the settlements, almost half of the respondents (43.48 %) provide cultural services in small settlements with a population of less than 500. This is followed by settlements between 500 and 1,000 people with 28.26%, and then 23.91% by villages and towns with 1,001-5,000 inhabitants. Relatively few of the surveyed settlements have a population over 5,000. Thus, the research adequately represents the structure of the settlements of Borsod-Abaúj-Zemplén County, since the entire county typically consists of villages with a smaller population and only a few large (larger) cities.

I considered it important to enquire how long the cultural assistants had been living/working in the settlement, as this greatly influences how well they know the settlement and how relevant their answers could be. More than half of the respondents (52.71%) had been living in the surveyed settlement since birth or at least for 10 years, and another 16.84% had been living and/or working there for 1-10 years, so they presumably have a greater insight into the life and cultural education. However, nearly a third of them (30.43%) moved to the given settlement less than a year ago. This is probably because they only came to the settlement to take the position of cultural education assistant thanks to the Cultural Education Employment and Training Program. Typically, these people live close to the place of employment, so they probably live in one of the neighboring settlements, furthermore, the program has been running since November, and they may have managed to map out the local features and customs to some extent since then. ---

### **Non-formal learning habits of the elderly**

The questionnaire did not examine which basic services are provided by cultural education institutions and community spaces, but only covered activities that are clearly linked to lifelong learning in more detail. the following activities were included:

- out-of-school courses, a training sessions,



- self-motivated, autodidactic groups, clubs, study circles,
- folk high schools, open university programs,
- educational occasions.

In terms of target groups, the majority of courses and out-of-school trainings are not intended for specific age groups, and the participants are mixed. There are a smaller proportion of family, youth and children's programs, and the smallest proportion is intended for pensioners. This is interesting because regarding the courses, most settlements highlighted the digital competence development, especially IT knowledge sharing courses especially for the elderly, yet, pensioners were not identified as the primary target group of these courses. Similar numbers can be seen in the case of educational events. According to the cultural education assistants, pensioners appear in a small proportion here as well, even though they probably make up the majority of the audience of health-conscious lectures and other educational events.

In the case of self-motivated, autodidactic groups, clubs, and study circles, the number of events for the retired is already larger, besides, there are also mixed events that are not intended for any age groups, while children, youth and family programs are implemented in a smaller proportion. With the exception of the children's and pensioners' age groups, the respondents indicated the same for the folk high school and open university events, so in the settlements where there are such events, those are mainly intended for the youth, families or mixed target groups.

As a separate question, the respondents had to answer whether there are learning occasions organized especially for the elderly - according to the given categorization - the answers were similar. More than half of the respondents clearly believe that there are no learning opportunities specifically organized for the given target group in the settlements. Where there are any, they are mainly classified as participants of study circles, clubs (e.g. pensioners' club) and educational presentations. Among other events, it is important to highlight the International Day of the Elderly / the Day of the Elderly, which is organized in various forms every year in many localities (e.g. evening for the elderly, pensioners' meeting, etc.).

In my opinion, the fact that so few people indicated pensioners as the target group of learning opportunities can be down to the fact that although (especially in aging settlements) the majority of participants come from this age group, they are not the primary target group of the events. They want to appeal to groups of mixed ages, however, because of the lack of free time, they can mainly reach and motivate the elderly.

If there are events for the elderly in the settlement, the vast majority of the interviewed cultural education institutions and community spaces, actively participate in the organization process and provide a venue for the program. There are also settlements where the cultural education service provider does not participate in the organization, but provides a venue for the events for the elderly. Just a smaller proportion of the institutions and spaces only help with the organization or do not help at all, and do not even provide a venue for pensioners.

Apart from cultural education institutions and community scenes it is the local governments and the churches who support the programs organized for the elderly the most in the surveyed settlements. They are followed by social institutions (e.g. day care for the elderly, human services), primary and secondary schools, and various organizations of the non-profit sector (e.g. Ormosbánya Elderly Club, Ács István Care Center and Elderly Club). Retirement/boarding homes, Digital Wellbeing Program

Points, as well as libraries and museums (e.g. Tibor Tollas Memorial House, Museum of Antiquities – heritage house museums) appear as supporters, but they are present in one or two settlements.

In addition to the formal, non-formal and informal learning opportunities that take place in the settlements, retirement clubs also play a major role in the lives of the elderly, which provide them with additional learning opportunities. That is why the questionnaire also covered these mostly non-formal clubs with a special emphasis. The answers show that retirement clubs were only established in approximately one third of the surveyed settlements. Out of the 68 settlements in the category, 62 settlements have one such club, and in other 5 settlements 2-5 clubs have already been established.. The cultural education assistant employed at the county seat did not know the exact number of retirement clubs, but due to the size of the city, there are probably many more operating there than in smaller settlements.

Out of the surveyed settlements where there is a retirement club, the majority (72.06 %) can somehow be linked to a local cultural education institution or community scene. This is most likely to be realized by providing a venue, since 37 of the retirement club(s) of the surveyed settlements hold their meetings, events and classes in the cultural education institutions or the community scenes. In 21 settlements, the local government, in 11 settlements the social institution, and in another settlement the Reformed church community also provides venues for the elderly. There are only 7 settlements where the retirement clubs can hold their sessions in their own property.

Figure 1: Purposeful planning in retirement clubs

(Source: Author)



In those settlements where there are retirement clubs, more than half of the cultural education assistants have a positive opinion about how consciously the content of the sessions and autodidactic programs are shaped (see Figure 1). They believe certain kind of awareness or full awareness can be detected. About 10 retirement club sessions were thought to be organized both consciously and not consciously. And 4-5 people think that the activities of the retirement clubs operating in the settlement are somewhat spontaneous or completely spontaneous.

The questionnaire was closed by questions about self-motivated, autodidactic circles, clubs, and study circles. Of the 184 surveyed settlements, 95 stated that they do not have a club or study circle in which the elderly also participate, and another 12 respondents do not know about such clubs operating.

Figure 2: Types of study circles

(Source: Author)

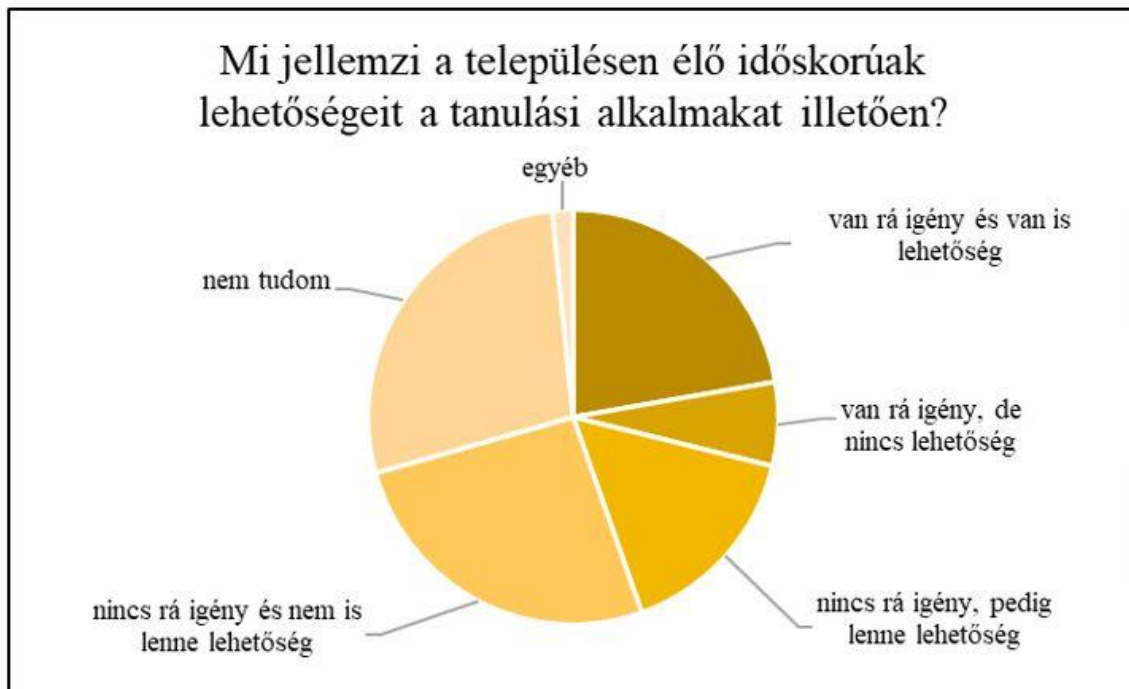


In settlements where there are such clubs and study circles, the most popular are the ones about singing-music (e.g. folk songs, choirs), followed by creative, handicraft clubs (e.g. embroidery, lace-making), tradition-preservation clubs, and leisure clubs (see 2. figure). In smaller numbers, there are gastronomy clubs, sports, fitness and recreation, health protection and mental hygiene clubs, acting clubs, as well as local history and local history study clubs. Naturopathy and esoteria as well as personality development occasions and study circles are organized in one-one settlement.

The study circles mentioned above were typically not created by the elderly and not for the elderly. That is, the target group for the club and study circle originally was not the age group of the retired, but for some reason they were reached with the program. There are several events created by seniors, primarily for the old aged. There are one or two examples among the surveyed settlements, where the non-elderly organize the given study circle or club for the elderly, or the elderly for the another age group.

Figure 3: Learning opportunities for the elderly

(Source: Author)



With the last question, I wanted to explore what characterizes the learning opportunities of the elderly in each settlement. However, almost a third of the respondents had no information about this (see Figure 3). The cultural education assistants of 48 settlements believe that there is no demand for such occasions from the elderly and they could not join them. 41 cultural education assistants are of the contrary opinion, that is, there is both demand and opportunities for learning occasions for the elderly. In 29 settlements there is opportunity for such events, but there is no demand, and in 12 settlements there is demand, but there is no opportunity. There was an assistant who pointed out that there is some level of demand, but they are so different that the organizers cannot meet the expectations. In the very aging settlements, the elderly group is around 80-90 years old, and this also a great challenge for cultural education professionals when organizing such programs. In several settlements it was reported that although there have been no learning opportunities for the elderly until then, they were in the process of organizing them. In spite of all this, it would be advisable for cultural education assistants to carry out community surveys in their settlement, in order to get a more comprehensive picture of the current needs of the people living there and to be able to shape the activities of the cultural education institution and community spaces accordingly.

## Summary

No clear conclusion can be drawn from the first hypothesis of my research, which assumes that people belonging to the older age group are increasingly in need of active mental activities designed especially for them. The analyzed literature shows that this need is present indeed in an increasingly large group of elderly people. However, in our research, the majority of those interviewed had no

information about this, or answered negatively, saying that the elderly do not have this need, and thus there are no similar programs in their settlements. Based on the answers received, we can state that the cultural education assistants do not have, or only have an incomplete picture of the needs of the elderly living in their settlements. In my opinion, it would be beneficial to conduct representative questionnaire research with a similar structure among the elderly living in the settlements, however, this would be difficult to implement in the current epidemiological situation. Nevertheless this is the only way to see to what extent the views of the cultural education assistants and the elderly are in harmony with each other.

My second hypothesis was partially confirmed. Which means that apart from the fact that the older generation requires these activities, they also in need of them, since they can acquire the knowledge necessary for the continuously developing society by learning life long. The questionnaire made it clear that the majority of formal and non-formal learning opportunities in the cultural education institutions and community scenes of Borsod-Abaúj-Zemplén County focus on the world of work and the competencies required for the developing society. The literature also suggests that life-long learning is necessary for the elderly from this point of view, although these occasions are not organized especially for the elderly in cultural education. Even in the case of digital competence development trainings, the elderly do not appear clearly as a target group. Cultural education professionals do not target them with their programs, however, they are often the only age group that can be reached (e.g. due to free time). And what is targeted for the elderly is rather non-formal, or informal in nature, since, for example (more official) folk high schools and open university programs are not usually organized in most settlements as we have already seen.

The same is true for my third hypothesis. Although it has been proven that some of the cultural education institutions and community spaces in Borsod-Abaúj-Zemplén county contribute with various learning opportunities to the lifelong learning of the elderly living in the region, they do not seem to deal particularly with the mentioned age group.

All in all, I believe that since Borsod-Abaúj-Zemplén County has such a large number of aging settlements, it would be necessary to assess the needs of the elderly and to adapt the cultural education activities accordingly. Since in many cases the elderly are the easiest target group to reach, it is advisable to modify the programs they visit according to their needs. However, for this, the openness of cultural education specialists (and the elderly living in the settlement) and the appropriate professional knowledge of the assistants are essential. The Cultural Education Employment and Training Program of the National Institute of Culture can greatly help with the latter, since during training and workshops, cultural education assistants can learn the basics of community surveys, as well as other good practices of the profession.

In my opinion, it would be worth repeating my research in a year's time among the previously questioned participants, or involving new target groups during the next stages (e.g. the elderly population, retirement clubs, organizations dealing with the elderly, etc.), then we could get a completely comprehensive picture of the relationship between cultural education in the Borsod-Abaúj- Zemplén County and learning in old age.

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