

Abstracts and bios Submitted for the 2016 conference

Federigo Argentieri, John Cabot University, Rome

“Overviewing the Interpretations of 1956 as Workers' Revolution”

In 1982, a Hungarian translation of Bill Lomax' account of the 1956 revolution was published in Calgary. The author, a British political sociologist, had contributed in 1976 an important account and an even more important interpretation of the events, with emphasis on the role then played by the working class and the formation of the Nagybudapesti Központi Munkástanács. Contrary to previous works, e.g. A. Anderson's (1964) and J.J. Marie-B. Nagy's (1966), however, Lomax did not follow Trotskyist doctrines (which in the said books tended to lecture the workers posthumously about their own weaknesses, chiefly "the absence of a political vanguard") but tried to understand the logic that animated their actions and the nature of their ultimate goals. This led him to the conclusions already reached by István Bibó and C.R.L. James, namely that the Hungarian working class in a few weeks had almost miraculously accomplished a completely new socialist and democratic program that ran against both the Soviet model (including Trotsky's variant) and capitalism. The paper will analyze the main interpretations of the Hungarian revolution and offer some thoughts on its legacy, particularly on how it is being viewed by today's parties and political currents, in Hungary and elsewhere.

Bio: received a degree in political science from the University of Rome and a Ph.D. in history from Eötvös Loránd University in Budapest. He serves as director of the Guarini Institute for Public Affairs at John Cabot University in Rome, teaching politics and history there and at Temple University Rome Campus. Scholarship and research interests are mostly focused on Central and Eastern Europe and international communism after Stalin, transatlantic relations, postcommunist Hungary and Ukraine, as well as Western views of Eastern Europe. He is currently working on a book about Palmiro Togliatti and international communism from 1949 to 1964.

Dr. Andras Becker, Lecturer, University of Southampton

The Friendship that Never Was: György Barcza, Hungarian Minister in London and the Anglo-Hungarian relationship 1938-41

This paper concerns the Anglo-Hungarian relationship in the late 1930s strained by deep disagreements about Hungary's territorial ambitions and its special relationship with Britain's archenemy, Germany. It traces the dynamics of the relationship through the unresearched diaries of György Barcza (Hungarian Minister in London, 1938-41). By comparing the diary's assessment of British viewpoints about Hungarian revisionism to that of Barcza's memoirs and diplomatic reports (while also considering unresearched British primary sources) this paper is looking to demonstrate the ways the diaries challenge the current historiography about the British assessment of Hungary in the stormy era of World War II.

In the interwar, diplomatic representatives of Hungary had to assume the burden of speaking for frontier revision, an emotionally exalted and all-encompassing national project. Although a committed revisionist himself, György Barcza, his diaries attest, argued for a greater infusion of 'realism' into Hungarian foreign policy. Feeling it incompatible with developing healthy international relations for Hungary, and recognising that Britain would not actively commit to any territorial reconstruction, Barcza found it particularly onerous to persistently demand revision in London. Consequently, he increasingly found himself at odds with the ways Budapest aimed to represent its territorial ambitions to

the British, in particular whether German friendship was needed to achieve any adjustments to Trianon. Accordingly, his diaries reveal for the first time, Barcza intentionally and regularly mishandled Budapest's instructions and significantly toned down Hungary's revisionist rhetoric to advance the image of a moderate Hungary in London. Of equal significance is Barcza's diligence in seeking out a positive and receptive image for Britain in Budapest.

Until now, Barcza's strong disagreement and flagrant defiance of Budapest's instruction remained unknown to historians, who, based on scrutinising only Barcza's memoirs, and his diplomatic correspondence, portrayed him as the grey figure of Hungarian diplomacy.¹ Relying too heavily on the arguments of the later compiled memoirs, as well as avoiding a comparative analysis of the available Hungarian and British sources of Barcza's meeting with British policy-makers, made it difficult to accurately depict the dynamics of British perceptions and official policy towards Hungary, and to explain the sudden shift in British viewpoints and policies.

The diaries reveal Barcza's thriving secret network of helpers in Whitehall, which, with some success, aided his efforts in raising British attention. This questions enduring notions about British animosity and passivity towards Hungary. Moreover, it also challenges the historiography's underlying assumptions about the weakness and ineffectiveness of pro-Western Hungarian diplomatic counter-currents to Budapest's German oriented foreign policy. This unique primary source therefore not only help us understanding the Anglo-Hungarian relation in these crucial years better; they also shed fresh light on the controversies of Hungarian foreign policy in the early years of the war.

Bio:

Andras Becker is a lecturer at the University of Southampton, UK, where he teaches courses in Modern European history. Currently, he is working on two projects. One of them is the analysis of the diaries of Gyorgy Barcza (Hungarian Minister in London, 1938-41). The other is about official British policy towards Central and South East Europe between 1938 and 1947, which investigates the interrelations between official policy and perceptions in Whitehall in the context of analysing whether the British foreign policy-making elite shared a collective mindset towards this region, which then served as a basis for policies, or official actions were idiosyncratic.

¹ P. Pritz, 'Barcza György visszaadja a "kölcson't" Bárdossy Lászlónak' in *Tanulmányok a 60 éves Romsics Ignác Tiszteletére*, ed. by P. Pritz (Eger, 2011), pp. 246-262; P. Pritz, 'Barcza György két arca – emlékirata és jelentései tükrében' in *Pártok, politika, történelem. Tanulmányok Vida István egyetemi tanár 70. születésnapjára*, ed. by P. Pritz (Budapest, 2010), pp. 305-319; P. Pritz, 'Emlékirat és történeti valóság. Barcza György emlékiratai fényében. Londoni évek I.' in *Nemzetek és birodalmak. Diószegi István 80 éves*, ed. P. Pritz (Budapest, 2010), pp. 547-560; P. Pritz, 'Emlékirat és történeti valóság. Barcza György emlékiratai fényében. Londoni évek II.' in *Emlékkönyv L. Nagy Zsuzsa 80. Születésnapjára*, ed. by Z. Kovács and L. Püski (Debrecen, 2010), pp. 303-313; P. Pritz, 'Búcsú Londontól – Barcza György Magyar királyi követ utolsó hetei Angliában', *Kommentár* 34 (2010), pp. 24-36; P. Pritz, 'Emlékirat és történeti valóság. Barcza György emlékiratai fényében. Londoni évek III.' in *Európa, nemzet, külpolitika. Tanulmányok Ádám Magda 85. születésnapjára*, ed. by P. Pritz (Budapest, 2010), pp. 197-210. See also, P. Pritz, *Magyar diplomácia a két világháború között* (Budapest, 1995); *Ibid*, *Magyar külpolitikai gondolkodás a 20. században* (Budapest, 2006); *Idem*, *Az objektivitás mítosza? Hazánk és a nagyvilág. 20. századi metszetek*, (Budapest, 2011).

Marie Boglári, PhD Student in Conflict Studies, U of Ottawa

How to energize the diversity within communities? Evaluation of the Hungarian education system in light of Roma realities

Since their arrival in Europe around the 15th century, the Roma have always been considered incarnating ‘otherness.’ Historical phenomena of forced assimilation, exclusion, and genocide (‘porrajmos’) have contributed to the development of unequal power relations between European and Roma people. This translates into the Roma’s current marginalization in economic/socio-political spheres in Hungary, although this country has made efforts towards its biggest national minority (e.g. 1993 Minority Act, 2003 Equal Treatment Act).

Hungary’s case offers an excellent opportunity to examine and contextualize one of the first spheres of life where the Roma encounter marginalization and violence: the elementary and high school.

The role of schooling and education is not circumscribed to the acquisition of knowledge, as it also pertains to the socialization of children and their acquisition of social norms and values. However, the school’s capacity to foster a sense of community needs to be carefully weighed against its capacity to accept and manage internal diversity. How can the school implement its role of community building and socialization, while not falling into the trap of assimilation/exclusion and eliminate diversity within its walls?

The proposed paper offers to analyze this conundrum with reference to the Hungarian education system and the Hungarian Roma communities’ realities.

First, this paper will offer a comprehensive overview of the challenges Roma people face before and during their presence within the Hungarian school system. This first section will review the debates about segregated schools, and the discrimination and violence among pupils. Second, this paper will develop some of the potential causes or gaps present in the Hungarian education system, and the minority-majority relations’ impact on the marginalization of Roma children in the Hungarian education system. Third, this paper will review the consequences of the Hungarian education system’s incapacity to deal with the diversity and challenge Roma children represent. The conclusion will contain some recommendations about the ‘way forward’. Indeed, theories on multicultural education and Hungarian ‘success stories’ can shed light on the many options concerning the management of diverse classrooms.

In conclusion, schools are a micro-representation of society: it is where children integrate social norms and learn to interact with each other. If diversity and cooperation are not integrated at this level as socially desirable norms, patterns of marginalization are certain to continue. Therefore, it is important to evaluate how integration happens without assimilation, and how community is built while respecting autonomy.

NOTE: The term ‘Roma’ is used as a ‘politically correct’ term. It is now widely used in Europe to qualify and unite the variety of groups usually described as gypsies. <http://www.coe.int/en/web/portal/roma>

Oliver Botar

Alfréd Kemény: An Unknown Art Historian’s Difficult Career Come to Light

Alfréd Kemény spent his adult life trying to energize different communities. Beginning as a law student, a classmate of the artist László Moholy-Nagy, Kemény also took classes in art history. A strong supporter of the Hungarian Soviet of 1919, he went into emigration like so many others when that régime fell. He eventually became the co-author of one of Moholy-Nagy's key manifestos, and one of the most important manifestos of modern art, the "Dynamic-Constructive Energy System" of 1922. But he was also known in Germany during the Weimar Republic as "Durus," a key critic of the Communist cultural press. While it was known that he went to the Soviet Union after Hitler came to power, very little else was known of this important figure of Hungarian art criticism and theory apart from the fact that he re-entered Hungary along with the Soviet forces in 1945, after which he died mysteriously. In fact an air of mystery has shrouded him for decades. This paper presents fresh research from the Moscow archives, that for the first time, adumbrates this hitherto forgotten figure.

Kristen Csenkey, PhD Student, University of Toronto

"Power over Bodies: Examining the Anatomy of Women in Géza Csáth's Works"

Depictions of women – especially their bodies – in early 20th century literature are complex and at times hypocritical. Attitudes towards women, their sexuality, and their "illnesses", were deeply rooted in Freudian theory. Medical practise at the time sought to understand women's bodies and the alleged dangers they presented to themselves and to society. To some extent, these attitudes can be seen in the literature of the period. In this paper, I examine how women are depicted in a selection of work by the Hungarian author and doctor, Géza Csáth (1887 – 1919). I explore how medical theories on the "treatment" of women, their sexuality, and bodies are manifested in his work. My examination is focused on bodies as objects and the power used to subdue and manipulate them. This paper seeks to shed light on the ways in which women were portrayed in literature and how medical theories characterized them.

Bio: Kristen Csenkey is a student at the University of Toronto. She received her M.A. in anthropology from Trent University and her H.B.Sc. from U of T. She is the chair and organizer of the first annual Hungarian Studies student conference at U of T and the conference proceedings' editor. Kristen is also the founder of the Hungarian Studies Students' Academic Representation ("HuSSAR") and the Hungarian Film Club at U of T. Kristen is passionate about exploring and re-examining modern Hungarian identity.

N.F. Dreisziger, Emeritus Professor of History, RMC, Kingston

When did the ancestors of Hungarians begin to convert to Christianity?

According to school textbooks in Hungary, the ancestors of Hungarians converted to Christianity in the 11th century a.d. A few students of the Hungarian past have disagreed with this theory and have argued that Hungarians began converting to Christianity in the 9th century. Some have even suggested that they became acquainted with Christian doctrines as early as the 3rd century a.d. This paper will survey the evidence that has been produced for such unconventional views. It will point out that such evidence is meagre. While there is increasing awareness that the ancestors of Hungarians lived in the Middle Danube Basin long before the 9th century and possibly even in Roman times, evidence for them having converted to Christianity is scarce and consists of such relics as crosses found in 9th century graves, a few words inscribed in Hungarian runic script on jewellery, and references in medieval chronicles to Hungarian Christians having lived in or near Central or Western European monasteries in the 8th and 9th

centuries. The most substantial evidence is linguistic. Words relating to organized religion in Hungarian are of Greek origin which suggests that Hungarians converted to Christianity under the influence of Greek-speaking Christians who spread the faith in Roman Pannonia in the 3rd century, or in the 9th century during the incumbency of the Byzantine priest Methodius as the Archbishop of Sirmium.

Katalin Fábian, Dept. of Government and Law, Lafayette College, Easton, PA

Hungary's 'Games': Mobilizing Political Communities Through the Use of Sport

How does sports interact with politics? Since the unapologetic directive of the Roman Empire to offer “panem et circenses” to quiet the masses, sports have continued to covertly and overtly serve political ends. With the legacy of the Cold War when international sports served as yet one more arena for the confrontation between communism and capitalism, it is worthwhile to analyze how the previous Eastern Block reinterpreted its role in international sports diplomacy. Budapest's application to host the 2024 summer Olympics may serve as a critical juncture to reveal some of the most notable changes both in politics and sports in the post-communist region. Should the Hungarian capital city be successful, it would be only the second time the Games were in Eastern Europe, after Moscow in 1980. While Hungary is proud to be among the 10 most successful medal-winning countries in Olympic history, its democracy and economy have been faltering lately. On the political spectrum, surging populism and the rise of the xenophobic far right placed the country among the most stringent in rejecting asylum seekers and economic migrants while continuing to marginalize ethnic and religious minorities at home. On the economic spectrum, hosting the Olympics would place an enormous burden on the country which is much smaller and substantially less prosperous than the other applicants. This presentation will analyze the domestic reasons and international rationale that led to Budapest's application to host the Olympics.

Katalin Fábian is Associate Professor of Government and Law at Lafayette College, Easton, PA. Having studied economics and sociology in Hungary and political science in the USA, she investigates the intersection of gender and globalization as they influence various policy processes of emerging democracies. She edited *Globalization: Perspectives from Central and Eastern Europe* (Elsevier, 2007) and served as the editor of a special issue of *Canadian-American Slavic Studies* that focused on the changing international relations of Central and Eastern Europe. Her book *Contemporary Women's Movements in Hungary: Globalization, Democracy, and Gender Equality* (Johns Hopkins University Press and Woodrow Wilson Center Press, 2009) analyzes the emergence and political significance of women's activism in Hungary. She conducted research among government officials and activists of NGOs that support victims of domestic violence in the post-Soviet Baltic countries, the Czech Republic, Hungary, Poland, Slovenia, and Slovakia. This research led her to contribute chapters to and edit *Domestic Violence in Postcommunist States: Local Activism, National Policies, and Global Forces* (Indiana University Press, 2010), which focuses on the transnational connections between the various European and Eurasian post-communist movements against domestic violence. Most recently, she edited a book with Elzbieta Korolczuk on parental rights and movements in Central and Eastern Europe and Russia (forthcoming, Indiana University Press), and works on a manuscript analyzing the emergence and policy achievements of the midwifery movement in Hungary.

Rita Gardosi, Montreal

Charles Wojatsek and his *Hungarian Textbook and Grammar*

In this paper I would like to show the “energizing” role of Dr. Charles Wojatsek, and his *Hungarian Textbook and Grammar* of which last edition were published in Calgary, Alberta by the Szechenyi Society in 1989. This textbook is one of the rare Hungarian Grammar which was released in Canada.

Dr. Charles Wojatsek was born in 1916 in the multicultural (Hungarian, German, Slovak) city of Dvory nad Žitavou (Hungarian: Udvard) which is a municipality in the Nitra Region of today’s Slovakia. He made his studies in Bratislava, Debrecen and Fribourg; immigrated in Canada in 1951. He earned his Ph.D. at the University of Montreal. Dr. Wojatsek taught at the University of Colorado Hungarian and Czech Literature and in 1966 became History Professor at Bishop’s University in Lennoxville.

He wrote numerous papers about Hungarian Literature and History (one of the most important is “*From Trianon to the First Vienna Arbitral Award*” (1980) and also received the highest award of the World Federation of Hungarians, the silver medal Support of the Hungarian Nation. Founding member of the Vancouver based NGO Human Rights for Minorities in Central Europe, which in 2002 published a study about Beneš-decrees.

His *Hungarian Textbook and Grammar* is an introductory course in Hungarian, containing twenty-five lessons. An index of grammatical features and population figures for Hungary, a series of pictures showing areas in Hungary are also included. Typical in the sixties, this textbook highlights the grammar and the comparative methodology. Each lesson starts with a short reading selection in Hungarian which follows a vocabulary list in Hungarian and English, grammatical information after the vocabulary and finally exercises (reading, translation, comprehension). We can also find proverbs in Hungarian and English, the Hungarian national anthem and Hungarian-English and English-Hungarian glossaries after the lessons.

Bio: Rita Gardosi holds two Masters Degrees in Hungarian Language and Literature and Hungarian as a Foreign Language and earned a doctorate in Linguistics and Language Teaching. She worked for six years at the University of Sorbonne in Paris as Hungarian lecturer and assistant professor in Hungarian linguistics. In 2014-2015 she was in residence in the Department of Modern Languages at Cleveland State University in the status of a Fulbright Visiting Professor in Hungarian language and culture.

Roman Holec, History, Comenius U, and Slovak Academy of Sciences, Bratislava

The truth about the Hill of Truth

Around 1900 fears grew that people were not coping with the advance of civilization and decadence would seize control of cities degenerated by industry. The most radical representatives of these ideas spoke of the failure of the state, social structures and churches, and proclaimed a return to nature and a natural way of life. They created communes in the midst of nature, where they lived freely without false social norms. One of the most important communities arose on the Monte Verita (Hill of Truth) in Switzerland.

Its story began in 1900, when a group of people, mainly citizens of Hungary, tired of society and seeking freedom, bought the Monte Verita. It became the literal cradle of an alternative movement and seat of an artistic colony with the aim of reforming the human way of life. It was based on life in fresh air, vegetarianism and a simple natural life. Health-promoting dance and cult of nudity as a symbol of

equality and naturalness were connected with this. They developed distinctive religious and philosophical systems.

The influence of Monte Verita was substantially greater than only the observance of various principles. The personalities, including some Hungarians, who concentrated in the community, influenced the reform movement as a whole, and so this place really became a sacred cult centre with its own soul and mystical atmosphere. All who identified with some aspects of the reform movement considered it their duty to visit Monte Verita and experience the discussions and way of life there, to find new impulses for their own conceptual worlds and life styles. Until today, it is an example for “energizing communities”, a source of inspiration and energy. People came from the whole of Europe incl. Hungary to savour its genius loci.

Bio of Roman Holec

From 2000 – (Full) Professor of History at Faculty of Art of Comenius University and from 1997 – Research Fellow, Institute of History of Slovak Academy of Sciences, both in Bratislava, Slovakia

Areas of scientific interests: Economic and Social History, Environmental History and History of Aristocracy – all from 1848 till 1945 in Central-Europe

Author of 17 books, more than 240 conference presentations and invited lectures (from them 140 in abroad), participation on many study visits on European universities and in many international projects (eg. European Science Foundation, Kommission für die Geschichte der Habsburgermonarchie, Volkswagen-Stiftung)

Albert Zsolt Jakab, Romanian Institute for Research on National Minorities, Cluj-Napoca, Romania

Communities of Memory. The Collective Memory as Community-Organizer Mechanism in Kolozsvár/Cluj-Napoca (paper in Hungarian)

(Emlékezetközösségek. A kollektív emlékezet mint közösség-szervező mechanizmus Kolozsváron)

The keeping in memory of the past and the continuous process of its production, the practice of remembrance, has a function of establishing identity, integrating the individual into the community, and transforming the local community into a community of remembrance. The research traces the ways in which remembrance emerges and develops into social action in the multiethnic city. The aim of this paper is to show the cultural models of the public remembrances, and to present, describe and interpret all figures of memory, as well as representations and processes comprehensible into the issue of local, cultural and/or collective memorial forms and social problems in the city of Kolozsvár/Cluj-Napoca.

Biography

Albert Zsolt Jakab is currently researcher at the Romanian Institute for Research on National Minorities in Cluj-Napoca and an assistant professor in the Department of Ethnography and Anthropology of the Babeş–Bolyai University. He is the president of the Kriza János Ethnographic Society, Cluj-Napoca.

He is the author of several research articles, book passages, books concerning the role and functions of collective and cultural memory, symbolical behaviour, impending ethnicity, Romanian–Hungarian interethnic relations in local societies of Romania. His current research project focuses on the representations of cultural memory and the narratives about history, the commemorations of the past.

Steven Jobbitt, History, Lakehead University

“Martyrs and Migrants: The Hungarian Revolution and the Energizing of Communities in Salazar’s Portugal”

This paper focuses on the Portuguese response to the Hungarian Revolution of 1956, arguing that the events in Hungary, and in particular the immigrants who came to Portugal in significant numbers, energized the Portuguese nation in two important ways. The paper begins by first looking at the Hungarian migrants who came to Portugal as refugees. Examining files from the Portuguese state archives, this part of the paper attempts to paint a picture of who these refugees were, and continues by looking at how they were received by the Portuguese people, and how they may have revitalized an already-existing Hungarian community which had existed in Portugal since the end of WWII (Horthy, for example, went into exile in Portugal after the war). The second half of the paper examines the ways in which the Revolution itself was mobilized for propagandistic purposes by the Salazar regime, focusing in particular on how official party newspapers portrayed (and thus politicized) Hungarian revolutionaries as anti-communist heroes and martyrs, and how the state then held these “martyrs” up as moral examples for Portuguese youth.

Marlene Kadar, Women’s Studies, York University

“Maybe Immediacy WAS her Oxygen, too. Ata Kando, War, Fashion”

This phrase means a lot to me now. I had been studying women photojournalists with Dr. Jeanne Perreault of the University of Calgary when we were struck by a certain motif in our archival research of images during the WWII period: women photojournalists and war photographers comprised a unique group of wandering girls who in desperate historical circumstances saw war’s quiet assault on those not necessarily in combat battle--women, children, townspeople and then again when the war ended, those incarcerated in concentration camps and Gestapo jails, or as slave labourers in chemical plants in Europe; and for Ata Kando, on Hungary’s borders after 1956. (Lee Miller, however, was the only woman combat photographer to cross Western Europe with the allies.)

We were particularly moved by a select “army” of women whose skills at seeing the details set them apart—but who also finished the war in dire circumstances. Some, like the brilliant and celebrated Lee Miller, sometimes drug addicted and prone to depressions in Paris, London,; others like Ata Kando, also brilliant but less celebrated, impoverished and restless in Paris and Amsterdam. What fascinated us about these artists was a certain irascibility and naughtiness—huge desires for social change and love while equally driven by their heritage or their roots. Miller’s work is very well known—from the oft republished Hitler’s bathtub and her joint discovery with Man Ray of the dark room technique of Solarization, to the portrait-images of herself as model, and her remarkable Vogue cohort; Kando’s is more muted and fanciful, from the images used to construct false passports and visas for Jewish persons in Budapest/Hungary to images of Dior gowns in outdoor settings, alongside the canals of Amsterdam, or at unusual Parisian street corners, and the anachronistic images of indigenous men and women of Peru. What could we find in common between these two photographers or others and why did we care? We had also been mesmerized by the work of Toni Frissell and Therese Bonney, again extraordinary women photographers who, unwilling to return to America, focused on the arts and fashion once their war work was done. Widower Antony Penrose says of his wife: immediacy was her oxygen (Afterword, Lee Miller’s War, 205).

We had an idea about this caring, and discussed the orbit they created and sustained as followers of a different drum. We cared because both seemed to care, too, about the persons themselves who withstood hardship with and primarily without arms. Unarmed they took their most salient weapon, the camera, into the streets to make good on history. Kando says she “had” to enter the world of fashion photography because she had no income when the men came back from war and she had two children (by photographer, Gyula Kando) she was attempting to raise on her own. With them she scouted a new path: she went to city parks in Paris and Amsterdam where the wealthier families were strolling in their high couture and asked if they wanted photographs of their families, their children, to which most answered, “but of course.” From the parks to the runways of Paris; from the canteen to Vogue; from lover to lover, all lovingly mentored by other leading Hungarian photographers when gender seemed to matter less or in a uniquely cultured way.

Gusztáv KECSKÉS D. Senior research fellow, Institute of History, Hungarian Academy

Research Centre for the Humanities, Hungarian Academy of Sciences, Institute of History

The Anatomy of a Humanitarian Miracle

The paper presents a synthesis based on source material from the archives of the United Nations Secretariat (New York), the European Office of the UN (Geneva) and the UN High Commissioner for Refugees (Geneva), as well as from NATO, International Red Cross Committee and French foreign ministry archives (Brussels, Geneva and La Courneuve, respectively).

Following the end of the 1956 revolution, which had been violently put down by the Soviet Union, a wave of Hungarian refugees appeared, whose accommodation and integration was aided by an international aid initiative, which together form an important chapter in the history of international migration. These refugees received far more favourable treatment than earlier Hungarian expatriates or other European refugees had. The mass of refugees, totalling 200.000 persons and thus constituting a significant group even in a broad, European perspective meant that their successful transportation to host countries and their subsequent integration represented an exceptional success for international aid efforts. This success merits investigation especially in light of the fact that the institutions dealing with refugees had to face chronic shortages of funding.

How can their efficiency be explained? The humanitarian sentiment motivated by the memory of the 2nd World War and the resulting clarification and strengthening of refugee rights contributed to it just as much as did the support of the highly sympathetic West European societies. Also, the highly advantageous composition of the refugees in terms of labour market skills and competitiveness coincided favourably with the era of the „wonder years” in West European economic history. The most important component, however, was the political will of NATO governments, which – in part as a result of the ideological confrontation with the Soviets – ensured continued attention and support for the problem of the Hungarian refugees even once the waves of popular sympathy had receded in the host societies.

Brief scholarly biography

DEGREES

- 2003 PhD degree at the University of Pécs (Hungary) (Hungary and Europe in the 19th and 20th centuries, 1996-1998). The topic of the thesis is *French Diplomacy and the 1956 Hungarian Revolution* (summa cum laude).
- 2003 Doctoral degree at the University of Paris III, Sorbonne (History of international relations). The subject of the thesis is the same as above (Très honorable avec félicitations du jury à l'unanimité).
- 1993 Diploma in History and Hungarian Language and Literature, University of Szeged (Hungary).

CURRENT POSITION

Senior research fellow, Research Centre for the Humanities, Hungarian Academy of Sciences, Institute of History.

AREAS OF RESEARCH AND INTEREST

International relations after World War II

History of international organizations, especially relations between United Nations and Hungary

International migration, Hungarian refugees of 1956

History of French diplomacy after World War II

Martha (Marty) Pack, PhD Student, Northeastern Illinois University, Chicago

National Identities and Domestic Violence

After the fall of communism, there were several countries that embraced its religious and cultural past. The Magyar people, with the strength to survive when their language and culture was under attack, demonstrates a determined people. Hungary's deeply held cultural beliefs are slow to change, as with any culture. The recent development of new democracies in Eastern Europe has shown how international pressure to adhere to domestic violence norms creates legitimacy. A new state is confirmed by its compliance with the international community. Hungary, due to its long history as an independent state, does not need to be legitimized. Strongly held views of a country's national identity, whether it is cultural, religious or internalized pride is at war with the growing awareness of international human rights.

Hungary's historical perseverance has come into conflict with the changing role of women. The autonomy of women has not been fully realized. Strong influences still exist for the subjugation of women into family roles and fierce pressure from women's organizations has caused a backlash from the political apparatus. I will do an in depth comparison of Hungary and other emerging democracies through the lens of international human rights norms. How will a country hold onto its identity while adapting to ever changing societal demands?

My paper will be a comparative study on domestic violence in Eastern European countries and their adherence to stated UN norms. I will look at the issue of gender identity, religion and a country's past to show how it influences societal behavior. This paper compares the compliance of Hungary with newer Eastern European states through the lens of domestic violence.

Bio: Martha (Marty) Pack is a Political Science graduate student at Northeastern Illinois University located in Chicago, IL. She graduated Summa Cum Laude with her bachelor's in Communication/Production from the NEIU in 2010. The majority of her undergrad was spent as a Women' Studies major. Balancing her family and school life, she finished her program through a self directed degree, which led to human rights documentary film making. She would like to pursue her PhD researching women's issues in Eastern Europe.

Judit Pál

Deputies of Parliament Elected in the Szeklerland in the Dual Period: an Energizing Community?

(Paper in Hungarian)

Szeklerland was a peripheral, underdeveloped region of the Austro-Hungarian Monarchy, but also a region where a greater proportion of the population had suffrage compared to other regions of Hungary until the end of the 19th century mainly due to the specific suffrage regulations of the region. In this paper I intend to study the group of deputies elected in the election districts of Szeklerland in the period 1866–1918. I will deal among others with socio-professional background of the deputies such as studies, occupation, career and local ties. I will also analyze whether there is any specific characteristic to this group as far as the above mentioned traits are concerned.

Another interesting issue to study would be how the deputies contributed to the development of the region and to what extent they managed to be pioneers in this respect in their role of “Energizing the Community”. Journalism has dealt with the so called „Szekler issues” (this was a summarizing concept for the various – mainly economic – problems in the Szeklerland) at greater extent since the 1880s. By the end of the 19th century and the beginning of the 20th also the deputies from Szeklerland were preoccupied by these „issues” – either rhetorically or truly looking for solutions. Besides founding various associations, the deputies of Szeklerland were among the initiators in convening the Szekler Congress at Tusnad (1902) and in starting the so called „Szekler action”. The latter was an attempt to economically develop the Szeklerland and to prevent emigration. A group of deputies worked out various plans, organized meetings with this purpose even before and during the First World War, but the outcome of the war changed the whole situation.

Derakhshan Qurban-Ali, PhD student, University of Toronto

Asylum in Flux: Refugee Policy and Integration in Hungary and Germany and the Evolution of Irregular Migration Trends in the European Union

The number of asylum requests in Hungary rose to 42,777 in 2014, compared to 18,900 in 2013 and 2,157 in 2012. With over 51 million refugees worldwide in 2014—the highest number recorded since the refugee crisis following WWII—the effects of displacement and migration are being felt across the globe. Europe is facing increasing numbers of asylum seekers every year as a result of protracted conflicts globally and irregular migration is proliferating expansively. As refugee flows into the

European Union surge, it is pertinent to examine how this manifests socially and politically in a transit country such as Hungary, which sits on the frontier of the Schengen Area. International and domestic pressures have resulted in controversial developments in Hungary's policies pertaining to asylum and detainment, and concern is mounting from the UNHCR and NGOs that Hungary is not complying with international and EU standards on asylum procedures. Thus, this research project seeks to assess the state of integration and asylum-related policy in Hungary, in order to highlight shortcomings with respect to EU and international norms. The effectiveness of integration strategies and asylum policies in Hungary and Germany will also be compared. Lastly, this project will attempt to illustrate how these policies affect greater migration patterns in the European Union, based on the trajectories of asylum-seekers leaving Hungary as a result of integration challenges. These questions will be answered through a comprehensive analysis of relevant secondary literature, as well as primary research and interviews with asylum seekers, civil society actors, and locals in Hungary and Germany.

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Representations of WWII sexual violence and trauma: Hungarian women narrating wartime rapes

For centuries, wartime rape was considered an unfortunate yet natural by-product of war. Traditionally women are considered the "property" of men and thus national defeat includes the "taking" of the bodies of the enemy's women. The gravity of wartime rape was typically ignored and eventually publicly "forgotten" or silenced so that raped women have traditionally remained socially invisible while public memory was gendered as male inscribing the victories and defeats that primarily reflect the perspectives of men's experiences (which likely prompted 2015 literature Nobel Prize winner Svetlana Alexievich to title her famous book "War Has No Female Face," a more appropriate translation of the original title than *War's Unwomanly Face*).

Rape in war has been documented in many different conflicts since WWII. Yet the gravity of these events was largely absent from political debate and analyses until the explosion into public knowledge of the rapes and forced impregnation of primarily Muslim women during the war in Bosnia and Herzegovina (1992-1995). The media attention these rapes elicited and the subsequent, long-overdue changes in international law helped bring renewed attention to other episodes and the many faces of mass rapes that had occurred in WWII in Germany and in other countries of Central and Eastern Europe, such as Poland, Hungary and the former Soviet Union.

Following WWII, the mass rapes (although, for various reasons, the exact numbers are difficult if not impossible to establish) of Hungarian women at the hands of the Soviet army have been interpreted in the context of various dominant discourses about Hungary's recent history. As James Mark has argued, "contradictory stories that continue to be told about rape are a direct consequence of Hungary's unmastered past - and there is *still very little sign that consensual accounts of the Red Army's behaviour and of the country's experience of the war, Fascism and Communism can be acceptably constructed within present-day Hungarian society*" ("Remembering Rape: Divided Social Memory and the Red Army in Hungary 1944-1945", *Past & Present* [August 2005], p. 161). According to Andrea Pető, from a historian's perspective, "a szovjet katonák által elkövetett nemi erőszak Magyarországon meg van írva - igaz, az orosz levéltári források vizsgálata nélkül" ("A II. világháborús nemi erőszak történetírása Magyarországon" [*Mandiner* 31 March 2015, Web]).

In my paper, I am therefore not interested in reiterating what has been said about the instrumentalization of wartime rape for the purposes of constructing a national historical memory based on the collective demonization and alterity of one single (here Soviet) enemy (see also Andrea Pető, "Memory and the Narrative of Rape in Budapest and Vienna in 1945," in Richard Bessel and Dirk Schumann, eds., *Life after Death: Approaches to a Cultural and Social History of Europe during the 1940s and 1950s* [Cambridge, 2003]. I will rather examine three narratives about the wartime rape of Hungarian women as written and told by Hungarian women (the topic was also thematized by some male writers, such as Sándor Márai), the most well-known being Alaine Polcz's *A Wartime Memoir: Hungary 1944-1945* (*Asszony a fronton*, 1991), translated into several languages. The other two are more recent. Kováts Judit published the novel *Megtagadva* (Denied) in 2012. It is based on her interviews with survivors and told from the perspective of a teenage Hungarian girl who is raped by an unspecified number of Soviet soldiers. Finally, Fruzsina Skrabski's 2013 much debated semi-documentary *Elhallgatott gyalázat* (Silenced Shame) presents interviews with several women (and some men) who have witnessed rapes and other violence at the end of WWII, interviews that are embedded in re-enacted scenes of sexual violence. Although the narrative perspectives used vary, all three narratives are examples of life writing. While it would certainly be possible to read them following the discourse of post-communist Hungarian national victimhood, my focus will be on questions of representation: what is said or left unsaid in these narratives, i.e. how the women represent the rapes and the rapists and how they cope with the traumatizing physical and psychological consequences. Given the millions of victims of sexual violence in WWII (and in many other conflicts worldwide, not to mention those in so-called peace times), these and similar narratives not only prompt us to examine and question the multiple and ever-reoccurring causes of rape but they also are a powerful reminder of the devastating and lasting effects of sexual violence over several generations.

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Imagined community? The effects of Hungarian extra-territorial citizenship from a comparative perspective

Nation states in CEE often give citizenship related rights or extra-territorial citizenship to the members of co-ethnics living in other countries. This kind of proactive citizenship policy towards ethnic kin is based on the responsibility on part of the kin-state; however, the main aim of the kin-state is to create a legal bond representing the personal reintegration of the nation.

The status of Hungarian co-ethnics living in other countries has become a top political issue in Hungary after 1989. In 2010 Hungary amended its citizenship law offering extra-territorial citizenship for all ethnic Hungarians living abroad. This over-politicized decision has a huge impact on citizenship patterns and interpretations of the concept. Moreover, after the amendment of the citizenship law, hundreds of thousands of people from the neighboring countries around Hungary have applied for Hungarian citizenship.

The aim of our research was to go under the political level and understand from a micro-perspective how this "new" Hungarian citizenship was accepted by ethnic Hungarians living in neighboring countries around Hungary. In our exploratory paper we analyze qualitatively why people have applied (or not) for Hungarian citizenship and how they conceptualize the meaning of this "new" citizenship. We conducted focus group discussions in Slovakia, Romania, Ukraine and Serbia with people belonging to the ethnic Hungarian communities to understand how citizenship given by the kin-state influences their relation towards their state of origin, towards Hungary and towards their own minority community.

Based on the results of this research, we can explore and compare not only how citizenship(s) are integrated into their multi-layered minority identity structures, but we can also understand how citizenship policies are able to shift boundaries and intersections of two relational fields, namely: who belongs to the nation and who belongs to a given political community.

Bio: Agnes Vass is a PhD candidate at the Corvinus University of Budapest and currently the Hungarian Doctoral Research Fellow at the Wirth Institute for Austrian and Central European Studies at University of Alberta in Edmonton. Formerly she was working as a research fellow at the Institute for Minority Studies at the Hungarian Academy of Sciences. In her research she is interested in state-society interactions in Central and Eastern European countries. In her dissertation she is analyzing the development of Hungarian kin-state policy with a special focus on Hungarian citizenship policy after 2010 from the perspective of ethnic Hungarians living in neighboring countries around Hungary.